TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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ADDRESS.

As this No. commences the Times and Seasons, it is but proper that we should lay before its readers, the course we intend to pursue, with regard to the Editorial department of the same.

We wish to make it a source of light and instruction to all those who may peruse its columns, by laying before them, in plainness, the great plan of salvation which was devised in heaven from before the foundation of the world, as made known to the saints of God, in former, as well as latter days; and is, like its Author, the same in all ages, and changeth not.

In order for this, we may at times, dwell at considerable length, upon the fullness of the everlasting gospel of Jesus Christ, as laid down in the revealed word of God; the necessity of embracing it with full purpose of heart, and living by all its precepts; remembering the words of our Savior, "he that will be my disciple let him take up his cross and follow me."

We shall treat freely upon the gathering of Israel, which is to take place in these last days—of the dispensation of the fullness of times, when the fullness of the gentiles is to come in, and the outcasts of Jacob be brought back to dwell upon the lands of their inheritance, preparatory to that great day of rest, which is soon to usher in, when Christ will reign with his saints upon earth, a thousand years, according to the testimony of all the holy prophets since the world began.

We shall also endeavor to give a detailed history of the persecution and suffering, which the members of the church of Jesus Christ of Latter Day Saints, has had to endure in Missouri, and elsewhere, for their religion. A mere synopsis of which, would swell this address to volumes; therefore we are compelled to let it pass for the present, by touching upon a few of its most prominent features.

In Jackson county, Missouri, in the year 1833, several were murdered—one whipped to death—a number shot—others whipped until they were literally cut to pieces, then left to die; but God, through his kindness, spared their lives—others tarred and feathered—between two and three hundred men had their houses plundered, and then burned to ashes, and they, with their wives and little ones, driven into the forests to perish.

Again, in 1836 they were informed by the citizens of Clay county Mo. (where they settled after being driven from Jackson,) that they could dwell there no longer; consequently they were compelled to seek a location elsewhere, notwithstanding the greater part of them had purchased the land upon which they lived, with their own money, with the expectation of securing to themselves and families, permanent abiding places, where they could dwell in peace: but in this they were mistaken, for in the latter part of this same year, they were obliged to move out of the county, when they went to a back prairie country, where the other citizens assured them they might dwell in safety.

Here they commenced their labors with renewed courage, firmly believing they were preparing peaceful homes, where they could spend the remainder of their days in the sweet enjoyment of that *liberty* which was so dearly bought by the blood of their venerable Fathers, but which had been so cruelly wrested from them, by the hands of their oppressors, in both Jackson and Clay counties. But here again they were sadly disappointed, for no sooner had they built comfortable dwelling places, and opened beautiful and extensive farms, which their untiring industry and perseverance soon accomplished, than their neighbors in the adjoining counties began to envy them, and look upon them with a jealous eye; so that in the year 1838, mobs again began to harrass and disturb them, by stealing their cattle and hogs, burning their houses, and shooting at their men; when they petitioned the Governor for protection, which he utterly refused. They then saw there was no other way, but to st nd in their own defence,

which they prepared to do with all possible dilligence. This was no sooner made known to the Governor, than he *ordered* out the militia, (report says THIRTY THOUSAND) about *twelve thousand* of which, were on the march and issued his Edict, Maximim like, to have the saints EXTERMINATED, or EXPELLED from the State *forthwith*. Accordingly, many were murdered, or rather *martyred*!—about 60 thrust into prison—several hundred families driven from their homes, in the short space of *ten days*, in the midst of a very remarkable snow storm in the month of November—their property plundered—and the whole church, comprising about *twelve thousand souls*, expelled from the State!!

Thus you see, gentle reader, a minute history of all those transactions mentioned above, will be a subject of no small moment; when we consider that they have all been performed in the midst of this *boasted* land of Liberty; whose whole fabric, rests upon this one pivot, *liberty of conscience*.

Deprive her citizens of this heavenly boon, which is so freely granted to all, by the Author of our existance, and all her hopes of future prosperity are blasted forever; she can stand no longer, as a free Republican Government, but must fall to rise no more.

With these brief remarks we shall submit the Times and Seasons to an enlightened public, feeling assured that it will be hailed as a welcome guest, by every lover of freedom, and receive that encouragement which its merits may demand.

E. ROBINSON,
D. C. SMITH.

Extract,

FROM THE PRIVATE JOURNAL OF

JOSEPH SMITH JR.

On the fourteenth day of March, in the year of our Lord one thousand eight hundred and thirty eight, I with my family, arrived in Far West, Caldwell county Missouri, after a journey of more than one thousand miles, in the winter season, and being about eight weeks on our Journey; during which we suffered great affliction, and met with considerable persecution on the road. However, the prospect of meeting my friends in the west, and anticipating the pleasure of dwelling in peace, and enjoying the blessings thereof, buoyed me up under the difficulties and trials which I had then to endure. However, I had not been there long before I was given to understand that plots were laid, by wicked and designing men, for my destruction, who sought every opportunity to take my life; and that a company on the Grindstone forks of Grand river, in the county of Daviess, had offered the sum of one thousand dollars for my scalp: persons of whom I had no knowledge whatever, and who, I suppose, were entire strangers to me; and in order to accomplish their wicked design, I was frequently waylaid &c.; consequently, my life was continually in jeopardy.

I could hardly have given credit to such statements, had they not been corroborated by testimony, the most strong and convincing; as shortly after my arrival at Far West, while watering my horse in Shoal Creek, I distinctly heard three or four guns snap, which were undoubtedly intended for my destruction; however, I was mercifully preserved from those who sought to destroy me, by their lurking in the woods and hiding places, for this purpose

My enemies were not confined alone, to the ignorant and obscure, but men in office, and holding situations under the Governor of the State, proclaimed themselves my enemies, and gave encouragement to others to destroy me; amongst whom, was Judge King, of the fifth Judicial circuit, who has frequently been heard to say, that I ought to be beheaded on account of my religion Expressions such as these, from individuals holding such important offices as Judge King's, could not fail to produce, and encourage persecution against me, and the people with whom I was connected. And in consequence of the prejudice which existed in the mind of this Judge, which he did not endeavor to keep secret, but made it as public as he could, the people took every advantage they possibly could, in abusing me, and threatening my life; regardless of the laws, which

promise protection to every religious society, without destinction.

During this state of things, I do not recollect that either myself, or the people with whom I was associated, had done any thing to deserve such treatment, but felt a desire to live at peace, and on friendly terms, with the citizens of that, and the adjoining counties, as well as with all men; and I can truly say, "for my love they were my enemies," and "sought to slay me without any cause," or the least shadow of a pretext.

My family was kept in a continual state of alarm, not knowing, when I went from home, that I should ever return again; or what would befall me from day to day. But notwithstanding these manifestations of enmity, I hoped that the citizens would eventually cease from their abusive and murderous purposes, and would reflect with sorrow upon their conduct in endeavoring to destroy me, whose only crime was in worshiping the God of heaven, and keeping his commandments; and that they would soon desist from harrassing a people, who were as good citizens as the majority of this vast republic—who labored almost night and day, to cultivate the ground; and whose industry, during the time they were in tha neignborhood, was proverbial.

In the latter part of September, A. D. 1838, I took a journey, in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a Town. While on my ourney, I was met by one of our brethren from Dewitt, in Carroll county, who stated that our people, who had settled in that place, were, and had been for some time, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there, of the facts. I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the constitution, would have put down any spirit of persecution, which might have been manifested in that neighborhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor, if possible, to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath. I arrived at Dewitt, on the first of October, and found that the accounts of the situation of that place, were correct; for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there; all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, (who were only a handfull, in comparison to the mob, by which they were surrounded,) in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more.

We thought it necessary to send immediately to the Governor, to inform him of the circumstances; hoping, from the Executive, to receive the protection which we needed, and which was guaranteed to us, in common with other citizens. Several Gentlemen of standing and respectability, who lived in the immediate vicinity, (who were not in any wise connected with the church of Latter Day Saints,) who had witnessed the proceedings of our enemies; came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves. A messenger was accordingly despatched to his Excellency, who made known to him our situation. But instead of receiving any aid whatever, or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out." In the mean time, we had petitioned the Judges to protect us. They sent out about one hundred of the militia, under the command of Brigadier General Parks; but almost immediately on their arrival, General Parks informed us that the greater part of his men under Capt. Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could afford us no assistance.

We had now, no hopes whatever, of successfully resisting the mob, who kept constantly increasing: our provisions were entirely exhausted and we being wearied out, by continually standing on guard, and watching the movements of our enemies; who, during the time I was there, fired at us a great many times. Some of the brethren died, for want of the common necessaries of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since prevailed to such an extent in Upper Missouri—men too, who were virtuous, and against whom, no legal process could for one moment, be sustained; but who, in consequence of their love to God—attachment to his cause—and their determination to keep the *faith*, were thus brought to an untimely grave.

Many houses, belonging to my brethren, were burned; their cattle diven away, and a great quantity of their property destroyed by the mob. Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; they consequently took their departure, with about seventy waggons, with the remnant of the property they had been able to save from their matchless foes, and proceeded to Caldwell. During our journey, we were continually harrassed and threatened by the mob, who shot at us several times; whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing.

On my arrival in Caldwell I was informed by General Doniphan of Clay county, that a company of mobbers eight hundred strong, were marching towards a settlement of our people's in Daviess county. He ordered out one of the officers to raise a force and march immediately to what he called Wight's town and defend our people from the attacks of the mob, until he should raise the militia in his, and the adjoining counties to put them down. A small company of militia who were on their rout to Daviess county, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob; and to use his own expression, were "damned rotten hearted." According to orders Lieut. Colonel Hinkle marched with a number of our people to Daviess county to afford what assistance they could to their brethren. Having some property in that county and having a house building there, I went up at the same time. While I was there a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle, hogs &c. A number, whose houses were burned down as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm had taken place just about that time; women and children, some in the most delicate situations were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitue of clothes, and only escaping with their lives. During this state of affairs General Parks arrived at Daviess county, and was at the house of Colonel Lyman Wight, when the intelligence was brought, that the mob were burning houses; and also when women and children were fleeing for safety. Colonel Wight who held a commission in the 59th regiment under his (General Parks) command, asked what was to be done. He told him that he must immediately, call out his men and go and put them down. Accordingly, a force was immediately raised for the purpose of quelling the mob, and in a short time were on their march with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer. The mob having learned the orders of general Parks, and likewise being aware of the determination of the oppressed, they broke up their encampments and fled. The mob seeing that they could not succeed by force, now

resorted to strtagem; and after removing their property out of their houses, which were nothing but log cabins, they actually set fire to their own houses, and then reported to the authorities of the state that the Mormons were burning and destroying all before them.

On the retreat of the mob from Daviess, I returned to Caldwell, hoping to have some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray co. and that they had taken some of our brethren prisoners, burned some houses, and had committed depredations on the peaceable inhabitants. A company under the command of Capt. Patten, was ordered out by Lieutenant Col. Hinckle to go against them, and stop their depredations, and drive them out of the county. Upon the approach of our people, the mob fired upon them, and after discharging their pieces, fled with great precipitation, with the loss of one killed and several wounded. In the engagement Capt. Patten, (a man beloved by all who had the pleasure of his acquaintance,) was wounded and died shortly after. Two others were likewise killed and several wounded. Great excitement now prevailed, and mobs were heard of in every direction who seemed determined on our destruction. They burned the houses in the country and took off all the cattle they could find. They destroyed cornfields, took many prisoners, and threatened death to all the Mormons. On the 28th of Oct. a large company of armed soldiery were seen approaching Far West. They came up near to the town and then drew back about a mile and encamped for the night. We were informed that they were Militia, ordered out by the Govornor for the purpose of stopping our proceedings; it having been represented to his excellency, by wicked and designing men from Daviess, that we were the aggressors, and had committed outrages in Daviess &c. They had not yet got the Governors orders of *extermination*, which I believe did not arrive until the next day. On the following morning, a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Towards evening, I was waited upon by Colonel Hinckle, who stated that the officers of the Militia desired to have an interview with me, and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders, which they had received from the Govornor. I immediately complied with the request, and in company with elders Rigdon and Pratt, Colonel Wight, and Geo. W. Robinson, went into the camp of the militia. But judge of my surprise, when instead of being treated with that respect which is due from one citizen to another, we were taken, as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles; and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appal the stoutest heart. In the evening we had to lie down on the cold ground surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. The next day they held a court martial, and sentenced us to be shot, on Friday morning, on the puplic square, as an ensample to the Mormons. However notwithstanding their sentence, and determination, they were not permitted to carry their murderous sentence into execution.

Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated, I told him I was not sensible of having done any thing worthy of such treatment; that I had always been a supporter of the constitution and of Democracy. His answer was "I know it, and that is the reason why I want to kill you, or have you killed." The militia then went into the town and without any restraint whatever, plunderd the

houses, and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. They carried away most of my property and left many destitute.—We were taken to the town, into the public square; and before our departure from Far West, we, after much entreaties, were suffered to see our families, being attended all the while with a strong guard; I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time; to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me and were only thrust from me by the swords of the guard who guarded me. I felt overwhelmed while I witnessed the scene, and could only reccomend them to the care of that God, whose kindness had followed me to the present time; and who alone could protect them, and deliver me from the hands of my enemies and restore me to my family.

I was then taken back to the camp and then I with the rest of my brethren viz: Sidney Rigdon, Hyram Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson were removed to Independence, Jackson county. They did not make known what their intention or design were in taking us there; but knowing that some of our most bitter enemies resided in that county, we came to the conclusion that their design was to shoot us, which from the testimony of others, I do think was a correct conclusion. While there, we were under the care of Generals Lucas and Wilson we had to find our own board, and had to sleep on the floor with nothing but a mantle for our covering, and a stick of wood for our pillow. After remaining there a few days we were ordered by General Clark to return; we were accordingly taken back as far as Richmond, and there we were thrust into prison and our feet bound with fetters. While in Richmond, we were under the charge of colonel Price from Chariton county, who suffered all manner of abuse to be heaped upon us. During this time my afflictions were great, and our situation was truly painful. After remaining there a few days we were taken before the court of inquiry, but were not prepared with witnesses, in consequence of the cruelty of the mob, who threatend destruction to all who had any thing to say in our favor: but notwithstanding their threats there were a few who did not think their lives dear so that they might testify to the truth, and in our behalf, knowing we were unlawfully confined; but the court who was prejudiced against us, would not suffer them to be examined according to law, but suffered the State's Attorney to abuse them as he thought proper. We were then removed to Liberty jail in Clay county, and there kept in close confinement in that place for more than four months. while there, we petitioned Judge Turnham for a writ of habeas corpus, but on account of the prejudice of the jailor all communication was cut off; at length however, we succeeded in getting a petition conveyed to him, but for fourteen days we received no answer. We likewise petitioned the other Judges but with no success. After the expiration of fourteen days Judge Turnham ordered us to appear before him, we went and took a number of witnesses, which caused us considerable expense and trouble; but he altogether refused to hear any of our witnesses. The lawyers which we had employed refused to act; being afraid of the people. This being the case, we of course could not succeed, and were consequently manded back to our prison house.—We were sometimes visited by our friends whose kindness and attention, shall ever remember with feelings of lively gratitude, but frequently we were not suffered to have that privilege. Our vituals were of the coarsest

kind, and served up in a manner which was disgusting. We continued in this situation, bearing up under the injuries and cruelties we suffered as well as we could, until we were removed to Daviess county, where we were taken in order to be tried for the crimes with which we had been charged. The grand jury (who were mostly intoxicated,) indibted us for treason etc. etc.—

While there, we got a change of venue to Boon county, and were conducted on our way to that place by a strong guard. The second evening after our departure the guard got intoxicated we thought it a favorable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that state; and that they were never brought to an account for their barbarious proceedings, but were wincked at, and encouraged, by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assasins; and inasmuch, as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyrany and oppression, and again take our stand amongst a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation:—Feelings which the inhabitants of the state of Missouri were strangers to. Accordingly we took the advantage of the situation of our guard and took our departure, and that night we travelled a consderable distance. We continued on our journey both by night and by day, and after suffering much fatigue and hunger, I arrived in Quincy Illinois, amidst the congratulations of my friends and the embraces of my family.

I have now resided in this neighborhood for several weeks as it is known to thousands of the citizens of Illinois, as well as of the State of Missouri, but the authorities of Mo., knowing that they had no justice in their crusade against me, and the people with whom I was associated, have not yet to my knowledge, taken the first step towards having me arrested.

Amongst those who have been the chief instruments, and leading characters, in the unparalleled persecutions against the church of Latter Day Saints; the following stand conspicuous, viz: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Gaillam. Captain Bogart also, whose zeal in the cause of oppression and injustice, was unequalled, and whose delight has been to rob, murder, and spread devastation amongst the Saints. He stole a valuable horse, saddle and bridle from me; which cost two hundred dollars, and then sold the same to General Wilson. On understanding this I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman, and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies which these officers have been guilty of, are entirely looked over by the Executive of the state; who, to hide his own iniquity, must of course shield and protect those whom he employed, to carry into effect his murderous purposes.

I was in their hands as a prisoner about six months, but notwithstanding their determination to destroy me, with the rest of my brethren who were with me; and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law, (as we were not military men,) and had the time, and place apointed for that purpose; yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved, and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love; and to whom I feel united in bonds that are stronger than death: and in a state where I believe the laws are respected, and whose citizens, are humane and charitable.

During the time I was in the hands of my enemies; I must say, that although I felt great anxiety, respecting my family and friends, who were so inhumanly treated and abused; and who had to mourn the loss of their husbands and children, who had been slain; and after having been robbed of

nearly all that they possessed be driven from their homes, and forced to wander as strangers in a strange country, in order, that they might save themselves and their little ones, from the destructions they were threatened with in Missouri: yet, as far as I was concerned, I felt perfectly calm, and resigned to the will of my heavenly Father. I knew my innocency, as well as that of the saints; and that we had done nothing to deserve such treatment from the hands of our oppressors: consequently, I could look to that God, who has the hearts of all men in his hands, and who had saved me frequently from the gates of death, for deliverance: and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned; yet, from my first entrance into the camp, I felt an assurance, that I with my brethren and our families should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort: and although the heathen raged, and the people imagined vain things, yet the Lord of hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul, and and all that is within me, to bless and praise his holy name: For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the saints under their accumulated wrongs and sufferings, has been praise-worthy; their courage, in defending their brethren from the ravages of mobs; their attachment to the cause of truth, under circumstances the most trying and distressing, which humanity can possibly endure; their love to each other; their readiness to afford assistance to me, and my brethren who were confined in a dungeon; their sacrifices in leaving the state of Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men; and has secured them the favor and approbation of Jehovah; and a name, as imperishable as eternity. And their virtuous deeds, and heroic actions, while in defence of truth and their brethren: will be fresh and blooming; when the names of their oppressors shall either be entirely forgotten, or only remembered, for their barbarity and cruelty. Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away, and abused by the jailor and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison house, gave me feellings, which I cannot describe, while those who wished to insult and abuse us, by their threats and blasphemous language, were applauded and had every encouragement given them.

However, thank God, we have been deliverd; and although, some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short, though bitter was their pain;
Everlasting is their joy.

Let us not sorrow as "those without hope," the time is fast approaching, when we shall see them again; and rejoice together, without being affraid of wicked men: Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his saints, and admired by all those who believe: but to take vengeance upon his enemies, and all those who obey not the gospel. At that time, the hearts of the widow and fatherless shall be comforted; and every tear shall be wiped from off their faces.

The trials they have had to pass through, shall work together for their good, and prepare them for the society of those, who have come up out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Marvel not then, if you are persecuted, but remember the words of the Savior, "The servant is not above his Lord, if they have persecuted me, they will persecute you also;" and that all the afflictions through which the saints have to pass, are in fulfillment of the words of

the prophets, which have spoken since the world began. We shall therefore do well to discern the signs of the times, as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments and deaths, we must expect according to the scriptures, which tell us, that the blood of those whose souls were under the altar, could not be avenged on them that dwell on the earth, until their brethren should be slain, as they were.

If these transactions had taken place among barbarians, under the authority of a despot; or in a nation, where a certain religion is established according to law, and all others proscribed; then there might have been some shadow of defence offered. But can we realize, that in a land which is the cradle of Liberty and equal rights; and where the voice of the conquerors, who had vanquished our foes, had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst the "battle and the breeze;" and whose arms have been nerved in the defence of their country and liberty: whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world. In the midst of all these scenes, with which we were surrounded, a persecution, the most unwarrantable, was commenced; and a tragedy, the most dreadful, was enacted, by a large portion of the inhabitants, of one of those free and independent States, which comprise this vast republic; and a deadly blow was struck at the institutions, for which our Fathers had fought many a hard battle, and for which, many a Patriot had shed his blood; and suddenly, was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes, in this land, a mob, regardless of those laws, for which so much blood had been spilled, dead to every feeling of virtue and patriotism, which animate the bosom of freemen; fell upon a people whose religious faith was different from their own; and not only destroyed their homes, drove them away, and carried off their property, but murderd many a free born son of America. A tragedy, which has no parrallel in modern, and hardly in ancient times; even the face of the Red man would be ready to turn pale at the recital of it.

It would have been some consolation, if the authorities of the State had been innocent in this affair, but they are involved in the guilt thereof; and the blood of innocence, even of *children*, cry for vengeance upon them. I ask the citizens of this vast republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots, to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution, I appeal to the patriotism of Americans, to stop this unlawful and unholy proceedure; and pray that God may defend this nation from the dreadful effects of such outrages. Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal, which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that purnishment which they so richly deserve; and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH JR.

Payson, Ill. June 18th, 1839.

MESSRS. ROBINSON AND SMITH

Having learned that you intend to publish a monthly periodical, called the Times and Season,s for the purpose of giving general information concerning the work of the Lord, at home and abroad, thinking that it might be a satisfaction to the saints, in general, to know of the prosperity of our Redeemer's kingdom in the eastern country; I have thought proper to send you a short history of my travels during the last year: if you deem it worthy of an insertion in the above named paper, it is at your disposal.

I left Ohio the last of Jan. 1838, with a view of proclaiming the fulness of the everlasting gospel, to the inhabitants of the eastern country. I spent from three to four months time, preaching in Washington Co. Md. and Franklin, Bedford and Huntington counties, Pa. during which time I preached from 80 to 100 times; held one debate; and several times defended the truth publickly, when attacked by the priests of the different denominations; baptized one, and witnessed the baptism of many others, by elders who were laboring with me.

June first I pursued my Journey eastward preaching as I went. On the 7th of July I arrived at a small town called Hornerstown, Monmouth Co. N. J. I then obtained the liberty of the school house in that place, and made an appointment for the next day. At

this time, if I have correct information, there had never been but two or three sermons, of this doctrine, preached in that state; consequently, as to our principles, and rules of faith, the people knew nothing, except by reports. After I had fulfiled the appointment which I had made by setting forth the first principles of the doctrine of Christ, it was so different from what they had expected, that it caused a spirit of inquiry, so much so, that I had calls in every direction. I then sent appointments to different places in the county, and commenced fulfilling them; the people flocked out, in crowds to hear, yet at this time, more out of curiosity than any thing else: and in a short time, the news went abroad, that a Mormon preacher had made his appearance in the land: and the more I preached, the greater the excitement, so that in every town, and neighborhood, where I had preached, what the world calls Mormonism, was the grand topic of conversation. The honest in heart exclaiming that it was truth, while another class of the community, who loves darkness more than light, lifted their voices and influence against it: some saying that I preached from another bible, different from our common version: but the honest in heart, searched the scriptures, and learned to the contrary. At this particular crisis, while the honest were searching the scriptures, the priests were engaged in fumbling over their old news paper files, and hunting up all the old stories that was told a number of years ago. probably thinking that this would be the most effectual way to stop the spread of truth. After they had gathered the old news paper stories and reports that had been put in circulation, by our enemies, three priests, a Methodist, Baptist and Universalist, united, Pilate and Herod like, to combat the truth.

At this time I had an appointment at a place called New Egypt: they gave out word, which had a general circulation throughout the country, that on the evening of the appointment, Mormonism would be exposed, and the arguments adduced in its favor, refuted; and that I should be put to shame. On the evening of the appointment the people flocked into the town, from every direction: I walked the streets, before the appointed hour for meeting, and heard the people conversing about the subject of controversy, and found that their expectations were, to hear a scriptural argument: the meeting commenced, and I addressed the congregation upon the subject of the Millennium, as long as I thought proper, and then give liberty; the Methodist preacher arose, and said, that he had a number of questions written down, which he wished me to answer; I told him that if they were reasonable ones, I would answer them. The first question was this, what is Mormonism, and will any person be saved if they reject it?—I told him I could soon answer that question. My answer was this, Mormonism, as you call it, is to believe that Christ is the Son of God, also a firm belief in the scriptures, then faith, repentance and baptism for the remission of sins: the laying on of hands for the reception of the Holy Ghost, having a church organized according to the new testament pattern, and to live by every word that proceeds from the mouth of God; all who reject this will be damned, if the scriptures are true. As to the other questions, they were as easy answered as that of the first. They then commenced repeating news paper stories, reading a pamphlet, and telling all the tales that they had heard; with foul insinuations and in a sarcastick manner, made use of invective appalations to blast the characters of men, whom God had raised up for the purpose of bringing about his great and marvelous work of the last days: probably thinking, that by so doing, it would render the society, and its principles, odious in the minds of the people, so that they would stop their ears, and cease to hear any more. As for myself, my determination ever has been, not to partake of the spirit of slander, and of a strife of this kind; but when the truth is attacked, I always feel bound to boldly defend it; neither had I any disposition for a controversy of this kind; consequently, I bore testimony to the truth of the doctrine that I had proclaimed: and showed that their news paper stories were false, and that they were hatched up by evil designing men, to destroy the work of truth: I then dismissed the meeting.

Those who were opposed to the truth, who came with anticipations of a general triumph over Mormonism, and that I would be put to shame, and forced to abandon the country with disgrace; instead of rejoicing, on the account of successful labors, were astonished at the conduct of the priests, and returned home with amazement, more than rejoicing. others knowing that slander, was no argument, and that there had no argument been adduced, to overthrow the doctrine that I had proclaimed, acknowledged that there was no scriptural argument that could be produced to overthrow it; and those who made the attact, instead of putting me to shame, they put themselves to shame; and instead of exposing Mormonism, they exposed their own wickehness; rendered themselves odious in the minds of the most of the congregation; so that their influence against Mormonism, was but little, after that. After this, they no more attempted to ezpose Mormonism, publicly, where I had a chance to defend it; but commenced warning their members not to go and hear, telling them, that they would get bewitched, or led astray, or deceived; (what better testimony do we want, to pove that they are on a sandy foundation, for if they are built upon the rock, the gates of hell cannot prevail against them:) yet, notwithstanding, all their ezertions to destroy Mormonism, the people believed it more than ever, for this reason, they had made their assertions, that Mormonism was an unscriptural doctrine, and that they could make it appear so, but when the time of trial came, they failed in the attempt; and, as my manner of teaching was, to reason from the scriptures, the honest were constrained to acknowledge, that there is no scripture to condemn it.—And as I continued preaching, the prejudices of the people wore away, and there was a general spirit of inquiry. The rich and the

poor, invited me to their homes, that they might learn the particulars concerning this work.

Thus I continued laboring and making the things of God plain to their understandings; some weeks preaching as often as ten or eleven times. The last of September, Elder O. Pratt came from the city of N. Y. and preached in this region of country several times, which was the means of doing much good.

On the 1st of Oct. a number came forward, and embraced the fulness of the everlasting gospel, by obeying the ordinance of baptism. I continued preaching and baptizing, till the last of Dec. when I called the saints together, at Hornerstown, in order to organize a branch of the church in that place. Josiah Ellis, (formerly a Methodist preacher,) was set apart by the voice of the members, and ordained to the office of an Elder; the work of the Lord still rolled on.

January 28th. 1839, I took my leave of the saints, which then numbered 26, to go to the state of Mo. I went as far as Lightersburgh, Md. where I got more particular information of the late persecution in the state of Mo.—I then concluded, that my labors would be of more use in the world, than at home; consequently, after preaching several times to the saints in Lightersburgh, I returned to the state of N. J. with a view of again proclaiming the truth, to the people of that state. By request of some of the citizens, I went to preach, in a town called Toms River, situated near the sea shore; some members of a certain sect, in the place, locked up the school house. A congregation assembled, and with them, some noble minded men, who had an independent spirit; the door was opened, and I preached to an attentive congregation. I preached several times in the place, and baptized 11 persons. April 1st, elders L. Barnes and H. Sagers, visited the branch of the church in that state, and preached several times, as they were on their way to the city of N. Y. They told me that they had been preaching in Chester Co. Pa. and had baptized four, and they thought that there was a foundation laid, for a still greater work.—On elder Barnes' return from the city, he held a debate with a Quaker preacher, and nobly defended the truth, he preached several times in that region of country, and baptized 5. then returned to Pa. On the 9th of May, I took my leave of the saints in that state, to come to Illinois. I find by looking over my Journal, that since I commenced laboring in the state of N. J. which was chiefly confined to Monmouth, Burlington and Mercer counties, that I have preached 200 sermons, baptized 40 persons, visited the saints in the city of N. Y. several times. and I feel myself authorized to say, that the work of the Lord is gaining ground, in the region of country where I have been laboring.

May the Lord inspire his servants, with a renewed zeal, that they may go forth, and bear a faithful testimony, to the inhabitants of the earth, that his work might hasten on, till all nations shall hear the sound, and until Zion shall become a peaceful home, and peace flow like a river to all the people of God; Yours respectfully,

B. WINCHESTER.

TIMES AND SEASONS.

COMMERCE, ILL. JULY, 1839.

A WORD TO THE SAINTS.

It may be expected by some, who are not acquainted with all the circumstances attending the printing establishment had in the church, that the proprietors of this press should supply the subscribers of the "Elder's Journal," with the remaining numbers of that paper, which was their due when we were broken up by the mob in Missouri; but this idea we are confident they will abandon, when they learn the fact, that the proprietors of the Journal, while conducting that paper, sustained the loss of an entire establishment in Kirtland, Ohio, in Jan. 1838. after which, with much difficulty, they procured another press and resuscitated the paper at Far West, Mo. where they had the opportunity of publishing two numbers only; when persecution raged to that extent, that they were compelled to leave the State, with the loss of nearly all their property. Thus, while many of you have sustained the loss of but 67 cents, they have not only lost all their property, but have been driven by their cruel and hard-hearted persecutors, from their peaceful and happy homes, and are now strangers, sojourning in a strange land; which verifies the saying of the Savior, when speaking to his disciples, where he says, "if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

But, notwithstanding all these circumstances, being partakers in the deep afflictions through which the saints were called to pass in Missouri, we have been permitted, by the blessing of heaven, to obtain the necessary apparatus, and will publish, for the benefit of the saints, a monthly paper, which we now offer to them on reasonable terms; but owing to our peculiar circumstances, we shall be under the necessity of requiring pay on subscriptions, *in advance*, as our expenses are, necessarily, very heavy, and nothing but cash in hand will defray

them; however, as it is not generally known, that this papar is to be published, we shall forward this number to such as we are confident feel an interest in the gathering of Israel, and the accomplishment of that glorious work which the Lord has commenced in these last days, with the expectation that they will, upon the receipt of this, forward us their names with the money, free of postage, as it will not be in our power, (notwithstanding, it would be pleasing to us, to do otherwise,) to forward any more, until remittances are made; and we earnestly hope that the saints will not think hard of us for being thus particular, as it is the only principle upon which we can sustain this publication.

☞ In our next, we shall commence publishing the history of the disturbances in Missouri. in regular series.

To the elders of the church of Jesus Christ of Latter Day Saints, to the churches scattered abroad, and to all the saints.

We, the undersigned, feeling deeply interrested in the welfare of Zion, the upbuilding of the church of Christ, and the welfare of the saints in general, send unto you GREETING:—and pray, that "grace, mercy, and peace may rest upon you, from God, our Father, and from our Lord Jesus Christ."

But then, the situation of things, as they have of late existed, have been to us of a peculiar trying nature. many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children, have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, "for the testimony of Jesus, and for the word of God." Many o your brethren, with those whose souls are now beneath the alter, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, "how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;" but it was said to them, "that they should rest, yet for a little season, until their fellow servants also, and their brethren, that should be killed, as THEY WERE should be fulfilled." Dear brethren, we would remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further sufferring would seem to be no longer a virtue; we would say, be patient, dear brethren, for as saith the apostle, "ye have need of patience, that after being tried you may inherit the promise." You have been tried in the furnace of affliction, the time to exercise patience is now come; and "we shall reap, brethren, in *due time* if we faint not." Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, "for vengeance is mine, saith the Lord, and I will repay."

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient* you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registerd on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom, who is "touched with the feelings of our infirmities," who was "tempted in all points, like unto you;" they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and his designs accomplished and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all the saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tri-

ed, you are now being tried, and those trials, if you are not watchful, will corode upon the mind, and produce unpleasant feelings; but reccollect that now is the time of trial, soon the victory will be ours; now may be a day of lamention, then will be a day of rejoicing; now may be a day of sorrow, but by and by we shall see our Lord, our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek a quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one anothers infirmities, considering your own weaksess; bring no railing accusation against your brethren, especially take care that you do not against the authorities or, elders of the church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the Arch-angel, dared not bring a railing accusation against the devil, but, said, the "Lord rebuke thee Satan;" and any man who pursues this course of accusation and murmering, will fall into the snare of the devil, and apostatize, except he repent. Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities; and says he, behold, the Lord cometh with ten thousand of his saints, to execute judgement upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. Peter, in speaking on the same principle, says, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they* self willed, they are not afraid to *speak evil of dignities*. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." If a man sin, let him be dealt with according to the law of God in the bible, the book of mormon, and doctrines and covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the prophet and his counsellors, for the twelve, the high council, the high priests, the seventies, the elders, the bishops, and all the saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be the priests of the "most high God," messengers to the nations of the earth; and upon your dilligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the great God demands it of you, that you should be faithful, and inasmuch as you are not, you will not be chosen; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and recieve thy crown; be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers; study the word of God and preach it, and not your opinions, for no man's opinion is worth a straw; advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, "preach nothing but repentance to this generation," and leave the further mysteries of the kingdom, till God shall tell you to preach them, which is not now.—The horns of the beast, the toes of the image, the frogs and the beast mention-

ed by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things therefore, have nothing to do with your mission.

We have heard of some foolish vageries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those, and other vain imaginations, we would warn the elders against, because if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown.

We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.—Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the holy Ghost, the resurrection of the dead, and eternal judgement.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Mo. to obtain one of the authorities of the church if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance, which is manifested by you in regard to preaching the gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world; and publishing those glad tidings which has been revealed from heaven, by the ministering of angels, by the gift of the holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you, that the hearts of the twelve are with you, and they, with you, are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the gospel to foreign nations, and to make known to the world, those great things which God has developed; they are now on the eve of their departure for England, and will start in a few days, they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the church, that God, may sustain them in their arduous undertaking; grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell. And if you, unitedly seek after unity of purpose and design, if you are men of humility, and of faithfulness, of integrity and perseverance, if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God, if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony: the widow, and the orphan will be made glad, and the poor among men rejoice in the holy one of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; Queens will rejoice in the glad tidings of salvation, and King's bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition, will hide its hoary head, and in-

fidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms, and the dissolution of Empires, truth will stalk forth with gigantic strides, and lay hold of the honest in heart among all nations. Zion shall blosom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign for ever and ever, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE.
WILFORD WOODRUFF
JOHN TAYLOR,
GEORGE A. SMITH.

N. B. We have heard that a man by the name of George M. Hinckle is preaching in the Iowa Territory, we would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctr nes held forth by him, nor will we be amenable for his conduct. The minutes of a conference will be published mentioning the names of others whom we have withdrawn our fellowship from.

EXTRACTS OF THE MINUTES OF CONFERENCES.

A Conference of the church of Jesus Christ of Latter Day Saints, held in Quincy on the 17th of March, 1839.

Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk. Elder Young then arose and gave a statement of the circumstances of the church at Far West, and his feelings in regard to the scattering of the brethren; believing it to be wisdom to unite together as much as possible, in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to persue that course that would prove for the general good of the whole church who was suffering for the gospel sake: and would advise the saints to settle (if possible) in companies, or in a situation so as to be organized into churches, that they might be nourished and fed by the shepherds; for without, the sheep would be scattered. And he also impressed it upon the minds of the saints to give heed to the revelations of God, especially the elders should be careful to depart from all iniquity, and to remember the council given by those whom God hath placed as counsellors in his church, that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place, for there is order in the kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that elder Jonathan Dunham had received previous instructions not to call any conferences in this state, or elsewhere; but to go forth and preach repentance which was his calling, but contrary to those instructions he called a conference in Springfield, Ill. and presided there and brought forth the business which he had to transact, and his proceeding in many respects during the conference was contrary to the feelings of elder W. Woodruff and other official members who were present; they considered his proceedings contrary to the will, and order of God. The conference then voted that elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the council given him. And after transacting various other business, elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers, and were acting against the interest of the church, and that the church could no longer hold them in fellowship unless they repented of their sins and turned unto God. After the conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the church of Jusus Christ of Latter Day Saints, viz: George M. Hinckle, Sampson Avard, John Corril, Reed Peck, Wm. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which the conference closed by prayer.

BRIGHAM YOUNG, Pres't.
ROBERT B. THOMPSON, *Clerk*.

At a council held at Far West by the twelve, high priests, elders, and priests, on the 26 of April, 1839, the following resolutions were adopted.

Resolved, that the following persons

should be no more fellowshiped in the church of Jesus Christ of Latter Day Saints, viz: Isaac Russel, Geo. Walters, and Jotham Maynard. *

The council then proceeded to the building spot of the Lords house when the following business was transacted. Part of a hymn was sung on the mission of the twelve. Elder Cutler, the master workman of the house then recommenced laying the foundation of the Lords' house agreeable to revelation, by rolling up a large stone near the south east corner. The following of the twelve were present, Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Willford Woodruff and George A. Smith, who had been previously nominated by the first presidency, accepted by the twelve, and acknowledged by the church, to the office of the twelve to fill the place of those who had fallen. Darwin Chase and Norman Shearer, who had just been liberated from Richmond Prison, where they had been confined for the cause of Jesus Christ, were ordained to the office of the seventies; the twelve then offered up vocal prayer in the following order. Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Willford Woodruff, and George A. Smith, after which they sung Adam-ondi-ahman, and then the twelve took their leave of the saints agreeable to revelation. Elder Alpheus Cutler then placed the stone before alluded to, in its regular position; after which in consequence of the peculiar situation of the saints he thought it wisdom to adjourn until some future time when the Lord should open the way, expressing his determination then to proceed with the building.

BRIGHAM YOUNG, Pres't.
JOHN TAYLOR, *Clerk.*

* And 19 more left out for want of room,

PROSPECTUS OF THE TIMES AND SEASONS.

The Subscribers being acquainted with the scattered condition of the church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church, have procured a printing press and materials and will publish a monthly Periodical, at this place, containing all general information respecting the church; as also, a history of the unparallelled persecution, which we, as a people, received in Missouri by order of the Executive of that State—by which many innocent men and children were most inhumanly murdered—others draged from the bosom of their families, without any process whatever, by an armed soldiery, and thrust into prison and irons, there remaining for a long time without knowing the reason why they were thus treated—women insulted—houses plundered and burned—and finally, to end the scene of persecution, expell, as exiles, from the State, in the winter season, the whole Society; in all, from *Ten* to *Twelve Thousand Souls!* A statement of facts concerning the foregoing transactions, will not be uninteresting to all who wish to see the pure principles of Republicanism preserved unviolated.

The Times and Seasons will contain communications from the travelling Elders, from time to time: its columns will also, frequently be enriched with letters from gentlemen travelling in Europe, which will greatly augment its interest.

It is not the intention of the Publishers, to admit any thing into this paper which will be calculated to engender strife or turmoil, neither will they interfere with political matters; as it is not their wish to cultivate any principle which tends to put people at variance one with another, but rather those principles that are calculated to make men happy in this world, and secure unto them eternal life in that which is to come.

TERMS: ONE DOLLAR per annum, payable, in all cases, in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. All current Bank notes, of any denomination will be received on subscriptions. Letters on business must be addressed to the Publishers, POST PAID.

ROBINSON & SMITH.
Commerce, Hancock Co. Illinois, July, 1839.

TIMES AND SEASONS.

"TRUTH WILL PTEVAIL."

VOL. 1. No. 1.] COMMERCE, ILLINOIS, NOV. 1839. [Whole No. 1.

ADDRESS.

As this No. commences the Times and Seasons, it is but proper that we should lay before its readers, the course we intend to pursue, with regard to the editorial department of the same.

We wish to make it a source of light and instruction to all those who may peruse its columns, by laying before them, in plainness, the great plan of salvation which was devised in heaven from before the foundation of the world, as made known to the saints of God, in former, as well as latter days; and is, like its Author, the same in all ages, and changeth not.

In order for this, we may at times, dwell at considerable *length*, upon the fullness *of the* everlasting gospel of Jesus Christ, as laid down in the revealed word of God; the necessity of *embracing it* with full purpose of heart, and living by all its precepts; remembering the words of our Savior, "he that will be my disciple let him take up his cross and follow me."

We shall treat freely upon the gathering of Israel, which is to take place in these last days—of the dispensation of the fullness of times, when the fullness of the Gentiles is to come in, and the outcasts of Jacob be brought back to dwell upon the lands of their inheritance, preparatory to that great day of rest, which is soon to usher in, when Christ will reign with his saints upon earth, a thousand years, according to the testimony of all the holy prophets since the world began.

We shall also endeavor to give a detailed history of the persecution and suffering, which the members of the church of Jesus Christ of Latter Day Saints, has had to endure in Missouri, and elsewhere, for their religion. A mere synopsis of which, would swell this address to volumes; therefore we are compelled to let it pass for the present, by touching upon a few of its most prominent features.

In Jackson county, Missouri, in the year 1833, several were murdered—one whipped to death—a number shot—others whipped until they were literally cut to pieces, then left to die; but God, through his kindness, spared their lives—others tarred and feathered—between two and three hundred men had their houses plundered, and then burned to ashes, and they, with their wives and little ones, driven into the forests to perish.

Again, in 1836 they were informed by the citizens of Clay county Mo. (where they settled after being driven from Jackson,) that they could dwell there no longer; consequently they were compelled to seek a location elsewhere; notwithstanding the greater part of them had purchased the land upon which they lived, with their own money, with the expectation of securing to themselves and families, permanent abiding places, where they could dwell in peace: but in this they were mistaken, for in the latter part of this same year, they were obliged to move out of the county, when they went to a back prairie country, where the other citizens assured them they might dwell in safety.

Here they commenced their labors with renewed courage, firmly believing they were preparing peaceful homes, where they could spend the remainder of their days in the sweet enjoyment of that *liberty* which was so dearly bought by the blood of their venerable Fathers, but which had been so cruelly wrested from them, by the hands of their oppressors, in both Jackson and Clay counties. But here again they were sadly disappointed, for no sooner had they built comfortable dwelling places, and opened beautiful and extensive farms, which their untiring industry and perseverance soon accomplished, than their neighbors in the adjoining counties began to envy them, and look upon them with a jealous eye; so that in the year 1838, mobs again began to harrass and disturb them, by stealing their cattle and hogs, burning their houses, and shooting at their men; when they petitioned the Governor for protection, which he utterly refused. They then saw there was no other way but to stand in their own defence;

which they prepared to do with all possible diligence. This was no sooner made known to the Governor, than he *ordered* out the militia, (report says THIRTY THOUSAND) about *twelve thousand* of which, were on the march and issued his Edict, Maximim like, to have the saints EXTERMINATED, or EXPELLED from the State *forthwith*. Accordingly, many were murdered, or rather *martyred*!—about 60 thrust into prison—several hundred families driven from their homes, in the short space of *ten days*, in the midst of a very remarkable snow storm in the month of November—their property plundered—and the whole church, comprising about *twelve thousand* souls, expelled from the State!!

Thus you see, gentle reader, a minute history of all those transactions mentioned above, will be a subject of no small moment; when we consider that they have all been performed in the midst *of this boasted* land of Liberty; whose whole fabric, rests upon this one pivot, *liberty of conscience.*

Deprive her citizens of this heavenly boon, which is so freely granted to all, by the Author of our existance, and all her hopes of future prosperity are blasted forever; she can stand no longer, as a free Republican Government, but must fall to rise no more.

With these brief remarks we shall submit the Times and Seasons to an enlightened public, feeling assured that it will be hailed as a welcome guest, by every lover of freedom, and receive that encouragement which its merits may demand.

E. ROBINSON,
D. C. SMITH.

Extract,

FROM THE PRIVATE JOURNAL OF

JOSEPH SMITH JR.

On the fourteenth day of March, in the year of our Lord one thousand eight hundred and thirty eight, I with my family, arrived in Far West, Caldwell county Missouri, after a journey of more than one thousand miles, in the winter season, and being about eight weeks on our Journey; during which we suffered great affliction, and met with considerable persecution on the road. However, the prospect of meeting my friends in the west, and anticipating the pleasure of dwelling in peace, and enjoying the blessings thereof, buoyed me up under the difficulties and trials which I had then to endure. However, I had not been there long before I was given to understand that plots were laid, by wicked and designing men for my destruction, who sought every opportunity to take my life; and that a company on the Grindstone forks of Grand river, in the county of Daviess, had offered the sum of one thousand dollars for my scalp: persons of whom I had no knowledge whatever, and who, I suppose, were entire strangers to me; and in order to accomplish their wicked design, I was frequently waylaid, &c.; consequently, my life was continually in jeopardy.

I could *hardly* have given credit to such statements, had they not been corroborated by testimony, the most strong and convincing; as shortly after my arrival at Far West, while watering my horse in Shoal Creek, I distinctly heard three or four guns snap, which were undoubtedly intended for my destruction; however, I was mercifully preserved from those who sought to destroy me, by their lurking in the woods and hiding places, for this purpose.

My enemies were not confined alone, to the ignorant and obscure, but men in office, and holding situations under the Governor of the State, proclaimed themselves my enemies, and gave encouragement to others to destroy me; amongst whom, was Judge King, of the fifth Judicial circuit, who has frequently been heard to say that I ought to be beheaded on account of my religion. Expressions such as these, from individuals holding such important offices as Judge King's, could not fail to produce, and encourage persecution against me, and the people with whom I was connected. And in consequence of the prejudice which existed in the mind of this Judge, which he did not endeavor to keep secret, but made it as public as he could, the people took every advantage they possibly could, in abusing me, and threatening my life; regardless of the laws, which

promise protection to every religious society, without distinction.

During this state of things I do not recollect that either myself, or the people with whom I was associated, had done any thing to deserve such treatment, but felt a desire to live at peace, and on friendly terms, with the citizens of that, and the adjoining counties, as well as with all men; and I can truly say, "for my love they were my enemies," and "sought to slay me without any cause," or the least shadow of a pretext.

My family was kept in a continual state of alarm, not knowing, when I went from home, that I should ever return again; or what would befall me from day to day. But notwithstanding these manifestations of enmity, I hoped that the citizens would eventually cease from their abusive and murderous purposes, and would reflect with sorrow upon their conduct in endeavoring to destroy me, whose only crime was in worshipping the God of heaven, and keeping his commandments; and that they would soon desist from harrassing a people who were as good citizens as the majority of this vast republic—who labored almost night and day, to cultivate the ground; and whose industry, during the time they were in that neighborhood, was proverbial.

In the latter part of September, A. D. 1838, I took a journey, in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a Town. While on my journey, I was met by one of our brethren from Dewitt, in Carroll county, who stated that our people, who had settled in that place, were, and had been for some time, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there, of the facts. I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the constitution, would have put down any spirit of persecution, which might have been manifested in that neighborhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor if possible, to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath. I arrived at Dewitt, about the first of October, and found that the accounts of the situation of that place were correct, for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there; all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, (who were only a handfull, in comparison to the mob, by which they were surrounded,) in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more.

We thought it necessary to send immediately to the Governor, to inform him of the circumstances; hoping, from the Executive, to receive the protection which we needed, and which was guaranteed to us, in common with other citizens. Several Gentlemen of standing and respectability, who lived in the immediate vicinity, (who were not in any wise connected with the church of Latter Day Saints,) who had witnessed the proceedings of our enemies; came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves. A messenger was accordingly despatched to his Excellency, who made known to him our situation. But instead of receiving any aid whatever, or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out." In the mean time, we had petitioned the Judges to protect us. They sent out about one hundred of the militia, under the command of Brigadier General Parks; but almost immediately on their arrival, General Parks informed us that the greater part of his men under Capt. Bogart had mutinied, and that he shoud be obliged to draw them off from the place, for fear they would join the mob; consequently he could afford us no assistance.

We had now, no hopes whatever, of successfully resisting the mob, who kept constantly increasing: our provisions were entirely exhausted and we being wearied out, by continually standing on guard, and watching the movements of our enemies; who, during the time I was there, fired at us a great many times. Some of the brethren died, for want of the common necessaries of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since prevailed to such an extent in Upper Missouri—men too, who were virtuous, and against whom, no legal process could for one moment, be sustained; but who, in consequence of their love to God—attachment to his cause—and their determination to keep the *faith*, were thus brought to an untimely grave.

Many houses belonging to my brethren, were burned; their cattle driven away, and a great quantity of their property destroyed by the mob. Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; they consequently took their departure, with about seventy waggons, with the remnant of the property they had been able to save from their matchless foes, and proceeded to Caldwell. During our journey, we were continually harrassed and threatened by the mob, who shot at us several times; whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing.

On my arrival in Caldwell I was informed by General Doniphan of Clay county, that a company of mobbers eight hundred strong, were marching towards a settlement of our people's in Daviess county. He ordered out one of the officers to raise a force and march immediately to what he called Wight's town and defend our people from the attacks of the mob, until he should raise the militia in his, and the adjoining counties to put them down. A small company of militia who were on their route to Daviess county, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob; and to use his own expression, "were damned rotten hearted." According to orders Lieut. Colonel Hinkle marched with a number of our people to Daviess county to afford what assistance they could to their brethren. Having some property in that county and having a house building there, I went up at the same time. While I was there a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle hogs &c. A number, whose houses were burned down as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm had taken place just about that time; women and children, some in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives. During this state of affairs General Parks arrived at Daviess county, and was at the house of Colonel Lyman Wight, when the intelligence was brought, that the mob were burning houses; and also when women and children were fleeing for safety. Colonel Wight who held a commission in the 59th regiment under his (General Parks) command, asked what was to be done. He told him that he must immediately, call out his men and go and put them down. Accordingly, a force was immediately raised for the purpose of *quelling* the mob, and in a short time were on their march with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer. The mob having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, they broke up their encampments and fled. The mob seeing that they could not succeed by force, now

resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they actually set fire to their own houses, and then reported to the authorities of the state that the Mormons were burning and destroying all before them.

On the retreat of the mob from Daviess, I returned to Caldwell, hoping to have some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray co. and that they had taken some of our brethren prisoners, burned some houses and had committed depredations on the peaceable inhabitants. A company under the command of Capt. Patten, was ordered out by Lieutenant Col. Hinckle to go against them, and stop their depredations, and drive them out of the county. Upon the approach of our people, the mob fired upon them, and after discharging their pieces, fled with great precipitation, with the loss of one killed and several wounded. In the engagement Capt. Patten, (a man beloved by all who had the pleasure of his acquaintance,) was wounded and died shortly after. Two others were likewise killed and several wounded. Great excitement now prevailed, and mobs were heard of in every direction who seemed determined on our destruction. They burned the houses in the country and took off all the cattle they could find. They destroyed cornfields, took many prisoners, and threatened death to all the Mormons. On the 28 of Oct. a large company of armed soldiery were seen aproaching Far West. They came up near to the town and then drew back about a mile and encamped for the night. We were informed that they were Militia, ordered out by the Governor for the purpose of stopping our proceedings; it having been represented to his excellency, by wicked and designing men from Daviess, that we were the aggressors, and had committed outrages in Daviess &c They had not yet got the Governors orders of *extermination*, which I believe did not arrive until the next day. On the following morning, a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Towards evening, I was waited upon by Colonel Hinckle, who stated that the officers of the Militia desired to have an interview with me, and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders, which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight, and Geo. W. Robinson, went into the camp of the militia. But judge of my surprise, when instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles; and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appal the stoutest heart. in the evening we had to lie down on the cold ground surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. The next day they held a court martial, and sentenced us to be shot, on Friday morning, on the public square, as an ensample to the Mormons. However notwithstanding their sentence, and determination, they were not permitted to carry their murderous sentence into execution.

Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated, I told him I was not sensible of having done any thing worthy of such treatment; that I had always been a supporter of the constitution and of Democracy. His answer was "I know it, and that is the reason why I want to kill you or have you killed." The militia then went into the town and without any restraint whatever, plundered the

houses, and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. They carried away most of my property and left many destitute.—We were taken to the town, into the public square; and before our departure from Far West, we, after much entreaties, were suffered to see our families, being attended all the while with a strong guard; I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time; to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me and were only thrust from me by the swords of the guard who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God, whose kindness had followed me to the present time; and who alone could protect them and deliver me from the hands of my enemies and restore me to my family.

I was then taken back to the camp and then I with the rest of my brethren, viz: Sidney Rigdon, Hyram Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were removed to Independence, Jackson county. They did not make known what their intention or designs were in taking us there; but knowing that some of our most bitter enemies resided in that county, we came to the conclusion that their design was to shoot us, which from the testimony of others, I do think was a correct conclusion. While there, we were under the care of Generals Lucas and Wilson, we had to find our own board, and had to sleep on the floor with nothing but a mantle for our covering. and a stick of wood for our pillow. After remaining there a few days we were ordered by General Clark to return; we were accordingly taken back as far as Richmond, and there we were thrust into prison and our feet bound with fetters. While in Richmond, we were under the charge of Colonel Price from Chariton county, who suffered all manner of abuse to be heaped upon us. During this time my afflictions were great, and our situation was truly painful. After remaining there a few days we were taken before the court of inquiry, but were not prepared with witnesses, in cousequence of the cruelty of the mob, who threatened destruction to all who had any thing to say in our favor: but notwithstanding their threats there were a few who did not think their lives dear so that they might testify to the truth, and in our behalf, knowing we were unlawfully confined; but the court who was predjudiced against us, would not suffer them to be examined according to law, but suffered the State's Attorney to abuse them as he thought proper. We were then removed to Liberty jail in Clay county, and there kept in close confinement in that place for more than four months. While there, we petitioued Judge Turnham for a writ of habeas corpus, but on account of the predjudice of the jailor all communication was cut off; at length however, we succeeded in getting a petition conveyed to him, but for fourteen days we received no answer. We likewise petitioned the other Judges but with no success. After the expiration of fourteen days Judge Turnham ordered us to appear before him, we went and took a number of witnesses, which caused us considerable expense and trouble; but he altogether refused to hear any of our witnesses. The lawyers which we had employed refused to act; being afraid of the people. This being the case, we of course could not succeed, and were consequently remanded back to our prison house.—We were sometimes visited by our friends whose kindness and attention, I shall ever remember with feelings of lively gratitude, but frequently we were not suffered to have that privilege. Our vituals were of the coarsest

kind, and served up in a manner which was disgusting. We continued in this situation, bearing up under the injuries and cruelties we suffered as well as we could, until we were removed to Daviess county, where we were taken in order to be tried for the crimes with which we had been charged. The grand jury (who were mostly intoxicated,) indicted us for treason, &c. &c.

While there, we got a change of venue to Boon county, and were conducted on our way to that place by a strong guard. The second evening after our departure the guard got intoxicated, we thought it a favorable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that state; and that they were never brought to an account for their barbarous proceedings, but were winked at, and encouraged, by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assasins; and inasmuch, as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyrany and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation:—Feelings which the inhabitants of the state of Missouri were strangers to.—Accordingly we took the advantage of the situation of our guard and took our departure, and that night we travled a considerable distance. We continued on our journey both by night and by day, and after suffering much fatigue and hunger, I arrived in Quincy Illinois, amidst the congratulations of my friends and the embraces of my family.

I have now resided in this neighborhood for several weeks as it is known to thousands of the citizens of Illinois, as well as of the State of Missouri, but the authorities of Mo., knowing that they had no justice in their crusade against me, and the people with whom I was associated, have not yet to my knowledge, taken the first step towards having me arrested.

Amongst those who have been the chief instruments, and leading characters, in the unparallelled persecutions against the church of Latter Day Saints; the following stand conspicuous, viz: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Guilliam. Captain Bogart also, whose zeal in the cause of oppression and injustice, was unequalled, and whose delight has been to rob, murder, and spread devastation amongst the Saints. He stole a valuable horse, saddle and bridle from me; which cost two hundred dollars, and then sold the same to General Wilson. On understanding this I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman, and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies which these, officers have been guilty of, are entirely looked over by the Executive of the state; who, to hide his own iniquity, must of course shield and protect those whom he employed, to cary into effect his murderous purposes.

I was in their hands as a prisoner about six months, but notwithstanding their determination to destroy me, with the rest of my brethren who were with me; and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law, (as we were not military men,) and had the time, and place appointed for that purpose; yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved, and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love: and to whom I feel united in bonds that are stronger than death: and in a state where I believe the laws are respected, and whose citizens, are humane and charitable.

During the time I was in the hands of my enemies; I must say, that although I felt great anxiety, respecting my family and friends, who were so inhumanly treated and abused; and who had to mourn the loss of their husbands and children, who had been slain; and after having been robbed of

nearly all that they possessed be driven from their homes, and forced to wander as strangers in a strange country, in order, that they might save themselves and their little ones, from the destructions they were threatened with in Missouri: yet, as far as I was concerned, I felt perfectly calm, and resigned to the *will* of my heavenly Father. I knew my innocency, as well as that of the saints; and that we had done nothing to deserve such treatment from the hands of our oppressors: consequently, I could look to that God, who has the hearts of all men in his hands, and who had saved me frequently from the gates of death for deliverance: and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned; yet, from my first entrance into the camp, I felt an assurnace, that I with my, brethren and our families should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the debth of sorrow and distress, bade mo be of good cheer, and promised deliverance, which gave me great comfort: and although the heathen raged, and the people imagined vain things, yet the Lord of hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul, and all that is within me, to bless and praise his holy name: For, although I was "troubled on every side, yet not distressed; perplexed, but not in dispair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the saints under their accumulated wrongs and sufferings; has been praise-worthy; their courage, in defending their brethren from the ravages of mobs; their attachment to the cause of truth, under circumstances the most trying and distressing, which humanity can possibly endure; their love to each other; their readiness to afford assistance to me, and my brethren who were confined in a dungeon; their sacrifices in leaving the state of Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men; and has secured them the favor and approbation of Jehovah; and a name, as imperishable as eternity. And their virtuous deeds, and heroic actions, while in defence of truth and their brethren: will be fresh and blooming, when the names of their oppressors shall either be entirely forgotten, or only remembered, for their barbarity and cruelty. Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen, them thrust away, and abused by the jailor and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison house, gave me feelings, which I cannot describe, while those who wished to insult and abuse us, by their threats and blasphemous language, were applauded and had every encouragement given them.

However, thank God, we have been delivered; and although, some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short, though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope," the time is fast approaching, when we shall see them again, and rejoice together, without being affraid of wicked men: Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his saints, and admired by all those who believe: but to take vengeance upon his enemies, and all those who obey not the gospel. At that time, the hearts of the widow and fatherless shall be comforted, and every tear shall be wiped from of their faces.

The trials they have had to pass through, shall work together for their good, and prepare them for the society of those, who have come up out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Marvel not then, if you are persecuted, but remember the words of the Savior, "The servant is not above his Lord, if they have persecuted, me, they will persecute you also;" and that all the afflictions through which the saints have to pass, are in fulfillment of the words of

the prophets, which have spoken since the world began. We shall therfore do well to discern the signs of the times, as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments and deaths, we must expect according to the scriptures, which tell us, that the blood of those whose souls were under the alter, could not be avenged on them that dwell on the earth, untill their brethren should be slain, as they were.

If these transactions had taken place among barbarrians, under the authority of a despot; or in a nation, where a certain religion is established according to law, and all others proscribed; then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of Liberty and equal rights, and where the voice of *the conquerers, who* had vanquished our foes, had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst the "battle and the breeze," and whose arms have been nerved in the defence of their country and liberty: whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world. In the midst of all these scenes, with which we were surrounded, a persecution, the most unwarrantable, was commenced; and a tragedy, the most dreadful, was enacted, by a large portion of the inhabitants, of one of those free and independent States, which comprise this vast republic; and a deadly blow was struck at the institutions, for which our Fathers had fought many a hard battle, and for which, many a Patriot had shed his blood; and suddenly, was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes, in this land, a mob, regardless of those laws, for which so much blood had been spilled, dead to every feeling of virtue and patriotism, which animated the bosom of freemen; fell upon a people whose religious faith was different from their own; and not only destroyed their homes, drove them away, and carried off their property, but murderd many a free born son of America. A tragedy, which has no parrallel in modern, and hardly in ancient times; even the face of the Red man would be ready to turn pale at the recital of it.

It would have been some consolation, if the authorities of the State had been innocent in this affair, but they are involved in the guilt thereof; and the blood of innocence, even of *children*, cry for vengeance upon them. I ask the citizens of this vast republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots, to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution, I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages. Is there not virtue in the body politic? Will not the people rise up in their *majesty*, and with that promptitude and zeal, which is so characterestic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve; and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH JR.

Payson, Ill., June 18th, 1839.

MESSRS. ROBINSON AND SMITH:

Having learned that you intend to publish a monthly periodical, called the Times and Seasons, for the purpose of giving general information concerning the work of the Lord, at home and abroad, thinking that it might be a satisfaction to the saints, in general, to know of the prosperity of our Redeemer's kingdom in the eastern country; I have thought proper to send you a short history of my travels during the last year: if you deem it worthy of an insertion in the above named paper, it is at your disposal.

I left Ohio the last of Jan. 1838, with a view of proclaiming the fulness of the everlasting gospel to the inhabitants of the eastern country. I spent from three to four months time, preaching in Washington Co. Md. and Franklin, Bedford and Huntington counties, Pa. during which time I preached from 80 to 100 times; held one debate; and several times defended the truth publicly, when attacked by the priests of the different denominations; baptized one, and witnessed the baptism of many others, by elders who were laboring with me.

June first I pursued my Journey eastward preaching as I went. On the 7th of July I arrived at a small town called Hornerstown, Monmouth co. N. J. I then obtained the liberty of the school house in that place, and made an appointment for the next day. At

this time, if I have correct information, there had never been but two or three sermons, of this doctrine, preached in that state; consequently, as to our principles, and rules of faith, the people knew nothing, except by reports. After I had fulfilled the appointment which I had made by setting forth the first principles of the doctrine of Christ, it was so different from what they had expected, that it caused a spirit of inquiry, so much so, that I had calls in every direction. I then sent appointments to different places in the county, and commenced fulfilling them; the people flocked out, in crowds to hear, yet at this time, more out of curiosity than any thing else; and in a short time, the news went abroad, that a Mormon preacher had made his appearance in the land; and the more I preached, the greater the excitement, so that in every town, and neighborhood, where I had preached, what the world calls Mormonism, was the grand topic of conversation. The honest in heart exclaiming that it was truth, while another class of the community, who loves darkness more than light, lifted their voices and influence against it; some saying that I preached from another bible, different from our common version; but the honest in heart, searched the scriptures, and learned to the contrary. At this particular crisis, while the honest were searching the scriptures, the priests were engaged in fumbling over their old news paper files, and hunting up all the old stories that was told a number of years ago, probably thinking that this would be the most effectual way to stop the spread of truth. After they had gathered the old news paper stories and reports that had been put in circulation, by our enemies, three priests, a Methodist, Baptist and Universalist, united, Pilate and Herod like, to combat the truth.

At this time I had an appointment at a place called New Egypt; they gave out word, which had a general circulation throughout the country, that on the evening of the appointment, Mormonism would be exposed, and the arguments adduced in its favor, refuted; and that I should be put to shame. On the evening of the appointment, the people flocked into the town, from every direction: I walked the streets, before the appointed hour for meeting, and heard the people conversing about the subject of controversy, and found that their expectations were, to hear a scriptural argument: the meeting commenced, and I addressed the congregation upon the subject of the Millennium, as long as I thought proper, and then gave liberty; the Methodist preacher arose, and said that he had a number of questions written down, which he wished me to answer; I told him that if they were reasonable ones, I would answer them. The first question was this, what is Mormonism, and will any person be saved if they reject it?—I told him I could soon answer that question. My answer was this, Mormonism, as you call it, is to believe that Christ is the Son of God, also a firm belief in the scriptures, then faith, repentance and baptism for the remission of sins: the laying on of hands for the reception of the Holy Ghost, having a church organized according to the new testament pattern, and to live by every word that proceeds from the mouth of God; all who reject this will be damned, if the scriptures are true. As to the other questions, they were as easy answered as that of the first. They then commenced repeating news paper stories, reading a pamphlet, and telling all the tales that they had heard with foul insinuations, and in a sarcastick manner, made use of invective appalations, to blast the characters of men, whom God had raised up for the purpose of bringing about his great and marvelous work of the last days; probably thinking that by so doing, it would render the society, and its principles, odious in the minds of the people, so that they would stop their ears, and cease to hear any more. As for myself, my determination ever has been, not to partake of the spirit of slander, and of a strife of this kind; but when the truth is attacked I always feel bound to boldly defend it; neither had I any disposition for a controversy of this kind; consequently, I bore testimony to the truth of the doctrine that I had proclaimed: and showed that their news paper stories were false, and that they were hatched up by evil designing men, to destroy the work of truth: I then dismissed the meeting.

Those who were opposed to the truth, who came with anticipations of a general triumph over Mormonism, and that I would be put to shame, and forced to abandon the country with disgrace; instead of rejoicing, on the account of successful labors, were astonished at the conduct of the priests, and returned home with amazement, more than rejoicing, others knowing that slander, was no argument, and that there had no argument been adduced, to overthrow the doctrine that I had proclaimed, acknowledged that there was no scriptural argument that could be produced to overthrow it, and those who made the attack, instead of putting me to shame, they put themselves to shame; and instead of exposing Mormonism, they exposed their own wickedness; rendered themselves odious in the minds of the most of the congregation; so that their influence against Mormonism, was but little, after that. After this, they no more attempted to expose Mormonism, publicly, where I had a chance to defend it; but commenced warning their members not to go and hear, telling them, that they would get bewitched, or led astray, or deceived; (what better testimony do we want, to prove that they are on a sandy foundation, for if they are built upon the rock, the gates of hell cannot prevail against them;) yet, notwithstanding all their exertions to destroy Mormonism, the people believed it more than ever, for this reason, they had made their assertions, that Mormonism was an unscriptural doctrine, and that they could make it appear so, but when the time of trial came, they failed in the attempt; and, as my manner of teaching was, to reason from the scriptures, the honest were constrained to acknowledge, that there is no scripture to condemn it.—And as I continued preaching, the prejudices of the people wore away, and there was a general spirit of inquiry. The rich and the

poor, invited me to their homes, that they might learn the particulars concerning this work.

Thus I continued laboring and making the things of God plain to their understandings; some weeks preaching as often as ten or eleven times. The last of September, Elder O. Pratt came from the city of N. Y. and preached in this region of country several times, which was the means of doing much good.

On the 1st of Oct. a number came forward, and embraced the fullness of the everlasting gospel, by obeying the ordinance of baptism. I continued preaching and baptizing, till the last of Dec. when I called the saints together, at Hornerstown, in order to organize a branch of the church in that place. Josiah Ells, (formerly a Methodist preacher,) was set apart by the voice of the members, and ordained to the office of an Elder; the work of the Lord still rolled on.

January 28th., 1839, I took my leave of the saints, which then numbered 26, to go to the State of Mo. I went as far as Lightersburgh, Md. where I got more particular information of the late persecution in the State of Mo.—I then concluded, that my labors would be of more use in the world, than at home; consequently, after preaching *several times to the* saints in Lightersburgh, I returned to the State of N. J. with a view of again proclaiming the truth, to the people of that state. By request of some of the citizens, I went to preach, in a town called Toms River, situated near the sea shore; some members of a certain sect, in the place, locked up the school house. A congregation assembled, and with them, some noble minded men, who had an independent spirit; the door was opened, and I preached to an attentive congregation. I preached several times in the place, and baptized 11 persons. April 1st, elders L. Barnes and H. Sagers. visited the branch of the church in that State, and preached several times, as they were on the way to the city of N. Y. They told me that they had been preaching in Chester Co. Pa. and had baptized four, and they thought that there was a foundation laid, for a still greater work.—On elder Barnes' return from the city, he held a debate with a Quaker preacher, and nobly defended the truth, he preached several times in that region of country, and baptized 5, then returned to Pa. On the 9th of May, I took my leave of the saints in that State, to come to Illinois. I find by looking over my Journal, that since I commenced laboring in the State of N. J. which was chiefly confined to Monmouth, Burlington and Mercer counties, that I have preached 200 sermons, baptized 40 persons, visited the saints in the city of N. Y. several times; and I feel myself authorized to say, that the work of the Lord is gaining ground in the region of country where I have been laboring.

May the Lord inspire his servants, with a renewed zeal, that they may go forth, and bear a faithful testimony, to the inhabitants of the earth, that this work might hasten on, till all nations shall hear the sound, and until Zion shall become a peaceful home, and peace flow like a river to all the people of God. Yours respectfully.

B. WINCHESTER.

TIMES AND SEASONS.

COMMERCE, ILL. NOV. 1839.

A WORD TO THE SAINTS.

It may be expected by some, who are not acquainted with all the circumstances attending the printing establishment had in the church, that the proprietors of this press should supply the subscribers of the "Elders Journal," with the remaining numbers of that paper, which was their due when we were broken up by the mob in Missouri; but this idea we are confident they will abandon, when they learn the fact, that the proprietors of the Journal, while conducting that paper, sustaine the loss of an entire established in Kirtland Ohio, in Jan. 1838. after which, with much difficulty, they procured another press and resuscitated the paper at Far West Mo. where they had the opportunity of publishing two numbers only; when persecution raged to that extent, that they were compelled to leave the State, with the loss of nearly all their property. Thus, while many of you have sustained the loss of but 67 cents, they have not only lost all their property, but have been driven by their cruel and hard-hearted persecutors, from their peaceful and happy homes, and are now strangers, sojourning in a strange land; which verifies the saying of the Savior, when speaking to his disciples, where he says, "if ye were of the world, the world would love his own, but because ye are not of the world; but I have chosen you out of the world, therefore the world hateth you."

But notwithstanding all these circumstances, being partakers in the deep afflictions through which the saints were called to pass in Missouri, we have been permitted, by the blessing of heaven, to obtain the necessary apparatus, and will publish, for the benefit of the saints, a monthly paper, which we now offer to them on reasonable terms; but owing to our peculiar circumstances, we shall be under the necessity of requiring pay on subscriptions, *in advance*, as our expenses are, necessariiy, very heavy, and nothing but cash in hand will defray

them; however, as it is not generally known, that this paper is to be published, we shall forward this number to such as we are confident feel an interest in the gathering of Israel, and the accomplishment of that glorious work which the Lord has commenced in these last days, with the expectation that they will, upon the receipt of this, forward us their names with the money, free of postage, as it will not be in our power,(not withstanding, it would be pleasing to us, to do otherwise,) to forward any more, until remittances are made; and we earnestly hope that the saints will not think hard of us for being thus partiular, as it is the only principle upon which we can sustain this publication.

☞ In our next, we shall commence publishing the history of the disturbances in Missouri, in regular series.

To the elders of the church of Jesus Christ of Latter Day Saints, to the churches scattered abroad, and to all the saints.

We, the undersigned, feeling deeply interrested in the welfare of Zion, the up-building of the church of Christ, and the welfare of the saints in general, send unto you GREETING:—and pray, that "grace, mercy, and peace may rest upon you, from God, our Father. and from our Lord Jesus Christ."

But brethren, the situation of things, as they have of late existed, have been to us of a peculiar trying nature. Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundering of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children, have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, "for the testimony of Jesus, and for the word of God." Many of your brethren, with those whose souls are now beneath the alter, are crying for the vengence of heaven to rest upon the heads of their devoted murderers, and saying, "how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;" but it was said to them, "that they should rest, yet for a little season, until their fellow servants also; and their brethren, that should be killed, as THEY WERE should be fulfilled." Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further suffering would seem to be no longer a virtue we would say, be patient, dear brethren, for as saith the apostle, "ye have need of patience, that after being tried you may inherit the promise." You have been tried in the furnace of affliction, the time to exercise patience is now come; and "we shall reap, brethren, in *due time* if we faint not." Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, "for vengeance is mine, saith the Lord, and I will repay."

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient* you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registerd on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered iuto the sympathies of that bosom, who is "touched with the feelings of our infirmities," who was "tempted in all points, like unto you;" they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and his designs accomplished and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all the saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tri-

od, you are now being tried, and those trials, if you are not watchful, will corode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial, soon the victory will be ours; now may be a day of lamentation, then will be a day of rejoicing; now may be a day of sorrow, but by and by we shall see our Lord, our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek a quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one anothers infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not against the authorities or, elders of the church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the Arch-angel dared not bring a railing accusation against the devil, but said, the "Lord rebuke thee Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, an apostatize, except he repent. Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities; and says he, behold, the Lord cometh with ten thousand of his saints, to execute judgement upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. Peter, in speaking on the same principle, says, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptous *are they* self willed, they are not afraid to *speak evil of dignities.*" Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." If a man sin, let him be dealt with according to the law of God in the bible, the book of Mormon, and doctrines and covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the prophet and his counsellors, for the twelve, the high council, the high priests, the seventies, the elders, the bishops, and all the saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be the priests of the "most high God," messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the great God demands it of you, that you should be faithful, and inasmuch as you are not, you will not be chosen; but it will be said unto you, "stand by, and let a more honorable man than thou art take thy place, and receive thy crown; be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men nor the ordinances of men, inasmuch as you are God's messengers; study the word of God and preach it, and not your opinions, for no man's opinion is worth a straw: advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, "preach nothing but repentance to this generation," and leave the further mysteries of the kingdom, till God shall tell you to preach them, which is not now.—The horns of the beast, the toes of the image, the frogs and the beast mention-

ed by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things therefore, have nothing to do with your mission.

We have heard of some foolish vageries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those, and other vain imaginations, we would warn the elders against, because if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown.

We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.—Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the holy Ghost, the resurrection of the dead, and eternal judgement.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightning your understanding, be careful that you ascribe the glory to God and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Mo. to obtain one of the authorities of the church if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance which is manifested by you in regard to preaching the gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world; and publishing those glad tidings which has been revealed from heaven, by the ministering of angels, by the gift of the holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you, that the hearts of the twelve are with you, and they, with you, are determened to fulfill their mission, to clear their garments of the blood of this generation, to introduce the gospel to foreign nations, and to make known to the world, those great things which God has developed; they are now on the eve of their departure for England, and will start in a few days, they feel to pray for you, and to soltcit an interest in your prayers, and in the prayers of the church, that God, may sustain them in their arduous undertaking; grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell. And if you, unitedly seek after unity of purpose and design, if you are men of humility, and of faithfulness, of integrity and perseverance, if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God, if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony: the widow, and the orphan will be made glad, and the poor among men rejoice in the holy one of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; Queens will rejoice in the glad tidings of salvation, and Kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition, will hide its hoary head, and in-

fidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of Empire, truth will stalk forth with gigantic strides, and lay hold of the honest in heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign for ever and ever, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF.
JOHN TAYLOR,
GEORGE A. SMITH.

N. B. We have heard that a man by the name of George M. Hinckle is preaching in the Iowa Territory, we would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him, nor will we be amenable for his conduct. The minutes of a conference will be published mentioning the names of others whom we have withdrawn our fellowship from.

EXTRACTS OF THE MINUTES OF CONFERENCES.

A Conference of the church of Jesus Christ of Latter Day Saints, held in Quincy on the 17th of March, 1839.

Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk. Elder Young then arose and gave a statement of the circumstances of the church at Far West, and his feelings in regard to the scattering of the brethren; believing it to be wisdom to unite together as much as possible, in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to pursue that course that would prove for the general good of the whole church who was suffering for the gospel sake: and would advise the saints to settle (if possible) in companies, or in a situation so as to be organized into churches that they might be nourished and fed by the shepherds; for without, the sheep would be scattered. And he also impressed it upon the minds of the saints to give heed to the revelations of God especially the elders should be careful to depart from all iniquity, and to remember the council given by those whom God hath placed as councellors in his church, that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place, for their is order in the kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Johnathan Dunham had received previous instructions not to call any conferences in this state, or elsewhere; but to go forth and preach repentance which was his calling, but contrary to those instructions he called a conference in Springfield, Ill. and presided there and brought forth the business which he had to transact, and his proceeding in many respects during the conference was contrary to the feelings of Elder W. Woodruff and other official members who were present; they considered his proceedings contrary to the will, and order of God. The conference then voted that Elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the council given him. And after transacting various other business, Elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers and were acting against the interest of the church, and that the church could no longer hold them in fellowship unless they repented of their sins and turned unto God. After the conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the church of Jesus Christ of Latter Day Saints, viz: George M. Hinckle, Sampson Avard, John Corrill, Reed Peck, Wm. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which the conference closed by prayer.

BRIGHAM YOUNG, Pres't.;
ROBERT B. THOMPSON, Clerk.

TO THE PATRONS OF THE TIMES & SEASONS.

When we issued our prospectus for this paper we saw no good reason why we could not furnish them regularly

each month as proposed, (as we were practical printers by profession,) but just as we got the first number in type and ready for the press, which was in July last we were taken severely ill with the chill fever, and were compelled to suspend our labor for the time, hoping that a few days, or weeks at most, would find us in possession of sufficient health to again resume our business; but in this we were sadly disappointed, for not only days and weeks passed, but months rolled away, and we still lingered upon our sick-beds borne down under the raging influence of a burning fever. Had this been all our afflictions, we could have endured them with a good degree of fortitude, and would almost have considered them light; but not only ourselves, but our families also suffered with the same direful disease, and were brought nigh unto death; but through the tender mercies of a kind and benificent Providence, our lives are all spared, and our health sufficiently restored to enable us once more to resume our business.

The above unavoidable circumstances, having compelled us to delay the publication of our paper until the present date, (notwithstanding we issued a few of this number in July,) have induced us to alter the date, to November, for the commencement of the volume; and we trust that hereafter we shall be enabled to furnish the paper to its patrons in due season.

☞Upon our twelfth page will be seen a communication from the Twelve, written in July, in which they informed us that they intended starting to England soon, upon a mission. They have left, some time since, accompanied by their beloved brother, Parley P. Pratt, who had been confined in prison nine months, in Missouri, for the truth's sake.

PROSPECTUS OF THE

TIMES AND SEASONS.

The Subscribers being acquainted with the scattered condition of the church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church, have procured a printing press and materials and will publish a monthly Periodical, at this place, containing all general information respecting the church; as also, a history of the unparallelled persecution, which we, as a people, received in Missouri by order of the Executive of that State—by which many innocent men and children were most inhumanly murdered—others draged from the bosom of their families, without any process whatever, by an armed soldiery, and thrust into prison and irons, there remaining for a long time without knowing the reason why they were thus treated—women insulted—houses plundered and burned—and finally, to end the scene of persecution, expell, as exiles, from the State, in the winter season, the whole society; *in all*, from *ten* to *twelve thousand souls!* A statement of facts concerning the foregoing transactions, will not be uninteresting to all who wish to see the pure principles of Republicanism preserved unviolated.

The *Times and Seasons will* contain communications from the travelling Elders, from time to time: its columns will also, frequently be enriched *with letters* from gentlemen travelling in Europe, *which will* greatly augment its interest.

It is not the intention of the Publishers, to admit any thing into this paper which will be calculated to engender strife or turmoil, neither will they interfere with political matters; as it is not their wish to cultivate any principle which tends to put people at variance one with another, but rather those principles that are calculated to make men happy in this world, and secure unto them eternal life in that which is to come.

TERMS: ONE DOLLAR per annum, payable, in all cases, in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. All current Bank notes, of any denomination will be received on subscriptions. Letters on business must be addressed to the Publishers, POST PAID.

ROBINSON & SMITH.

Commerce, Hancock Co. Illinois, July, 1839.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. No. 2.] COMMERCE, ILLINOIS, DECEMBER, 1839. [Whole No. 2

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

In presenting to our readers, a history of the persecution of the church of Jesus Christ of Latter Day Saints, in the State of Missouri, we feel it our duty to commence it at the beginning. We are well aware, that many of our readers are well acquainted with the outrages, committed in Jackson county, (on account of their having been published in the Evening and Morning Star,) and might perhaps rather see the paper filled with other matter, than to have those former troubles presented before them again. Yet there are a great many others who are altogether unacquainted with those early persecutions, who would feel that we had not done our duty, were we to pass by them, and confine our history, to more recent transactions.

In the winter of 1830-31, five elders of the church of Jesus Christ, travelled through the prairies in a deep snow, (which is not common in that country,) from St. Louis to Jackson county Missouri, where they made a permanent stand. They preached about the country as the way opened before them.—A few believed the gospel which they preached, and had been baptized, when about the middle of the following July, a number more arrived at the same place: Shortly afterwards a small branch of the church arrived there also. At that time there appeared to be but little objection to our people settling there; notwithstanding some, who could not endure the truth, manifested hostile feelings.

The church in Jackson continued to increase, almost constantly, until it was driven from the county.

As the church increased the hostile spirit of the people increased also.—The enemies circulated from time to time, all manner of false stories against the saints, hoping thereby to stir up the indignation of others. In the spring of 1832 they began to brick-bat or stone the houses of the saints, breaking in windows, &c., not only disturbing, but endangering the lives of the inmates. In the course of that season a county meeting was called at Independence, to adopt measures to drive our people from the country; but the meeting broke up, without coming to any agreement about them; having had too much confusion among themselves, to do more than to have a few knock-downs, after taking a plentiful supply of whisky. The result of this meeting may be attributed in part, to the influence of certain patriotic individuals; among whom General Clark, a sub-Indian agent, may be considered as principal, He hearing of the meeting, came from his agency, or from home, some thirty or forty miles distant, a day or two before the meeting.

He appeared quite indignant, at the idea of having the constitution and laws set at defiance, and trodden under foot, by the many trampling upon the rights of the few. He went to certain influencial mob characters, and offered to decide the case with them in single combat: he said that it would be better for one or two individuals to die, than for hundreds to be put to death.

Although the meeting broke up without being able to effect a union, still the hostile spirit of individuals was no less abated: such was their thirst for the destruction of the saints, that they, that same fall, shot into the houses of certain individuals. On ball in particular lodged in a log near the head of the owner of the house, as he lay in bed.

During the winter and spring of 1833, the mob spirit spread itself, though in a manner secretly; but in the forepart of the summer it began to show itself openly, in the stoning of houses and other insults. Sometime in July the unparalleled declaration of the people of Jackson county, made its appearance; in which they appear to

have tried their utmost, to defame our people, charging them with crimes, and many other things; at the same time acknowledging that the laws of the land would not reach the case of the Mormons: which was evidently a fact, for they held the reins of government in their own hands, or in other words. had the administering of the laws themselves; and could they have found the laws broken, even in a single instance, who does not know, that they would have put it in force? and thereby substantiated their charges against the saints, which they never did do, in preference to taking unlawful measures against them.

The following remarkable sentence, is near the close of their famous declaration. "We therefore agree, that after timely warning, and receiving an adequate compensation for what little property they," [the Mormons,] "cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them; and to that end we each pledge to each other, our bodily powers, our lives, fortunes, and sacred honors." The 20th of July was the day set, for the people to come together, and commence their work of destruction. Accordingly they met to the number of from 3 to 500. A committee of 13 of the mob, requested an interview with some of the principal elders of the church: Six were soon called together, who met the mob committee. They demanded of those elders, to have the printing office, and indeed all other mechanic shops, belonging to our people, together with Gilbert & Whitney's store, closed forthwith; and the society to leave the county immediately. Those elders asked for three months, to consider upon their demand, which was refused, they then asked for ten days, when they were informed that fifteen minutes were the most that could be granted. Being driven to the necessity of giving an immediate answer, and being interrogated seperately, they each one answered that they could not consent to their demands: upon which one of the mob observed, as he left the room, that he was sorry, for, said he, the work of destruction will commence immediately. In a short time, hundreds of the mob gathered around the printing office, (which was a, two story brick building,) which they soon threw down. The press was thrown from the upper story, and the aparatus, book work, paper, type, &c., &c., scattered through the streets. A family, residing in the lower story, was also thrust out in great haste. After destroying the printing establishment, they proceeded to Gilbert & Whitney's store for the same purpose, but Gilbert agreeing to shut it, and box the goods soon, they concluded to let it alone.—They then went in search of certain individuals, for the purpose of taking, and abusing them. They succeeded in taking Edward Patridge, and Charles Allen, both of whom they tarred and feathered, upon the public square, surrounded by hundreds of the mob.—A number more were taken, but they succeeded in making their escape, through the over anxiety of their keepers, who wished to have the sport of seeing those who were being tarred.—This scene ended the work of the mob for that day; and they adjourned to meet the next Tuesday, the 23d inst.

On Tuesday morning, large companies of the mob rode into Independence bearing red flags, threatening death and destruction, to the Mormons. A consultation was held by some of the leading men of both parties. Nothing appeared satisfactory to the mob but for our people to either leave the county or be put to death. Seeing the determination of the mob, some few of the leading elders offered their lives, provided that would satisfy them, so as to let the rest of the society live, where they then lived, in peace; they would not agree to this, but said that every one should die for themselves, or leave the county. At that time, the most, if not all, of our people, in Jackson, thought they would be doing wrong, to resist the mob, even by defending themselves; consequently they thought, that they must quietly submit, to whatever yoke was put upon them, even to the laying down of theirs lives.

With these views, the few elders who were assembled, at the time, to consult up the subject, (which were but six or seven,) after counselling

what time they had, thought it best to agree to leave the county, upon the terms agreed upon, viz: that those elders should go themselves, and also use their influence, with the society, to have one half of them leave the county by the first of January, and the other half by the first of April, 1834; hoping that before either of those dates would expire, providence would kindly open the way for them, to still live there in peace. The mob party agreed to not molest the saints, during the time agreed upon for them to stay. The agreement was written, and signed by the parties; the whole mob was then assembled in the court-house, and had it read, and explained to them by their leaders; they all appeared satisfied, and agreed to abide by it. The saints were not pleased with the idea of leaving the county; and few of them, at first, believed that they would have to leave it, thinking that the government would protect them, in their constitutional rights. Threats of destruction were soon thrown out, by some of the mobbers, should they, [the saints] make any effort to get assistance from any quarter: but notwithstanding their threats a petition was carefully circulated, and obtained the signature of many of the saints; and was carried to the Governor of the State, before it become at all public. The petition set forth, in a concise manner, their persecutions; and solicited the aid of the Governor in protecting them, in their rights, that they might sue, and obtain damages, for loss of property, abuse, defamation, &c. The Govenor, in his answer, expressed a willingness to help, but said he had no authority to do it, until the law could not be executed without force. He advised them to try the law, against those who should threaten their lives; and if the law was resisted, give him authentic information of the fact, and then he would see that it was enforced. He also advised them to sue for their damages. They accordingly employed four counsellors, at $1,000 to commence and carry their suits, more or less, through to final judgment.

About that time a few families moved into Van Buren county, the county south of Jackson; but the hostile spirit of the inhabitants, which was manifested by their threatnings; induced them to move back again to Jackson.

The saints, as yet, had made no resistance, but seeing; as they thought, the only feasible door for moving away shut against them, they began to look around, to see what could be done.—They took the subject of self defence into consideration, and they found that they would be justified by the laws of both God man, in defending themselves, their families and houses, against all such as should molest them unlawfully. They therefore concluded, that from that time forward, they would defend themselves, as well as they could, against mobbers; hoping that that, when it should be understood, would dampen the hostile spirit of those who were, at that time, continually threatening them. But it had a contra effect. That, together with the petitioning of the Governor, and the employing of counsel, caused the mob to rage again; They began by stoning houses, breaking in windows and doors, and committing other outrages; but nothing, very serious, was done till the last of October. On Thursday night the 31st, a mob of forty or fifty, collected and proceeded armed to a branch of the church, who lived eight or ten miles, south west of Independence; there they unroofed ten houses, and partly threw down the bodies of some of them; they caught three or four of the men, and notwithstanding the cries, and entreaties of their wives and children, they whiped, and beat them in a barbarous manner. Others evaded a beating by flight. They were taken by surprise by the mob, consequently were not collected together, or in a situation to defend themselves against so large a body; therefore they made no resistance. The mob, after threatening to visit them again in a rougher manner, dispersed. The news of this outrage soon spread through the different settlements of the saints, and produced feelings more easily felt than described; for the very well knew by the threatnings of the mob, and their breaking the treaty, or agreement, which was made but a few days before, as it were, that there was trouble ahead. They were in a scattered situation, their settlements extending east and was ten or twelve miles, and

what to do for their safety, they knew not. To resist large bodies of the mob, in their scattered situation, appeared useless; and to gather together into one body, immediately, was impracticable, for they had not in any one place, houses to dwell in, or food for themselves and stock. A consultation was held, near Independence, by some of the principal men of the church, to see what was best to be done; it was concluded to obtain peace warrants, if possible, against some of the principal leaders, of the mob; and also to advise their brethren to gather together, into four or five bodies, in their different neighborhooks, and defend themselves, as well as they could, whenever the mob should come upon them. They then went to a magistrate, and applied for a warrant, but he refused to grant one. The Governor's letter, directing them to proceed in that way, was then read to him, upon which he replied that he cared nothing about it. At that very time the streets were filled with mobbers, passing and repassing, threatening the saints, in different directions, with destruction. And to be deprived of the benefit of law, at such a critical time, was well calculated to make the saints feel solemn, and mourn over the depravity of man. But they had not much time for reflection; for they had many things to do to prepare for the night, which was just at hand, in the which they expected the mob would be upon them. Up to this time, the persons of women and children were considered safe, they seldom being abused; therefore the men run together for the night, leaving their families at home.

At Independence the men met half a mile west of the Court house.—Night came on and a party of the mob, who had staid in the village, were heard brick-batting the houses; spies were sent to discover their movements, who returned with information that they were tearing down a brick-house, belonging to Gilbert and Whitney, and also breaking open their store. Upon hearing that news, those who were collected together, formed themselves into two small companies, and marched up to the public square, where they found a number of men in the act of stoning the store of Gilbert and Whitney, (which was broken open, and some of the goods thrown into the street) they all fled but one, Richard McCarty, who was taken and found to be well lined with whiskey. Gilbert and one or two more went with him to Esq. Westons, and demanded a warrant for him, but he refused to give them one; consequently McCarty was liberated. Next morning it was ascertained that the windows were broken in, where there were none but women and children; one house in particular, which had window shutters, and they were shut, had a rail thrust through into the room where women and children were alone. Seeing that neither sex nor age were safe, the families were all moved out of the village that day. The same night another party of the mob collected about ten or twelve miles from Independence, near a body of the saints; two of their company went to discover the situation of the brethren; they came near the guard, when P. P. Pratt discovering them, advanced and went up to them: when one of them struck him over the head with a rifle, which cut a large gash in his head, and nearly knocked him down; but he recovered himself, called to his men who were near, they took the spies and disarmed them of two rifles and three pistols, kept them in custody until morning, then gave them their arms and let them go without injuring them. The rest of their company were heard at a distance, but they dispersed without doing any harm.

TO BE CONTINUED.

COMMUNICATIONS.

To the Saints scattered abroad, GREETING:

Having given my testimony to the world of the truth of the book of Mormon, the renewal of the everlasting covenant, and the establishment of the Kingdom of heaven, in these last days; and having been brought into great afflictions and distresses for the same, I thought that it might be strengthening to my beloved brethren, to give them a short account of my sufferings, for the truth's sake, and the state of my mind and feelings, while under circumstances of the most trying and afflicting nature,

It would be unnecessary for me to enter into the particulars, prior to my settlement in Missouri, or give an account of my journey to that State; suffice it to say, that after having endured almost all manner of abuse, which was poured out upon the church of Latter Day Saints, from its commencement, by wicked and ungodly men; I left Kirtland, Ohio, the beginning of March 1838, with a family consisting of ten individuals, and with means only sufficient to take us one half the way; the weather was very unpropitious, and the roads were worse than I had ever seen them before. However, after enduring many privations and much fatigue, through the kind providence of God, I arrived with my family in Far West, the latter part of May, where I found many of my friends who had borne the heat and burthen of the day, and whose privations and sufferings for Christ's sake had been great, with whom I fondly hoped, and anticipated the pleasure of spending a season in peace, and have a cessation from the troubles and persecutions to which we had been subject for a number of years, the prospect was truly flattering, we were the owners, of almost the entire county; many of the brethren had already opened very extensive farms; nature was propitious, and the comforts of life would have soon been realized by every industrious person. But notwithstanding these favorable auspices, a storm arose before whose withering blast our fair and reasonable prospects were blasted, and ruined; anarchy, and dismay, was spread through that county, as well as the adjoining ones, in which our brethren had found a resting place.

The inhabitants of the upper counties, jealous of the increasing number of the saints, thinking like some in ancient times, that if they were to let us alone we should take away their place and nation, soon began to circulate reports prejudicial to the saints, and after threatening us with mobs for some time, at last put their threats into execution, & proceeded to drive off our cattle, and burn down our houses, while helpless females with their tender offsprings, had to flee into the wilderness, and wander to a considerable distance for shelter; this state of things continued until, from false representations, and a wicked desire to overthrow the saints, the Governor called out the militia, and gave orders for our extermination.

Soon after the arrival of the militia at Far West, my brother Joseph, with several others, who were considered leading characters in the church, were betrayed into their hands, and the day after Colonel George Hinckle, who had always been a professed friend, but who had now turned traitor, came with a company of the enemy to my house, and told them I was the person whom they sought; they told me I must go with them to the camp.—I inquired when I could return, my family being in a situation, that I knew not how to leave them, but could get no answer, remonstrance was in vain, so I was obliged to go with them. I was aware of the hostile feelings of our enemies, and their hatred to all those who professed the faith of the church of Latter Day Saints; and I can assure my brethren, that I would as soon have gone into a den of Lions, as into that host, who had orders from the Executive of the state to put us to death, and who had every disposition to do so; however, I was enabled to put my trust in the Lord, knowing that he who delivered Daniel out of the den of lions, could deliver me from cruel and wicked men. When I arrived at the camp, I was put under the same guard with my Brother Joseph and my other friends, who had been taken the day previous.

That evening a court martial was held to consult what steps should be taken with the prisoners, when it was decided that we were to be shot the next morning, as an ensample to the rest of the church. Knowing that I had done nothing worthy of "death or of bonds," and feeling an assurance that all things would work together for our good. I remained quite calm, and felt altogether unmoved, when I heard of their unjust and cruel sentence "my heart was fixed, trusting in the Lord."

The next morning came on, when (according to the sentence of the court) we were to be shot. It was an important time, thousands were anticipating the event with fiendish joy, and seem-

ed to long for the hour of execution, while our friends and brethren, were beseeching a throne of grace on our behalf, and praying for our deliverance. The time at length arrived when their sentence was to be carried into effect, but in consequence of General Doniphan protesting against the unlawfulness of the proccedings, and at the same time, threatning to withdraw his troops, if they should offer to carry into effect their murderous sentence, the court resigned their resolution, and thus their purposes were frustrated and our bitterest enemies were disappointed; the prayers of our friends were answered, and our lives spared. Notwithstanding the discomfiture of their plans, yet our distruction was determined upon by a vast majority, who, thinking they could better carry into effect their purposes, ordered us to be conveyed to Jackson county, where they were well aware our most cruel persecutors resided.—Before tstarting I got permission to visit my family, but had only time to get a change of clothes, and then was hurried away from them, while they clung to my garments; they supposing it would be the last time they would see me in this world. While getting into the waggon which was to convey us to our destination, four men rushed upon us, and leveled their rifles at us, seemingly, with a determination to shoot us, but this was not permitted them to do, no, their arms were unnerved, and they droped their pieces and slunk away. While thus exposed I felt no tremour or alarm, I knew I was in the hands of God, whose power was unlimited.

While on our way to Jackson county we excited great curiosity; at our stoping places, people would flock to see us, from all quarters; a great number of whom would rail upon us, and give us abusive language, while a few would pity us; knowing that we were an injured people. When we arrived at Independence, the county seat of Jackson County, the citizens flocked from all parts of the county to see us, they were generally very abusive, some of the most ignorant gnashed their teeth upon us: but all their threats and abuse did not move me, for I felt the spirit of the Lord to rest down upon me, and I felt great liberty in speaking to those who would listen to the truth. Notwithstanding the determination of our enemies, they were not suffered to carry out their designs in that county, for after enduring considerable hardships, we were removed back as far as Richmond in Ray county, where for the first time in my life I was put into prison and my feet hurt with fetters: and remained in this situation for fourteen days. I endeavored to bear up under my sufferings and wrongs, but at the same time could not help but feel indignant at those who treated us with such cruelty, and who pretended to do it under the sanction of the laws. After many attempts to destroy us by the military, in all of which they were unsuccessful, we were at length delivered up to the civil law: soon after, which a court of inquiry was held; a great deal of false testimony was given prejudicial to my brethren, but all the testimony they could produce against me was, that I was one of the Presidency of the church, and a firm friend to my brother Joseph. This the court deemed sufficient to authorize my committal to prison; I was then, with my brethren, removed to Liberty, in Clay county, where I was confined for more than four months, and suffered much for want of proper food, and from the nauseous cell in which I was confined: but still more so on account of my anxiety for my family, whom I had left without any protector, and who were unable to help themselves; my wife was confined while I was away from home, and had to suffer more than tongue can tell; she was not able to sit up for several weeks, and to heigthen my affliction, and the sufferings of my helpless family, my goods were unlawfully seized upon and carried off, until my family had to suffer in consequence thereof: nor, were the Missourians my only oppressors, but those with whom I had been acquainted from my youth, and who had ever pretended the greatest friendship towards me, came to my house while I was in prison, and ransacked and carried off many of my valuables, this they did under the cloak of friendship. Amongst those who treated me thus I cannot help making particular mention of Lyman Cowdery, who, in

connexion with his brother Oliver, took from me a great many things; and to cap the climax of his iniquity, compelled my aged father, by threatning to bring a mob upon him, to deed over to him, or his brother Oliver, about 160 acres of land to pay a note which he said I had given to Oliver for $165, such a note I confess I was, and still am entirely ignorant of, and after mature consideration, I have to say that I believe it must be a forgery.

These circumstances, with the afflicting situation of my family, served greatly to heighten my grief; indeed it was almost more than I could bear up under; I traversed my prison house for hours, thinking of their cruelty to my family, and the afflictions they brought upon the saints of the Most High; they forcibly reminded me of the children of Edom, when the Jews were destroyed by their enemies, and the language of prophet Obadiah to Edom, is, I think, so very much in point that I cannot refrain from inserting it.

"For thy violence against thy brother Jacob, shame shall cover thee and thou shalt be cut off forever.

In the day thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

But thou shouldest not have looked on the day of thy brother in the day hat he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shoudst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress."

After being in the hands of our enemies for about six months, the time of our deliverance at length arrived, as mentioned by my brother Joseph, in the last number of the "Times and Seasons." You may judge what my feelings were when I escaped from those whose feet were fast to shed blood, and when I was again priviledged to see my beloved family who had suffered so many privations and afflictions; not only while in Far West, but likewise in moving away in that inclement season of the year.

Thus I have endeavored to give you a short account of my sufferings while in the state of Missouri, but how inadequate is language to express the feelings of my mind, while under them: knowing that I was innocent of crime, and that I had been dragged from my family at a time, when my assistance was most needed; that I had been abused and thrust into a dungeon, and confined for months on account of my *faith*, and the "testimony of Jesus Christ." However I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had borne testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing bnt death presented itself, as ever I did in my life. My confidence in God, was likewise unshaken. I knew that he who suffered me, along with my brethren, to be thus tried, that he could and that he would deliver us out of the hands of our enemies; and in his own due time he did so, for which I desire to bless and praise his holy name.

From my close and long confinement, as well as from the sufferings of my mind, I feel my body greatly broke down and debilitated, my frame has received a shock from which it will take a long time to recover; yet, I am happy to say that my zeal for the cause of God, and my courage in defence of the truth, are as great as ever. "My heart is fixed," and I yet feel a determination to do the will of God, in spite of persecutions, imprisonments or death; I can say with Paul "none of these things move me so that I may finish my course with joy."

Dear Brethren, we have nothing to be discouraged at, if we remember the words of the Savior, which say "in

the world you shall have tribulation.—If they have persecuted me they will also persecute you." The world has always hated the truth and those who have testified of the same; let us not then think that these are strange things such as never happened before, but, rather let us take the prophets and saints in ancient days as ensamples.

To those who have suffered bereavements in consequence of the cruelties of the wicked, whose husbands, fathers, &c. have been slain; with you, I would drop the sympathetic tear, and would do all I could to comfort you in your distress, and would fain pour into your wounded souls, the oil of joy for mourning; the time is fast hastening, when if faithful, you will join your friends in a more glorified state of existance, where mobs and oppression are not known: look then at the things which are before, and not at those which are behind.

To the church in general I would say, be faithful, maintain your integrity, let the principles of truth and righteousness get deep hold in your hearts, live up to those principles at all times, be humble withall, and then you will be able to stand fism and unshaken tho'

"The mountains skip like rams,
And all the little hills like lambs."

Your Brother,
in the Kingdom and
patience of Jesus Christ.
HYRUM SMITH.

Commerce, Dec. 1839.

KEOKUK,

LEE COUNTY, IOWA TERRITORY.

This place is situated on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of Steam Boats.—At this place all Steam Boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The landing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population: these advantages together with the advantage of landing, renders the country valuable.

MONTROSE.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other town on Mississippi. Bishop Knight has also, purchased a part of this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the *Half Breed* tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The *Half Breed* tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints.

NAUVOO.—This is a newly located Town, and is situated on the East bank of the Mississippi opposite Montrose, it derived its name from the Hebrew, which signifies Fair, very beautiful, and it actually fills the definition of the word; for nature has not formed a parallel on the Banks of the Mississippi, from New-Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing and it has equal privileges with other towns, this is also owned by the saints, and is rapidly increasing; the surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that the gathering will be too extensive.

A. RIPLY.

TIMES AND SEASONS.

COMMERCE, ILL. DEC. 1839.

We are favored with several communications from traveling Elders, who, in almost every instance, make the Macedonian call, "come over and help us;" as they have more calls for preaching than they can possibly fill. Also, great inquires are made for Books of all kinds, which have been published in the church, and as they are all disposed of, and not a copy, of scarce a single work now to be obtained, therefore, the Presidency and high council of this place, having taken the subject into consideration, passed the following resolution:

"*Resolved*, That Ten thousand copies of a Hymn Book, be printed; also that the Book of Mormon be re-printed in this place, under the inspection of the Presidency, as soon as monies can be raised to defray the expenses."

FROM THE ELDERS ABROAD.

Elder Henry Dean, writes from Lancaster county, Pa. under date of Sept. 30th 1839. After giving a succinct account of his travels and labours through different parts of Pennsylvania, he says: I am now in Lancaster county, near Strasbury, in company with brother Davis, we are raising a church in this place, and we expect it will be a middling large Branch: there are 3 baptized, and 5 or 6 more to be baptized to day, and a good number more in this place believing; and I can say, the work is gaining ground in these parts, though the labourers are few. The work is prospering every where the elders have been. We desire an interest in your prayers, that we may pull down priestcraft in this place, and raise the standard of truth in its stead.

Brother A. Petty writes, from Dover, Stuart county, Tennessee, in which he informs us, that the work of the Lord is still rolling on in the south: "Some few are still coming into the church in this country, brother Brandon has lately baptized four, and he thinks there is a prospcet of more."

Brother Nathaniel Holmes, writes from Georgetown Mass. dated October 11th 1839, by way of encouragement to the Saints, he says: we would say to the b rethren in that place, we feel anxious for your prosperity, the few members of the little church remaining in Georgetown and vicinity, are firm in the doctrine of the gospel revealed in these last days, and I trust will outride the storm of persecution; from the signs in the heavens, and on the earth, we look for the fulfilling of the ancient prophets, apostles, and Jesus himself, on this generation.

Elder G. H. Brandon, writes from Benton county, Tennessee, under date of Sept. 3d 1839. He states that the work of God is going on in that place, the honest in heart are still embracing the truth in Benton countp, he has baptized 5 and organized a branch of the church called the charity branch, consisting of 8 members: he also says; "The people seem to be much inquiring, I have more calls for preaching than I can fill; the enemy is raging on every hand, yet the work seems to be spreading very fast at present, insomuch, that where I had no calls last fall and winter, I now have so many that I cannot fill them all; where I had no bounds, they have become so large, that I am called as much as 25 miles from home in different directions. We would take it as a great blessing if some of the Elders would visit us this fall."

Elder James Blakeslee writes from Waterville, Oneida co. N. Y. under date of July 22nd, in the following language.

Since last fall, through the goodness and mercies of our God, I have been enabled to organize two branches of the church of Jesus Christ of Latter Day Saints, consisting of about sixty members; one in Boonville. Oneida county, and the other in Williamstown, and Amboy, Oswego county N. Y., and I have baptized between twenty and thirty in this region, within about one month; there are many believeing in this north country, notwithstanding the troubles which have befallen the saints in the west, in their great persecution; yet the work of our God rolls forth in mighty power, being propelled by the power of Israel's God. The saints in this country are

growing stronger and stronger, of late, and are very anxious to remove and suffer with their brethren in Zion, and the probability is, (nothing in providence forbiding,) a large company will remove west next season. We were very happy to hear from our beloved brother Joseph Smith jr. and others, and that they were restored to the sweet society of their families, and brethren in Christ: they have had the prayers of the saints in their behalf, for their deliverance in this region, ever since we first heard of their being confined in prison; and we have great reason to praise the Lord, that he has thus far granted our petition in relieving our beloved brethren from the prison; and our sincere prayer to God, is, that he would set at liberty the rest of our beloved brethren, who are still in confinement, and we will ever pray and praise his holy name.

Elder B. Winchester writes from Philadelphia, Pa. under date of Oct. 21st. from which we learn that he has introduced the gospel into that city with good success; many are embracing the truth; he solicits *help* on the *strongest* terms; some faithful elder would be doing their Master's business, if they would call and lend him assistance.

Thus the work of God continues a steady and unimpeded course, and though its progress is slow, yet it will continue to roll forth, until the honest in heart are gathered out, and Israel "hunted from every mountain, and from every high hill, and out of the holes of the rocks;" and nothing can hinder it in its decreed course; although the *threshing flail* of Missouri, with the combined powers of hell, has pounced heavily upon the church of God, yet, (like striking the mustard stalk when ripe,) it has only served to scatter the seed, (the word) throughout, not only the small *Garden* of the United States, but across the mighty ocean, among foreign nations; and it will continue to spring up, and grow, and bear fruit, until the bursting heavens shall reveal the Son of God, and that to the final consumation of all those "that know not God, and that obey not the gospel of our Lord Jesus Christ," when the church of the Most High, who have been persecuted, smitten and afflicted for the testimony of Jesus Christ, yea, even those who love his appearing, unto them shall he appear the second time, without sin unto salvation, and that to the joy of their hearts.

Pleasant Garden, Putnam co. Indiana.
October, 18 1839.

TO D. C. SMITH, E. ROBINSON:

Dear Brethren,

In great haste I improve this opportunity of addressing a few lines to you, to inform you where I am laboring, and the fruits that attend the same. I left Springfield on the third of September, for the East, more particular to visit my friends, and consequently took my wife along, we traveled about 80 miles from Springfield, and my horse was taken sick and I was obliged to stop; I went to preaching for one week, baptized five; I continued my journey on East, crossed the Wabash river at Terre-Haute, continued on twenty five miles and stoped in Pleasent Garden, to take supper; the people found out that I was a Mormon, and they wanted me to stop and preach the same evening, which I did; but the people were not content, and wanted I should preach the next evening, which I did; after I had preached the second time the people began to cry out that the Mormons were not driven from Missouri, for preaching such doctrine as that, but in order to prove their own statement false, on the third evening, after meeting they took my carriage and drawed it about one mile into the woods, broke it very badly; they also took off one of the wheels, and carried it off, and I have never heard from it since: however, I have got a new one made, and the people made a collection and paid for it, and of course while I was getting my waggon repaired, I kept preaching to the people, which I did, for seven nights in succession; then the people began to invite me into other places, I was invited to go to Green Castle and preach in the court house, which I have done five times, without being disturbed but once, and the man that disturbed me was fined five dollars. I have held 33 meetings here, and have calls, more than I can

possibly attend; prejudice is giving away on all sides, I have just began to baptize here, I have baptized five, among whom is Doctor Knights and Lady, an eminent physician, who has practiced in this country for 13 years. The prospect is that many of the first class of people in the county will be baptized, I have been in this church eight years, in which you know I have travelled much, and I can say, that never has a greater field opened than I am in now, and I want help immediately; I want an elder of experience sent here as soon as you receive this, why I say an elder of experience, is because here is the seat of literature for this State, here are 80 collegians, and professors and priests without number. I have had 3 attacks from them, but have found that they could do nothing against the truth, but for it.

Yours in the bond of the
everlasting covenant.
ALMON BABBIT.

Wilmington, Del. Sept. 8th, 1839.

Elder D. C. SMITH:

Highly esteemed brother in Christ, and fellow laborer in the Kingdom of our God set up for the last time, and to all saints, GREETING:

Though mobs may rise and Satan may rage and stir up his emissaries against the work of God in the Last Days; yet they cannot overthrow it. As well might they try to stop the sun in its course through the heavens, or prevent its shining upon the earth beneath, as to try to stop the spread of truth. The honest in heart will hear and will understand, and obey.—And I am thoroughly convinced, there never has been a better time for the elders of the Church of Latter Day Saints, to preach the fullness of the gospel to the world than at the present time. After elder Sagers and myself had visited the saints in Virginia and Ohio, (and accomplished our business with them as far as circumstances would permit,) in company with Elders E. D. Woolly, and Elisha H. Davis, started for the eastern countries, crossed the Alleghany mountains in the cold month of January, proclaiming the everlasting gospel when ever an opportunity was presented; visited the saints in Bedford co. and after a journey of four weeks, arrived in Chester co. Pa. Here we planted the standard of truth among Elder Woolly's friends and acquaintances; doors were open on the right and left, and in a very short time whole neighborhoods were in an uproar, on account of the strange doctrine as they called it, which had come to their ears. Mormonism, as it was termed, was the principle subject of discussion. The dust was brushed from many a bible which I presume had lain useless for years, and a general search of the scriptures was made, so that it was said, and I think in truth, the bible was read more by the people in a few weeks after we arrived in the place, than it had been before for many years. Indeed, a certain doctor acknowledged in public that he had read the bible more within 3 days than he had in 15 years before—Soon after arriving in the co. Elder Woolly and myself visited West Chester, the county seat, a town containing about 2,000 inhabitants, and held several meetings in the old fellows' hall. The Methodist became very much alarmed, supposing, no doubt, that their craft was in danger, (for the people were very attentive to hear,) and sent off immediately to the City of Philadelphia for a champion of theirs, by the name of Mattack, to come and put down the truth. But lo! when he came and got up to speak the people hissed at him. I tried to get him to appoint some time and we would meet and have a public discussion, but he refused, saying he must go to Philadelphia the next day. But instead of that, he went into the Methodist Chapel in the evening and read Le Roy Sunderlidn's pamphlet. I attended, and when he was through I arose and read Parley P. Pratt's reply, but when I came to Methodism unveiled, the stationed preacher in the town arose and objected to my reading it, he however was overruled by the congregation, and I proceeded and read it off to the whole assembly, and sat down. Their champion Mr. Mattack made no reply; but the stationed preacher arose and said, (in a very sarcastic manner,) well if you wish to be Mormons, you may I have nothing to say, you are soon dismissed.

After this I understood, several of their members withdrew, or were turned out of their Church, because they believed Mormonism.

We continued our preaching in different places through the county for several weeks, when 4 came forward and obeyed the gospel; Elder Wooley then left us for his family in Ohio, Elder Sagers and myself shortly afterwards visited the City of Philadelphia, where we preached three times, and then visited the churches in N. Jersey, and N. Y. and after preachiug a number of times in different places, returned; Elder Sagers then returned to his family in the West, and I resumed my labours in Chester county Pa. in company with Elder E. H. Davis. We have extended our labours to Lancaster county, and the northern part of the state of Delaware. The prospect is good in all these places; one has already obeyed the Gospel in Lancaster county, and many more are believing.

The church in Chester county, now number 30 members, and many more are believing, whom, I trust will obey the gospel soon. The Lord has commenced a great and good work among this people, and I feel strong in the spirit, and am determined to thrust in my sickle, and reap, while the harvest lasts so that when we return, we may return laden with sheaves, pray for us dear brother, and may the Lord help us all, Amen.

Yours, in the bond, of the
new and everlasting covenant.
LORENZO BARNES.

Monmouth Co. N. J. Sept. 10th 1839.

D. C. Smith and E. Robinson,

Dear Brethren,

This morning having a few moments, I lift my pen to communicate the particulars of the woods meeting, which I mentioned in my last. The meeting commenced according to appointment on the 28th; was opened by singing, prayer and preaching by Jonathan Dunham; the congregation was serious and attentive. Thursday morning the meeting was addressed by Br. Oliver Granger. During intermission the members of the conference retired; (who remained organized as at the previous conference,) Brother Granger's mission was presented for consideration.

The congregation assembled in the afternoon, and was addressed by Br. Green. The same serious attention was manifested during the day. Friday it rained, Saturday the congregation increased and was addressed by Brother Lorenzo Barnes. The members of the conference again retired for deliberation. It was moved, seconded, and a unanimous vote that Br. Benjamin Winchester go and preach in Philadelphia; Samuel James preside over the Church in N. J. Lorenzo Barnes preside over the Church in Chester Co. Pa. and Elisha H. Davis assist him, & J. Huston preach in Bucks co. Pa. In the afternoon the meeting was addressed by Brs. Winchester and Davis. This day deep interest was manifested in the congregation, and two presented themselves for baptism. Sunday they were baptised. A large congregation, of from two to three thousand assembled, and were addressed in the morning by Br. Green and Br. Granger. In the afternoon Br. Green gave a relation of the persecution, and sufferings of the Brethren in Missouri. After which, a collection of $30 was lifted for them.

Monday, the Elders gave their testimony concerning the coming forth of the Book of Mormon, and their experimental knowledge of the work of God in these days. Br. Granger occupied the fore part of the day, and gave a very interesting account of his life; of the administration of angels, who testified of the work of God in the world; a vision of the Book of Mormon, the means by which he was brought into the church, and then bore testimony to the restoration of the Priesthood, and exhorted the people to embrace the truth, that they might be saved in the kingdom of God.

The people listened with attention; the tears of many, and the deep anxiety manifested, bespoke the impressions making on many hearts. In the afternoon Br. Barnes, Br. Winchester, Br. Dunham and Br. Green, testified to the truth of the work, which they had received by seeing, hearing, and experimental knowledge; such as visions, prophecies, revelations, healing etc. The same state of feelings continued in the

congregation, while the spirit of God rested down upon some with mighty power. Truly it was a solemn and interesting time. Tuesday a large congregation assembled, Samuel James addressed them. In the afternoon he gave the testimony he had received of the truth of the work, exhorted the people, gave an invitation for baptism, assembled at the water and baptized eight; made several appointments, at some of which there are others to be baptized; these appointments have been fulfilled and six more were baptized; and last Sunday fourteen were confirmed, while solemnity, and seriousness pervaded the congregation. Thus truth prevails; the power of the spirit attends the preaching the word; conviction takes possession of the heart and leads its subjects to the door, and entering in, they are made to rejoice in the Holy One of Israel. May the Lord carry on his work, until the nations have heard, the saints gathered home, the earth claensed, and the kingdom established for ever. Brethren, let us be up and doing, the time is short, and the kingdom is at hand.

JOHN P. GREEN, Pres't.
SAMUEL JAMES, Clerk.

Commerce November, 1839.

To the Saints scattered abroad, in the region westward from Kirtland Ohio.

Beloved Brethren, feeling that it is our duty, as the servants of God, to instruct the saints from time to time, in those things which to us appear to be wise and proper: therefore we freely give *you*, a few words of advice at this time.

We have heard it rumoured abroad, that some at least, and probably many, are making their calculations to remove back to Kirtland next season.

Now brethren, this being the case, we advise you to abandon such an idea; yea we warn you, in the name of the Lord, not to remove back there, unless you are counseled so to do by the first Presidency, and the high council of Nauvoo. We do not wish by this to take your agency from you; but we feel to be plain, and pointed in our advice for we wish to do our duty, that your sins may not be found in our skirts. All persons are entitled to their agency for God has so ordained it.—He has constituted mankind moral agents, and given them power to chose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fulness of joy and happiness at his right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come. Since the God of heaven has left these things optional with every individual, we do not wish to deprive them of it. We only wish to act the part of a faithful watchman, agreeably to the word of the Lord to Ezekiel the prophet, Ezekiel 33 chap. 2 3 4 5 and verses, and leave it for others to do as seemeth them good.—Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them.

There are thoso who profess to be saints who are too apt to murmur, and find fault, when any advice is given, which comes in opposition to their feelings, even when they, themselves, ask for counsel; much more so when council is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever you receive it from a proper source.

It is very probable, that it may be considered wisdom for some of us, and perhaps others, to move back to Kirtland, to attend to important business there: but notwithstanding that, after what we have written, should any be so unwise as to move back there, without being first counselled so to do, their conduct will be highly disapprobated.

Done by order and vote of the first Presidency and high council for the Church of Jesus Christ of Latter Day Saints, at Nauvoo Dec. 8th 1839.

H. G. SHERWOOD, Clerk.

Proceedings of the general Conference, held at Commerce, Hancock County, Illinois, on Saturday the 5th day of October, 1839.

The meeting was opened by prayer, by President Joseph Smith Jr. after which he was appointed president and James Sloan, Clerk of the Conference, by the unanimous voice of the meeting.

The President then spoke at some length upon the situation of the Church, the difficulties they had had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren. whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the saints.

It was then unanimously agreed upon, that it should be appointed a stake and a place of gathering for the saints. The following officers were then appointed viz:

William Marks to be President.

Bishop Whitney, to be bishop of Middle Ward.

Bishop Patridge, to be bishop of Upper Ward.

Bishop Knight to be bishop of Lower Ward.

George W. Harris, Thomas Grover,
Samuel Bent, Newel Knight,
Henry G. Sherwood, Charles C. Rich,
David Fulmer, David Dort,
Alpheus Cutler, Seymour Brunson,
Wm. Huntington, Lewis D. Wilson,

to be high Council; who being respectfully called upon, accepted af their appointment.

It was then voted, that a branch of the Church be established on the other side of the river, in Iowa Territory; over which Elder John Smith was appointed President:

Alanson Ripley, Bishop, and
Asahel Smith, David Pettegrew,
John M. Burke, Elijah Fordham,
A. Owen Smoot, Edward Fisher,
Richard Howard, Elias Smith,
Williard Snow, John Patton,
Erastus Snow, Stephen Chase,

Were elected high council.

Don C. Smith, was elected to be continued as President of the high Priesthood.

Orson Hyde to stand in his former office. and Willam Smith to be continued in his standing.

Letters were then read respecting the absence of Members, from ill health.

It was voted, that Harlow Redfield be suspended until he can have a trial, and in the meantime that he should not act as President of a branch, or preach.

Voted, that John Daley, James Daley and Milo Andrus retain their station in the church.

Voted that Ephraim Owen's confession, for disobeying the word of wisdom be accepted.

Brothers,

Edward Johnston William Allred,
Benjamin Johnston, Wm. B. Simmons,
Samuel Musick, Wm. W. Edwards sr.
John S. Fulmer, Wm. H. Edwards jr.
Jabez Lake, Hosea Stout,
Benjamin Jones, Thomas Rich,
Henry Our Bough, Allen J. Stout,
Reddin Allred, Esaias Edwards,
George W. Gee, John Adams,
Jesse M'Intire, *Daniel Miller*,
James Brown, Simson I. Comfort,
Henry Miller, Graham Coltrin,
Artemus Johnson William Hyde,
Joseph G. Hovey, Andrew Hendry,
Robert D. Foster, Redick N. Allred,
Fields B. Jacamey, Eli Lee,
Zadock Bethers, Hiram W. Maxwell,

and Thomas S. Edwards, were appointed Elders of the church, who all accepted of their appointment with the exception of Thomas S. Edwards.

John Gaylord, was admitted into the church upon his confession.

Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning after which six were baptized by Joseph Smith Jr.

Sunday morning October the 6th.

The Conference met pursuant to adjournment at 8 o'clock, A. M.

When.

Samuel Williams, Reuben Foot,
Orlando D. Hovey, Junis Rappleyee,
Sheffield Daniels, Albert Miner,
David B. Smith, Ebe'r Richardson,
Pleasant Ewell, William Helm,

Were appointed Elders of the church and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent and Alpheus Cutler.

After some remarks from the Presi

dent respecting observing order and decorum during conference, Elder Lyman Wight, spoke as to the duties od Priests, Teachers, tc.

President J. Smith, Jr. then spoke as to appointing a Patriarch and other matters connected with the well being of the church. Having now got through the business matters, the President proceeded to give instructions to the Elders respecting preaching the gospel, and pressed upon them the necessity of getting the spirit, so that they might preach with the Holy Ghost sent down from heaven, to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those person who had been baptized were then confirmed, and several children received blessings by Elders Bent, Cutler and Brunson. Elder Lyman Wight then addressed the meeting, on the subject of raising funds by contribution, towards paying for the lands which had been contracted for, as a settlement for the church, after which contributions were received for that purpose.

Judge Higbee, was appointed to accompany Presidents J. Smith, Jr. and S. Rigdon, to the City of Washington.

The meeting then adjourned until Monday morning.

Monday morning October the 9th.

Conference met pursuant to adjournment.

The President spoke at some length to the Elders, and explained many passages of scripture.

Elder Lyman Whight spoke on the subject of the resurection, and other important subjects. When he offered the following resolution, which passed unanimously:

Resolved, That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers, be utterly discarded by the church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the church, and for falsehoods; which having been proved against him his license was withdrawn and he required to give satisfaction to those whom he had offended.

Charges having been prefered against Brother Rogers, it was agreed that the case be handed over to the high council.

Asahel Perry made application to be received into fellowship, and was voted into his former standing.

After having referred the business not gone into, to the high council; the president then returned thanks to the conference for their good attention and liberality; and having blessed them in the name of the Lord, the conference was dismissed.

The next conference was appointed to be held on the 6th day of April next.

A Conference was held at the house of Brother Benjamin Wilcox in McDonough county, Ill. on the 2nd day of June, 1839 for the purpose of organizing a church. Meeting was opened by Elder Coltrin, after which Elder D. C. Smith rose and after making known the object of the meeting nominated Elder Coltrin, President who was unanimously chosen, and John Vance, was appointed secretary. And after adjusting some small matters of difficulties, proceeded to appoint Arctes Geer, Priest, Henry Hoyt Teacher, and John Sagers, Deacon, when some three or four children were brought forward and blessed in the church, and after dismission one was baptized. This church consists of sixty nine members in good standing.

Z. COLTRIN, *Pres't.*
JOHN VANCE, *Clerk.*

September 1st, 2839.

Met in conferance, at the house of Brother Isaac Chace in Sparta, for the purpose of organizing a branch of the church of Christ of Latter Day Saints in that place. Elder H. Kellogg was called to the chair, and J. F. Olney chosen Clerk. When Elder Ezra Chace was appointed to preside over the same, and Brother Isaac Chace was ordained to the office of Deacon; and 25 persons were enrolled as members.

MARRIED—In this place, on the 24th of Sept. by Elder Don C. Smith. William D. Huntington, to Miss Caroline Clark.

Also, in this place, on the 7th of Oct. by Elder Don C. Smith, James Moses, to Miss Eliza Spencer, both of Rushville, Ill.

For the Times and Seasons.

THE SLAUGHTER ON SHOAL CREEK, CALDWELL COUNTY MISSOURI.

[BY MISS ELIZA R. SNOW.]

Here, in a land that freemen call their home,
Far from the influence of papal Rome;
Yes, in a "mild and tolerating age"
The saints have fall'n beneath the barb'rous rage
Of men inspired, by that misjudging hate,
Which ignorance and prejudice create;
Ill-fated men—whose minds would hardly grace,
The most ferocious of the brutal race:—
Men without hearts—else, would their bosoms bleed
At the commission of so foul a deed
As that, when they, at Shoal Creek, in Caldwell,
Upon an unresisting people fell;
Whose only crime, WAS, DARING TO PROFESS
THE ETERNAL PRINCIPLES OF RIGHTEOUSNESS.

'Twas not enough for that unfeeling crew,
To murder men; they shot them through and through?
Frantic with rage; they pour'd their moulted lead
Profusely on the dying and the dead;
For mercies claim, which heav'n delights to hear
Fell disregarded on relentless ears;

Long o'er the scene, of that unhappy eve,
Will the lone widow—and the orphan grieve;
Their savage foes, with greedy av'rice fir'd,
Plunder'd their murder'd victims, and retir'd;
And at the shadowy close of parting day,
In slaughter'd heaps, husbands and fathers lay;
There lay the dead and there the dying ones
The air reverberating with their groans;
Night's sable sadness mingling with the sound
Spread a terrific hideousness around;

Ye wives and mothers; think of women then
Left in a group of dead, and dying men,
Her hopes were blasted—all her prospects riv'n—
Save one; she trusted in the God of heav'n,
Long, for the dead, her widow'd heart will crave
A last kind office—yes, A DECENT GRAVE!

Description fails; Tho' language is too mean
To paint the horrors of that dreadful scene,
All things are present to His searching eye,
Whose ears are open to the ravens' cry.

OBITUARY.

DIED—In this place on the 8th of July Zina, consort of William Huntington, aged 53 years.

———In this place, Sept. 22nd, Orin Rockwell, aged 55 years.

———In this place, Nov. 2nd, Mahew Hillman, aged 46 years.

———In this place on the 26th of July, Sterry Fisk, aged 41 years.

———In this place, Oct. 7th, Hezekiah W. Fisk, aged 30 years.

———In Pittsfield, Pike co. Ill. September 13th, Silas Smith, aged 58 years.

———Near Carthage, in this county, about the 8th of September last, Jesse Robinson, aged 40 years.

———In this place, Oct. 3d, Nancy Rigdon, aged 80 years.

———In this place, Nov. 24th, Mr. Akins from Peoria Ill.

———In this place, Nov. 6th, Rhoda, consort of Hezekiah Fisk, aged 62 years.

———In this place, Nov. 9th, Hezekiah Fisk, aged 64 years;

———In this place, Nov. 11th, William Fisk, aged 35 years.

———In this place, Nov. 3d, James Mulholland, aged 35 years.

———In this place, Nov. 13th, Lucy Ives, (a widow) aged 57 years.

———In this place, July 14th. Harriet Maria, Daughter of Sterry and Maria P. Fisk, aged 8 months and 8 days.

———In this place, Nov. 26th. Dinah, daughter of Stephen and Hannah Markham, aged 12 years 8 months, and 26 days.

———In this place, Oct. 19th, Hiram, Infant son of Hiram and Thankful Clark, aged 7 weeks.

———At Clayton on the 22nd of June last, Charity, consort of Ira Amee, aged 32 years.

———At Pittsfield Pike co. July 23d, Rebeckah, consort of M. B. Welton.

———At Sackets Harbor, N. Y. Oct. 16th, Mary Norris, aged 19 years.

———At Henderson, Jefferson co. N. Y. Oct. 3d, Cyrus Bates, in the 28th year of his age.

———In Sparta, Livingston co. N. Y. on the 28th of Aug. Elizabeth, consort of Elder Charles Thompson.

———At Montrose, Lee co. Iowa, Infant child Lydia, daughter of Orson and Sally M. Pratt, aged 8 months 8 days.

———At Quincy, Ill. on the 10th day of May last, Maryett, daughter of Dimick B. and Fanny M. Huntington, aged 3 years.

———In this place, Sept. 15th, Martha, daughter of John D. and Harriet Parker, aged 10 months and 10 days.

THE TIMES AND SEASONS,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 3.] COMMERCE, ILLINOIS, JANUARY, 1840. [Whole No. 3

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

Saturday, Nov. 2d, it was concluded to try again for a peace warrant: accordingly application was made to a magistrate by the name of Silvers, who resided some distance from town, and who had not as yet openly joined the mob, but he refused to grant a warrant, saying that if he did he feared that his life would be *in danger*.—The next day four men were started to the *circuit* judge, forty miles distance, after considerable delay by the judge, they obtained warrants against a number of individuals. When the warrants arrived, it was too late to do any thing with them, for the whole county was getting up in arms, and the saints had as much as they could do to take care of themselves. But to return—Saturday night came on, and a party of the mob went to a settlement of the saints living on Big Blue river about six miles west of town; they first tore the roof from a house, and injured the furniture within; they then divided their company into two parties, one went to pulling the roof from another dwelling house, whilst the other party went to another and broke it open; they found the owner D. Bennett in bed, whom they took and beat unmercifully; one of the company drew a pistol, and swore that he would blow out his brains, but the ball laid bare his skull without fracturing it—thus narrowly he escaped with his life. A party of the saints were collected near by, who hearing the disturbance went to the place. The mob began to fire upon them, and they returned the compliment, a few guns were discharged from both parties, but the fire was not general; at length a young man of the mob was shot in the thigh, and soon after the mob dispersed for that night.

Sunday, Nov. 3d. Many threatnings were heard from the mobbers; they were greatly enraged, and were exerting themselves to strengthen their party; for as yet some of the inhabitants manifested friendship for the brethren; such told them, that they expected, they would all be massacred, for the enemy were about to get a six pounder and come out openly against them the next day.

Monday, Nov. 4th. A large mob collected at Wilson's store, about a mile west of Big Blue, they came to the Blue took the ferry boat, and threatened some lives; but for some *unknown* cause, perhaps to take some more whiskey, they left the Blue and returned to Wilson's store again.—Whilst they were at the Blue threatening the saints, word was sent to a body of the brethren, about five or six miles distant to the southwest, that a large mob was collected, and they expected that they should need help; whereupon nineteen brethren started to go and assist them, but before they reached Wilson's store, they learned that the mob had returned there, upon hearing this, they proceeded no farther, but returned back. The mob, by some means feared that they were on the road west of them; when from fifty to seventy of the mob took their rifles, mounted their horses, and went in pursuit of them: after traveling about two miles they came in sight of them, when they all fled into the cornfields and woods; some went immediately to the body, and informed their brethren, of what they had seen. About thirty of the saints, (mostly those who had lived in the settlement, where the mob then was, some of whom had had their houses unroofed, but a short time before,) took their arms, and started as soon as possible to meet the mob.—Meantime the mob turned their horses into cornfields, of the saints, and then hunted for them who had fled; they went to C. Whitmers a lame brother, who had not left his home, and pointed their guns at him, and threatened his life, provided he did not tell them

where his brethren had fled to. They also threatened women and children. In this manner they spent their time for about an hour, when about sundown a company, of thirty brethren, marched up, and as soon as they came near enough, the mob fired upon them, and they immediately fired back; after a round or two, the mob retreated and left the ground; they were followed a short distance, but not far.

Two of the mob, and a number of horses were killed, and some five or six wounded. The mob were so frightened, that they left their dead on the ground over night. The saints had four or five wounded, one by the name of Barber mortally, who died the next day. P. Dibble was wounded, in the bowels by the first gun fired.

The same day at Independence, A. S. Gilbert, I. Morley, J. Corrill, and Wm. E. McLelin were taken for assault and battery, and false imprisonment by McCarty, whom they had taken the Friday night previous. And although they could not get a warrant for him, for breaking the store, yet he had obtained one for them, for catching him at it.

They were prisoners in the court house, on trial, when news of the battle reached town. It was stated, that the Mormons had killed twenty of the mob, and had gone to Wilson's and shot his son. In a moment as it were, all was confusion in the house. The majority were for massacreing the prisoners forthwith; but a few, more human than the rest, were not willing to see prisoners murdered, while in open court, they advised them to go to jail to save their lives; this they did, and were hurried, but with difficulty protected by those few friends, to the jail; where they felt happy to be locked in. They were visited by some influential men, who told them that the mob had now become desperate, and that the whole county had become enraged, and nothing would stop them from massacreing the whole society, but to leave the county forthwith. About midnight the sheriff, with two other men, went with Morley, Corrill and Gilbert to visit their brethren who were collected near town. A short consultation was held with some of them, when it was agreed that they would leave the county immediately, and use their influence with their brethren, to have them go also. These were times which tried men's souls; to stay where they were was death, and to undertake to remove so large a body at once, there being about ten or twelve hundred of them, looked like destruction of much property, if not of lives. It seemed, however to be the only alternative; and property at that time was no object. If they could but obtain sufficient to live upon, they chose rather to wander off into some lonely wilderness, or even descent where they could enjoy peace, than to stay where they were, even if they could, and be continually harrassed as they had been for a few months past. But to return to the thread of our story, the party in returning back to jail, were met at the jail by a company of mobbers who were disposed to kill the prisoners in spite of the sheriff and his assistants; Morley and Corrill seeing their danger, broke and run, but were fired at; Gilbert had two guns snapped at him, one of which flashed in the pan; he was then knocked down, but not injured so but that with the help of the sheriff and his assistants he soon got into the jail, where he felt himself measurably safe. Early next morning the prisoners were discharged. It was afterwards acknowledged by the enemy that they had intended to have taken the leading men for some pretended crime, a few at a time until they got them all, and shut them up in prison; and then to have fallen upon the rest and drove them out of the county and then sent the leaders after them.

The saints were such abominable characters, doing so many wicked things which the law could not reach, that they had become very obnoxious, to the good people of Jackson county, who were so pious, so moral and so loyal to the constitution and laws of our country, that they would not live with them, but must thrust them out: Whereas, if any, even the most abandoned amongst the saints would leave the Church, deny the faith take a good dram of whiskey, swear and blaspheme the name of God roundly, they could be permitted to stay, they were hail fellows well met. They made the offer themselves, that if any would deny the faith and leave the

church, they might stay and be protected there; and a number tried the experiment with success; and it is believed that some few of them are living there in peace, to this day.

We will return again to the night of the battle. The mob sent their runners over the county, to stir up the feelings of the people, by misrepresenting the doings of the saints, so as to have them all turn out, and exterminate them at once. The people took their arms and started for Independence, as fast as they possibly could, so that early the next morning there were hundreds there ready for war. Col. Pitcher pretended to call out the militia, as he said to quell the mob, and make peace between the parties; but the fact is he put himself, or was put, some said by L. W. Boggs, then lieutenant Gov., at the head of the mob, for the purpose of making a show of legality for what they did.

We must now return again to the evening after the battle, and bring up another item. The body of saints near Independence, learning in the evening, that the brethren were shut up in the jail, and as they supposed for the purpose of being put to death, sent word immediately to Br. L. Wight, (who lived about six miles off,) of their situation, and requested help. Colonel Wight collected together a hundred or more of the saints, who were but poorly armed, some having no weapons, but clubs, and in the morning marched them on the road towards Independence expecting to stop at the camp of the saints, near town; but hearing of the release of the prisoners, and of the agreement of the brethren to leave the county forthwith; and also that the militia were called out at Independence to make peace, before he had reached the brethren's settlement, he turned aside his men into the woods, concluding to disperse soon and go home. News flew to town, that Wight with a company of his brethren, were marching towards that place; this so enraged Col. Pitcher, and his pretended militia, that he demanded that Wight and his company should give up their arms; and also those men who were in the battle the night before, should be given up, to be tried for murder; saying that if they would do those things, they should be safely protected, whilst removing out of the county; otherwise there was no peace for them. They reluctantly consented to these propositions, and were it not for fear of resisting the authorities of the country, they would sooner have shed their blood in the defence of their rights, and the liberty of their country, than to have submitted to such oppression. However the arms were given up, amounting to fifty one guns, one sword and one pistol. And a number of those who were in the battle, gave themselves up as prisoners. The saints then made all possible exertions to leave the county. After detaining the prisoners a day and a night, and pretending to try them for murder; and also threatening and brick batting them, Col. Pitcher took them into a cornfield, so that their lives would not be in danger, from his pretended militia; and after taking a watch from one of them for costs, he being the constable, said to them "clear." Col. Pitcher promised to give back the brethren's arms, whenever they left the county, this he afterwards refused to do; Whereupon the Governor's order was twice obtained for them but he would not obey it, neither have they ever been paid for. The saints concluded to move south, into Van Buren county, which was consented to by a number of the leading men. But before night word was sent to them that they might go north and east, but south and west they must not go, if they did, they would meet with trouble.

Wednesday, Nov. 6, the arms having been taken from the saints; the mob now felt safe, and were no longer militia, they formed themselves into companies, and went forth on horse-back armed, to harrass the saints, and take all the arms they could find. Two of these companies were headed by baptist preachers. The Rev. Isaac McCoy, headed one about seventy, the other priest' company, whose name is not now recollected, contained from thirty to forty. They went forth through the different setilements of the saints, threatening them with death, and distruction if they were not off immediately. They broke open houses, and plundered them, where they found them shut, and the owners gone. As it hap-

pened the men were mostly gone from home that day; making arrangements for getting away. The mob that day stripped some of the saints of their arms, even to penknives; some they whipped; they shot at some and others they hunted after; as they said, to kill them.

Mobs, well lined with whiskey, as these were, looking and acting worse than savages, were well calculated to frighten women and children; which they effectually did in some cases.—One settlement were so frightened, that a party of from 130 to 150, women and children, with only six men to protect them, not waiting the return of their husbands and fathers, left their homes forthwith on foot, without taking any of their things, and wandered off south, upon the prairie a number of days under the broad canopy of heaven, not knowing which way the church was intending to go. The stubs of the newly burnt grass, and weeds, were so hard that they cut the feet of the children, who had no shoes, so that many of them became very sore, and bled profusely. Other companies fled towards the Missouri river; and in a short time the most of the church, were under way for Clay county; some few went east, and others south. After some of the head men had left, and the saints were generally getting under way, the mob in a measure ceased to harrass them. The people of Clay county received the saints, with as much hospitality as could be expected. The losses and sacrifices of the saints, were very great in the destruction of crops, furniture, clothing, &c. and also in the loss of stock. Grain and many other things, would hardly bear transportation across the river; consequently much was left behind, that otherwise might have been got away.

After it was thought that the mob spirit had died away, some few families moved back from Van Buren county to their former homes in Jackson; where what they had for the sustainance of themselves, and their stock was.

They had not long been back, before a mob party visited them in the night; and took some of the men and beat them with chairs and clubs, till life was nearly extinct, and then left them for dead; one by the name of Leonard, was a long time recovering; indeed he has never fully recovered from that beating.

There were four aged families in Jackson, who had not left their homes, whose age, infirmities and penury seemed to say, you may tarry until the spring opens; but neither age nor infirmities, would protect a saint in Jackson county. These veterans, the youngest of the four being 94 years of age, were assailed by a mob party, who broke in their doors and windows, hurling large stones into their houses, whereby, some of their lives were greatly endangered; and thus they were driven from their homes, in the winter season. Some of these men have toiled and bled, in the defence of their country; one of them (Mr. Jones,) served as life guard to General Washington in the revolutionary war.

COMMUNICATIONS.

MESSRS,

EDITORS, OF THE TIMES AND SEASONS, For the benefit of the church, and the public in general, please give the following an insertion in your valuable periodical.

In consequence of being deeply involved with others of my brethren, in establishing and locating a place for the saints, I have not availed myself of the opportunity of laying before the public, the principal cause of the calamities which bursted upon the saints in Far West. I shall not attempt at this time to give a history of the sufferings of the saints for it would require a volume. But as the inquiry is often made, and the cause of the imprisonment of the leaders of the church frequently called for; it becomes my duty as a member of the church, to state to the public, that not only traitorism, but treachery, cowardice, and perjury, G. M. Hinkle and other apostates together with a predetermined resolution of the mob, and land pirates of the upper Missouri, are the leading items, and most prominent features of all the calamities which bursted upon the saints in Far West, and also the cause of the imprisonment of the leaders of the church.

In the first place, I will endeavor to exhibit to the understanding of the

public the conduct of G. M. Hinkle a commander of the militia, in Caldwell county, and known as a preacher in the church for years: he commanded the militia in Caldwell co. until he betrayed the leaders of the church into the hands of the mob. Mr. Corrill calls them militia, but if the stealing of cattle, horses, hogs; burning waggons, and carrying off all kinds of property; warrants them that appellation I have no objection, I appeal to the public to name them.

And after G. M. Hinkle and others had agreed to deliver up the leaders, and give up arms, &c. they declared that they (the leaders of the church) must be immediately shot, for they delivered them up on no other conditions; fearing that their traitorism and cowardice might be more fully exposed.

The mob then forced them immediately into their camp, and the treatment that they received there, would make the blood thirsty savage of the wilderness blush, or the wandering Arab hide his face for shame. They then held what they termed a court martial over them, and they were condemned to be shot; but fortune favors the innocent, the God of Israel was there and protected them; so that they did not carry their murderous purposes into execution, for they began to see that it was cold blooded murder, and that Uncle Sam would inquire into the affair.

There were seventeen officers who composed this court martial, and twelve out of seventeen consented to the death of these men, but thank God there was virtue enough in the minority, to overrule the infamy of the majority, therefore their lives were spared.

They then manufactured a plan to cast them into prison, they therefore appealed to civil authority as they termed it; but if the court over which Austin A. King presided was civil authority, may the Lord deliver me from uncivil authority, for if a man did not testify as he or Birch, the states Attorney taught him, he was thrust into prison and totally deprived of his testimony.

However, they were taken before Austin King, a Judge of the fifth Judicial circuit of the State of Missouri for trial, and the testimony of Hinkle and other apostates was called for, and if the testimony of these men could be exhibited to the public as it was recorded by the court, they would then be convinced that it would puzzle any thing else but a Missouri lawyer to arrange such nonsense as was sworn to by Hinkle and others, so as to make it a sufficient tool to commit free citizens of the United States to jail, for the testimony from beginning to end was known to be as black as the ace of spades, and as false as the tales of Valentine and Orson.

A. RIPLEY.

Extract from a letter written by E. Partridge, to his brother Samuel, but for certain reasons was never sent.

Quincy, Adams co. Ill. May 26, 1839.

Since I saw you I have passed through some trying scenes; but all the persecution that is heaped upon us, only goes to prove that we are not of the world. The Saviour said to his disciples, "If ye were of the world, the world would love his own." When I look at the 11th chap. of Hebrews, and there see what the ancient saints had to endure, that they might obtain a better resurrection; and when I read in the Revelations of John, 7th chap. of a great company arrayed in white robes whom he saw before the throne of God, serving him day and night, who had come up through great tribulation; I say in my heart, how many in this age of the world, will be among the number? Who, among all the professors of religion throughout Christendom except Latter day Saints, can say that they have had to pass through great tribulation? Let them compare their sufferings with the ancients, who were tortured, were stoned, were sawn asunder, were tempted, were slain with the sword: who wandered about in sheep skins and goat skins; being destitute, afflicted and tormented: (of whom the world was not worthy:) Who wandered in deserts, and mountains, and dens, and caves of the earth, and not more than one in a hundred can (in righteousness) say that they have. Well if this is a fact, and who will attempt to deny it? is not the religious world deceived or deceiving

themselves? Surely they will not form a part of that company who came up through great tribulation.

Perhaps you may think that I am mistaken, and that in consequence of milder government, persecution has measurably ceased; and that now it is not necessary to pass through great tribulation, to be a part of that number. Paul's words are, All that will live Godly in Christ Jesus shall suffer persecution. And I am confident that the same cause will produce the same effect; and that the pure religion of Jesus Christ will be followed by persecution. Let us examine Paul's words closely, All that will live Godly *in Christ Jesus*, not out of Christ Jesus, shall suffer persecution. Paul does not say all or any, who live Godly out of Christ Jesus shall suffer persecution. And I consider that there is a great difference between in and out.

Perhaps you may ask is there any who live Godly, out of Christ Jesus? I answer yes, measurably so at least; there are honorable men who never make a profession of religion, or are baptized, who are exemplary men, who love the principles of truth and righteousness, justice and mercy, and who are truly ornaments to society.—They are Godlike, or in other words live Godly lives, but never put on Christ, because their minds are blinded by the craftiness of men. Perhaps you may ask who are in Christ Jesus? I will let Paul answer the question. In writing to his Galatian brethren, 3d chap. he says, "Ye are all the children of God by faith in Christ Jesus.—For as many of you as have been baptized *into Christ* have *put on Christ*. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one *in Christ Jesus*. And if ye be Christ's then ye are *Abraham's seed* and *heirs according to the promise*." Perhaps you may say that the most of the religious world have been baptized into Christ. If so, I ask by whom, and by what authority? If you answer by the ministers or priests of the different persuasions, and that they have their authority from God.

I then ask when and where did they get their authority from God? Not direct of course, for they deny that any have received revelations since the days of the apostles, and there is none that can trace their authority back to the apostles, without going through the church of Rome, therefore their authority is no better than the Pope's.—It appears to me to be a fact, clear as the sun at noon day, that it became absolutely necessary that God should, again reveal himself to man and confer authority upon some one, or more, before his church could be built up in the last days, or at any time after the apostacy.

The authority of the priesthood is a subject that I did not look into, until sometime after I was convinced that there was not a true church, according to the Bible, among all the churches of my acquaintance. And when I discovered that they were all without authority from God, I was doubly confirmed in my opinion.

The church of Jesus Christ of Latter day Saints believes that God has revealed himself, through Jesus Christ to man again, and conferred the Priesthood or authority, upon his servants in this age, as in ancient days. And for this faith we are persecuted; and this we expect. Yet, still we are determined to live Godly in Christ Jesus, persecution or no persecution, tribulation or no tribulation, because we greatly desire to inherit a celestial glory: Yea we count all earthly pleasures but dross, when compared with that glory which is to be revealed, which eye has not seen, nor ear heard, neither entered into the heart of man to conceive of, which is laid up for those who love and serve God with full purpose of heart. Celestial glory is what we are seeking after, and to obtain it we are willing to suffer some afflictions, for we believe that it cannot be obtained by us upon any other principle. But if you, or any other person can attain to a celestial glory, without being persecuted, or passing through great tribulation; I have no objection: but I fear that those who take the smooth road, will find in the end of this life, that it leads to another place. It appears to me to be a law of heaven, that the seed of Abraham should have their faith tried, similar to what his was; because I believe, that God is a reasonable being, and would not require more of Abraham,

according to his abilities, than he would require of others, who were to inherit the same glory. The Lord has said of his children in our day, "They must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified." And this agrees with the Bible, Heb. 2nd chap. 10th verse. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—"For both he that sanctifieth and they who are sanctified are all one." Also the 5th chap. 8 and 9th verses, "Though he were a son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Also, from the 19th chap., "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."—Admitting that the apostle has told us the truth in the above extract, I ask what portion of the religious world, at the present day are entitled to the appellation of sons? And also what proportion must come under the head of bastards? I would also ask, do bastards become heirs; or are they not generally despised and cast off? These questions I leave you to answer for yourself.

But for one I am free to say, I am convinced that a great majority of the professors of religion are not sons of God, nor heirs of a celestial glory, but are bastards & as such will receive their reward whether it be good or evil. I do not say this because, I wish to hurt any person's feelings, but rather that I might stimulate my fellow travelers to eternity, to examine the subject more fully than they have heretofore. I feel sorry for them, and pity them, because I believe many of them are honest, and verily think that they are sons and heirs of God, but are blinded by the cunning craftiness of men, and the traditions of their fathers.

Oh! that those chains of tradition and superstition, that bind so many of the human family, might be broken, and their minds set at liberty; that they may expand as broad as eternity, and as high as the throne of God; that they may increase in wisdom and knowledge, until they can comprehend the vast creations of God: even until they can see as they are seen, and know as they are known.

Detroit City, Sept. 18, 1839.

TO THE PUBLISHERS OF THE TIMES AND SEASONS.

I hereby transmit to you a short account of my labours in the State of Michigan this season; myself in conjunction with other elders have preached much in parts of Wayne, Washtenaw, Lenawee, Oakland and Lapeer counties, I have been present and assisted in ordaining proper officers, and organizing thereby the following branches; viz: one at Macon, Lenawee County, two in Wayne County, in the towns of Livonia and Van Buren and one in Lapeer, Lapeer county, the branches now contain about 60 members among whom we have ordained 5 elders, 4 priests, I have laboured for the most part with Elder A. Blanchard and may God bless our testimony unto those who have heard and not as yet obeyed, may it be found to have produced fruit after many days. Man being by nature always the same, and we having examples of what hath been done in times past, may calculate on the present, and future; therefore while a few have believed the gospel, loved God and obeyed him, many have believed, loved the world and neglected so great a salvation, and perhaps may stand still, for fear the work of God will come to naught, till the angel of death shall seal them his.

And many have disbelieved the gospel altogether; some few in Plymouth Wayne county, go so far as to disturb public worship, with drums, fifes, horns, bells, ridiculous gestures and horrid yells, and some of them too, professing Godliness, and others whose parents profess to bring up their sons in the nurture and admonition of the Lord, and have them initiated in their infancy. In Lapeer village, some went

so far as to fill a house in time of worship with tobacco smoke and also, that of powder by firing fire crackers in the house, also saluting the house outwardly with a gun; there were two magistrates and one constable present, officers, sworn to keep the peace who looked quietly on, and said nothing to the rabble, and I learn that at least one if not both of the magistrates assisted in disturbing the public and the harmony of the worship of God: "the Lord reward them according to their works." The following Sabbath I had the privilege of leading three into the waters of baptism, may the Lord bless them and preserve them for his kingdom.

I am now on my way home having been absent between four and five months. STEPHEN POST.

A copy of a letter dated, Iowa Territory, Jan. 4, 1840.

Sir.—You informed me that a committee of Mormons are about to apply to Congress of the United States, for an investigation on the cause of their expulsion from the State of Missouri, and to ask of the general Government remuneration for the losses sustained by them in consequence of such expulsion, and ask of me to state my opinion of the character and general conduct of these people while they resided in the State of Ohio: and also the conduct and general report of those who have settled in the Territory of Iowa, since their expulsion from the State of Mo.

In compliance with your request, I will state that I have had but little personal acquaintance with them: I know that there was a community of them in the north part of the State of Ohio, and while I resided in the State, they were generally considered an industrious, inoffensive people; and I have no recollection of ever having heard, in that State of their being charged with violating the laws of the country.

Since their expulsion from Missouri a portion of them, about one hundred families, have settled in Lee county, Iowa Territory, and are generally considered industrious, inoffensive and worthy citizens.

Very respectfully yours,
ROBERT LUCAS;
A. RIPLY. Gov. of Iowa Ter.

TIMES AND SEASONS.

COMMERCE, ILL. JAN. 1840.

NEW YEARS ADDRESS.

We have arrived at the close of another year. Yes, 1839 has passed away and gone. And since its commencement, thousands of our fellow mortals have gone to try the realities of another world, yet we are spared: and we have abundant reason to thank the God who made us, and who has upheld us to the present time, for the mercies and blessings which he has bestowed upon us, unworthy creatures as we are.

In taking a retrospective view of the past, we see many things, respecting ourselves, which we could wish had been otherwise; but still for the most part, we have kept a conscience void of offence towards God and man.

Our brethren, the saints, have had to pass through much affliction, and sorrow the past year: thousands of them have had to leave a goodly land, a healthy land, and a pleasant land; yea a land which they had bought, and had paid for; and had also made for themselves comfortable homes, upon the same; that we say they had to leave. Yes and in the cold and dreary months of winter too; being subjected to many privations, whilst journeying hundreds of miles, in that inclement season of the year. And we have no doubt, but that many have been brought to an untimely grave, and that hundreds of others have experienced more or less sickness, in consequence of the privations, troubles and hardships which they have had to endure. Which privations were brought upon them, by the barbarous conduct of a jealous, unfeeling, and hard-hearted people: whom the saints never injured, neither had they any desire so to do, provided they could have been left, to enjoy their own fireside in peace. But notwithstanding the great persecution of the saints, still the work rolls on, and many are embracing it for the truth's sake; which shows that the cause of God will prevail, in spite of men or devils.

But the year is past and gone, and the earth continues to roll on its axis

as usual; and the great mass of mankind pass down the stream of time, as thoughtless and as giddy, as though they were certain that there was no God, no eternity, no heaven or hell, and no happiness or misery beyond this life. They have no time for reflection; and they are so engaged in business, their minds so engrossed with the cares of this life, the obtaining of riches and honors, that they do not realize, that time is passing swiftly away, and soon will hurry them off the stage of action, to make room for others, perhaps as thoughtless and careless as they. There are many, no doubt, even among this class, who partially believe in God, and divine things, who have such an imperfect idea, of the character of the great Jehovah; and such an undue attachment, to the perishable things of time and sense, that they think it a hardship to serve him while in youth or middle age, but who think that they will attend to that, when old age arrives, and the world has no more allurements for them. Yet did they but realize, that God was the most lovely, of all things which exist, whether animate or inanimate, they would see the propriety of that command which says, "Thou shalt love the Lord, thy God with all thy soul, might mind and strength." They would not put off the service of God, but would with the Psalmist say. Now is the accepted time, and, now is the day of salvation. And as one of old said, would say.—As for me, and my house, we will serve the Lord.

In looking back, over the past year, we see that the world of mankind appear to grow worse and worse, wickeder and wickeder. They seem to be determined, more than ever before, to build themselves up in wealth, and fame, upon the ruin of each other.—Steam Boats and rail-road cars are caused to strive, to outvie others in speed, that they may obtain advantage over them, whilst thousands of lives are endangered theyeby, and accident upon accident are happening in consequence thereof. Flatteries and deceptions, of almost every kind, are practised; by many at the presen- day, to gain a favorite object. The mind and ingenuity of man is constantly on the stretch, to invent ways legally to injure, overreach, and defraud, the honest and unsuspecting; and when it cannot be done legally, there are not wanting men, who will resort to illegal means, to accomplish their end.

We see that men, still continue to get intoxicated, notwithstanding all the exertions made to reform them: and lying is so common, that at present, it is hardly considered a vice. The depravity of the human heart may be seen in looking over the columns of the newspapers of the day; for we there discover that all manner of crimes are practised to a very great extent. It seems as though they had increased beyond a parallel, for a few years past. Swindling, pilfering, counterfeiting, robbing; burglary, arson, and murder are committed with the greatest boldness and have increased to an alarming degree, within a few years, especially in the cities. No man who travels alone feels safe at the present day, who has much money about his person. How often travelers are robbed of pocket books, trunks, &c. And many a man has been murdered, even within the past year, for his money; and in some cases for paltry sums. The merchant finds it very difficult to so guard his store, that his goods will not frequently be taken by some arch fiend in human form; and no property of value is safe except strongly secured by bars and bolts. Formerly in this country, these things were not so; the great body of the people were honest, and iniquity had to hide its head. And now according to the present ratio in morals, we would ask, how long will it take the sectarian world to bring about the *Millenium*, upon the principles which they go upon, of converting and making saints, or christians of all the inhabitants of the earth? contrary to the plain declarations of scripture. And here let us quote three or four testimonies to prove our assertion. And first, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isaiah XIII. 9. Again, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they

that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah XXIV, 5 and 6, and again, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2nd Thess. 1; 7 and 8, and also Paslms XXXVII, 8, 9 10 and 11 verses, "cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—For evil doers shallbe cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt dilligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" Let these passages of scripture suffice for the present on the subject of the Millenium.

Eighteen hundred forty has arrived, and we wish mankind generally, but more particularly our friends, and patrons, a year of happiness; but of this we have no assurances to offer them. We will not pretend to predict, what lies in the bosom of futurity, to be unfolded the present year, further than that we have no doubt, but what there will be many births, many marriages, and many deaths. Many, no doubt will be called to lay down this tenement of clay, who will not have made that preparation before hand, for which they, when near their departure, will wish they had done: and probably they will raise their warning voice, entreating others not to be so foolish as they have been; which warning will, no doubt soon be forgotten by the heedless and unreflecting.

We have no doubt, but what wickedness will continue to increase in the land; and the times grow more and more perilous; for Paul has given us to understand, "that in the last days perilous times shall come," and then he gives his reasons why they will be so. 2nd Tim. 111, 5 first verses.

And if *we* have not arrived at the verge of the last days, we think from the signs of the times, that we are very fast progressing towards them: and yet, notwithstanding the clearness which the sacred writers have pointed them out; we have every reason to fear that they will roll on unawares, and unperceived by the great mass of the people as did the flood in the days of Noah, until they will call to the rocks, and the mountains, to fall upon them, and hide them from the face of him who sitteth upon the throne; and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand: Rev. VI, 16 and 17.

We feel to continue to warn our fellow travellers to eternity generally, especially our brethren, to shun the paths of vice, and cleave to the rod of iron, which is the word of God; and pursue the path of righteousness, progressing in holiness from day to day, that we may become perfected in Christ Jesus, and prepared for every good word and work. Then let come what will, *prosperity* or *adversity*, *peace* or *persecution*. *liberty* or *bonds*, *life* or *death*, all will be well with us, for we shall have a conscience void of offence, which will enable us to meet any or all of these things with composure, and resignation; and even with rejoicing, being buoyed up in every time of need, with the Spirit of the living God; which will soothe our woes, soften our afflictions, and cause us to rejoice in the times of our greatest calamity and deepest distress.

We have received a copy of the history of the late persecution in Missouri, written by P. P. Pratt, while imprisoned in that State; published at Detroit, Michigan. It contains 84 pages written in a concise and comprehensive manner; beginning with the outrages of Jackson county, he exhibits the most conspicuous characters in their unhallowed conduct from that time, until the whole society of the saints were driven from the State. It contains an account of his miraculous escape from prison, also the escape of Elder Morris Phelps, at the same time. We could say much in favor of the

style and boldness of the writer, but this is not our object; the plain unvarnished statement of facts, which can be demonstrated by thousands; is what pleases us, though it's but a small pamphlet, yet we would that *all* ears were made to hear it, and that every true Republican would awake from the slumber that has so long pervaded this Republic, and no longer suffer innocence to groan under the lash of murderers and tyrants, and would raise the standard of "equal rights," and bring to condign punishment, those that have trampled with impunity upon our wholsome constitution, and made laws and Justice a mere *by-word*.

In this No. will be seen an article which we copy from the New York Era," Signed P. P. Pratt, it's in contradiction to the *foolish simple* priest fabricated tale that has been going the rounds, charging Sidney Rigdon with the crime of making the Book of Mormon, out of the romantic writings of one Solomon Spaulding &c. We can mingle our testimony with that of Elder Pratt's, we concur in his statement; we can assure the public that from our own personal knowledge, Elder Pratt has given a plain statement of facts.

We also subjoin the copy of a letter written by one Mr. Haven from Mass. to his daughter in Quincy, Ill. which shows to a demonstration, that Mrs. Davidson did not write the letter, and that it was written, signed and circulated without her knowledge. Consequently, it was got up by priests, and circulated by priests, upon her credit; the reason for getting it up, we think is obvious, for fair arguments, & every other means had failed to put down the truth, and this was the last resort; this having failed, we think that both priests and people will hereafter sit in silence upon this subject.

ERRATA.

In our last No. on the 29th page, in the communication from the High council, it was dated Commerce, November 1839, which should have been stricken out entirely. Also an error at the bottom of the article, which escaped our notice, it is now dated 1830, but should be 1839.

In the Obituary, third paragraph, it reads thus: In this place, Nov. 2nd, Mahew Hillman. It should read November 22nd.

Detroit, Michigan, Oct. 12th 1839.

EDITORS OF THE TIMES AND SEASONS.

Dear Brethren,

We arrived here in 3 weeks, Distance 520 miles. Found it very sickly in every place, many taverns shut, and Bakery's closed on account of sickness; we are generally well, Br. Clark and O. Pratt started down the Lake two days ago, they were well. I have published a history of the persecution. A pamphlet containing 84 pages. It came out of the Press Thursday last. The news papers, for the last three weeks have teemed with our sufferings and the outrages in Missouri. Every part of the country feels indignant at these unparallelled outrages. You have doubtless heard of the Large meetings on the subject, in N. Y. and other places.—There are some 50 members of the church, within one day's journey of Detroit. Elder Savine, from N. Y. lives among them, great doors are opened for preaching, O. Pratt preached for some two weeks in Michigan, to crowded houses. Many believed, and some 22 dollars were given him for the journey. I preached once in

the Detroit city hall. I just heard news from Elder Blakeslee, Jefferson co. N. Y., he had baptized 100. * * We started down the Lake to day, excuse my haste. I will write again soon.

Our love to all,
inquiring friends.
P. P. PRATT.

The following conference minutes, should have had a place in the December No. but as we were sick when they came to hand, and several weeks behind our business, in consequence of our sickness, they were overlooked; but we think they are too interesting to pass them by, we therefore give them a place; likewise a short note from Elder Samuel James, disabusing the public in relation to a false report that has been going the rounds; with a short extract of a letter from the same sheet, we think it all interesting.—Ed.

CONFERENCE MINUTES.

August 9th A. D. 1839.

Agreeably to appointment a number of the official, and private members of the church of Latter day Saints; met in conference, at the house of Br. Caleb Bennets, Monmouth county New Jersey.

The meeting was called to order, by Br. Benj. Winchester, and Br. John P. Green was nominated, and elected President, and Samuel James Clerk. The meeting was then opened by singing and prayer by brother Greene.

High Priests present, John P. Green, Samuel James.

Seventy's, Jonathan Dumham, Benj. Winchester, Alexander Wright.

Elders, Joseph T. Ball, Josiah Ells.

Eleven members.

The conference was addressed by Br. Greene, in a feeling manner, concerning the object of the meeting, and the priveledge of the members.

Then Br. Greene's letter of recommendation, from the Presidency of the church, requesting aid, in behalf of our afflicted brethren in the West, was read; and the following resolution adopted, that we will assist them, according to their ability; and recommend the same to our brethren.

Br. Winchester addressed the meeting on the subject of ordination; and Br. Greene read, in the Book of Covenants, the duties of the sevoral officers of the church; and impressed the subject, by appropriate observations.

The subject was then discussed by several.

It was moved, seconded, and carried by vote, that Lewis James, be ordained a priest.

Brother Winchester gave an interesting account of his labours, manner of teaching, the last year; & represented the branch of Monmouth co. N. J. of fifty members. in good standing.

Brother Greene addressed the meeting on the subject of teaching; and represented the branches, in the city of New York, and Brooklin in good fellowship.

Brother Ball represented the branches, Shrewsbury N. J. of twenty members, Montage three, Minissink N. H. two, Albany eight, Holliston Mass. sixteen in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Samuel James represented the branch in Leechburgh, Pa. of forty in good fellowship.

The meeting then closed by prayer.

On Saturday, br. Dunham and br. Greene, addressed an attentive congregation.

The work is prospering, and spreading, in this country. We have appointed a woods meeting on the 28th, at which, we expect the twelve; and anticipate much good.

JOHN P. GREENE, pres't.
Samuel James, Clerk.

Dear Brother,

While there is room, I would give you some information of myself, and the prosperity of the cause in this region: I, in company with my brother came here the last of June, and have been here, and in the city of New York ever since, we left home the 15th of May, and visited several churches in Pa., who are generally strong in the faith; there is one church at Leechburgh, 40 miles east of Pittsburgh, on the canal, that was raised last winter by Father Nickerson of 41 members. Brother Barnes is in Chester county Pa. 30 miles from Philadelphia, and has baptized (the last account) 30, and the work prospering.

Since I came here I have baptized 6, and B. Winchester 2, and next Thursday I will baptize several more, there is a great work through this country, and a prospect of many embracing the truth. the persecution has had a tendency to elicit inquiry, rather than surpress the truth; the Priests have been rather troublesome, but their great effort has been, and still is, to keep the people from hearing, but they cannot prevail, they will hear and some embrace the truth.

SAMUEL JAMES.

D. C. SMITH.

D. C. Smith,

Dear brother,

in the new covenant.

I request the following note to be inserted in the Times and Seasons, that the Brethren, and public may know the truth.

That whereas, a report has gone forth, that I (on a visit to the west last fall, during the persecution) joined the enemies, and did not make myself known to the brethren. I have only to say that the report is utterly false.

SAMUEL JAMES.

THE MORMONITES.

To the Editor of the New Era:

Sir: In your paper of the 25th inst. there is an article copied from the Boston Recorder, headed "Mormon Bible," and signed "Matilda Davidson," which, justice to our society and to the public requires me to answer and I trust that a sense of justice will induce you sir, to give your readers both sides of the question.

I am one of the society, who believe the "Book of Mormon," and as such I am assailed in the statement professing to come from Matilda Davidson.

In the first place there is no such book in existence as the "Mormon Bible." The Mormons, as they are vulgarly called, believe in the same Bible that all Cristendom professes to believe in, viz: the common version of the Old and New Testament. The Book of Mormon is not entitled a Bible, except by those who misrepresent it. It is entitled the "Book of Mormon."

The religious sect alluded to in your paper, are there accused of knavery and superstition. Now we are not sensible of being guilty of knavery, and we do not know wherein we are superstitious, but very much desire to know, in order that we may reform. If some good minister or editor will condescend to particulars, and point out our superstitions we will take it as a great kindness, for we are the declared enemies to knavery and superstition.

If a firm belief in the Gospel of a crusified and risen Redeemer, as manifested to all nations, and as recorded in their sacred books, amounts to superstition, than we are superstitious. If preaching that system to others and calling them to repentance, is superstition, then we are superstitious. If refusing to fellowship the modern systems of sectarianism which are contrary to the pure doctrines of the Bible, be superstition, then we are superstitious, for we hereby declare our withdrawal from all the mysticism, priestcraft and superstitions, and from all the creeds, doctrines, commandments, traditions and precepts of men, as far as they are contrary to the ancient faith and doctrine of the Saints; and we hereby bear our testimony against them.

We do not believe that God ever instituted more than one religious system under the same dispensation, therefore we do not admit that two different sects can possibly be right.—The churches of Jesus Christ. in any age or country, must be all built upon the same faith, the same baptism, the same Lord, the same holy spirit, which would guide them in all truth, and consequently from all error and superstition. The Book of Mormon has never been placed by us in the place of the sacred scriptures, but, as before said, the sacred scriptures stand in their own place, and the Book of Mormon abundantly corroborates and bears testimony of the truth of the bible.—Indeed there is no society, within our knowledge, whose members adhere more closely to the Bible than ours.—For proof of this we appeal to the multitudes who attend our religious meetings in this city and in all other places.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburg) and that "this is a fact

well known in that region," and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (Romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood would do well to repent, and become persons of truth and veracity before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

The sect was founded in the state of New York while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was *unacquainted with* the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon. Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philastus Hurlburt, one of their members, to repair to Spaulding's widow, and obtain from her the original manuscript of the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work got up by said Hurlburt entitled "Mormonism Unveiled," will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hurlburt is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly he was laid under bonds in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he laid a deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person?—Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davidson" (Spaulding's widow) is a base fabrication by Priest Storrs of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

The production, signed Matilda Davidson, is evidently the work of a man accustomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I know to be false.

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing.

P. P. PRATT.

N. Y. Nov. 27, 1839.

[From the Quincy Whig.]

A CUNNING DEVICE DETECTED.

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows:

Copy of a letter written by Mr. John Haven of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven of Quincy, Adams co., Illinois.

Your brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter, Mrs. McKinistry, and also Dr. Ely and spent several hours with them, during which time he asked them the following questions, viz:

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? Ans: I did not. Did you sign your name to it? Ans: I did not, neither did I ever see the letter until I saw it in the Boston Recorder, the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans: D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter. Question. Is what is written in the letter true? Ans: In the main it is.—Ques. Have you read the book of Mormon? Ans: I have read some in it; Ques. Does Mr. Spauldings manuscript, and the Book of Mormon agree? I think some few of the names are alike.—Ques. Does the manuscript describe an idolatrous or a religious people? Ans: An Idolatrous people. Ques. Where is the manuscript. Ans: Dr. P. Hurlburt came here and took it, said he would get it printed, and let me have one-half the profits. Ques. Has Dr. P. Hurlburt got the manuscript printed? Ans: I received a letter stating it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans: about one third as large as the Book of Mormon. Ques. To Mrs. McKenestry, how old was you when your father wrote the manuscript? Ans: About five years of age. Ques. Did you ever read the manuscript? Ans: When I was about twelve years old, I used to read it for diversion. Ques. Did the manuscript describe an Idolatrous or a religious people. Ans: An Idolatrous people. Ques.—Does the manuscript and the Book of Mormon agree? Ans: I think some of the names agree. Ques. Are you certain that some of the names agree? Ans: I am not. Ques. Have you ever read any in the Book of Mormon? Ans: I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs by your order? Ans: No, I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal, to destroy the Latter Day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers, were given in the form that I have written them, but these questions were asked, and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke. This may certify that I am personally acquainted with Mr. Havens, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his Daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Havens letter A. BADLAM.

The West Chester Village Record says the Mormons are holding a protracted meeting at the Nantmeal seminary, in this county. We understand that about forty members have been baptized in all.—*N. Y. Era.*

NOTICE.

It is proper to say that at our conference October inst. that a species of accusation appeared against Elder Harlow Redfield, insomuch that he was suspended and required to answer to the High Council at this place. In compliance therewith, he this day appeared when no charge came against him, nor was it found proper that any

should come. Therefore the council restored to him full fellowship, and all official standing the same as if no such suspension had taken place.

H. G. SHERWOOD, Clerk.

Nauvoo, Oct. 20, 1839.

PRATT'S DEFENCE.

As down a lone dungeon, with darkness o'erspread,
In silence and sorrow I made my lone bed,
While far from my prison my friends had retired.
And joy from this bosom had almost expired.

From all that was lovely, constrained for to part,
From wife and from children so dear to my heart;
While foes were exulting, and friends far away,
In half broken slumbers, all pensive I lay.

I thought upon Zion—her sorrowful doom:—
I thought on her anguish—her trouble and gloom,
How for years she had wandered, a captive forlorn,
Cast out and afflicted, and treated with scorn.

I thought on the time when some five years ago,
Twelve hundred from Jackson, were driven by foes,
While two hundred houses to ashes were burned:—
Our flourishing fields to a desert were turned.

I remembered these crimes still unpunished remained,
And the like oft repeated—again, and again,
From counties adjoining, compelled to remove. [grove.
We purchased in Caldwell, prairie and
And there 'mid the wild flowers, that bloomed o'er the plain:
Our rights and our freedom, we thought to maintain:
Nor dreamed that oppression would drive us from thence, [fence.
The laws of our country we claimed for de-

But soon as kind autumn rewarded our toil
And plenty around us began for to smile,
Our foes were assembled—being tempted with gain;
To ravage and plunder, and drive us again.

When many were driven, and plunderd and robb'd,
And some had been murderd by this dreadful mob,— [vain,
When cries for redress and protection were
We arose in our strength, our own rights to maintain.
The mob soon dispersed, to the Rulers appealed,
Saying, lend us your aid, and the Mormons will yield. [sist
For surely they never were known to re-
A mob when commissioned by rulers and priests.

This soon was considered by far the best plan:
And orders were issued for ten thousand men;
Including the Wilson's and Gillum's of course,
And all the mob forces, for better, for worse.

These soon were forthcoming, in dreadful array;
Some painted like Indians, all armed for the fray;
The Mormons soon yielded without the first fire,
And the mobers accomplished their utmost desire.

Some females were ravished—and cattle and grain
Became a free booty—and one prisoner slain.
Some twenty or thirty were murderd outright,
And ten thousand others were BANISHED THE STATE:

By what LAW of the Statute to me is unknown;
But it must be by law all these great things were done,
For the next Legislature the expense to defray,
Voted two hundred thousand, the soldiers to pay.

To resist THIS oppression—THESE excellent laws,
Was murder; and treason; (in technical clause)
While women and children were driven away,
Their husbands and fathers in prison must stay.

So now to the Jury and Judge I submit;
I m not learned in such laws.—they may hang or acquit—
But though they should hang me, or keep me in jail, [vail.
The spirit of Freedom and Truth will pre-

OBITUARY.

DIED—In this place, on the 10th Inst Stephen Shumway, in the 34th year of his age ——In this place, on the 1st Inst. Moroni, Son of John D. and Harriet Parker, aged 4 years 3 months and 4 days.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 4.] COMMERCE, ILLINOIS, FEBRUARY, 1840. [Whole No. 4.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

The Governor, D. Dunklin, was disposed to bring the mobbers to justice; consequently, ten or twelve, witnesses were subpœened to attend the February term of the circuit court Capt. Atchison was ordered to guard them over to Jackson, and back, with his company of Liberty Blues. The attorney Gen. was also ordered, or requested, by the Gov. to attend the court, to assist the circuit attorney, in the investigation. The witnesses were guarded over to Independence, and after having been there a short time, they were visited by the circuit attorney, accompanied by the attorney General. They informed the witnesses, that such was the excitement prevailing there, that it was doubtful whether any thing could be done to bring the mobbers to justice; that if any should be convicted, they would only be fined in some trifling sum, not to exceed $5, at most, just enough to answer the law. And they advised the witnesses not to go before the grand jury, intimating at the same time, that they might be in danger.—The witnesses replied, that they had been ordered there by the court, and they supposed, that they were still subject to the court, or to them, the attornies. As to the danger, in going before the grand jury they feared it not: they were ready and willing to go and testify to the truth. The attornies left them, and in a short time after, they were informed by Capt. Atchison, that the Judge, Mr. Ryland, had sent him word, that the witnesses and guard, were not wanted there any longer; Capt. A. paraded his men, as soon, and as well as he could for the crowd, and immediately marched off, the witnesses following him. All hopes were now given up of ever bringing that people to justice; their hatred towards the saints, appeared to be unabating; they frequently sent over word to Clay co. that they were coming over to drive them from that place; they even went so far, as to circulate a paper in Clay county, the object of which was to obtain volunteers there, to assist them in driving the saints away.—In Clay county however, they had but a few friends, (for some time,) and could not obtain many signers.

A wealthy farmer, by the name of Arthur, living in Clay county, who was then friendly to the saints, and who was in the habit of sending flour and whiskey into Jackson to sell, (it generally being higher there than in Clay, in consequence of the Indian trade,) sent over one of his negroes and team with a load, sometime that fall or winter, they were stopped on the road by some of the good people of Jackson, who mounted the load, and with axes cut the barrels to pieces, and wasted the flour and whisky upon the ground.

In 1834, if we mistake not, an inoffensive Br. by the name of Ira J. Willes went into Jackson co. to hunt for a lost cow; he was taken by some of the ruffians residing there, who, after stripping off his clothes, whipped him unmercifully. For the credit of Missouri, we would state that he was taken from the house of a Justice of the Peace; this is an ensample of upper Missouri peace makers. The same year, Br. Lewis Abbot, a very peacible man, went to Jackson to see a man who owed him; on his way he was discovered, and overtaken by some of that lawless banditti, who beat him with handspikes, no doubt with an intent to kill, for that was what they swore they would do; but his life was preserved, and he escaped out of their hands. Thus have that people, unceasingly abused, and persecuted the saints whenever they could get an opportunity.

Gov. Dunklin appeared willing to guard back the saints to Jackson co.

at any time when they should get ready to go; but said, that he had not authority to keep a guard there for their protection. That being the case they were advised, by some of the most influential men in the upper country, who were friendly to them, but not believers in their faith, to have enough of their brethren emigrate to that country, to enable them to maintain their rights, should the mob ever attemp to trample upon them again: and then get the Governor to set them back upon their lands. Accordingly word was sent forth to the churches to that effect; and in the summer of 1834, a large company emigrated from the eastern churches, to Clay co. for that purpose.

Whilst this company was forming and going up to Missouri, rumor, with her ten thousand tongues, was busily engaged, in circulating falsehoods about them; insomuch, that before they arrived at Clay co., there was considerable excitement, even there.

The Jackson co. people went over into Clay, and called a meeting and stired up all the feelings there, that they possibly could against the saints. The anger of the people of Jackson co. rose to a great height; they had furnished themselves with a number of cannon, and their neighbours of the adjoining counties, on the south side of the Missouri river, volunteered by hundreds to assist them, provided that the Gov. should attempt to set the saints back upon their land in Jackson co.

The company from the eastern churches arrived in Clay co. and their gentle manners, and peaceable deportment, soon convinced the people of that country, of the false reports which had been circulated about them. The excitement was very soon done away, and the people appeared more friendly than before.

After the arrival of the brethren from the east, a council was held, and it was concluded, considering the great wrath of the people, south of the river, that it would not be wisdom to ask the Governor to set them back at that time.

The people of Clay co. were mostly friendly to the saints, but there were a few exceptions. Nothing of importance occurred, however, for some time, a few threats and insults from those who were disaffected, was all the hostility manifested till the summer of 1836.

The suits which had been commenced against the Jackson co. people, for damages, progressed so slow, and were attended with such an amount of costs, that they were all dropped but two; which were considered sufficient to try the experiment; to ascertain whether or not any thing could be obtained by the law. Near $300 cost had been paid by the brethren, to obtain a change of venue; the suits were then removed to Ray county. Court after court passed, and the trials were continued. At last, in the summer of 1836, the time drew near, when it was supposed that the trials must come on: which was very gratifying to those who planted the suits. When the court came, their lawyers, instead of going to trial, as they should have done, made a sort of compromise, with the mobbers, by dropping one suit, without even having the cost paid, and that too without the knowledge or consent of their employers. On the other suit the defendants agreed to pay a few hundred dollars; though not as much as the lawyer's fees had been. Thus the lawyers, after getting their pay, managed the cases; had they been true to the brethren, as they were bound to be by oath, and brought their suits to a trial, instead of making a compromise, and laboured faithfully for them, as they ought to have done; and laboured as though they meant to earn their thousand dollar fee; there is no doubt but that, on the two suits, they would have obtained as many thousands of dollars, as they did hundreds by the compromise. No further attempts have ever been made to obtain a compensation for the losses and damages, sustained by the saints in Jackson co. except last winter in petitioning the Legislature of Missouri, among other things they asked the State, for remuneration for them; which the Legislature did not see fit to grant.

In the summer of 1836 the mob party, in Clay co. strengthened itself considerably, and became quite bold; insomuch that they in one or two instances, began to whip the saints; and

one day some sixty or seventy of them assembled, rode off a few miles east, and stopped a few waggons,which were moving to Clay co., and turned them back. It was manifested from their threatnings and actions, that they were determined, to fall upon the saints and drive them out of the county, if they could. It was equally manifest, that the saints were disposed to defend themselves against mobs, even to the sheding of blood.

At that time it was seen that if something was not done to stop it, blood would be shed; (for the mob party were resolved on driving, and the saints were determined not to be driven by them, without first trying their strength;) Wherefore the most intelligent, and respectable citizens of the county, who had always appeared friendly to the saints, held a meeting, in which they appointed a committee, and also requested the saints to appoint a committee, to meet their committee near Liberty, on a day appointed to confer with each other; and see if something could not be done, to evade the storm, which appeared to be fast gathering.

The committee met at the appointed time, and a proposition was made by the citizen's committee, to the other, to this effect.

That whereas, the people of Clay co. had kindly received the saints in their distress, when it was expected, that they would soon return to Jackson co., and not think of making Clay co. a permanent home: and whereas, almost three years had passed away since, and the prospect of their returning to Jackson co. was less at that time than it was years before; and that a portion of the citizens of Clay co. were dissatisfied, to have them remain where they were any longer. Therefore the committee in behalf of the citizens requested, that they (the sains) should look themselves a new location, either in some unsettled part of the State, or othrewise go out of the State, as suited them best. The committee disclaimed all right,to request any such thing; they said, that they knew very well, that the saints had just as good a right there, as themselves,but they thought that considering the opposition that there was to them it would be better for them, to go where they could be more by themselves; and they even reccommended their gathering together, and living altogether by themselves. They further said, that if they would consent to go, and seek a new location, they would send a committee with them, who was acquainted with the country, who would pilot them, in looking it out. However a location had already been selected, and about sixteen hundred acres of land purchased but a short time previous; and they were willing to go,and some of them were making preparations to move there soon before the meeting of the committee: Wherefore the committee, on the part of the church, consented to the proposition made to them; and then all parted with apparent good feelings.—Soon afterwards three,on the part of the church, and two pilots, started to view the country; they travelled a number of days, in the new settlements, towards the N. W. corner of the State; and they finally concluded, that the place previously selected, now known as Caldwell Co. should be the place, where they would settle; there being but a few inhabitants, in a district of country large enough for a county; and they, in general, willing to sell out.

Upon these movements the mob spirit in Clay Co. measurably subsided, and the saints prepared, and moved to their new settlement, as fast as their circumstances would permit; pleased with the idea of settling together by themselves.

COMMUNICATIONS.

COPY OF A LETTER FROM J. SMITH jr. TO Mr. GALLAND.

Liberty jail, Clay co. Mo. March 22nd, 1839.

Mr. Isaac Galland; Dear Sir:

I have just been privileged with a perusal of a letter, put into my hands by Mr. D. W. Rogers, which letter was directed to him, dated February 26th, 1839. and signed, Isaac Galland. The contents of said letter expresses a sympathy and a good feeling towards the people and church of the Latter Day Saints, which I have, the high honor, of being their religious leader; I say high honor, more especially, because I know them to be an honorable, a virtuous, and an upright people. And that honor, vir-

tue, and righteousness is their only aim and object in this life. They are sir, a much injured, and abused people; and are greatly belied as to their true character. They have been fallen upon by a gang of ruffians and murderers, three times, in the state of Missouri; and entirely broken up, without having committed the first offence: or without there being the least shadow in the very slightest degree of evidence, that they have done ought of any thing derogatory to the laws, or character, of the state of Missouri. And this last time of their being broken up; it is either my misfortune, or good fortune, (for I rather count it good fortune to suffer affliction with the people of God,) in connection with others of my brethren, to be made a severe sufferer, by the hands of the above mentioned *rascals:* they are supported by some portions of the authorities of the State, either in consequence of prejudices, excited by foul calumnies, or else they themselves, are the fathers and instigators, of the whole diabolical and murderous proceeding.

I am bold to say sir, that a more nefarious transaction never has existed, since the days of Yore; than that which has been practiced upon us.—Myself and those who are in prison with me, were torn from our houses, with our wives and children clinging to our garments, under the awful expectation of being exterminated. At our first examination, the mob found one or two persons, of low and worthless character, whom they compelled, at the peril of their lives, to swear some things against us: which things, if they had been even true, were nothing at all, and could not have so much as disgraced any man under heaven. Nevertheless, we could have proved, by more than five hundred witnesses, that the things were false. But the Judge employed an armed force, and compelled us to abandon the idea of introducing witnesses, upon the peril of the lives of the witnesses. Under such circumstances, sir, we were committed to this jail, on a pretended charge of treason, against the State of Missouri, without the slightest evidence to that effect. We collected our witnesses the second time, and petitioned a habeas corpus: but were thrust back again into prison, by the rage of the mob; and our families robbed, and plundered: and families, and witnesses, thrust from their homes, and hunted out of the State, and dare not return for their lives. And under this order of things, we, held in confinement, for a pretended trial: whereas we are to be tried by those very characters who have practiced those things, yea the very characters who have murdered some hundred men, women and children,* and have sworn to have our lives also; and have made public proclamation that these men must and should be hung, whether they were innocent, or guilty. Such men too, sir, have made this proclamation, as general Atchison, who is considered one of the most prominent men in the State. This is according to the information I have received, which I suppose to be true. Their plea sir, is that the State will be ruined, if the Mormon leaders are liberated, so that they can publish the real facts, of what has been practised upon them.

We are kept under a strong guard, night and day, in a prison of double walls and doors, proscribed in our liberty of conscience, our food is scant, uniform, and coarse; we have not the privilege of cooking for ourselves, we have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke. The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob. But if we will deny our religion, we can be liberated. Our lawyers have gravely told us, that we are only held now by the influence of long faced Baptists; how far this is true, we are not able to say: but we are certain that our most vehement accusers, are the highest toned professors of religion. On being interogated what these men have done? their uniform answer is, we do not know, but they are false teachers, and ought to die. And of late boldly and frankly acknowledge, that the religion of these men, is all that they have against them. Now sir, the only difference between their

*He was thus imformed by the Missourians.

religion, and mine, is, that I firmly believe in the prophets and apostles, Jesus Christ, being the chief corner stone. And speak as one having authority among them, and not as the scribes, and am liberal in my sentiments towards all men, in matters of opinion, and rights of conscience, whereas they are not. But enough of this. I feel highly gratified to learn of a man who had sympathy, and feelings of friendship towards a suffering, and an injured, and an innocent people: if you can do them any good, render them any assistance, or protection, in the name of suffering humanity, we beseach you, for God's sake, and humanity's sake, that you will do it. If you should see Gov. Lucas, I wish you would have the kindness to state to him, the contents of this letter; as we know him from information to be a man of character and a gentleman. I would be glad therefore, if it were possible that he, and not only him, but every other patriotic, and humane man, should know the real facts of our sufferings: and of the unjust and cruel hand that is upon us. I have been in this State one year, the 12th, day of this month; I have never borne arms at any time. I have never held any office, civil or military in this State. I have only officiated as a religious teacher, in religious matters, and not in temporal matters. The only occasion I have given, was to defend my own family, in my own door yard, against the invasions of a lawless mob: and that I did not at the expense of any man's life: but risked my own in defence of an innocent family, consisting of a wife, five children, hired servants &c. My residence was in Far West. I was surrounded with a noble, generous, and enterprising society, who were friendly to the laws, and constitution of our country: they were broken up without cause, and my family now as I suppose, if living, are in Quincy, Illinois.

We are informed that the prisoners in Richmond jail, Ray county, are much more inhumanly treated than we are; if this is the case, we will assure you, that their constitutions cannot last long, for we find ours wearing away very fast: and if we knew of any source whereby aid and assistance could be rendered unto us, we should most cordially petition for it: but where is liberty? Where is humanity? Where is patriotism? Where has the genius of the pedistal of the laws and constitution of our boasted country fled? Are they not slain victims at the feet of prejudice, to gratify the malice of a certain class of men, who have learned that their craft and creed cannot stand against the light of truth, when it comes to be investigated?—hence they resort to the vilest of the vile means, and to foul calumnies, and to physical force to do what? To deprive some fifty thousand, of the right of citizenship, and for what? because they are blasphemers? no: For this is contrary to their practice, as well as faith. Was it because they were tavern haunters, and drunkards? no. This charge cannot be substantiated against them as a people; it was contrary to their faith. And finally was it for any thing? no sir, not for any thing, only, that Mormonism is truth; and every man who embraced it felt himself at liberty to embrace every truth: consequently the shackles of superstition, bigotry, ignorance, and priestcraft, falls at once from his neck; and his eyes are opened to see the truth, and truth greatly prevails over priestcraft; hence the priests are alarmed, and they raise a hu-in-cry, down with these men! heresy! heresy! fanaticism! false prophet! false teachers! away with these men! crucify them! crucify them! And now sir, this is the sole cause of the persecution against the Mormon people, and now if they had been Mahomedans, Hottentots, or Pagans; or in fine sir, if their religion was as false as hell, what right would men have to drive them from their homes, and their country, or to exterminate them, so long as their religion did not interfere with the civil rights of men, according to the laws of our country? None at all. But the mind naturally being curious wants to know what those sentiments are, that are so at varience with the priests of the age, and I trust you will bear with me, while I offer to you a few of my reflections on this subject, and if they should not meet your mind, it may open a door for an exchange of ideas, and in the exercise of a proper liberality of spirit, it may not be unprofitable.

In the first place, I have stated above

that Mormonism is truth, in other words the doctrine of the Latter Day Saints, is truth; for the name Mormon, and Mormonism, was given to us by our enemies, but Latter Day Saints was the real name by which the church was organized. Now sir, you may think that it is a broad assertion that it is truth; but sir, the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all, and every item of truth, without limitation or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same; we feel ourselves bound by the laws of God, to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed us, as written in the old and new Testament, or any where else, by any manifestation, whereof we know that it has come from God: and has application to us, being adapted to our situation and circumstances; age, and generation of life; and that we have a perfect, and indefeasible right, to embrace all such commandments, and do them; knowing, that God will not command any thing, but what is peculiarly adapted in itself, to ameliorate the condition of every man under whatever circumstances it may find him, it matters not what kingdom or country he may be in. And again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us. Such as, for instance, it is not binding on us to build an Ark, because God commanded Noah to build one.—It would not be applicable to our case; we are not looking for a flood. It is not binding on us to lead the children of Israel out of the land of Egypt, because God commanded Moses. The children of Israel are not in bondage to the Egyptians, as they were then; our circumstances are very different. I have introduced these for examples: and on the other hand, "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bare false witness against thy neighbor. Thou shalt not covet thy neighbor's wife, nor his ox, nor his ass, nor his man servant, nor his maid servant, nor any thing that is thy neighbors."

These sentiments we most cordially embrace, and consider them binding on us because they are adapted to our circumstances. We believe that we have a right to revelations, visions, and dreams from God, our heavenly Father; and light and intelligence, through the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare; if it so be that we keep his commandments, so as to render ourselves worthy in his sight. We believe that no man can administer salvation through the gospel, to the souls of men, in the name of Jesus Christ, except he is authorized from God, by revelation, or by being ordained by some one whom God hath sent by revelation, as it is written by Paul, Romans 10: 14, "and how shall they believe in him, of whom, they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and I will ask, how can they be sent without a revelation, or some other visible display of the manifestation of God. And again, Hebrews, 5: 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—And I would ask, how was Aaron called, but by revelation?

And again we believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, and of resurrection of the dead, and of eternal judgment. We believe in the doctrine of repentance, as well as of faith; and in the doctrine of baptism for the remission of sins as well as in the doctrine of repentance; and in the doctrine of the gift of the Holy Ghost by the laying on of hands, as well as baptism for the remission of sins; and also, in like manner, of the resurrection of the dead, and of eternal judgment. Now all these are the doctrines set forth by the appostles, and if we have any thing to do with one of them, they are all alike precious, and binding on us. And as proof, mark the following quotations. Mark 16 chap., 15—16 verses, "and he said

unto them go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Hear you will see the doctrine of faith: and again, Acts 2nd chap. 28 verse, "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hear you see the doctrine of repentance and baptism for the remission of sins, and the gift of the Holy Ghost, connected by the promise inseperably. Now I want you to consider the high standing of Peter; he was now being endowed with power from on high and held the keys of the kingdom of heaven. Mathew 16th chap. 19th verse, and I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This was the character, Sir, that made the glorious promise of the gift of the Holy Ghost, predicated upon the baptism for the remission of sins: and he did not say that it was confined to that generation, but see further: Act 2nd chap. 39th verse, "for the promise is unto you, and your children, and to all who are afar off, even as many as the Lord our God shall call." Then, Sir, if the callings of God extend unto us, we come within the perview of Peter's promise. Now where is the man who is authorized to put his finger on the spot and say, thus far shalt thou go and no farther: there is no man. Therefore let us receive the whole, or none. And again, concerning the doctrine of the laying on of hands. Act 8th chap. 14th to 17th verse. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.—Then laid they their hands upon them, and they received the Holy Ghost.—Acts 19th chap. 5th—6th verses.—When they heard this, they were baptized in the name of the Lord Jesus.—And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. We discover by these, the doctrine of the laying on of the hands.—And for the doctrine of the resurrection of the dead and of eternal judgment: Hebrews 6th chap. 2nd verse, of the doctrine of baptism, and of laying on of the hands, and of reserrection of the dead, and of eternal judgment. I consider these to be some of the leading items of the gospel, as taught by Christ and his apostles, and as received by those whom they taught. I wish you would look at these, carefully and closely, and you will readily perceive that the difference between me and other religious teachers, is in the bible; and the bible and them for it: and as far as they teach the gospel of Jesus Christ, as it is verily written, and are inspired, and called as was Aaron, I feel myself bound to bow with all defference to their mandates and teachings; but see Gallations, 1st chap. 6th to 10th verse. I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Further, the 11—12 verses. But, I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Please Sir, to pardon me for having obtruded thus lengthy upon your feelings, as you are a stranger to me; and I know nothing of you, only what I have read in you letter, and from that I have taken the liberty which I have. Be assured Sir, that I have the most liberal sentiments, and feelings of charity towards all sects, parties, and denominations; and the rights and liberties of concience, I hold most sa-

cred and dear, and dispise no man for differing with me in matters of opinion.

Accept Dear Sir, my best wishes for your welfare, and desire for further acquaintance, I close my letter, by giving you some quotations which you will have the goodness to read.

The second epistle of Paul to Timothy, 1: 5—7. 2: 10—14. 4: 2—7. Ephesians 4: 10—18. 1st Corinthians 12: 1—31. 8: 3—6. Ephesians 4: 1—8 The 1st Epistle of John 1: Mathew, 3: 13—17. St. John 3: 1 16. 10: 1—50. 28: 18—20. St. Luke 24: 45—53. If you wish another address on this subject, you have only to let me know, and it shall be attended to.

Yours truly,

JOSEPH SMITH, Jr.

N. B, If Bishop Partridge, or if the church have not made a purchase of your land, and if there is not any one who feels a particular interest in making the purchase, you will hold it in reserve for us; we will purchase it of you at the proposals that you made to Mr. Barlow. We think the church would be wise in making the contract, therefore, if it is not made before we are liberated, we will make it.

Yours &c.

JOSEPH SMITH, Jr.

For the Times and Seasons.

Messrs. Editors.

The High Council of this place has directed that I should say, that they have learned that your embarrassed situation, much presses you for funds to defray the unavoidable expenses attending your printing establishment. And having learned that from your subscribers and patrons, funds for the benefit of your press, have been sent by the hands of some persons whose integrity might have been thought pure, who have needlessly prevented such funds from reaching the place of destination. The high council wish a public expression of their entire disapprobation, to any, and all such acts of detentions of monies, intended for either the press, or any other use in the church.

The high council lament their poverty, in not being able, as agents for the church, to sustain the press, with funds necessary to effect a work so interesting and needful. One so much desired, and looked for, by our friends in the East, who, no doubt, desire to be often informed concerning the situation of us in the West; particularly since the Missouri outrage was committed on us. For the satisfaction of our friends, I might here say, that in contrasting our present situation with what it was one year ago, it should long since, have from us all, called forth the liveliest sensation of gratitude, and with homage have been tendered to our heavenly Benefactor; that He who scattered Israel, has wisely and mercifully directed our escape from the vengeance of a tyrant, who, through an unhallowed clan, dealt unmercifully to us, a train of afflicting circumstances of evils, that thrust upon us events of that foul and malicious tragedy, that forced from our bosoms to martyrdom, so many, who, to gather with the saints, left the land of their nativity, and friends, and located themselves with us in the West. They are gone hence, and to our care, and protection, are left widows, orphans, and emaciated, and broken constitutions, that often terminate in martyrdom, by premature deaths, being brought on by sufferings and cruelties from a ruthless bandity of Governor Boggs, whose edict on us of exilement, forced us from our houses and the State, at an inclement season of the year. Imagination seemed nearly baffled for a time, where to find a resting place beneath the heavens.

But can we be permitted to congratulate the heavens, the church and the whole world, that we have located ourselves amid the republicans of the State of Illinois; about fifty miles above Quincy on the Mississippi River, in that State; where we have bought land, laid out a city, commenced building settling &c. The printing establishment, for a time, lingered by reason of long and tedious illness of the Editors; but is now in a promisory prosperous operation, excepting a lack of funds needful to defray the inevitable expenses—for who but must know that it requires cash to prepare, and procure a suitable building, materials, paper, ink, &c. to enable them to print the first paper, and who can expect papers sent to them, without advancing the pay—or what elder acts wisely, as

an agent, who needlessly detains monies from the press.

The council requires that notice be published in your paper, that they express their disapprobation to all, and any needless detentions of any monies, that are, or shall be appropriated and intended for the press, or for any other purpose in the church. And that any, and all persons of our church who shall hereafter, needlessly detain any such monies, that this council resolve to discountenance any, and all such acts, and offending persons.

Done by order and vote of the Presidency, and high council, at Nauvoo, Illinois, Jan. 26, 1840.

H. G. SHERWOOD, Scribe.

TIMES AND SEASONS.

COMMERCE, ILL. FEB. 1840.

☞ In this No. we publish a letter written by Joseph Smith jr. while confined in prison, in Missouri, addressed to Dr. Isaac Galland, of this place.

We would call the attention of our readers to a careful perusal of said letter, as it shows the bold, frank, and independent spirit which prevaded the breast of Pres't. Smith, while under the most adverse circumstances possible; also, his unshaken confidence in those things which we know, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

Having a knowledge of the truth of those things of which he had testified, and which he had taught to the children of men; and knowing, also, that promulgating those principles, would secure to himself, as it had to the saints, in all ages of the world, the hatred malice and envy, of the wicked and ungodly; who love darkness rather than light, because their deeds are evil; therefore, when the pure principles of the gospel are declared unto them, they are ready to do any thing in their power, to destroy that person who dares thus plainly to declare the whole counsel of God; he was therefore prepared, in a great degree, for whatever persecution the enemies of righteousness and truth, were disposed to heap upon him: consequently, when mobs raged, and persecution had reared its hydra head, and death with all its horrors, stared him full in the face, he stood firm and unshaken, having an assurance that He who had promised, was faithful and would deliver to the uttermost, all those who put their trust in him.

The letter from Dr. Galland, of which he speaks, was respecting a tract of land, of some 19 or 20,000 acres, situated in the southern extremity of Iowa Territory, and known as a part of the Half Breed land. This land has been purchased by Bishop Knight, for the church and some 10,000 acres besides in the same tract.

We have several epistles, written to the church, by Pres't. Smith while a prisoner, which we intend to lay before our readers in their proper time and place.

HELP! HELP!!

In almost every letter we receive from the travelling Elders, strong solicitations are made for other Elders to come to their assistance, as the work of the Lord is pressing its way into almost all parts of the land; from city to city, from town to town, and from neighborhood to neighborhood:

even the Islands of the Sea have been saluted with the sound of the everlasting gospel, and have listened with intense anxiety to the glad tidings of great joy, which have been communicated to them by the servants of God; and thousands have been made to rejoice in the fullness of the gospel of our Lord and Saviour, Jesus Christ, through their instrumentality.

These things cheer us, and fill our hearts with gratitude to him who has said "that he would set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Which work he has commenced, and called upon many fishers to fish them, [the children of Israel,] and after will I send, saith the Lord, for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Many of those fishers and hunters have gone forth to accomplish the mission, whereunto God has called them, and we almost daily hear of their success in the ministry, and of the great blessings and joy which they receive, while performing their Master's will:—while others, within the circle of our acquaintance, who have received the same high and holy calling, tarry at home; some to prepare places and provision for their families, while they shall be absent, warning men every where to repent, and be baptized for the remission of sins, and receive the gift of the Holy Ghost, which is promised unto all those who believe in Christ and obey his commandments. And again, there are some few, (we are sorry to have it to say,) who, instead of magnifying their calling, as becomes men of God, spend a good share of their time in idleness, and vain and foolish conversation, which propehteth nothing; but rather brings leanness and barrenness of soul; which is plainly to be seen in those of whom we are speaking, by the bad examples which they set, in squandering a portion of their time at public places, where poison is dealt to the unwary, and those of intemperate habits; and perhaps they occasionally, yea, we fear, too often partake of the baneful cup; notwithstanding it is in direct opposition to the word of the Lord, given in the word of wisdom, as also, to the better feelings of man. If this was the only act of intemperence which has come under our observation, we should have been content to let the subject pass, for the present, with the foregoing remarks: but as there are other evil practices, which are calculated to retard the progress of the saint, in his spiritual walk, we feel it our duty to give them a brief notice at this time; such as the use of tobacco and other intoxicating nauseates, which tend to destroy the influence of the Holy Spirit, as it dwells not in unholy temples, but is an inmate of the bosom of those who live by every word which pocceds from the mouth of God.

Better, far better, would it be for those, who thus suffer the best of their days to pass unoccupied, and they led away by the allurements of the world and the temptations of satan, to the comission of acts of unrighteousness, and indulge themselves in evil and unholy practices, were they vigorously engaged in the cause which they have espoused, proclaiming the everlasting gospel to the inhabitants of the earth, and warning them to flee from the wrath to come; being instant in season and out of season, prepared at all times to go to the assistance of their fellow

laborers, when called upon, in such strong terms, for help.

We sincerely hope, for the sake of the elders, and the cause of truth, that this will be the last time we shall be under the painful necessity of noticing those evils of which we have spoken; but rather, that we may have the gratification of seeing every man stand in his proper place approved.

We give in this number a list of Agents, for the Times and Seasons; they are men in whom we repose the utmost confidence, as far as our acquaintance extends: The most of them are ministers of the Lord Jesus, sent forth to proclaim the everlasting gospel to the nations of the earth; their exertions have been untiring, in endeavortng to build up and establish the kingdom of God; they with many others, have labored under many difficulties and privations, and stood the test of persecution thus far, while the press, the powerful engine for diffusing truth to the ends of the earth, which supports the same cause with themselves, has labored, and toiled under the most trying circumstances possible, and has been thrice destroyed by the enemies of truth; but, brethren and friends, the press is again endeavoring to rear itself; and inasmuch, as it is your object to publish the glad tidings of salvation, and diffuse light and intelligence to the human family, the press is with you, your cause then, is the cause of the press, and we have only to say, we want your aid, we want your influence, and also the influence of every lover of truth and righteousness, that the press may be established on a sure bases; that while you are lifting up the warning voice according to your abilities, that the press may strengthen your hands, by sending forth light, and penetrating all parts of the earth with its testimony; which testimony, we hope will grow brighter and brighter, and never cease, until the earth shall be filled with the knowledge of the Lord; and vice shall have taken its exit to its own place, and truth and peace, shall have commenced its universal reign throughout the vast empire of God.

FROM THE ELDERS.

In order that it may be known who the laborers are that are pruning the Lord's vineyard, we feel it our duty, as well as a priviledge, to lay before our readers, either by summary or entire, as many of the communications received from the travelling elders as there is room or space so to do; knowing that the laborers in the North, are pleased to hear from those who are laboring in the South, and those in the East, to hear from the West, and those in the West to hear from the Islands of the Sea: for a knowledge of the spread of the gospel, is that which is calculated to gladden the heart and enliven the soul of every faithful laborer; and also, to stimulate those who have gone to their farms, and to their merchandize, (like the appostles of old to their netts) to gird on their armour, and go forth into the vineyard of the Lord, and labor with their mights, that no man shall take their crown.—Ed.

Jackson County, Ill. Dec. 26th 1839.

Dear brethren in the Lord, having a few leisure moments I have taken my pen in hand to write a few lines to let you know what I have been doing since I saw you. I left Far West last January the 14th, and after a few days travel fell in company with Elder Jeremiah Mackley; we held three meetings in the State of Missouri, in the neighborhood of St. Charles; from thence we steered our course for this State, and after a few days travel we found ourselves in Jackson County where we commenced publishing the gospel, and very soon the honest in heart began to embrace the truth, after we had introduced eight souls into the kingdom and a number more believing. Br. Mackley was warned to leave and return to his family; then the whole burden rested on me; but the Lord was with me and confirmed my words with signs following; the sick were healed, and that not a few, and devils cast out also. I kept up a regular march until I had baptized 28, when Elder Benjamin Clapp arrived; we then with united force, pushed forth the conquest until we baptized 10 more; we then organized them into branches and departed to travel to the south. I have just returned from the south and have found the brethen still firm in

the faith, except a few who have tumbled over to try the faith of others as is usual. We had very good success for the time I stayed in the south, we held 25 meetings in McNary County Tennessee, and baptized 14 persons; we held 5 meetings in Tishamingo county, State of Mississippi and baptized 6 persons, and left a number who were believing. Br. B. Clapp is still preaching in the State of Mississippi and desires other Elders to come to his assistance.

I have understood that you are publishing the papers again, and I have taken some names, and have recieved the pay for the same, and if you will send the papers you shall have the pay for them when I come; I will come by April conference if the Lord will; I desire an interest in the prayers of the saints. I feel to exhort the young Elders, who am young also, to gird on their armour, walk out into the field and commence reaping, for the harvest is truly plentious and the laborers few.—The sooner we preach the gospel, the sooner we will have rest, for God cannot, in rightousness, bring about the Millenium until all are warned. No more at present, only yours &c.

J. D. HUNTER.

Robinson & Smith.

Monroe, Dec. 11th, 1839.

Br. D. C. Smith.

Dear Sir,

Having recently had an opportunity to hear from you, and the brethren in Ill. by way of br. Geo. Gee, who has just come to this place; I take the present opportunity to address you. I do not wish to trouble you with a very tedious letter, but shall proceed to give a short account of my travels, and success in the ministry, since I left you, and Elder George Smith, in western Tenn. From the place I left you I travelled eastward about one hundred miles, where I had an opportunity of preaching a few times, but the prejudices, and opposition of the people were so great, that I did not think it profitable to stay in that region of country, consequently I left, and continued traveling eastward, the distance of one hundred miles or more; where I again commenced preaching, (in Overton co. Tenn.) here, I had some success, the way opened before me, and I found many friends who were very kind, and administered to my wants. I continued preaching in Overton during the winter, in the spring I commenced baptizing, and with the assistance of Br. Lewis, who came here and stayed a few days, seventeen were united with the church. Soon after this Br. Lee, and Stewart came to this country; I went with Lee into Jackson co. where we baptized twenty one more; Elder Stewart baptized two in White co., Brothers Steward and Lee, returned home to their families.

Thus, I have given a short history of my travels, and success since I saw you. I must acknowledge that my success has not been great, but considering the difficulties under which I have labored, arising from the great prejudices of the people, in consequence of hearing so many fabulous stories concerning our difficulties in Missouri; taking these and many other things into consideration, it cannot be expected that the work will be so readily received in this country as in the north.

Yours &c.

JULIAN MOSES.

Dec. 31, 1839.

Cross Keys, Union District, S. C.

Br. Robinson.

Having concluded the public services, usually performed by the servants of God on his Holy Day; I propose to spend the evening, in addressing a few lines to you, that you and others may know something concerning the moral condition of this part of our Lord's vineyard.

I have been here something more than a month, and preached in various parts of the district. On my first arrival, I found br. E. M. Murphy, with whom you are acquainted; and with whom I have found an asylum, till the present time. Here also, I found a few; who through the instrumentality of br. Murphy, and the use of his books, were believing the gospel. I preached a few discourses, and baptized four persons, many others are believing.—Since that, I have continued preaching two or three times a week, and do not know how long I may continue.—There are plenty of priests here, plenty of professors, and plenty of all kinds of religion, that of Jesus Christ except-

ed. The preaching of the Gospel here, produces the same effects, that the preaching of the same doctrine has in all places, and in all ages of the world, viz: all manner of abuse from hypocrites and vagabonds. Nevertheless, a tribute of thanksgiving and gratitude, is due to the author of all good, for in all my travels, during the last six months, through as many as eight different States, extending from the Mississippi to the Atlantic; he has not at any time left me at night without a place to lay my head; nor without a sufficient of food, to supply the demands of nature. I send you the names of five subscribers for the *Times and Seasons*, if the money will not answer your purpose send it back, and we will pay silver as soon as it can be sent. If any of our books can be obtained at Commerce, please notice it in your paper.

Yours in the
Gospel bonds.
LYSANDER M. DAVIS.

The following is a short extract from a letter written by Elder Orson Pratt, to his wife in this place, under date of January 6th, 1840.

I am well and hearty, after mailing the last letter to you in Pa. I went to Philadelphia, on Saturday the 21st of December, there I found President J. Smith jr.; he had just arrived from Washington city, where he had been about 3 weeks—4 or 5 days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to P. P. Pratt to come and see Pres't. Smith; he did so, and probably will go to Washington with him in a few days. I staid with brother Smith, in Philadelphia, about 8 days; we then took the rail road, and went some 35 or 40 miles, to a large branch of the church in Monmouth co. N. J. which numbers 90 members: there I left him on new year's day, and came to N. Y. where I am at present. Elder Winchester had when I left Philadelphia, baptized 45 in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester co. Pa. about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region. Elders Taylor, Woodruff, and Turley sailed for Liverpool, Dec. 18th, while I was in Pa. none of the rest of the Twelve have yet arrived. I hear that brothers Young and Kimball are near Rochester in this state. I am all ready to start for England, and am only waiting for company. If some of the rest do not arrive soon, I think I shall start alone. There is a great call for books of Mormon. P. P. Pratt has another book printed, larger than the Voice of Warning, entitled the Millenium, and other poems, and a piece on the eternal duration of matter.

We learn virbally from Elder John E. Page, that within a few weeks past, he has baptized nine in the lower part of this county, about 8 miles south west from Carthage, and twenty from this place. Among those who embraced the gospel in that place is Mr. Sidney Knowlton and family, who have for several years been zealous members of the Campbellite society, and are personally acquainted with the leaders of that sect, consequently have become perfectly acquainted with all the principles of that doctrine; they are of the opinion that if Messrs. Campbell, Scott and others, had been attentive hearers to the lectures which had been delivered in their place, they would have become Mormons also. Br. Knowlton is one of the first citizens of Hancock co. and ranks with the first class of scientific Farmers. Elder Page, by the voice of that Branch of the church, ordained John J. DeGraw, to the office of an Elder.

From a letter written Nov. 7th, 1839, by Br's. Daniel, and Norman B. Shearer, we learn that they have been busily engaged for the cause of the Redeemer; since they left this place, Sept. 14th, they had held twenty eight meetings, and baptized three, one of the number was formerly a Methodist preacher; some faithful elder is requested to call and instruct them more perfectly. They live three miles South of Pekin, Tazwell co. Ill.

Elder Jacob K. Chapman, writes from Harrison, Henry co. Indiana, under date of Jan. 9th 1840. He informs

us that there is a great call for preaching in that section of country.

"Here is room (he says) for several Elders," he had baptized two worthy members, and many were anxiously enquiring into the work.

For the benefit of those who do not have the book of Mormon, and to stir up those who have. to peruse its valuable pages more strictly, we extract the following chapter.

And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph my last born whom I have brought out of the wilderness of my afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.—For behold, thou art the fruit of my loins; and I am a decendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.—And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.—And Moses will I raise up, to deliver thy people out of the land of Egypt.—But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins: and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowlege of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my peoble, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the things which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in

speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust: for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.—And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and to do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen.

INFORMATION WANTED.

Mrs. Clarisy S. Smith, of Jacksonvil Morgan County Illinois, is very anxious to obtain information concerning her father and brother, Mr. Asa Lyman and Asa Lyman Jr. the last account from them was in August, 1838, they were then in the Maumee country Ohio.

Any information from them or from any person who may have any knowledge where they are, will greatly alleviate the family of a Daughter and friends.

Editors in that country are requested to notice the above.

IMPORTANT TO EDITORS.

The following is an extract from the instructions recently addressed to all the postmasters of the United States by the Postmaster General:

"Postmaters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

This liberal regulation will be highly advantageous to the interest of the newspaper press, and therefore favorable to the general distribution of public information.—N. Y. Era.

Postscript—Just as our paper was going to press, we received a letter from Philadelphia, stating that a conference had been held in that city, Jan. 14, at which J. Smith jr. and S. Rigdon presided; the work has got strong hold there; thousands believing. News from Washington, favorable as could be expected.

OBITUARY.

DIED—In Quincy, on the 13th of August Charles Son of Joseph & Phebe Knights, aged 2 years 9 months 10 days.

——In this Place Nov. 27, Sally Blodget, consort of Neuman Blodget aged 34 years.

——In Quincy, June 10th, 1839, Hyram K. Petagrew aged 18 years, 6 months.

——In Nashville, Lee county Iowa Territory, August 13th, 1839, Martha Elen, daughter, of James and Polly Goff aged 7 months and 25 days.

——In Nashville, Septemper 12th 1839 Margeret Elizabeth, daughter of James and Polly Goff, aged 5 years 5 months and fifteen days.

——In Lee co. Iowa Territory, July 21st, 1839, John A. Wyman, son of John, and Polly Wyman, aged, 7 years, 19 days.

——Near Carthage, at the house of Noah Pachard. on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged, about 22 years.

HYMENIAL.

MARRIED,—In this place Nov. 24th 1839, by Elder Levi Jackman, Mr. Artemus Johnson, to Miss Almira Ayers; both of this Town.

———In Montebello, on the 28th Dec. by the same, Mr. Naham Curtis, to Mrs. Delia Richardson.

———In this place by Elder T. Grover Mr. George Smith, to Miss Elizabeth Forney.

———In Lee co. Iowa Territory, on the 23rd of January 1840, by Elder Charles C. Rich, Mr. Thomas Rich, to Miss Henrietta Peck.

For the Times and Seasons.

ZION IN CAPTIVITY.

A LAMENTATION.

BY P. P. PRATT, WHILE CHAINED IN PRISON.

Torn from our friends, and captive led
'Mid armed legions, bound in chains;
That peace for which our Fathers bled,
'Tis gone, and dire confusion reigns.

Zion our peaceful happy home,
Where of't we've joined in praise and prayer,
A desolation has become,
And grief and sorrow lingers there.

Her virgins sigh, her widows mourn,
Her children for their parents weep;
In chains her priests and prophets groan,
While some in death's cold arms do sleep.

Exultingly, her savage foes,
Now ravage, steal, and plunder, where
A virgins tears, and widow's woes
Become their song of triumph there.

How long, O Lord! will thou forsake
The saints, who tremble at thy word?
Awake! O arm of God, awake!
And teach the nations thou art God.

Descend with all thy holy throng,
The year of thy redeemed bring near,
Haste, haste, the day of vengeance on,
Bid Zion's children dry their tears.

Deliver Lord, thy captive saints,
And comfort those who long have mourn'd;
Bid Zion cease her dire complaints,
And all creation cease to mourn.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 5.] COMMERCE, ILLINOIS, MARCH, 1840. [Whole No. 5.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

In August, 1836, the saints commenced settling upon their new location, in great numbers; and made preparations for the coming winter, by constructing comfortable dwellings for themselves, and gathering as much food for their cattle, horses &c. as their straitened circumstances would permit. Here they settled with the fond anticipation of being permitted to dwell in quietness and peace upon their possessions without molestation; consequently large entries of the public lands were made by individuals of the society, and extensive farms were soon opened; those who had not means to purchase lands, were under the necessity of loaning it of the citizens, at very high rates of per centage, frequently being compelled to pay fifty per cent. Others who could not obtain money by loan, would procure two or three months provision for their families, and then go to Fort Leavensworth or elsewhere, and work until they had earned enough to enter a forty or an eighty acre tract; thus by dint of hard labor and untiring perseverance, almost every man, in a few months found himself in the possession of sufficient land to make a good farm. In a few months nearly or quite all the best land of the territory, now known as Caldwell county, was purchased by the saints, several hundred buildings erected, and great preparations made for a crop the coming season. A principal part of the old inhabitants sold out and moved away, which however, were but few, there being only about fifteen or twenty families in the county.

Commencing a settlement at this season of the year, they were obliged to procure all their provision for themselves, and grain for their stock in the adjoining counties, and transport it some thirty or forty miles, which was a great detriment to the extensive improvements they were making. At the session of the Legislature, in the winter of 1836—7 an act was passed, calling the territory upon which the saints had settled, Caldwell co. The following spring it was duly organized, with proper officers, both civil and military. The emigration increased very rapidly, so much so, that notwithstanding the town of Far West had beed laid out, and was building up very fast, yet several families, in the spring of 1837, moved still further north into the county of Daviess, some of whom entered lands and settled upon them, there being one township then in market which lay on the south side of the county, and immediately adjoinimg Caldwell on the north. Others purchased pre-emtion rights, and settled upon the public domain, which was not in market, under the privilege of the pre-emtion law.

Some time in the month of July, a mob spirit began to manifest itself in Daviess co. which continued to increase, until finally a lawless band of desparadoes some twenty or thirty, headed by Mr. Adam Black, a Justice of the Peace, and Mr. Penniston a Colonel in the militia, went from house to house and warned every man, belonging to our society, to leave the county on or before a certain day by them specified, which was not far distant, or suffer the consequences, as they had resolved upon that day to clear the county of every Mormon in it. This intelligence, however, was not as terrifying as it might have been, had this been the first time that it had been proclaimed in the ears of the saints, but they, being made familiar with the sound in Jackson and Clay counties, were disposed to treat the subject at this time properly; therefore they informed this lawless banditti, that as for the day, it might come and go like all other days, but if it brought a mob with it they might expect a warm reception as every man would be at home well prepared for all such visitors; and as it respected leaving the county, that,

they would not do upon any consideration whatever. This had the desired effect, for the day came and passed off without any molestation, with the exception, of a few more threats being made on the part of the mob, which soon died away, and the idea of driving was hushed for the present.

In the mean time, the citizens of Caldwell were making every exertion to improve that county. The town of Far West was laid out one mile square, and the most of the lots sold; and in one year from the time of the first settlement in Caldwell, there were from one hundred to one hundred and fifty dwelling houses erected in that place, six dry good stores in operation, one grocery and several mechanic shops. There were in the county, nearly or quite three hundred farms opened and several thousand acres under cultivation also, four saw and five grist mills doing good business. Thus we can see that in the short space of one year, the solitary place was made glad for them, and the wilderness was converted into a fruitful field.

EXTRACT FROM THE BOOK OF MORMON.

A Bitter fountain cannot bring forth sweet waters:—Christ.

And now it came to pass that after I, Nephi, after that I had read these things which were engraven upon the plates of brass, my brethen came unto me and said unto me, What meaneth these things which ye have read? Behold, are they to be understood according to the spirit and not the flesh? And I, Nephi, sayeth unto them, Behold, they were made manifest unto the prophet, by the voice of the spirit: for by the spirit are all things made known unto the prophet, which shall come upon the children of men, according to the flesh. Wherefore, the things of which I have read, are t hings pertaining to things both temporal and spiritual: for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away: and they are scatterd to and fro upon the isles of the sea: and whither they are, none of us knoweth, save that we know that they have been led away. And since that they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Isreal: for against him will they harden their hearts; wherefore, they shall be scattered among all nations, and shall be hated by all men.—Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles and set them up for a standard and their children shall be carried in their arms, and their daughters shall be carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus is the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the House of Israel. And it meaneth that the time cometh that after all the House of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after that our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the House of Israel, unto the making known of the covenants of the Father of Heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would my brethen, that ye should know that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of all nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations, in bringing about his covenant and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity, and out of

darkness; and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war againts thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.—And all that fight against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it. *For behold,* saith the prophet, *the time cometh* speedily, that satan shall have no more power over the hearts of the children of men: for the day soon cometh, that all the proud and they who do wickedly, shall be as a stubble; and the day cometh that they must be burned.—For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous. Wherefore he will preserve, the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved even unto the destruction of their enemies by fire.—Wherefore the righteous need not fear: for thus saith the prophet, they shall be saved even if it so be as by fire.—Behold my brethren, I say unto you, that these things must shortly come yea, even blood, and fire, and vapor of smoke must come: and must needs be upon the face of this earth; and it cometh unto men according to the flesh; if it so be that they will harden their hearts against the Holy One of Israel for behold, the righteous shall not perish; for the time surely must come, that all they who fight against Zion, shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh: for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of *the world,* and to do all manner of iniquity; yea, *in fine,* all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble: and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.—And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd: and he shall feed his sheep, and in him they shall find pasture.—And because of the righteousness of his people, satan has no power; wherefore, he cannot be loosed: for the space of many years: for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel, if it so be that they will repent.

And now I, Nephi, make an end; for I durst not speak further as yet, concerning these things. Wherefore, my brethren I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to

the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.—And thus it is. Amen.

AN ADDRESS

By Judge Higbee and Parley P. Pratt Ministers of the gospel, of the Church of Jesus Christ of "Latter-day Saints," to the citizens of Washington, and to the public in general.

FRIENDS AND FELLOW-CITIZENS:

Aware of the anxiety of the public mind in relation to the faith and principles of our society, and of the many erroneous notions which are abroad concerning them, and which are calculated to prejudice the mind before we can obtain a hearing, we cheerfully offer this address, in order to give some information of our real principles, and hope it will be perused in the spirit of candor in which it is written.

The "Latter-Day Saints" believe in the true and living God, and in Jesus Christ, the son of God, who was crucified, according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediater.

We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, acording to the common laws and usage of the language in which they stand—according to the legitimate meaning of words and sentences precisly the same as if found in any other book.

Words are but signs of ideas; and if the Deity would communicate ideas to mankind by words, he must of necessity do it according to the laws of the language; otherwise the communication would be unintelligible or indefinite, and therefore unprofitable.—The prophetical and doctrinal writings contained in the Bible are mostly adapted to the capacities of the simple and unlearned—to the common sense of the people. They are designed to be understood and practised; without which no one can profit by them.

The gospel dispensation revealed and established one Lord, one faith, one baptism, one Holy Spirit; in short one system of religion, one church, or assembly of worshippers united in their doctrine, and built upon the TRUTH; and all bearing the general name of Saints. God is not the author of jarring and discordant systems. His Kingdom is not divided against itself; and for this reason we have no confidence in the sects, parties, systems, doctrines, creeds, commandments, traditions, precepts, and teachings of modern times, so far as they are at variance with each other, and contrary to the Scriptures of truth. We have, therefore, withdrawn from all these systems of error and delusion, and have endeavored to restore the ancient doctrine and faith which was once delivered to the saints, and to build society upon the truth, in its purity and fullness, hoping thereby to enjoy the peculiar gifts and blessing which were so abundantly bestowed upon the church in ancient times.

In saying this we do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious system. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination. It is the Principles we reject, not men. It is the System that we wish to see established in purity, that those who are builded upon it may be pure also. It is the fountain that should be pure, and then the stream is easily kept so.

But if any persons prefer their own doctrines to those which we consider to be true, and we cannot by reason and argument convince them of the correctness of ours, we wish them to have the privilege of enjoying their religious rights unmolested. We have no disposition to persecute them.

We hold it as the duty of all men to believe the gospel to repent of their sins, and to be immersed in water in the name of Jesus Christ for remission of sins. And we hold that all who do this in a proper manner, and under proper authority, are legally entitled to the remission of sins, and to the gift of the Holy Ghost, according to the Scriptures.—Now faith and repentance go before baptism as a necessary qualification; and, therefore, infant baptism is of no use. All penitent believers should be baptized with the faith and expectation of receiving remission of sins and the gift of the Holy Ghost, as much so as Naaman the Assyrian washed seven times in Jordan with the expectation of being healed of his leprosy; or as much so as the Israelites sounded the trumpets around the walls of Jericho with the expectation of their being thrown down; for the same God who attached a promise to the performance in these cases, has attached a promise to the conditions of the gospel (See Acts, chapter 2.)

But now, concerning authority in the administrator. When a minister from England comes to our Government to do business as an ambassador, he must be commissioned by his Government, or all his transactions will be null and void, and England would never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent.

And so it is with the ambassador of Christ. He must be specially sent, or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost according to promise.

The "Latter-day Saints," after immersion, lay on hands, in the name of Jesus, for the gift of the Holy Ghost according to the ancient pattern. They are then considered saints, or members of the Church of Christ, in full fellowship and communion. They are

then taught to observe all things which are required or commanded by Christ and his apostles—such as meeting together often to sing, to pray, to exhort, to testify, to prophesy, to speak with tongues, to interpret, to relate their visions, revelations, and in short, to edify and perfect each other, by a free exercise of all the gifts of God as set in order among the ancient churches. We also teach them to walk in all the ordinances of God blameless: such as the partaking of bread and wine, in remembrance of his broken body and shed blood, on the first day of the week; and also, to send for the elders of the church, when any of them are sick, that they may pray for them, and lay their hands on them in the name of Jesus, or anoint them with oil in the name of the Lord, that they may be healed, according to the Scriptures. We also teach them to abstain from all immorality: such as injustice, pride, vanity, dishonesty, evil-speaking, falsehood, hatred, envy, avarice, intemperance, adultery, fornication, lasciviousness, and to practise all the virtues; such as love to God and good will to man, brotherly kindness, charity, temperance, and industry. He that has two coats let him impart to him that has none, and he that has food let him do likewise; but he that will not work neither shall he eat. In short, we teach them to do all the good in their power—to visit the widow and the fatherless in their affliction, and to keep themselves unspotted from the world.

As to the fulfilment of prophecy, we believe in the great restoration of Israel, and the rebuilding of Jerusalem, in Palestine, and that, when that time comes, the Saviour will come in the clouds of Heaven, and all the saints with him; that the dead in Christ will rise to meet him: and that he will destroy the wicked by the brightness of his coming, and bring the whole earth under his own dominion and put it into the possession of the saints; when there will be a reign of universal peace for one thousand years; after which comes the resurrection of the wicked and the last judgment.

As to the signs of the times, we believe that the gathering of Israel and the second advent of Messiah, with all the great events connected therewith, are near at hand. That it is time for the saints to gather together and prepare for the same. But we disclaim all fellowship with the predictions of the Rev. Mr. Miller, Rev. Joseph Wolff, and others—such as, that the Lord will come in 1840, 1841, 1843, 1847, and so on. We do not believe that he will come until the Jews gather to Palestine and rebuild their city.

Having given this brief sketch of our faith and principles thus far, the inquiry may arise whether we believe in any other writings or books besides the Bible? To which we reply in the affirmative; for, like all other Christians, we believe in every true book within our knowledge, whether on science, history, or religion. We have implicit confidence in the "Book of Mormon," not, however, as a new Bible to exclude the old, as some have falsely represented. We consider the "Book of Mormon" as a historical and religious record, written in ancient times by a branch of the house of Israel, who peopled America, and from whom the Indians are descended.—The Book of Mormon corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, an historical record, handed down for thousands of years, or deposited in their sacred archives, or among their sepulchral ruins or their monuments of antiquity—and, in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelation and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Salmanezer, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be any thing incredible or injurious in its nature, or any thing against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery. Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up.—The veil of obscurity has been removed as it regards the world called new. The ancient events of America now stand revealed in the broad light of history, as far back, at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as one of the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But why, then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains and martyrs bleed in its promulgation to the world? Answer. Upon the same principle that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short, it is because they know not what it is.

N. B. If the people wish further information we are now here in Washington, and would freely avail ourselves of the opportunity of giving a course of lectures, if a suitable house and audience can be obtained.—We are willing, also, to supply the public

with such books as will give information on our religion, as well as the history of our unparalleled persecution in Missouri.

We reside, at present, at the corner of 9th and D streets.

We are, respectfully.

E. HIGBEE,
P. P. PRATT.

Washington. February 9, 1840.

P. S. Editors through the States would oblige us by publishing the above.

COMMUNICATIONS.

New York. Feb. 19th, 1840.

Brigham Young, H. C. Kimball, Orson Pratt, and P. P. Pratt, to the church of Jesus Christ of Latter Day Saints in Commerce, Ill. and to the Saints in general, GREETING.

Dear brethren, after so long a time we have met in New York and are about to sail for England. We have bespoke our passage on the old ship Garrick, which carried out Elder Kimball, and others three years since, we sail on Tuesday the 25 inst.

Bro. George Smith was here also, and is gone to Pensylvania on a short mission and will probably be here to go with us. Bro. Hadlock is here, and is also going; Elders Taylor, Woodruff, Turley, and Clark have already gone over to Eng. Most of us have had a very long and tedious journey, and have suffered much from sickness &c. and some are not yet wholly free from the lingering chills and fever, more particularly elder Smith. In journeying through the several states we found many brethren, friends and churches, and many elders who were laboring to advantage; the work is rolling on.—Indeed there were many elders whom we had never heard of before, that were preaching and baptizing, and ordaining other elders, who were still rolling the work of truth, wide and more wide; and thus it spreads. Br. Kimball baptized one in Weathersfield, Genesee co N. Y. and 3 in victor Ontario co. near where the records were found. Many were believing, and a very urgent door for preaching, such as he has seldom witnessed. He has been taken down with the fever four different times on his journey, and has sufferred much; but has persevered, and is brought through in safety, and is now tolerably well.

When we reflect upon the mountains of embarrassment which have intervened, to prevent the Twelve from accomplishing their present mission, and consider that most of them have persevered, through mobs, murderers, robbers, thieves; and through storms of persecution, poverty, sickness and death, and at last find themselves upon the sea shore, in health and peace and plenty; ready to set sail, it is a matter of joy and consolation to us and fills our hearts with gratitude to that god who commanded us to cross the mighty deep for Christ's sake and the gospel's. We consider that there is no instance on record where men have been called to so great an undertaking, under the same circumstances of poverty, sickness and distress; both ourselves, families, and brethren; but yet through the mercy of God, we think the mission will be accomplished, and will stand on record, for the wondering gaze of succeeding ages, and to God and the Lamb be all the praise and glory.

When we contrast the parting of Jacob and his son Benjamin, at the time of sending into Egypt for corn, and how it grieved the Patriarch to part with his son for so short a journey, with our having to part with tender wives and helpless offsprings, under circstances of poverty, sickness, and death, robbed, plundered and driven, houseless, and unprovided for, either the journey or for our families. When we look upon the sufferings of the society around them, and think on the many long miles of our journey and the sickness we have had to endure by the way, also the mighty deep which lies before us, and the distance which will separate us from home and country, and friends and wives and children, and from all things naturally dear to our hearts, we are led to think that our sacrifice is almost as great as the old Patriarch's was in the absence of his son; but God will give us grace to perform all these things; and we hope that our transit from sorrow to joy may be like Jacobs when he found that Joseph was yet alive and had sent waggons and a great preparation to carry all Israel to Joseph the young dreamer, who had been lost but now was found; who had been in bondage, and in chains and dungeons, but was now exalted to a

prince, and was able to settle his Israelite relations in the best of the land. ("He that hath ears to hear let him hear." We would renewedly commend our families to the mercy of God and to the kind attention of the saints, and ourselves to their prayers. We hear continually of the sickness and deaths which still prey upon the Saints in the west, and feel to cry how long O! Lord.

The work of the Lord is still rolling on in all this region where it is preached. The church in Philadelphia now numbers near one hundred, and 8 or 10 come forward for baptism almost daily; some are still coming forward in New York, doors are open more than can be filled at present. The Saints here in N. Y. are filled with faith and joy and charity and hospitality, and the same may be said of the saints in general in all this region.—The spirit that prevails is "westward Ho!" to suffer, to live, or to die with the saints their brethren. There is scarce a saint here who would stay another month if they had means to go west. It is the bad times here and not the good times which keeps them from emigrating. There is but little money, little employment, little business of any kind here, and consequently they are most all groaning in poverty; but their deep poverty abounds unto the riches of their liberality, in forwarding the elders on their journey, and in every good work, while some of them almost lack daily bread. We think at present the church in N. York, with the utmost economy would not be able to emigrate, if land could be given them free of cost when they get there, much less to purchase; yet they hope to come some time another, through the utmost perseverance and industry, and looking to God to open their way: Brethren pray for them. Concerning printing in the west, Br. Charles Ivin of New Jersey, (one of the committee to raise means in this country) had concluded some time ago that he would spare five or six hundred dollars, which we hope he will forward to Commerce for that purpose. We are glad to hear of your resolutions in Commerce to publish the word of God, and pray that you may be successful, and we would take this opportunity to exhort the saints who have not been reduced to poverty by persecution to aid liberally in this matter, as the fulness of the gospel as well as a good Hymn book is very much wanted abroad. It is awful times of distress, perplexity, and embarrassment in the commercial world, both here, and in Europe. Tens of thousands are starving, or living on charity. Fires and tempests, ship wrecks, and famine, fearful sights and great signs, the sea heaving beyond its bounds, and all nations are perplexed beyond measure. Merchants weep and howl because no man buyeth their merchandize any more. But the saints rejoice, for they know what it means.

Elder P. P. Pratt has just returned from Washington city, after warning them faithfully. Whether he will be able to go with us to Eng. at this time is uncertain; he could have done it had he not been called to Washington just as he was getting ready to cross the ocean. But it is a good thing that he went to Washington, for by so doing we can go from America feeling our duty to this Government for the present more fully done.

We must now close by saying, may the the God of Israel bless and preserve the saints in America, and deliver them from their great tribulation, may he go before us, and be with us and enable us to return to this land with our hundreds of thousands of souls saved in the kingdom of God.

We remain your brethren in the everlasting covenant.

P. P. PRATT,
BRIGHAM YOUNG,
H. C. KIMBALL,
ORSON PRATT.

Commerce, March 4th, 1840.

BROS. SMITH & ROBINSON,

Having a few moments leisure time, I cheerfully improve them in communicating a few lines to you, and should you think them worthy of a place in your paper, you are at liberty to give them an insertion.

On the 14th of Nov. last, I left this place on a journey eastward, intending to go as far as Philadelphia. At that time, I had just began to recover from a long course of the fever and ague, having been afflicted with that disease about 4 months. When I ar-

rived at Springfield, I fell in company with Brother George W. Robinson, of this place, who was going eastward to Vermont & other States, having with him the history of the church from 1833, written by President Rigdon, read and approved of by the Quincy conference. His design was to procure the printing of this book and put it into immediate circulation, together with some other business. We agreed to unite our exertions to accomplish this work; and having been spoken to by President Rigdon previous to this time, to take an active part in publishing it, I the more readily took hold with bro. R. to throw out before the world a history of the various persecutions which this church has suffered since its organization in 1830.

We pursued our journey in company as far as Putman co. Ia. In crossing one of those large prairies in this State, a violent storm of wind, snow, rain and hail arose from the north-east, which we were compelled to face, brought the ague upon me again. We lay by, a day or two at bro. William Hauks, who received and treated us with the greatest kindness. He lives about sixteen miles west from Terre Haute. We held a consultation in Pleasant Garden, Ia. where it was advised for me to remain for a season, and preach the gospel, and raise all the funds I could to defray the expenses of printing the book. Bro. Robinson went on to Cincinatti and engaged the printing of the work at that place and informed me immediately by letter. I continued laboring in the vicinity of Pleasant Garden for a number of weeks. There were many, apparently, believing the gospel; but few were ready to obey it. Yet there is a prospect of doing much good; and if some experienced elder would call and spend some time there. I am persuaded that great good would be the result.

About the first of January, I began to exert myself to raise funds to pay for printing the book at Cincinnatti.—I called upon some of the rich men who professed to be brethren in the church; and asked their liberality for this very necessary work. But they said like one of old, "go thy way for this time; and at a more convenient season I will call for thee," or assist thee. I called at another time; but that *convenient time* never came. There are men who wish to be thought very liberal and philanthropic if they can without being to any expense about the matter: But when a draft is made upon their *purse* their philanthropy retreats behind the bulwarks of a thousand specious and plausible excuses. God knows just how much virtue and righteousness there are in them all; and may HE reward such according to their liberality. I visited some of the poor brethren in the same place, and found them willing to divide the last shilling, and the last loaf. How great the contrast! It reminds me of the poor beggar and the rich man that we read of in the bible: Also, of the words of Christ which say, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." I am happy to say however, that I found those who were willing to assist; and did relieve me out of all my trouble in that respect. There are men who have forecast enough to make to themselves friends with the mammon of unrighteousness, that when they fail on earth, they may be received into everlasting habitation. As they wanted not their right hand to know what their left hand doeth; I say may the Lord bless them forever. Let their companion be the son of peace; and let him never depart from their habitation. Let their business be prosperous, and their fields bring forth in plenty. Let the arm of the Lord protect them, and his angels guard their way. In the midst of these exertions I have been much afflicted with the ague; and also, while preaching the gospel. About the 6th of Jan. I started for Cincinnatti to get the books and carry them on eastward to distribute them and raise all the funds I could for the church, but when I arrived there, the books were not done, and would not be short of about ten days, at this time my health became so poor through exposure etc. that I abandoned the idea of going any farther east at that time; but concluded to leave the books and return directly home, and take some little time to recruit my health; and also, till the cold weather was past, and then try it again.

I now expect to leave for England soon, by way of Cincinnatti, Philadel-

phia and New York; and I humbly ask the prayers of all the saints that God may go with me, and prosper his work exceedingly through my instrumentality.

It is with joy, I anticipate the day of siting under a large oak with brother Turley on the other side of the Atlantic; and meeting with the saints in England once more.

As ever,

I am your friend and brother in the kingdom & patience of Jesus Christ, Amen.

ORSON HYDE.

Eebruary 8th, 1840.

Bro's. Smith & Robinson,

Dear brethren: I improve this opportunity of addressing a few lines to you, to inform you of the spread of truth in the State of Michigan.

I left the city of New York the 5th of Aug. 1838, and came to the State of Michigan: I commenced laboring in Lenawee co. I there raised up and organized a church of 11 members. I still continued my labors in different parts of the State as the way opened, and in the fall of 1839, I removed from Lenawee co. to Washtenaw co. where I continued my labors: I was greatly assisted by the visit of brother Orson Pratt when on his way to England, he called and tarried with me two weeks, and preached 14 sermons, which greatly excited the minds of the people, and they began to search their bible to see if these things were so.

Since he left I have continued preaching, and the honest has still continued searching; while those whose crafts are in danger, still continue to oppose: but, (say they,) "we could get along with it very well if it was not for Joe Smith, and that Book of Mormon;" and while they saw the truth was spreading, and the honest were searching, they thought to stop the cause of Christ and break down the truth. A Baptist challenged me for a debate on the book of Mormon; I accepted it, the day was then appointed for the debate to commence: he then asked me if he might get who he pleased to assist him: I told him he might, he then employed three to assist him, one Methodist and two Universalians: We met on the 13th of January at 11 o'clock A. M. with a large congregation to investigate the truth of this wonderful Book. We then chose two moderators on each side, and they chose the fifth man to give the descision, and if he did not wish to give the descision, it should be given by a vote of the congregation.—The question was then written and handed to the Judge, and also the number of minutes that we were to speak on each side, which was confined to 20; the question was this, "Is the book of Mormon a divine revelation from God." We then commenced and spoke four times each, and then gave an intermission of 15 minutes: commenced again and spoke three times on each side, we then dismissed till seven in the evening. The congregation then gathered, and we commenced and made three more pleas on each side, and then submitted the question for decission: The Judge then arose and said he would not give the descision, for he was not a believer in either book, but should call upon the congregation to give the descision: he then called the vote as follows: Has the book of Mormon been proven to be a divine revelation, from God, this day by the weight of argument, you that do believe that it has, may signify it by the raising of the right hand; all hands were raised through the whole assembly, both men and women. My opponants said they would not allow that vote, and that none should vote but the male adults, and that should be by their rising up. They were all seated that could be, and the question was again stated by the judge, and the male adults arose and they counted 35; they then took their seats, and the vote was called on the negative, and 3 arose on their side. And thus I can truly say, that the saying of Isaiah is fulfilling, where he says, "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Thus you see the cause of truth is onward with Omnipotent strength in the State of Michigan: Since that debate I have had calls in every direction of the country, and also great calls for the book of Mormon to read for themselves, and wish to now of me how long before you will have more of them for sale, and also your hymn books.

I preach from 5 to 6 times a week, and sometimes more, and then cannot

fill all the calls; the harvest is truly great and the laborers but few.

Yours in the bond of of the everlasting covenant.

M. SIRRINE.

TIMES AND SEASONS.
COMMERCE, ILL. MARCH, 1840.

APOLOGY—We are sorry to say that this number has been delayed beyond its usual time, but the circumstances have been unavoidable; our paper, (although purchased last fall at Cincinnatti,) did not arrive until the last of the present month, which has been a great disappointment to us, as well as our patrons.

IMPORTANT FROM WASHINGTON.

Below will be found a report from the committee on the Judiciary, to which was referred the memorial presented by a delegation of brethren sent from this place, last fall, to Washington, to petition Congress for redress for the wrongs we have sustained by the mob in Missouri.

The memorial was accompanied by a large number of documents seting forth the true situation of the case, and plainly showing that the petitioners had made application to all the constituted authorities of Missouri for redress, in vain; and that the Governor, instead of granting them protection, as citizens, had issued his order to have them all EXTERMINATED,—an order, which this committee very well know, was in open violation of the constitution of the United States, and a violation of all law, either human or Divine, still they did not feel themselves *authorized* to interpose in the matter, because it transpired in the sovereign State of Missouri.—No! they could not heed the cries of helpless widows and orphans, made so by the execution of the most unhallowed order ever issued by man. The cries of bleeding innocence could have no impression upon their minds,—constitutional rights, cruelly wrested from upwards of one hundred thousand American citizens, could not induce this magnanimous committee to put forth the helping hand, for a moment, to their relief: but at the very first call from the greatest forgerer in America, William P. Rathbone, they were ready to report a bill for his relief—which they did do, at the same time, this report was offered; this is a fair specimen of the notions of Justice, cherished in the bosom of the wise men and rulers of this nation. Oh Liberty! whether hast thou fled? Oh Patriotism! whether hast thou gone? surely the balances are fallen from the hands of Justice; the wreath no longer encircles the head of Liberty; and Republicanism has bowed at the shrine of despotism and tyrany.

Report of the Committee on the Judiciary, to whom was referred the memorial of a delegation of Latter Day Saints, commonly called Mormons:

The petition of the memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the State of Missouri, in the summer of 1831: that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life: that they were expelled from that county in 1833, by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of $120.000; that the society thus expelled amounted to about 1,200 souls: that no compensation was ever made for the destruction of their property in Jackson: that after their expulsion from Jackson county, they settled

in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation and other useful and active employments, when the mob again threatened their peace, lives, and property: and they became alarmed, and finally made a treaty with the citizens of Clay county that they should purchase their lands, and the Mormons should remove, which was complied with on their part, and the Mormons removed to the county of Caldwell, where they took up their abode, and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Daviess and Carroll counties; the former county being almost entirely settled by the Mormons and they were rapidly filling up the two latter counties.—Those counties, when the Mormons first commenced their settlement, were, for the most part, wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth; that in August, 1838, a riot commenced, growing out of an attempt of a Mormon to vote, which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition; that they were finally compelled to fly from those counties; and on the 11th of October, 1838, they sought safety by that means, with their families, leaving many of their effects behind; that they had previously applied to the constituted authorities of Missouri for protection, but in vain. They alledge that they were pursued by the mob; that conflicts ensued; deaths occured on each side; and, finally a force was organized, under the authority of the Governor of the State of Missouri, with orders to drive the Mormons from the State, or exterminate them. The Mormons thereupon determined to make no further resistance, but submit themselves to the authorities of the State. Several of the Mormons were arrested and imprisoned on a charge of treason against the State: and the rest, amounting to about 15,000 souls, fled into the other States, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravate that of those whom they call their persecutors, and concludes by saying that they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn last appeal as American citizens, as Christains, and as men. To which descision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent with care and attention: and, after full examination and consideration, unanimously concur in the opinion that the case presented for their investigation is not such a one as will Justify or authorize any interposition by this Government. The wrongs complained of are not alledged to be committed by any of the officers of the United States. or under the authority of its Government in any manner whatever. The allegations in the petition relate to the acts of the citizens and inhabitants, and authorities of the State of Missouri, of which State the petitioners were at the time citizens or inhabitants. The grievances complained of in the petition are alledged to have been done within the territory of the State of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the court of Judicature of the State of Missouri, or of the United States, which has the appropriate Jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or, the petitioners may, if they see proper, apply to the Justice and magnanimity of the State of Missouri—an appeal which the committee feel Justified in believing will never be made in vain by the injured or oppressed.—It can never be presumed that a State either wants the power, or lacks the disposition, to redress the wrongs of its own citizens committed within her own territory, whether they proceed from the lawless acts of her officers, or other persons.

The committee therefore report that they reccommend the passage of the following resolution:

Resolved, That the Committee on the Judiciary be discharged from the further consideration of the memorial in this case: and that the memorialists have leave to withdraw the papers which accompany their memorial.

THE GOSPEL.

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Rom. 1: 19.

The word gospel, in its first and simple signification, is good tidings, it matters not from what source they come; but when applied to Jesus Christ it refers to those holy precepts and pure principles emanating from the Author of our existence, and is here defined by the apostle, as the power of God manifested in the salvation of the believer. Here was power in that gospel which the apostles administered to the world to save those who believed it. When I speak of salvation, in this treatise, I mean salvation in its most unlimited sense to become an heir of God, and joint heir with Christ; to become one

with Christ, as he and the Father are one; to overcome, and set down on his throne, as he overcame and sat down on his Fathers; to be made perfect, as he is in all things pertaining to the kingdom of God, is to be saved. To exalt mankind to this high station, is the design of the gospel of Christ. However nearly allied to this, may be the systems of men, they will come infinitely short of effecting this object. This gospel may be perverted, and so changed, as to loose its efficacy, and not have power to save those who believe it.—No substitute, nothing but the thing itself will answer. I have often heard men say that the sincere worshiper would be saved, it matters not what religious system be embraced. If this theory be correct, sincerity becomes the principle means of salvation instead of obedience to the gospel, and the sincere Mussleman who bows at the shrine of Mahomed: The ignorant Hindoostan who worships the work of men's hands; The zealous Roman who confesses to his priest, and the honest prottestant of modern times, will all be united with the apostles in the kingdom of God—however wide may be their differences in this life.

It was not because the Galatians were not sincere, that Paul said, I fear lest I have bestowed labor upon you in vain; it was because the gospel he administered to them, had been perverted by others attemping to teach, and the Galations became their adherents.—Not that they preached another gospel, or denied the fundamental principles of the gospel of Christ; but subverted it by making as they supposed, additions and improvements. See Gal. 1:6,10. Being in possession of these facts, the apostle indignantly says, I would that they were even cut off that trouble you. He also says, though we, or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. Paul had but little hopes of, or fellowship with, those subverters of the gospel, however zealously they might advocate its fundamental principles: for of itself, it is a perfect system, and will make those perfect who obey it. It is a scheme of infinite wisdom, therefore its perfection consists in its being just what it is, and nothing else; for were it susceptible of improvement, it would argue that it was not perfect, for perfection reaches beyond improvement, therefore, any alteration in its ordinances, or any of its ramifications, tend to destroy its power of saving, or perfecting men: Hence the necessity of Christ bestowing on those whom he called to preach the gospel, the Comforter, the Spirit of truth, that leads into all truth; this he said should bring all things to their remembrance, whatsoever he had spoken unto them. John 19:26, also 16:13. Being thus endowed with the spirit and power from on high, they were capable of teaching that system which Christ delivered to them, without alteration; for the comforter brought to their minds what they had forgotten, and lead them into all truth and prevented the introduction of error. The Lord never called a man to that office, unless he qualified him in that manner, for that qualfication is absolutely necessary for the salvation of the world; for without it the gospel never was and never will be preached in purity, and administered in righteousness, consequently will not make those pure to whom it is administered. Therefore, as Paul said, so say I, how can a man preach, except he be sent. Answer he can teach for doctrine, the commandments of men, and make void the law of God through the traditions of the fathers, as did the Scribes and Pharisees of old. The lack of that calling and qualification in the multitude of modern divines, is evidently the cause of contentions, differences, and divisions in the christian world, and of the dubiety that rests upon the minds of the religious world, relative to the true points of Christ's doctrine. In view of what is above stated the apostle said, 2nd Timothy, 4:3,4. for the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and they shall be turned to fables. Having made these remarks to prepare the mind, I shall now proceed to examine the gospel as preached by the apostles. E. S.

Carthage Hancock Co. Ill. February the 6th 1840.

To the Editors of the Times and

Seasons, and all the saints of our God, and fellow laborers in the dispensation of the fullness of times, greeting.

Dear brethren, realizing that all the faithful are wishing to hear from the Elders abroad, and to know how the work of pruning the vinyard, progresses in these last days; I have thought proper to give you a short sketch of my, labors since the 6th of July, 838: for on that day I started from Kirtland, Ohio, with my family in company with the camp of saints (called the Kirtland camp) numbering in all women and children five hundred aud fifteen souls fifty eight teams, a large number of cows &c. This company consisted principally of the poor saints of Kirtland with the sick, lame, blind and all that could not move without assistance.—We had a fine journey to Dayton Ohio, when we stoped and labored four weeks on the turnpike then resumed our journey and arrived at springfield, (the seat of goverment for Illinois) Sep. the 15th, and finding that several in the camp were sick with fevers, the Council thought best for me to stop and take care of them which I accordingly did by renting a house and taking them into it and making other nesessary provisions for their comfort. I then commenced preaching in Springfield in my own hired house, but the prejudice of the people (on account of the difficulties at Far West) were so great that they generally would not hear, but a few were enquiring. When many of the brethren who were coming from the east heard that I was in Springfield, they turned thither and stoped also and I soon organized them into a branch of the church called the Springfield branch over which I was apointed to preside, after which we held our meetings in the Campbellite meeting house I continued preaching in Springfield and its vacinity until January 8th, 1839, the church at this time numbering about forty members in good standing. I then removed my family to Carthage Hancock Co. Ill. in the vacinity of Crooked Creek; and in April I baptized several and organized a branch of the church called the crooked Creek branch over which I was chosen to preside, which I have endeavered to do, preaching to the church and in other places until the present time having had many calls for preaching which I could not attend to on account of my ill health and indigent circumstances. I have baptized and confirmed in this vicinity fifteen members, and Br. John E. Page has baptized several, and James Carle two: this branch numbers about fifty members in good standing and many more appear to be believing whom I hope will soon become Abrahams' seed and heirs according to the promise, by being baptized for the remission of their sins.

Now let thy servants O our God!
Be cloth'd with power divine;
That they may spread thy truth abroad
And cause the light to shine:

'Mong nations who, in darkness are,
For darkness fills the earth,
That they may shun the devils snare
By having a new birth.

And gathering home to Zion's land,
Which was to Joseph given;
That they in safety their may stand,
When Christ descends from heaven:

To burn the wicked in his wrath;
And to receive his bride;
With righteousness to fill the earth,
Which then is purified.

From your fellow laborer in the gospel of Jesus Christ.

JOEL H. JOHNSON.

For the Times and Seasons.

Nauvoo, Feb. 4th, 1840.

To the President of the quorum of High-priests:

Dear Sir, and beloved brother in tribulation.

As I was not with the Church in Missouri in their almost unparalleled afflictions, yet I suffered (although not phissically) with bleeding Zion.—And thinking that a brief account of my labors in the vinyard of the Lord, would not be unaccepted, I have thought proper to drop you a few lines.

I became a member of the church of Jesus Christ of Latter Day Saiuts, on the 2nd of July 1832 and at the same time was ordained an elder and immediantly commenced travelling and proclaiming the fulness of the gospel, and

since that time I have baptized into the church in all 123 persons 20 or more of which have been ordainad to the ministry, I have travelled and preached the gospel in some 14 states and preached some in Upper Canada, during this time I have had several debates and have discussed the subject of our faith with various gentlemen publicly and privately in several different places and I can say that as yet the Lord has verified his promise and has not forsaken me for which I feel to render sincere and unfeigned thanks to his Holy name.

Although as yet no man has laid violent hands upon me, yet my life has been threatened and mobs have come out against me, and all this for the sake of the gospel of Jesus Christ, I commenced travelling in the northen and eastern states, since then I have spent 2 years in the states of Virginia and North Carolina. When in North Carolina; a most unwaranted and unparallelled persecution was raging against the saints in Missouri, meanwhile misrepresentations touching the troubbles in Missouri and our faith were spreading in every direction through the papers of the day and by letters from the hostile Missourians, some of whom had gone to Missouri from Virginia and North Carolinia, and were writing to their friends in the south and abusing the suffering saints in Missouri by misrepresenting them in the worst manner, this together with the opposition of the sectarian clergy, created no small excitement in the south, a certain portion af the inhabitants combined and united their efforts to destroy the work of the Lord in that region upon the principle of the Missouri mob, but without avail, for the principal leading characters in the country discountenanced the mob and no violence was committed. It was during this that I published a small pamphlet, for the purpose of correcting the misrepresentations, which had prejudiced the public against the Latter Day Saints, and then circulated this pamphlet gratis by mail in almost every direction, this had the desired effect for as the pamphlet circulated prejudice and hostile feelings seemed to abate on every side, as I had no means of obtaining all the particulars of the Missouri persectuion, but few particulars are in the pamphlet, and as it was extremely difficult to obtain confirmed facts, likewise in it are some few mistakes, but I believe nothing of any particular consequence, my faith and confidence in the presidency and in the church are good, and I wish to be considered as a living stone in the temble of the Lord. I am determined through the grace of God to be a humble faithful follower of our Divine Master, and to perform my part in the building up of the kingdom of these last days, preparatory to the second advent of the Mosiah, when his faithful servants shall rest from all toils and sorrows that they have experience while passing through this vail of tears, wherein I may have erred I pray for forgiveness from the Lord, and his church, and ask of our Heavenly Father wisdom and strength to enable me to eye his glory in all things and magnify my calling and adorn my profession as his servant that I with all the faithful saints may see him come with the clouds of Heaven, and be caught up to meet the church of the first born.

Please accept assurances of my high consideration and esteem, and believe me truly your brother in the gospel.

FRANCIS G. BISHOP.

P. S. By the means of certain testimonials from highly respectable sources in the south together with the pamphlet before mentioned, I had ready access to many of the inhabitants of the State of Kentucky. I was kindly received and gave lectures correcting the misreprsentations against us in some eight large towns in that State and frequently was solicited to return, or send some other preacher that way. F. G. B.

Philadalphia Pa. Jan. 29th, 1840.

ELDER D. C. SMITH,

Highly esteemed brother in the bonds of the new and everlasting covenant: It really rejoices my heart to be able to state to you that the work of the Lord, even the fulness of the everlasting gospel is spreading, and prospering mightily in these eastern lands. I have calls in every direction, on the right hand and on the left.—A dozen elders might well be employed in Chester Co. Pa. where I have been

laboring the principle part of the past season, I can fill but a small part of the calls I have for preaching. 53 in that Co. have already embraced the fullness of the gospel, and are organised into a branch of the church called the Brandywine branch. On Saturday last (Jan. 25) a conference of elders was held in the Brandywine branch; pres't. Joseph Smith Jr. being present, was called to preside, and James Rodeback appointed clerk. Two elders and two priests were ordained; great harmony prevailed in the meeting, and much important instructiou was given to the elders and members present by pres't. Smith. The saints in that place appears determined to keep the commandments of God; and the visit of brother Smith among them, I trust has tended much to strengthen, and confirm them in the faith of the everlasting gospel. Multitudes are believing the proclamation which the Lord has sent us to declare in different parts of the land: mountains of prejudice have been broken down, and many noble hearted men and women in that Co. manifest a zeal for the cause of truth worthy the highest admiration. The march of truth is onward, and proud sectarianism is fast falling into ruins.

Elder Elisha M. Davis and Henry Dean are preaching in Lancaster Co. near Straughsburgh, they have baptized 18, and I understand there is a great enquiry after truth in that Co. Elder B. Winchester has baptized 65 in this city, and a great number more appear to be convinced of the truth of of these things, the spirit of enquiry is general. I am now on a visit to the city, to assist elder Winchester a short time, when I expect to return to Chester Co. Yours in the bonds of

the new covenant.

LORENZO BARNES.

Messrs. Editors:

Please insert the following, in your fifth Periodical.

TO THE ELDERS ABROAD.

Having a desire for the welfare of all Brethren, and more especially for those who are conducting the everlasting gospel to the nations of the earth, stimulates me at all times to importune at the feet of our heavenly father, for he Holy Spirit to perpetually remain with you, and be your guide both by sea and by land, and not depart from you at any time while declaring repentence unto the inhabitants of this generation, I am aware that in consequence of the magnitude of your calling that you have left houses, lands, wives and childfen for the sake of the everlasting gospel which has been committed to you by the revelations of our God. And I am aware also that nothing of an earthly nature can hinder you from performing that duty which you owe to the inhabitants of the nations of the earth; for my mind can already discover your footsteps making their way to the Islands of the sea, thence bending your course south to the shores of Asia, and Africa, where the inhabitants are strangers to civilization, then my mind can discover the spirit of the God of Daniel attending you, ready to deliver you from bondage or any kind of harm. My mind can also trace your footsteps into the solitary groves to importune at the feet of your heavenly father in behalf of your families, I can then discover your minds satisfied by reflecting that God is the same as yesterday so to-day and forever, that Elijah was fed by the ravens and that your families are of the household of faith as well as him, and will feed and clothe them, and if they ask for bread he will not give them a stone, and if they ask for a fish he will not give them a scorpion.

Wherefore let not your hearts be troubled but as with horns of unicorns push the people together, say to the north give up and to the south keep not back; that the sound of the everlasting gospel may penetrate the ears of all living that your garments may be clear from the blood of this generation, and that you may return home to your families and sit down in the Kingdom which our God has estabished by his own right hand in these last days. A. RIPLY.

Payson, Ill. Feb. 4th, 1840.

MESSRS. ROBINSON & SMITH.

Believing that all information respecting the spread of the gospel will be acceptable to you I therefore improve a few moments to inform you that the work of God is gaining ground in these parts. There has been a con-

siderable number baptized of late in this section of country: and there are more believing, there appears to be a considerable inquiry manifested in the minds of many concerning the work.

The saints are generally strong in the faith, looking forward for the fulfilment of the promises of the coming of our Lord and Savour Jesus Christ, when he should reign on mount Zion and in Jerusalem, and before his ancients gloriously. Although the cruel hand of persecution has been laid heavely upon the church its progress is still onward "for truth is mighty and will prevail". The chastisement the church has recieved is like a sieve although differing from the one of human invention for while it sifts out the bran the flour is still preserved, the honest in heart are not to be shaken by persecution, but it serves to increase their humility and strengthen their faith in God, and show them their dependence upon Him; and while they look back and see the sufferings of the saints of old and with what patience they endured scourging and imprisonments and even death itself for the sake of the gospel and the testimony of Jesus. they can rejoice that they are counted worthy to suffer with them and thus become members of that heavenly conpany "that came out of great tribulation and washed their robes white in the blood of the Lamb".

On the 13th of Dec. last Lorenzo D. Webb died in this place aged 22 years 7 mo. and 11 days. He has been a member of the church about five years, he was a person of gentle and affable disposition, kind and generous hearted and his loss is severely felt by his friends and acquaintances, but while we mourn we do not mourn as though we had no hope, he died in the faith of the gospel and in hope of a glorious resurrection and immortality. His health has been poor for two or three years, but his last illness (which was short but voilent) he bore with the greatest fortitude and resignation and when informed we thought he could not live he expressed a willingness to depart and be with Christ,he fell asleep without a strugle or a groan.

I must now close by subscribing myself your friend and brother in the gospel of Christ.

EDWARD M. WEBB

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

John E. Page, Warsaw. Hancock Co.
William Smith, Plymouth. - -
Joel H. Johnson, Carthage. - -
S. B. Stoddard, Quincy. Adams Co.
Elisha H. Groves, Columbus. - -
Harlow Redfield, Pittsfield, Pike Co.
Daniel Tyler, Griggsville. - -
John Vance, Macomb, McDonough Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Lewis Robbins, Rushville, Schuyler Co.
Jabez Capps, P. M. Mount Pulaski, Logan Co.
Wm. Johnson, Lewiston, Fulton Co.

PENNSYLVANIA.

Benj. Winchester, Philadelphia.
Stephen Post, Centreville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongstown. Indiana Co.

NEW YORK.

Joseph L. Robinson, West Leyden. Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.

NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.

ENGLAND.

John Taylor, Willard Richards,
Hyram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding.

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

Almon Babbit, P. P. Pratt,
Orson Pratt, Heber C. Kimball,
Brigham Young, George A. Smith,
Lorenzo Barns, Albert Brown.
Samuel James, Daniel Shearer,
Alexander Williams, James Blakeslee,
Esaias Edwards. Benjamin Clapp.

SOUTH CAROLINA.

Lysander M. Davis,

TENNESSE.

G. H. Brandon.

NORTH CAROLINA.

Jedadiah M. Grant.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. No. 6.] COMMERCE, ILLINOIS, APRIL, 1840. [Whole No. 6.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

In the winter and spring of 1838, the saints were prospered in all their pursuits; the church received great accession by emigration, as hundreds of families moved in from various parts of the United States and Canada.—Some time in the month of March, President Joseph Smith jr. arrived with his family, accompanied by several brethren, from Kirtland, Ohio; soon after this President S. Rigdon arrived with his family also, they both settled in Far West. At this time there were several persons living in Far west, who were disaffected with the church and had dissented from it, and were cut off from the church according to the rules and regulations of the same. These characters were busy in striving to stir up strife and turmoil among the brethren, and urging on mean and vexatious lawsuits; they were also, studiously engaged in circulated false and slanderous reports against the saints, to stir up our enemies to anger against us, that they might again drive us from our homes, and enjoy the spoils together. we are disposed here, to give the names of some of those characters, believing that justice to an injured people, requires it at our hands. They are as follows, viz: Oliver Cowdery, David Whitmore, W. W. Phelps, John Whitmore, and Lyman E. Johnson, of whom we may have occasion to speak hereafter.

We shall now make an extract from P. P. Pratts history published in Detroit last season, which is a correct statement of facts.

"On the Fourth of July, 1838, many thousands of our people assembled at the city of Far West, the county seat of Caldwell, erected a liberty pole, and hoisted the bold eagle, with its stars and stripes, upon the top of the same. Under the colors of our county we laid the corner stone of a house of worship, and had an address delivered by Elder Rigdon, in which was painted, in lively colors, the oppression which we had long suffered from the hand of our enemies; and in this discourse we claimed and declared our constitutional rights, as American citizens, and manifested a determination to do our utmost endeavors, from that time forth, to resist all oppression, and to maintain our rights and freedom according to the holy principles of liberty, as guaranteed to every person by the constitution and laws of our government. This declaration was received with shouts of hosannah to God and the Lamb, and with many and long cheers by the assembled thousands, who were determined to yield their rights no more, except compelled by a superior power.

But in a day or two after these transactions, the thunder rolled in awful majesty over the city of Far West, and the arrows of lightning fell from the clouds and shivered the liberty pole from top to bottom; thus manifesting to many that there was an end to liberty and law in that state, and that our little city strove in vain to maintain the liberties of a country which was ruled by wickedness and rebellion. It seemed to portend the awful fate which awaited that devoted city, and the county and pople around.

Soon after these things, the war clouds began again to lower, with dark and threatening aspect. The rebellious party in the counties around had long watched our increasing power and prosperity with greedy and avaricious eyes, and they had already boasted that as soon as we had made some fine improvements, and a plentiful crop, they would drive us from the state, and again enrich themselves with the spoils. Accordingly, at an election held in Davies co., the robbers undertook to drive our people from the poll box and threatened to kill whoever should attempt to vote. But some were deter-

mined to enjoy their rights or die; they therefore went forward to vote, but were seized by the opposing party and attacted, and thus a fight commenced. But some of our people knocked down several of the robbers, and thus cleared the ground and maintained their rights, though vastly unequal in numbers. The news of this affair soon spread far and wide, and cuased the people to rally, some for liberty and some to support the robbers in their daring outrages. About one hundred and fifty of those who were on the side of liberty, marched to the spot next day, and went to the residence of the leaders in this outrage, and soon an agreement was signed for peace, But this was of short duration, for the conspirators were stirred up throughout the whole State, being alarmed for fear the Mormons, as they called them, should become so formidable as to maintain their rights and liberties, insomuch that they could no more drive and plunder them. About this time, meetings were held by the robbers in Carroll, Saline, and other counties, in which they openly declared their treasonable and murderous intentions of driving the citizens who belonged to our society from their counties, and if possible, from the State. Resolutions to this effect were published in the journals of Upper Missouri, and this without a single remark of disapprobation. Nay more this murderous gang when assembled and painted like Indian warriors, and when openly committing murder, robbery, and house burning, were denominated citizens, white people, &c., in most of the papers of the State; while our society who stood firm in the cause of liberty and law, were denominated Mormons, in contradistinction to the appelation of citizens, whites &c, as if we had been some savage tribe, or some colored race of foreigners. The robbers soon assembled, to the number of several hundred, under arms, and rendezvoused in Daviess county, being composed of individuals from many of the counties around. Here they commenced firing upon our citizens, and taking prisoners. Our people made no resistence, except to assemble on their own ground for defence. They also made oath before the Circuit Judge, A. A. King, to the above outrages. Five hundred men were then ordered into service, under the command of Major General Atchison, and Brigadier Generals Parks and Doniphan. These were soon mustered and marched through Caldwell, and took their stand in Daviess county, where some of them remained thirty days. The robbers were somewhat awed by these prompt measures, so that they did not proceed farther at that time in Daviess, but they proceeded to De Witt, a small town in Carroll county, which was mostly settled by our people. Here they laid siege for several days, and subsisted by plunder and robbery, watching every opportunity to fire upon our citizens. At this time they had one field piece, and were headed by a Presbyterian priest by the name of Sashel Woods, who, it is said, tended prayer, night and morning, at tha head of the gang. In this siege they say that they killed a number of our people. They also turned one Smith Humphrey, and his wife and children out of doors when sick, and set fire to their house, and burned it to ashes before their eyes. At length they succeeded in driving every citizen from the place, to the sacrifice of every thing which they could not take with them.

COMMUNICATIONS.

Liberty Jail, Missouri, Dec. 16, 1838.

To the church of Jesus Christ of Latter Day Saints in Caldwell county, and to those who are scattered abroad, who are persecuted and made desolate, and who are afflicted in divers manners, for Christ's sake and the Gospel's, by the hands of a cruel mob, and the tyranical disposition of the authorities of this State.

We are sensible also, that your perils are greatly augmented by the wickedness and corruption of false brethren, may grace, mercy and peace be and abide with you. And notwithstanding all your sufferings we assure you that you have our prayers and fervent desire for your welfare both day and night.

We believe that, that God who sees us in this solitary place, will hear our prayers and reward you openly.

Know assuredly Dear brethren, that

it is for the testimony of Jesus, that we are in *bonds* and in *prison*; but we say unto you, that we consider our condition better, notwithstanding our sufferings, than those who have persecuted and smitten us, and have borne false witness against us; and although our enemies seem to have a great triumph over us for the present, we most assuredly believe and know, that their triumph will be but short, and that God will deliver us out of their hands, notwithstanding their bearing false witness and otherwise. We want you, brethren, to remember Haman and Mordecai, you know that Haman could not be satisfied, so long as he saw Mordecai, at the kings gate, consequently he sought the life of Mordecai, and the whole Jewish people. But the Lord so ordered it, that Haman was hanged upon his own gallows: so shall it come to pass with poor Haman in the last days.

Those who have sought by their unbelief and wickedness; as well as by the principle of mobocracy, to destroy us and the people of God, by killing and scattering *them* abroad, and wilfully and maliciously delivering *us* into the hands of murderers, desiring us to be put to death, and having us dragged about in chains and cast into prison! and for what cause? It is because we were honest men, and were determined to defend the lives of the saints, at the expense of our own; I say unto you that those, who have thus vilely treated us, shall like Haman be hanged on their own gallows, or in other words, shall fall into their own gin and ditch, which they have prepared for us, and shall go backward and stumble, and fall, and their name shall perish, and God shall reward them according to all their abominations.

Dear Brethren, do not think that our hearts are faint, as though some strange thing had happened unto us, for we have seen these things before hand, and have an assurance of a better hope, than our persecutors, therefore God has made our shoulders broad, so that we can bear them: We glory in our tribulations, because we know that God is with us, that he is our friend, and he will save us. We do not care for those that can kill the body; knowing that they cannot harm our souls. We ask no favors at the hands of mobs, of the world, or of the devil; nor yet of any of his emmissaries, the *desenters*. We have never dissembled nor will we for the sake of our lives: inasmuch then as we know we have been endeavouring, with all our mights, minds, and strength to do the will of God in all things whatsoever he has commanded us, we feel a satisfaction which we would not part with for any wordly advantage whatever. As to our light speeches which may have escaped our lips from time to time, they have nothing to do with the fixed principles of our hearts; and those who have taken offence at any thing which may inadvertantly have escaped our lips, we would refer them to Isaiah's description of those, who make a man an offender for a word, and lay a snare for those that reprove in the gate: We have no retraction to make, we have reproved in the gate, and men have laid snares for us; we have spoken words and men have made us offenders; yet notwithstanding all this, our minds are not darkened, but we yet feel strong in the Lord. But behold the words of the Savior, "If the light which is in you became darkness, how great is that darkness: Look at the desenters.—And again. "If you were of the world the world would love its own.

Look at those men, viz: Hincklo, Corril and Peck, by whom we were led into the camp, as the Savior was led, like lambs prepared for the slaughter and as sheep before the shearers are dumb, so we opened not our mouths. But the men being greedy of gain sold us into the hands of those who loved them, for the world loved his own.—We would also remember W. W. Phelps who came to us as one of Job's comforters: God suffered such kind of beings to afflict Job, but it never entered into their hearts that Job would get out of it all.

This poor man who professes to be much of a prophet, has no other dumb ass to ride, but David Whitmer or to forbid his madness, when he goes up to curse Israel; but this not being of the same kind of Balaam's, therefore, notwithstanding the angel appeared unto him, yet he could not sufficiently penetrate his understanding, but that he brays out cursings instead of blessings. Poor ass, whoever lives, will see him

and his rider perish like those who perished in the gainsaying of Core, or after the same condemnation, unless they repent. Now as for these and the rest of their company; we will not say that the world loves them, but we presume to say that they love the world; therefore we classify them in the error of Balaam, and in the gainsaying of Core: and with the company of Cora, Dathan and Abiram.

In speaking thus some of our brethren may think we are offended at those characters, if we are, it is not for a word, neither because they reproved in the gate; but because they have been the means of sheding innocent blood.—Are they not murderers then at the heart? are not their consciences seared as with a hot Iron? We confess that we are offended. The Savior said "that offences must come; but woe unto them by whom they come? And again, "Blessed are ye when men shall revile you and speak all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you."

Now dear brethren, if any men ever had reason to claim this promise we are the men, for we know that the world not only hates us, but "speak all manner of evil against us falsely," for no other reason, but because we have been endeavoring to teach the fullness of the gospel of Jesus Christ. After we were bartered away by Hinckle and were taken into the camp of the millitia, we had all the evidence we could have wished, that the world hated us and that most cordially too. The priests of the different sects hated us. The Generals hated us, the colonels hated us, the officers and soldiers hated us; and the most profane blasphemers, drunkards, and horemongers hated us. And why? Because of the testimony of Jesus Christ. Was it because we were liars? Was it because we had committed treason against the government, or burglary, or larcany, or arson or any other unlawful act; we know that such things have been reported by certain priests, lawyers and judges who are the instigators and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to uphold their priestcraft against the saints of the last days; and have tried by a well contemplated and premeditated scheme to put down by physical power, a system of religion that all the world, (by fair means,) and all their intelligence, were not able to resist. Hence mobbers were encouraged by priests and levites, by pharisees and saducees, by essences and herodions, and by the most abandoned and wicked characters that are suffered to live upon the earth, indeed a parallel cannot be found any where of such characters who gathered together to steal, to plunder, to starve and to *exterminate* the saints: these are the characters, who by their treasonable acts, have desolated and laid waste Daviess county. These are the characters that would fain make all the world believe that we are guilty of the above named acts; but they represent us falsly; we say that we have not committed treason, nor any other unlawful act in Daviess county.

Was it for murder in Ray county, that we were thus treated? We answer no. We were not present when the mobs came forth in that direction, who after dragging our brethren from their homes, and burning their habitations and killing several of our beloved friends, but not without the expense of some of their own lives; retreated and after getting clothed with the authority of militia, raised the cry of murder! treason! &c. and appeared as innocent as a sheep. This suited their purpose, but if their borrowed garb had been torn off; instead of the peaceable sheep we should have found all the characteristics of the prowling wolf guilty of the murder of innocent and harmless men; therefore, on the heads of that mob with Bogard at their head be the crime and upon them rests the curse.

Was it for commiting adultery? We are aware that false and slanderous reports have gone abroad, which have reached our ears, respecting this thing, which have been started by renagadoes, and spread by the dissenters, who are extremely active in spreading foul and libilous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us. But by so doing they only show themselves to be vile traitors and syco-

phants. Some have reported that we not only dedicated our property, but likewise our families to the Lord, and Satan taking advantage of this has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws of God, and when a man consecrates or dedecates his wife and children to the Lord, he does not give them to his brother or to his neighbor; which is contrary to the law of God, which says, "Thou shalt not commit adultery, Thou shalt not covet thy neighbors wife" "He that looketh upon a woman to lust after her has committed adultery already in his heart."—Now for a man to consecrate his property, his wife and children to the Lord is nothing more nor less than to feed the hungry, cloth the naked, visit the widows and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions, and for himself and his house to serve the Lord. In order to do this he and all his house must be virtuous and "shun every appearance of evil. Now if any person, has represented any thing otherwise than what we now write they have willfully misrepresented us.

We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the saints astray and do great injury, have been taught by Dr. Avard, who has represented them as coming from the presidency; and we have reason to fear, that many other designing and corrupt characters, like unto himself, have taught many things, which the presidency never knew of, until after they were made prisoners which, if they had known, they would have spurned them and their authors as they would a serpent.

Thus we find, that there has been frauds, secret abominations, and evil works of darkness going on leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practised upon the church in our name. And now brethren what can we enumerate more, is not all manner of evil of every description spoken against us falsly, yea we say unto you falsly. We have been misrepresented misunderstood und belied, and the purity of our hearts have not been known. And some have gained influence by their hypocracy sanctified appearence and the *pious* discourses which they have delivered. And our souls have been bowed down and we have suffered much distress in consequence thereof, and truly we have had to wade through an ocean of trouble.

We could enumerate the names of many who have acted in a mean and dastardly manner, some of whom we once considered our friends men whom we once thought would never condescend to such unhallowed proceedings, but their love of the world and the praise of men has overcome every feeling of virtue, and they have yielded obedience once more to their old master, consequently their last end will be worse than the first. It has happened to them according to the words of the Savior. The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire." If those under Moses' law died without mercy under two or three witnesses, of how much severer punishment, suppose ye, shall those be thought worthy, who have betrayed and denied the new and everlasting covenant, by which they were sanctified, and called it an unholy thing; and have done despite to the spirit of grace. Again we would say inasmuch as their is virtue in us; and the keys of the kingdom have not been taken from us; and the holy priesthood has been confer'd upon us, (for verily thus saith the Lord, be of good cheer, for the keys I gave unto you are yet with you;) therefore we say unto you dear brethren, in the name of the Lord Jesus Christ, that we deliver these characters unto the buffetings of satan until the day of redemption that they may be dealt with according to their works and from henceforth shall their works be made manifest.

And now dear and well beloved brethren, to you who have continued faithful, both men women and children, we exhort you in the name of the Lord Jesus to be strong in the

faith of the new and everlasting covenant, and nothing frightened at your enemies for what has happened to us is a token to our enemies of damnation but unto you and us of salvation, and that of God: therefore hold on, even unto death, for he that seeks to save his life shall loose it, but he that looseth his life for my sake and the gospel shall find it" saith the Saviour

Brethren from henceforth let truth and rigthousness prevail and abound in you, and in all things be temperate, abstain from drunkenness, profane language, and from every thing which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder: remember whatsoever measure you meet it shall be measured to you again.

Zion shall yet live: although she seemeth to be dead. We say unto you brethren: be not afraid of your adversaries: contend earnestly against mobs, and the unlawful works of dissenters, and of darkness; and the very God of peace shall be with you: and make a way for your escape from your adversaries. We commend you to God and the word of his grace; which is able to make you wise unto salvation. Amen. JOSEPH SMITH Jr.

To all people unto whom these presents shall come.—GREETING.

Be it known that we the constituted authorities of the Church of Jesus Christ of Latter Day Saints. assembled in conference, at Nauvoo, Hancock county and State of Illinois, on this, sixth day of April, in the year of our Lord, one thousand, eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Mesiah; and also, of the overthrow of the present kingdom's and Governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword, with nation against nation to bathe it in each others blood: It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their prophet and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the chilren of men from the "abomination that maketh desolate."—We have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christs' sake, we do confidently recommend him to all religious and christian people, and to gentlemen and ladies, making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that

such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedoms soil with MARTYR'S BLOOD.

Mr. Hyde is instructed by this conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, jr. Ch'r.
ROBERT B. THOMPSON, Clerk.

Bro's Smith and Robinson, will discover, by the conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,
ORSON HYDE.

Perry, Pike co. Ill. March 26th, 1840.

BRO'S. ROBINSON AND SMITH,

It has been some over three month since we (Bro's William Burton and myself) commenced laboring in this village and its vicinity, including a small part of Brown co.

When we commenced proclaiming the sacred truth of the everlasting gospel to the inhabitants of the before mentioned places, there was but little appearance of much success; but we cannot always correctly determine what will be effected by a presentation of pure, simple, unadulterd truth, in its purity, excelencies, and unblemished beauties, accompanied by the corresponding evidence, with an exhibition of its general utility and application to individuals in order to produce peace, love, and joy in this life, which is an earnest of that glory and immortality to be given to the heirs of the celestial kingdom in eternity. I have learned from experience, that, though men may be filled with prejudice produced by the many varying, false, malicious reports circulated in order to hinder the progress of the fullness of the gospel, by mobs, hireling priests and their dupes; yet, when they hear the unalloyed truth spoken by the power of the Holy Ghost, their prejudice graduaily gives way to the spirit of examination, (if they are honest,) and truth, the legitimate offspring of investigation when rightly directed, bursts upon their minds in all its superior grandure. Who can stop the work of the great God? Can persecution in all its direful forms? Can tribulation? Can all the power of earth and hell? I answer no! no!!— For as the great king of day rising in the east causes the dew of night to disappear forever, while he illumines the western horizon by his genial rays, so will error, lies, and gross darkness which now covers the people as a thick mantle, be forever swept away by the benign influence of truth, and the knowledge (not a think about) of the Lord cover the earth, and all shall know (not believe about) him from the least unto the greatest: I have baptized twenty in this and in Brown county, since we have been preaching here, notwithstanding we have had to fight hard against rumor with her many tongues. Bro. Burton started home on the 10th inst.; he is a faithful minister of Christ, and though young in the cause, has been a great assistant to me in the good work.

I organized a branch of the church in Brown county on thursday last, about seven miles from this place, consisting of eleven members, seven of which I baptized, four were members before, Bro. Loderwick Ferre, an elder was elected to preside over this branch, Bro. William Rickmore was elected Teacher, and Bro. Samuel Rickmore Deacon, and were ordained under my hands: this Branch I have named the Moroni branch of the church of Jesus Christ of Latter Day Saints, This branch own a school-house, it is spacious and will perhaps accommodate a hundred people,

On last Sunday I arganized a branch of the church in Brown county, between four and five miles from this village, consisting of eighteen members; this branch elected Br. Stephen Abbott to the office of an elder, Br. Levi Powel Priest, Br. William Jaques Teacher, Br. John Brown Deacon: they were ordained under my hands: Br. Abbott was elected to preside over this branch, On Tuesday last I baptized three more,

which will unite themselves with this branch, which raises its numbers to twenty one, eight of which were members before, thirteen were baptized by me: this branch will meet on every other Sunday at this village: this branch I have been pleased to name Union branch of the church of Jesus Christ of Latter Day Saints, as it will meet on one Sunday either at republican school-house,or Br. Jaque's, Brown county, and the other at Perry, Pike county, at the house of sister Ferre's.

I can truly say the work of the Lord is onward in this section of the country.

We have had only two public attacks by Rev. heads, or would be divines but soon they took the hint and deserted.

The truth in power will cut its way,
The book of Mormon will surely sway,
Till people many yet shall see,
Zion glorious, happy, free.

Your brother in the
patience of the gospel
of the Son of God.
JOSEPH WOOD.

Adams co. Ill. March 30th, 1840.

Messrs. Robinson and Smith.

I take this opportunity to inform you of my success in the vineyard of the Lord, the winter past. I left my home last Nov. to preach the gospel in Tennessee trusting alone in the Lord to sustain me, as I was alone, and never had attempted to preach before. I commenced preaching in DeKalb co. the people were very prejudiced in consequence of the falsehoods that had been written from Missouri, by our most zealous persecutors, but on hearing, expressed their surprise to hear me contend so strongly for the Bible, and its requirements; and that we should be persecuted for preaching the very order of things which all Christendom was earnestly praying for.

On arriving at Overton co. I found Elder J. Moses, we preached together two weeks and baptized two. I then went to Jackson co. and preached almost constantly for six weeks, doors were open on the right hand and left. I have baptized ten in all and others are believing; Br. Moses joined me in Jackson co., we traveled and preached in many places, but could not supply all the calls, the prejudice of the people appeared to give way on hearing for themselves, our wants was supplied, we never lacked for a comfortable place to lodge, we obtained 21 subscriber for the Times and Seasons, and the call was Books! Books!! But the common weapon *misrepresentation* was used against us by individuals, we was invited to a public discussion of our principles, which we accepted, the debate lasted three days. Myself and Br. Moses on the affirmative, and Rev. S. Dewhitt and F. A. Stone, (campbelites) Negative, points at issue was.

1st That the Book of Morman is a Sacred Record, and was translated by inspiration of God and came forth in fulfillment of Prophecy.

2nd, That Apostles and Prophets and Spiritual gifts, such as prophecyings, healings, diversities of tongues and the interpretation of tongues; are necessary in the church of Christ according to his order, at the close of the debate we baptized one, there are others, we think, who will obey the first oportunity. I arrived at home on the 28 inst. found my family in good health. My prayer to God is that he will roll on his good begun work until error cannot be found, and truth pervade the whole earth, in hope of which I remain your friend and brother in the testimony of the new and everlasting covenant.

GEORGE W. GEE.

March 20th, 1840.

Messrs. Robinson and Smith.

Gentlemen.

In the midst of the serpentine windings of human life, and by a well directed turn of divine providence, I have been favored with the reception of the voice of warning and instruction to all people; also, the Times and Seasons; by the politeness of Mr. Wm. Green. I have perused both works with wonder and admiration; the voice of warning, I find contains the plain truth and much sound logic.

Now Gentlemen, I am no Mormon, nor have I ever heard a Mormon preacher, neither have I ever seen a regular Mormon member of society: but in perusing the Times and Seasons I was

struck with horror and astonishment, to find such a long list of horrid and bloody persecutions, in the midst of the land of christendom and in our land of boasted liberty.

My Lord and my God; can this be the religion of the benign prince of peace? What, to see a band of preachers of various denominations, who denominate themselves the ministers of the gospel plenipotentiary; placed at the head of a bloody mob, with swords and gun in hand, marching forth in the midst of blood and slaughter; fire and devastation; in order to take the lives of innncent men, women and children! No wonder that men are driven into the doctrine of infidelity and skepticism: I have been well nigh driven into infidelity myself, in consequence of such abominable conduct of sectarians; until I took the second thought, and actually found that they were not the ministers of the gospel; but the priests of sectarianism: now it is no marvel that they do so, for their craft is in danger. Do so how, do what? why fight for the maintainance of their religion, instead of maintaining it by the truth, and the word of God.

Old mother superstition and fanaticism, does all the mischief, they are at the begining of all blood shed, and the original *stamina* of all religious persecution: the doctrine of metaphysics is one of the first born heirs of superstition, and holds a strong hand in the great contention of the world for power and despotism!! O avaricious superstition! who art thou? When will thy cruel jaws be glutted with human blood? will thy wicked heart never be satisfied with the groans of the dying, and the cries of helpless infants, and the tears of decriped old age? O ignorance! thou demon of human happiness; better for us that thou had never been born.

I am your friend,
with due respect.
ASAL OWEN.

EXTRACT FROM THE VOICE OF WARNING.

THE KINGDOM OF GOD.

"Seek first the kingdom of God" was the command of the Saviour while on the earth, teaching the children of men.

Having taken a general view of the Prophesies Past and Future—we will now proceed to fulfil this command, and search out the kingdom of God. But before we proceed, I would again caution the reader not to proceed with me in this research, unless he is prepared to sacrifice every thing, even to his good name, and his life itself, if nesessary, as a sacrifice for the truth; for if he should once get a view of the kingdom of God, he will be so delighted as never to rest satisfied short of becoming a citizen of the same. And yet it will be so unlike every other system of religion now on earth, that he will be astonished that any person with the Bible in his his hand, should ever have mistaken any of the systems of men, for the kingdom of God. Now there are certain powers, privileges, and blessings, pertaining to the kingdom of God, which are found in no other, kingdom nor enjoyed by any other people. And by these things it was ever distinguished from all other kingdoms and systems, insomuch that the inquiring mind, who is seeking the kingdom of God, being once acquainted with these peculiarities concerning it, need never mistake or be at a loss to know when he has found it. But before we proceed any father in our research, let us agree upon the meaning of the term or the sense in which we will use it; for some apply this term to the kingdom of Glory above, and some to the individual enjoyments of their own souls, while others apply it to his organized goverment on the earth.—Now when we speak of the kingdom of God, we wish to be understood as speaking of his organized goverment on the earth.

Now reader, we launch forth into the wide field before us, in search of a kingdom. But stop, let us consider what is a kingdom? I reply that four things are required in order to constitute any kingdom, in Heaven or on earth: viz: first, a king; second, commissioned officers duly qualified to execute his ordinances and laws; thirdly, a code of laws, by which the citizens are governed; and fourthly, subjects who are governed. Now, where these exist in their proper order and regular authority, there is a kingdom: but where either of these cease to exist there is a disorganization of the kingdom, consequently an end of the kingdom, until

re-organized after the same manner as before. Now in this respect, the kingdom of God is like all other kingdoms: wherever we find officers duly commissioned and qualified bythe Lord Jesus, together with his ordinances and laws existing in purity, unmixed with any precepts or commandments of men; there the kingdom of God exists, and there his power is manifest, and his blessings enjoyed as in days of old.

We shall now take a view of the commencement of the setting up of the kigdom of God in the days of the Apostles. The first intimation of its near approach was by an angel to Zachariah, promising him a Son, who should go before the king to prepare his way. The next manifestation was to Mary, and finally to Joseph, by an holy angel, promising the birth of the Messiah; while at the same time the Holy Ghost manifested unto Simeon in the temple, that he should not die until he had seen the Saviour. Thus, all these, together with the shepherds and the wise men from the east began to rejoice with a joy unspeakable and full of glory, while the world around them knew not the occasion of their joy. After these things. all seemed to rest in silent expectation, until John had grown to manhood, when he came bounding from the wilderness of Judea with a proclamation strange and new: crying, repent ye, for the kingdom of heaven is at hand baptizing unto repentance, telling them plainly that their king was already standing among them on the point of setting up his kingdom.

And while he yet ministered, the Messiah came, and was baptized and sealed with the Spirit of God, which rested upon him in the form of a dove, and soon after he began the same proclamation as John, saying, "Repent ye: for the kingdom of heaven is at hand."

And soon after choosing twelve disciples, he sent them forth into all the cities of Judea, with the same proclamation—the kingdom of heaven is at hand: and after them he sent seventy, and still another seventy, with the same news, so that all might be warned and prepared for a kingdom, which was soon to be organized among them.—But when these things had produced he desired effect, in causing a general expectation, more especially in the hearts of his deciples, who daily expected to triumph over their persecutors, by a coronation of this glorious personage, while they themselves were hoping for a reward of all their toil and sacrifices made for his sake by being exalted to dignity near his person—what must have been their disappointment, when they saw their king taken and crucified, being mocked, derided, ridiculed, and finally' overcame and triumphed over both by Jew and Gentile? They would gladly have died in battle, to have placed him upon the throne. But tamely to submit without a struggle, to give up all their expectations, and sink in despair from the highest pitch of enthusiasm to the lowest degradation, was more than they could well endure. They shrunk back in sorrow, and turned every man unto his net, or to their several occupations, supposing all was over: probably with reflections like these: is this the result of all our labours? was it for this, we forsook all worldly objects, our friends, our houses, and lands, suffering persecution, hunger, fatigue, and disgrace? —and we trusted it should have been he, who would have delivered Israel: but alas, they have killed him and all is over. For three years we have awakened a general expectation through all Judea, by telling them the kingdom of heaven was at hand, but now our king is dead how shall we dare to look the people in the face. With these reflection, each pursuing his own course, all was again turned to silence, and the voice had ceased to be heard in Judea, crying, repent ye, for the kingdom of heaven is at hand. Jesus slept in the arms of death; a great stone with the seal of state secured the tomb where he lay, while the Roman guard stood in watchful silence, to see that all was kept secure; when suddenly from the regions of glory, a mighty angel descended, at whose presence the soldiers fell back as dead men, while he rolled the stone from the door of the sepulcher, and the Son of God awoke from his slumbers, burst the bonds of death, and soon after appearing to Mary, he sent her to the disciples, with the joyful news of his resurrection, and appointing a place

to meet them. When, after seeing him, all their sorrow was turned into joy, and all their former hopes were suddenly revived, they were no longer to cry, the kingdom of heaven is at hand, but were to tarry at Jerusalem, until the kingdom was established, and they prepared to unlock the door of the kingdom, and to adopt strangers and foreigners into it as legal citizens, by administering certain laws and ordinances, which were invariably the laws of adoption; without which no man could ever become a citizen.—Having ascended up on high, and having been crowned with all powers in heaven and on earth, he again comes to his disciples and gives them their authority, saying unto them, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned: and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi., 15, 16, 17, 18.

[TO BE CONTINUED.]

TIMES AND SEASONS.

COMMERCE, ILL. APRIL, 1840.

We have several lengthy communications, and numerous extracts, which for want of room we are under the necessity of omitting in this No. but they will appear in our next.

We are happy however, to be able to state that the cause of truth is gaining ground very rapidly in almost every State in the Union; hundreds are embracing the gospel both at home and abroad almost daily; the East are listening to the proclamation of truth with intense interest, and hundreds are yielding obedience to the requirements of the gospel, and are rejoicing in its gifts and blessings: the South is contributing no small share of the honest in heart as candidates for the celestial kingdom of our God; and the west and north are "not keeping back," but are following the glorious example: Finally the great wheel has rolled with such velocity, that it has crossed the mighty deep, and the "Old country" is now listening with interest to the gospel of the Redeemer, and his kingdom is rising in majesty, not only in England, but Scotland is begining to rejoice in the heavenly principles; yes, Edinburgh, the seat of science and literature are now being made acquainted with the gospel, and some are obeying its precepts.—Thus the cause of truth rolls on, and priests, people, mobs nor the devil cannot hinder it in its decreed course; therefore, O Lord! arm thy servants with with power, wisdom and grace, according to the greatness of the dispensation which thou hast committed to them: O give them thy Spirit, that they may rightly divide the word of truth, that they may be clad with righteousness as with a garment, and "shod with the preparation of the gospel of peace." and go forth among all nations proclaiming the words of eternal life, until Israel shall be gathered, and the heavens shall "reveal the Son of God in flaming fire" to the utter consumation of the wicked, and the glorious establishment of the principles of righteousness upon the face of the whole earth, is the prayer of thy servants: Amen.

☞WANTED, One thousand dollars, to be appropriated to BOOK printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Commerce, April, 1840.

CONFERENCE MINUTES.

At a general conference of the church of Jesus Christ of Latter Day Saints, held at the town of Nauvoo, Hancock county, Illinois, on the sixth day of April A. D. 1840, agreeable to previous appointment.

Joseph Smith, jr. was called upon to preside over the conference, and Robbert B. Thompson to be Clerk.

The meeting was then opened by an address to the Throne of Grace, by Elder J. E. Page.

The president rose and made some observations on the business of the conference; exhorted the brethren who had charges to bring against any individual to be charitable; and made some very appropriate remarks respecting "pulling out the beam in their own eyes, that they might see clearly the mote which was in their brothers eye.

A letter was read from presidents of the seventies, wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop, from the quorum of the seventies, to that of the High Priest, without any other ordination than he had when in the seventies, and wished to know, whither, those ordained into the seventies at the same time F. G. Bishop was, had a right to the High Priesthood, or not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were Elders and not High Priests, and consequently brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again into the Quorum of the seventies.

It was then resolved that the conference adjourn until two o'clock P. M.

The conference met pursuant to adjournment.

Prayer by Elder Joseph Young.

Elder J. Grover presented charges against Bro. D. W. Rogers for compiling an Hymn Book, and selling it as the one selected and published by sister Emma Smith; for writing a letter to N. Y. having reflections in it on elder John P. Green, and derogatory to his character, and likewise for administering medicine, which had a bad effect.

It was resolved, that as Bro. Rogers is not present, the case be laid over until to morrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the branch of the church where he resided, respecting the word of wisdom, the church had withdrawn their fellowship from him, & Bro. Thomas S. Edwards. After hearing the statements; it was resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the conference and stated that it had some years previous been prophesied of him, that he had a great work to perform among the Jews; and that he had recently been moved upon by the spirit of the Lord to visit that people, and gather up all the information he could from them respecting their movements, expectations &c. and communicate the same to this church and to this nation at large. Stated that he intended to visit the Jews in New York, London, Amsterdam, and then visit Constantinople and the Holy Land.

It was then unanimously resolved that Elder Hyde proceed in his mission, and that his letter of recommendation be signed by the President and Clerk of the conference.

Elder John E. Page then rose, and spoke with much force on the object of Elder Hyde's mission, the gathering together of the Jews, and the restoration of the house of Israel; proving in a short, but convincing manner from the Bible, book of Mormon, and the book of Doctrine and covenants. That these things must take place and that the time had now nearly arrived for their accomplishment.

It was then resolved that the conference adjourn until to morrow morning, at 9 o'clock.

Tuesday morning. Conference met pursuant to adjournment.

A Hymn was sung by the choir and the meeting was opened by prayer by Elder Caleb Baldwin.

Bro. D. W. Rogers' case was then called up.

Which after some observations and explanations of the different charges.

It was unanimously resolved, that Bro. D. W. Rogers be forgiven and that the hand of fellowship be continued.

The meeting was then adjourned for one hour.

Conference met pursuant to adjournment.

A Hymn was sung by the choir and prayer was made by Elder R. Cahoon.

The President called upon the Clerk to read the report of the Presidency and High council, with regard to their

proceedings in purchasing lands and securing a place of gathering for the saints. The report having been read, the President made some observations respecting the pecuniary affairs of the church, and requested the brethren to step forward and assist in liquidating the debts on the town plot, so that the poor might have inheritances.

He then gave some account of his mission to Washington city, in company with President Rigdon and Judge Higbee, the treatment they received and the action of the Senate on the memorial which was presented to them.

The meeting then called for the reading of the memorial, and the report of the committee on Judiciary, to whom the same had been referred.—Which were read.

It was then resolved, that a committee of five be appointed to draught resolutions expressive of the sentiments of this conference in reference to the report.

Resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood and Robert B. Thompson compose said committee, and report to this conference.

Resolved, That this meeting adjourn until to morrow morning at 9 o'clock.

A Hymn was then sung and the meeting was dismissed by Elder John Smith.

Wednesday morning, conference met persuant to adjournment.

A number were confirmed, who had been baptized the previous evening.

The meeting was then opened with prayer by Elder Marks.

The committee appointed to draft resolutions on the report which was read yesterday, were then called upon to make their report.

Robert B. Thompson of the committee then read the resolutions, as follows.

Whereas, we learn with deep sorrow, regret and disappointment, that the committee on Judiciary, to whom was referred the memorial, of the members of the church of Jesus Christ of Latter Day Saints (commonly called Mormons) complaining of the grievances suffered by them in the State of Missouri, have reported unfavorable to our cause, to Justice and humanity:

Therefore,

Resolved 1st. That we consider the report of the committee on Judiciary, unconstitutional, and subversive of the rights of a free people; and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2nd. That the committee state in their report, that our memorial *aggravate* the case of our oppressors, and at the same time say; that they have not examined into the truth or falsehoods of the facts mentioned in said memorial.

Resolved, 3rd. That the memorial does not aggravate the conduct of our oppressors, as every statement set forth in said memorial, was substantiated by indubitable testimony, therefore, we consider the statement of the committee in regard to that part; as false and ungenerous.

Resolved, 4th. That, that part of the report, refering us to the Justice and magnanimity of the State of Missouri for redress; we deem it a great insult to our good sense, better judgment, and intelligence; when from numerous affidavits which were laid before the committee: Proved, that we could only go into the State of Missouri, contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5th. That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain; we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6th. That the exterminating order of Governor Bogs, is a direct infraction of the constitution of the U. States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of executive and others of the State of Missouri, and turning a deaf ear, to the cries of widows, orphans, and innocent blood, we deem no less, than secondary the proceedings of that murderous mob, whose deeds are recorded in heaven, and justly calls down upon their heads, the rightous judgments of an offended God.

Resolved, 7th. That the thanks of

this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast republic, to aid us in all lawful endeavors, to obtain redress for the injuries we have sustained.

Resolved, 8th. That the thanks of this meeting be tendered to the delegation of Illinois, for their bold, manly, noble and independent course they have taken, in presenting our case before the authorities of the nation, amid misrepresentation,contumely and abuse which characterized us in our suffering condition.

Resolved, 9th. That the thanks of this meeting be tendered to Gov. Carlin of Illinois, Gov. Lucas of Iowa for their sympathy, aid, and protection.—And to all other Honerable Gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10th. That Joseph Smith jr. Sidney Rigdon, and Elias Higbee, the delegates appointed by this church, to visit the city of Washington to present our sufferings before the authorities of the nation, accept of the thanks of this meeting, for the prompt and efficient manner in which they have discharged their duty; and that they be requested in the behalf of the church of Jesus Christ of Latter Day Saints, throughout the world, to continue to use their endeavors to obtain redress for a suffering people; and if all hopes of obtaining satisfaction (for the injuries done us:) be entirely blasted, that they then appeal our case to the court of Heaven, believing, that the great Jehovah, who rules over the destiny of nations, and who notices the falling sparrow, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

It was then resolved, that the report of the committee on Judiciary, as well as the foregoing preamble and resolutions, be published in the Quincy papers.

Resolved, That a committee of seven be appointed to investigate the recommendations, those persons may have, who wish to obtain an ordination to the ministry and to ordain such as may be thought worthy. That elder Samuel Bent, Joseph Wood and Orson Hyde, compose said committee.

Resolved, That this meeting feel satisfied with the proceedings of the presidency with regard to the sales of town property &c. and that they be requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment, after singing the President arose and read the 3d chap. of John's Gospel after which prayer was offered by elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter particularly on the 3d, 4th, 5th verses illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects which were brought up to review.

He then spoke to the elders respecting their mission, and advised those who went into the world, to preach the gospel, to leave their families provided for, with the necessaries of life; and to teach the gathering as set forth in the Holy scriptures.

That it had been wisdom to, for the greater body of the church to keep on this side of the river, in order that a foundation might be established in this place, but that now, it was the privilege of the saints to occupy the lands in the Iowa, or wherever the spirit might lead them.

That he did not wish to have any political influence, but wished the saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jewish people, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission.

It was resolved, that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the conference had been taken up with charges against individuals which might have been settled by the different authorities of the church that in future no such cases be brought before the conferences.

The committee on ordination, reported that they had ordained thirty one

persons, to be elders in the church; who were ordained under the hands of Alpheus Gifford, and Stephen Perry.

Which report was accepted.

F. G. Williams presented himself on the stand and humbly ashed forgiveness for his conduct and expressed his determination to do the will of God in future: his case was presented to the conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the church.

It was reported, that seventy five persons had been baptized during the conference, and that upwards of fifty had been received into the quorum of the seventies.

President Hyrum Smith, was called upon to dissmiss the assembly.

After he had made a few observations, the conference was closed under the blessings of the Presidency. Until the first Friday in October next.

JOSEPH SMITH, jr. *Pres't.*
ROBERT B. THOMPSON, *Clerk.*

Obituary.

DIED.—Near Warsaw, Hancock co. Ill. John W. Clark, aged 31 years, formerly from Hadam, Middle sex co. Connecticut.

——On the 21st of Aug. Harriet, eldest daughter of John W. and Mariah Clark, aged 11 years.

——On the 27th of Aug. Alpheus, eldest son of John W. and Mariah Clark, aged 9 years.

——On Bear Creek, Hancock co. Ill. on the 30 of Sept. last, Aaron C. Lyon, aged 58 years.

——In Will co Ill. on the 3rd of March, Wicar Leavitt, aged 53 years.

——In Warsaw, Hancock co. Ill. on the 27th day of October, William J. Holseclaw, aged 21 years 9 months and 12 days.

——Near Carthage, at the house of Noah Packard, on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged about 22 years.

——In Quincy, Ill. on the 17th of Oct. last, Melvin L. Wilber son of Melvin and Eunice Wilber aged 11 years 1 month and 15 days.

——In Quincy on the 25th of July last, Elder Michael Barkdull, aged 40 years,

——In Quincy, on the 6th of Nov. last, Eunice Alloizey, daughter of Thomas and Mary Gordon aged 14 years and six months. Also on the 17th of January, Joseph Nathaniel Gordon, aged 2 years, 8 months.

——In this place Sept. 24th Abner, son of Laban and Ester L. Morril, aged 10 months and 27 days.

——In Pittsfield, Pike co. Ill. on the 12th of Feb. Clarissa, consort of Daniel Carter aged 26 years.

——In Adams co. Ill. on the 21st of Oct. 1839, Omar son of Abel and Almira Lamb, aged 9 years 6 months and 24 days.

——In Adams county, Ill. Dec. 31st 1839, Betsey, daughter of James and Jemima Powel, aged 3 years 9 months and one day.

——In Quincy Ill, on the 27 of August last, Mary B. consort of Samuel Parker, aged 57 years.

For the Times and Seasons.

A HYMN.

BY E. PARTRIDGE.

We read of the sufferings of saints long ago,
How tyrants destroy'd them without a just cause.
So modern saints too, have their *sufferings and woes;*
In this *land* of *freedom*, *religion* and *laws.*

They have been tarr'd, feather'd, and often times whip'd,
Been murder'd, and plunder'd, and robbed, and driv'n;
Their houses destroy'd, till they have been strip'd
Of all earthly wealth, but they've treasures in heav'n.

Tho' we are oppress'd, we will sing and praise God,
For he counts us worthy to bare it for Christs' sake;
All sons must be chast'ned, and prov'd with the rod,
Then let us not murmur, nor his cause forsake.

How long, O my God, shall the enemy reign,
And rob, drive and murder, the saints without cause?
When shall *they have power their rights* to maintain,

Shall *mobs* always *triumph*, in spite of the laws?

Oh! no, for the prophets have foretold a time,
(But not till the Ancient of days shall have sit,)
That saints shall have power, wisdom divine,
The kingdom to take, and then to possess it.

Oh! hasten dear Lord, hasten on that blest day,
My soul will rejoice, should I live till it come;
Prepare Lord thy saints, for the happy era,
That we may be ready, and bid it welcome.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HANCOCK CO. ILL. A WEEKLY NEWSPAPER TO BE ENTITLED

THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The colums of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid all party strife, and political ranglings which are so prevalent at the present time.

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The "News" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.—Any person procuring ten subscriber, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be POST PAID.

NAUVOO, Ill. April, 1840.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 7.] NAUVOO, ILLINOIS, MAY, 1840. [Whole No 7.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

The first day the saints left Dewitt, they traveled 12 miles, and encamped in a grove of timber, near the road.—That evening, a woman, who had, some short time before given birth to a child, in consequence of the exposure occasioned by the operations of the mob, and having to move her, before her strength would admit, died, and was buried in the grove, without a coffin. There were a considerable number sick, both grown persons and children, which was principally owing to their exposure, and to their having been obliged to live in their wagons and tents so long; and in being deprived of suitable food. No sooner had they started than Sashel Woods, called the mob together, and made a speech to them, saying, that they must hasten to assist their friends in Daviess county. The land sales (he said) were coming on; and if they could get the Mormons driven out, they could get all the lands entitled to pre-emptions; and that they must hasten to Daviess, in order to accomplish their object—that, if they would join, and drive them out, they could get all the lands back again, as well as all the pay they received for them. He assured the mob, that they had nothing to fear from the authorities in so doing; for they had now, full proof, that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly, the whole banditti started; taking with them, their cannon, for Daviess county. In the mean time, Cornelius Gilliam, was busily engaged in raising a mob, in Platt, and Clinton counties; to aid Woods in his effort, to drive peaceable citizens. from their homes, and take their property. After the mob had left Corrill county, there was ordered out, a part of two brigades of militia, to check their movements. Generals Doniphan and Parks, were in command of them, as it was part of their brigades that were ordered out. The first knowledge that the people of Caldwell or Daviess, had of the mob, coming against them, was the arrival of a body of troops under the command of Col. Dunn, of Clay county, in Far West. As the people of Caldwell, had no knowledge of any troops, designed to come into the place, their appearance caused some excitement. Both the military and civil officers, immediately met them, and enquired into the cause of their sudden appearance in the place without giving previous notice. Their commander gave for answer, that "they had been ordered out, by General Doniphan; to repair to Daviess county, to operate against a mob, which was on its march from Corrill county, to Daviess." This was on the first day of the week. We have not the precise date, but it was in October. The evening following which was Monday, Gen. Doniphan arrived in Far West. In consequence of these hostile movements on the part of the mob, the people of Caldwell had assembled together, to take such measures as the emergency of the case might require.

After the arrival of Doniphan, the authorities made enquiry of him, concerning the matter, and the operations of the mob. He stated that the mob had gone from Corrill county, with their cannon, for the express purpose of driving the saints from Daviess county; and that he was going to operate against them; but he said that his troops were so mutinous, that there was but little reliance to be placed in them. He advised the authorities of Caldwell co. to send out two or three hundred men to Daviess county, to defend the people against the violence intended by the mob; until such time, as effectual measures could be taken by the authorities, to put a stop to their operations: And he also told them, that Gilliam, was collecting a mob, in Platt, and other places, for the purpose of attacking

Far West; and said that it was absolutely necessary, that there should be a strong guard kept at Far West, to defend the place. In accordance with his representation, the authorities of the county, had the militia regularly called out, and a number went to Daviess county as he had reccommended, to await the movements and operations of the mob; and to act accordingly.

The troops that had been ordered out by Doniphan, went only about a mile and a half, from Far West, and there encamped until he should arrive. After his arrival and giving the instructions he did, he went and ordered his troops home, instead of sending them to Daviess county.

Immediately after his departure, Gen. Parks of Ray county, arrived, and reported that he had sent on a number of troops to Daviess, from Ray county, for the express purpose of stopping the operations of the mob; "part of them,, he said "were to be relied on, and part of them were not." All the officers said that Bogard and his company, which in all their expeditions, had formed a part of their army, were not to be depended on, for he was as lawless, if not more so, and as mabocratic, as the worst of the mob.

Parks, on his arrival, expressed some disappointment, at not finding Doniphan there, as he expected, and also at his having ordered his troops home. It commenced snowing and storming, vehemently; after which, Parks also sent his troops home, and they returned; but Parks himself, went on to Daviess county. The mob, by this time, felt themselves sufficiently strong, and declaring themselves four hundred in number, and knowing that the troops had returned; they felt all-sufficient to commence their operations; and accordingly, the very night of Parks arrival in Daviess county, the mob commenced their operations. The first attack, was made on the house of a man by the name of Smith, who had gone on business to Ohio. His wife, was there alone with two little children, neither of them able to walk, and withal, Mrs. Smith, a very delicate woman. They drove her out of her house; there was a heavy snow on the ground—it was about the last of October or the first of November. She took her two children in her arms, and walked three miles through the snow, and waded Grand river, to Diahman. During the night, they burnt out seven families, and took all their goods and carried them off. They swore vengeance against the Mormons, as they called them, that they should leave Daviess county or they would sacrifice them all, and that they would make no terms of peace, but at the cannon's mouth,

The next morning after this driving out and burning, Mr. Lyman Wight, who was an officer in the militia, asked Gen. Parks, what they should do, he now saw the designs and purposes of the mob; and he wanted to know how to proceed.

Here let us just remark, that the saints had borne the abuse of the people of Missouri, without cause or provocation on their part, except their religion, from the summer of 1831, until this time, which was the first of November 1838, during which time, their crops had been destroyed, their goods and chattels plundered, their houses burned, and they, driven off their farms, in the face of the goverment, and appeal after appeal, made to the authorities for redress; but none could be had, and they had never, in one instance retaliated; and now they were not disposed to move, until the authorities of the country, said so: and seeing Gen. Parks was there, they appealed to him.—Parks replied, with an oath, "go and give them a complete dressing, for you will never have any peace with them, until you do it; and I will stand between you and all difficulty."

Having the orders of their General, a man by the name of David W. Patten, took one hundred men, and went to give them battle, though they reported themselves four hundred strong, and had a cannon. As Mr. Patten gave chase, the mob fled before him. The pursuit lasted for two or three days, during which time, a general destruction of property took place, burning houses &c. The saints fled into Diahman with what they could carry with them, and the rest of their property was all destroyed. They drove in, such of their cattle, horses, hogs, and sheep as they could get in. Their houses were soon wrapped in flames,

and what they left behind them, made a prey of.

Mr. Patten, at last got so near the mob, that they left their cannon and fled. He took the cannon, and returned to Diahman, and thus ended the scene of destruction. It is necessary for a proper understanding of this matter, about the destruction of property, for the reader to know that the saints had bought a heavy portion of Daviess county; for which, there are documents now to show, and were to have possession in a short time. Let it be noticed that the mob, in these burnings, had little to lose; they had got pay, for both their houses, and their lands, and their whole object was, to drive the saints from them, and keep both their lands and their pay; which by the assistance of Governor Boggs, they have been enabled to do. The mob declared, while they were selling their lands, that they would do so, and if they could not accomplish their object any other way, they would burn their houses, and report the saints had done it. This can be proven by Mr. Uriah B. Powel.

After the mob was dispersed, and their cannon taken, the people from Caldwell, returned home, in hopes of having peace; but this hope proved to be vain, for C. Gilliam, who had been very active in the mob, and a commander of one of their companies, that was painted, commenced collecting his painted and scattered forces on a stream, that was called the Grindstone. After he had got as he supposed, a sufficient number of them collected and well painted he came into Caldwell County, and took cattle and horses &c.; and the people of Caldwell had to set guards, to protect their property."—*See S. Rigdon's History, entitled "An Appeal to the American People"—Page* 40.

TO BE CONTINUED.

INFORMATION WANTED,

Respecting Francis Gregory who left us at Quincy in April, 1839. Any person who can give information respecting him by communicating the same by letter to the Post Master at Nauvoo, or to his parents will much alleviate their feelings, and confer a favor on

WM. GREGORY,
ELECTA ANN GREGORY.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS, WHILE IN PRISON.

Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kind of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefategable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not

abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widdows have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation* and *woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controlleth and subjecteth the devil and the dark and benighted dominions of Shaole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of HIM who said, "let there be light, and their was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grevious yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by

saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of hobeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindred us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there connot be any charge sustained against us, and that the conduct of the mob—the murders at Hawn's mill—the exterminating order of Govenor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend, or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotton or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with trangression their hope shall be blasted, and their prospects melt away, as the hoar frost melteh before the rays of the raising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done

that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be dispised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life. Now concerning the places for the location of the saints, we would say that we cannot council you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reproved. A fanciful, flowery and heated immagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain immaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God

before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despisable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth; and that we be like little children without malice, guile or hypocracy; and now brethren after your tribulations, if you do these things, and exercise fervant prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxions exspectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenchable, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds. No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author, by HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn, that prison walls, iron doors, screaching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rigdon, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear. Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and

prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

Philadelphia, Feb. 10th, 1840.

Dear Brother in the Lord;

It is with pleasure that I take my pen in hand to write a few lines to you, to let you know of the prosperity of our Redeemer's kingdom in this City, And if you think proper, it is at your disposal, for an insertion in the Times and Seasons, for the satisfaction of your readers.

I left Quincy, Ill. on the 24 of June, 1839, with a view of resuming my labors in the State of N. J. where I had labored the summer, and winter before; I came by the way of steamboats and railroads, and landed ot the place of destination, in 16 days from the time I left: where I labored, preaching in the towns, and neighborhoods, where I had before preached, till the first of Sept. It was, then thought best by the conference that I should come to this city and proclaim the fulness of the everlasting gospel to the inhabitants of the same. I immediately repared to this place, in order to prosecute my mission. As soon as I had arrived here, I commenced enquiring for a house to preach in, but met with poor success the first two or three days. Indeed, I was ridiculed on almost evry occasion when I enquired for a house. (All of this in consequence of prejudice, and false reports.) But my determination was still the same; and that was to proclaim the truth, to the inhabitants of this city. At length I obtained one of the commissioner's Hall's and published an appointment, in one of the news papers; and a crouded congregation attended the meeting, and I addressed the meeting, with the subject of the first principles of the gospel. I then made other appointments in the same place, and preached some 10, or 12 times; and held one debate with one Dr. Bird, of this city: (a Presbyterian preacher,) which was the means of doing much good.—By this time there was quite an excitement, and the former prejudices of the people seemed to be in part removed. I then thought it best to hire a house by the year to preach in that I might have it under my own control. I did so: and have held 5, or 6 meetings, in it a week, ever since. So like Paul, at Rome, I preach in my own hired house.

The first of Oct. some come forward, and was baptized; I have continued baptizing all that desired to be, ever since: some weeks as many as thirteen of a week. Thus the kingdom of God has rolled forth in this city; and I have baptized, in all 65 deciples; and some 8, or 10 more have made application for baptism. We had a conference here the first of Jan. 1840, J. Smith, Jr. S. Rigdon, Orson, P. P. Pratt, and many other elders, were present. The minutes of the above, I will send to you as soon as convenient. J. Smith, jr. bore testimony to the coming forth of the book of mormon which was the means of doing much good. * * The Lord has prospered me, and made me to see the fruits of my labors. And I feel myself authorized to say that the work of the Lord is gaining ground, in this city: and I trust that it will still roll on.

Yours respectfully.
BENJAMIN WINCHESTER.

From the Natchez Free Trader—May 8th

DREADFUL VISITATION OF PROVIDENCE.

About 1 o'clock on Thursday, the 7th inst., the attention of the citizens of Natchez was attracted by on unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o,clock, and most of our citizens were sitting at their tables when, suddenly, the atmosphere was darkened, so as to require the lighting of candles; and in a few moments afterwards, the rain was precipitated in tremendous cataracts rath-

er than drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake. The air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter, and then such an awful scene of ruin as perhaps never before met the eye of man became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour.—For about five minutes it was more like the explosive force of gunpowder than anything else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each. As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing a considerable west of south. Sweeping across the Natchez island it crossed the point below the plantation of David Barland, Esq., opposite the plantations of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the 'Briers,' which it but slightly injured, but swept the mansion late of Chas. R. Green, Esq., called the 'Bellveu,' and the ancient forest in which it was embosomed into a mass of ruins.

It then struck the city through its whole width of one mile and included the entire river and the village of Vadalia on the Louisiana shore—making the path of the tornado a little more than two miles in width. At the Natchez landing on the river, the ruins of dwellings, stores, steam boats, and flat boats, was almost entire from the Vadalia ferry to the Mississippi Cotton Press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters.

In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken and walls shattered. The Episcopal church is much injured in its roof.—Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Mansion House both being unroofed, and the upper stories broken in. The house of sheriff Izod has not a timber standing, and hundreds of other buildings are in the same condition. The Court House at Vandalia, parish of Concordia, is utterly torn down, also the dwelling houses of Dr. M'Whorter and Messrs. Dunlap and Stacey, Esqrs. The parish jail is partly torn down.

From the ruins of the Steam Boat Hotel, Mr. Alexander, the landlord, his lady and bar-keeper were dug out alive, and also Timothy Flint, the historian and geographer, and his son from Natchitoches, La., besides Dr. Talifero and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug out of the S. Boat Hotel.

The number of burials which have taken place to-day is about fifty, and many are still in a very dangerous and dying condition.

As soon as possible we shall publish a list of names of the killed wounded and those missing whose bodies have not been found.

Meanwhile we beg the indulgence of our kind friends and patrons for a few days in which time we shall be able to get our office in some order. The Free Trader office building has been crushed in and much shattered. We are all in confusion, and surrounded by the destitute, the houseless, the wounded and the dying. Our beautiful city is shattered as if it had been stormed by all the cannon of Austerlitz. Our delightful China trees all torn up. We are peeled and desolute.

The neighbouring planters are generously sending in large gangs of slaves to assist in clearing the streets and digging the dead from the ruins.

The estimate of the number of lives lost, by intelligent men from Natchez, is from 500 to 1000: but it was imposible to assertain the number with any thing like certainty, untill the rubbish was cleared away, which will require several weeks.

It has been assertained that there were 104 flat boats at the landing, only seven of which were saved.

At the principal hotel, the boarders to the number of 60 or 80, were at dinner, and only 7 or 8 have been seen since.

At the Steam Boat Hotel under the hill, about 60 were at dinner—only six have been found alive.

From the Natchez Free Trader, of May 11.

What we wrote on Friday, the day after the calamity, has since proved far to low a computation and far to faint a sketch of the ruin which has befallen our noble spirited, yet devoted city.

The estimate of a little more than a million and a quarter of dollars for the damage done to the buildings merely may be nearly correct for the compact part of the city; but to cover the loss of merchandise, provisions, goods of various kinds and furniture destroyed there should, in the opinion of some of our practical and clear headed men, be at least, four millions more added—making the entire loss of property in the city of Natchez more than FIVE MILLIONS OF DOLLARS.

This estimate, we believe to be strictly within the bounds of moderation. The immence quantity of pork, bacon, butter, lard and vegetables lost at the landing, swept into the deep and oblivious river, would astonish any one not acquainted with the nature of our trade. Many of our large ware houses and

furnishing stores, having lately been crippled and restricted in their operations, the most of the supplies for city, county and the adjacent counties have been derived from the Natchez Landing; these now, with a very few exceptions, are whelmed in the ruins, or lost in the waters.

TIMES AND SEASONS.

NAUVOO, ILL. MAY, 1840.

All communications have, heretofore, been addressed to Commerce, but the name of the post office is now changed to Nauvoo, and George W. Robinson appointed Post Master.

We made proposals in our last number, for publishing a weekly news paper in this place; and in order that it may have a general circulation, we insert it again.

The Weekly is designed to give the general news of the day; to lay before those who should feel disposed to patronize us in this attempt, all the important events that transpire, both at home and abroad, news which will be useful and interesting to all classes of community; of which we are not able to give scarcely a glimpse in our monthly Periodical, as it is not our intention to devote the columns of the Times and Seasons to any thing but the rise, progress, prosperity and persecution of this church throughout all the world, and scriptural points that pertain to the salvation of the human family.

The world at the present time is big with events, and it is highly important that there should be a watchman upon the walls who will stand aloof from the political ranglings and confusion of the world; and support principle instead of party, and have for their motto "the good of the people." Entertaining these views, and influenced wholly by the principles of truth, we are induced to enter upon an undertaking of so great importance; we therefore, make this request, that all those who wish to patronize the "News" will forward us their names immediately, in order that we may be enabled to speedily ascertain whether we shall have a sufficient support to warrant us in the undertaking, as we do not intend to commence until we obtain, at least, 500 responible susbscribers.

☞ We are under the painful necessity of refering *some* of our readers to an article published in the February number, from the High Council, expressing their disapprobation of all persons who have received monies on subscription for the Times and Seasons, and have not paid it over to the place where it was sent. We are compelled to state, at this time, that there are several who have used our money without authority, and who, moreover, do not manifest any particular anxiety to pay it to us after having the use of it for some time; this is therefore, to inform all such persons, that unless the money is forthcoming soon, we shall be under the neccessity of publishing their names in the paper, and also of withholding the papers ordered by said persons. It is with great reluctance that we make this announcement, but our circumstances, and the nature of our business requires it; as it is impossible to sustain the press without means.

We give in this number a few extracts of the dreadful calamity which has lately befallen the city of Natchez, a parallel of which cannot be

found on record. It must be acknowledged by all classes that it is no fiction, but is in truth what it is represented to be, a "dreadful visitation of Providence:" For on examination of the scriptures, we find that these things must come on the earth, and are scarcely "the beginning of sorrow." See Jer. 33:19,20. "Behold a whirlwind of the Lord is gone forth in fury even a grevious whirlwind: It shall fall grevious-ly upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter day ye shall consider it perfectly."

The writer of the account says, "our delightful china trees are torn up. We are peeled and desolate." The prophet has said that it should be so: See Micah 5:14. "And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities." We do not refer to these passages of scripture in order to aggrevate the case of the bereaved; for we consider that it is no small affliction upon those who are deprived of their friends and made desolate by the hand of God being laid heavily upon them in the whirlwind. But as faithful servants of the Lord, we must make a proclamation of those things that we know and most assuredly believe; taking the prophets, apostles, and Jesus himself for our authors concerning the calamity, perplexity, distress and distruction which must inevitably come on the inhabitants of the earth except they repent.

The Son of man is about to make his second advent into the world, to reign a thousand years: in which time satan is to be bound. See Rev. 20:1,2. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years."—

Prior to the eventful day when satan is to be bound, and the Son of man comes to reign on the earth, there are to be "signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory:" Luke 21:25,26,27. Also, Joel having in view the same thing, says, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The Sun shall be turned into darknes, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2:30.31.—Malichi says, "that all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Paul to the Thessalonians says, "that he (the Lord) shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

From the foregoing quotations we learn that in the last days, there shall be grevious whirlwinds; and cities shall be destroyed, groves shall be plucked up: and that previous to the second advent of Christ, and the binding of satan: there are to be various signs manifested, which of course must be visible; such as signs in the sun, moon and stars; there is to be distress and perplexity upon the earth, the sea and the waves roaring. Also great wonders in the heavens and in the earth, blood, and fire, &c. and the wicked are to be burned up as stubble; and those that obey not the gospel, are to suffer the vengeance of the Lord when he comes with his mighty angels in flaming fire.

Now we would ask the candid observer, are not these things begining to take place? Is not the earth perplexed? Has not the whirlwinds desolated cities? Has not the destructive element of fire, travelled with unexampled fury, through our flourishing and delightful cities, and left evident marks of indignation? Have not great destructions been caused by the prowling waves "heaving themselves beyond their bounds; the sea and waves roaring?"—Have not signs been manifested in the earth, in the sun and in the stars?—Who could gaze upon the heavens on the night of the 13th of Nov. 1833; and view the awful commotion of the stars, and then say that God has not given a sign that is characterestic of himself?

Now reader, reflect upon these things, and ponder well the paths of your feet, for know assuredly as the Lord lives, that the words of the prophets and of the Savior, have commenced to be fulfilled upon the head of this generation, and will continue until all shall be fulfilled; although the cry of peace, peace, and all is well, may be in every man's mouth, yet "when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—Ed.

IMPORTANT CHURCH NEWS.

From a communication addressed to us by elder J. Wood, dated Nov. 18th, we learn that a small branch of the church has been organized about nine or ten miles north west of Burlington, Iowa Territory: Its length forbids an entire insertion, we therefore extract the following, in order that elders passing may give them a call. "During my stay here I baptized two; organized a church of about twelve members, ordained a teacher and a deacon, turned much prejudice, convinced some of the truth; and have no doubt, but if a judicious proclaimer of the word would go there, he would be blessed by bringing souls unto Christ."

The following is a short extract of a lengthy letter written by elder Duncan McArthur, dated Bethel, Oxford co. Me. March 25th. After giving an account of his travels, and labors in several counties, he proceeds: "I left Vershire on the 10th of Sept. in company with bro. P. Sessions for this place, arrived here on the 19th, found bro's. York and Carter sick with the fever and ague, unto whom we administered, and commenced laboring in this part of the vineyard of our God; here we labored incessantly until the 4th of Nov. and baptized five. We went into the town of Errol, Coos co. N. H. found a few brethren, preached a number of times in that place, baptized two, organized a branch of the church, ordained a teacher, and returned: then bro. Sessions took bro. York, and went east about fifty miles to the town of Farmington, baptized two, and returned to this place. I travelled South to the city of Portland, held meetings in Saco, Buckston, Scarborough and Remond, returned to this town and baptized two. On the 23rd of Nov. I again fell in company with bro's. York and Sessions, held several meetings in company with them in this vicinity, and on the 14th of January, we all went east as far as Dixfield; tarried there until the 20th: we again separated; they went as far as the town of Solon preaching in the several towns as they passed through the country the people had never heard the gospel in its fulness before; they had calls for preaching on every hand.—I travelled and preached in Welton, Farmington, Strong, Philip and Dixfield, baptized two in Farmington, seven in Dixfield, and returned to this place where I have been laboring ever since. * * Bro's. York and Sessions returned to this place a few days since; they baptized one in Farmington on their return. * * We have succeeded in gathering a few of the scattered Israel from the hedious mountains of the north over which we have to pass in this country. We are all strong in the faith of our Lord and Savior Jesus Christ, knowing that God is with us, waiting with patience for the redemption of Israel and the coming of the Son of man in glory."

Elder Samuel Phelps, writes from Kirtland, Ohio, under date of March 9th, from which we learn that the work of the Lord is still going on in that section of country, a conference was then in session in the town of Nelson, Portage co. Some were being baptised, many were believing: a branch of the church was organized in Nelson consisting of thirteen members

It will be recollected that, in the section of country where elder Phelps is laboring, only a few years since, bro's. J. Smith jr. and S. Rigdon were dragged from their beds in the dead hour of night by a ruthless banditti, (in the town of Hyram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to "Mormonism," as they call it, but to the contrary "Mormonism" has spread far and wide; and they now begin to "pant for the word of life," (the gospel:) and we hope that the word of life will continue to be proclaimed in their cars,

until those who have been engaged in dragging inocent men from their peaceful abodes, and mutulating their flesh &c. with intent to kill, will repent before God and "preach him whom they once persecuted," they stand in need of reform, and unless they do repent God will sweep them from the earth, in the day of his power.

The following is a Paragraph taken from a letter written by elder Zechariah Wilson to Josiah Butterfield. "On the 24th of July, I commenced lifting my voice in declaration of the gospel of Jesus Christ in Johnson co. Ill. and in the adjoining counties where I continued until the 5th day of Jan. I preached 66 public sermons, held one debate, organized 2 churches, one on the Ohio river consisting of 18 members, the other in Union co. with 8 members, making 26 in all. I ordained one elder and one teacher: I left the brethren in good faith enjoying the gifts and blessings of the gospel."

The cause of truth is yet spreading in South Carolina, as we learn from a letter written by elder Lysander M. Davis dated Newbery March 30th, I have baptized three since I last wrote, and trust that the good seed is sown in the hearts of many other honest persons. If you have any elders to spare, who will be so faithful as to enable them to preach by the spirit of God, send them here, for they may be very useful in this part of our Lord's vineyard.

Elder Landers writes from Henderson Grove, Knox co. Ill. under date of Feb. 24. A conference was held in that place on the 17th of Feb. and a branch of the church organized consisting of 14 members: during his stay in that place, (which was about four weeks,) seven were baptized, there are great calls for preaching in that section of country.

The following paragraph is from elder George P. Dykes, dated Nauvoo, April 10th.

Having just returned from a short mission in the south part of this state I take this opportunity of informing the saints, through your valuable paper, that I have not been altogether idle this last winter. I left home Dec. 1839 * * pursued my journey till I found br. Moses Morse at Millville, who agreed to go with me, and after a short stay at his home we left for the Grand Chain on the Ohio river; we traveled through 9 co's teaching the people both in public and in private until we came to Union co. where we stoped and preached about a week, baptized two, and then went to Johnson co. where we spent another week in preaching to the people, baptized one and then left and went to Pope co. and began to preach to the people, and continued until the 27th of Feb. when br. Morse left. I still continued preaching to the people untill the 25th of March, in which time I baptized 9, delivered 20 public sermons and spent much of the time in private conversation, as their were many enquiring after truth; the little branch we raised in Pope co. we organized, and ordained one of their members, Joshua Holden, an elder a man of a strong mind and well skilled in the scriptures. The name of the branch is masack.

With respect I subscribe myself yours &c.

G. P. DYKES.

The following is a short extract of a letter written by elder Benjamin Winchester dated Philadelphia, April 20th.

"Since my last letter I have baptized forty persons; the work of God is prospering here: * * A Babbit is here &c.

Since writing the above elder Babbit has baptized fifteen in this city."

Brother H. Kellogg, writes from Kirtland, Ohio under date of April 27th, the follwing is an extract.

Dear brother, the Lord is reviving his work in this place; there is more or less baptised here every week, we have about 125 members in the society here, and more going to be baptised next Thursday. Many of the old inhabitants of this place, have been standing and looking on until they are convinced that this is the work of the Lord, and are willing to embrace it.

He further says: We have had a letter to day from Elder Charles Thompson, he is preaching a little east of Buffalo, N. Y. and has raised up a church in that place of forty members

It can plainly be discovered from the foregoing extracts, that there never has been a time, in which the cause of

truth spread more rapidly, than at the present; in almost every place where the elders are laboring, they are laboring with good success: they are continually baptising and organizing new branches of the church; and it is one general complaint that they have more calls, than they can possibly fill: the cry is, the harvest is great, more laborers! more laborers! we want help! the people are thirsting for the word of the Lord: The earth is truly in commotion, men's hearts are failing them in consequence of those things that are coming on the earth: God is begining to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, and in the fire, and in the tempest, and in the floods that he *is* a God of revelation, and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand. "Watch therefore; for ye know not what hour your Lord doth come."

FROM ENGLAND.

We have received a lengthy letter bearing date Manchester, March 5, from elder Hiram Clark. who went on a mission to England last season. The information he gives us of the spread of truth in the Old world, is cheering indeed. Owing to a press of matter we are not able to insert the letter at full length, but are compelled to make extracts, which we give below.

"Myself, in company with brs. Wright and Mulliner, engaged our passage for Liverpool; we set sail on the 6th Nov., had a very pleasant voyage, and landed at Liverpool the 3rd of Dec., from whence we proceeded to Preston a distance of 30 miles, the brethren here were glad to see us; they had been anxiously expecting the brethren from America, some time. I spent a few weeks in visiting the churches in the neighborhood of Preston; on the 6th of January went to Manchester, where I found a branch of the church of Latter Day Saints, consisting of about 160 members, here I tarried until the 16th of Jan. when I went to Preston, and met in conference, with Elders Taylor, Woodruff and Turley, who had just arrived from America, where it was agreed that Elders Taylor and Fielding should go to Liverpool, Elders Woodruff and Turley to Staffordshire. and that I should return to Manchester and act in concert with br. Clayton.

We continue to have a moderate increase, there has been about 40 added to the church in this place since I came here, also a branch of the church, of 28 members, has been raised up in Stockport, a town of about 60,000 inhabitants, about 6 miles south of Manchester. I have also been at a place called Peorer, about 26 miles southwest of M. baptised several there; about 20 in this place have embraced the truth. Brs. Wright and Mulliner, who went to Scotland in December, are making good progress in that country; they have baptised several there. Since I came to Manchester, the Lord has opened my mouth and loosed my tongue, for which I feel abundantly thankful. I am determined to go forth and preach the gospel, and will not hold my peace until the Lord says enough. I hope you will all pray for us, and remember the widows in Israel: praying that God may bless you, and all saints, and roll on his great work in the midst of the earth —I subscribe myself, as ever, yours affectionately, in the New and everlasting covenant,

HIRAM CLARK.

Extract of a letter from Elder J. Taylor to his wife, dated, Liverpool, March 16, 1840.

As regards the situation of things here they are still progressing: I told you about our coming to Liverpool, the first time I preached, ten came forward, we have been baptising since; last week we baptised nine: we are to baptise tomorrow, how many I know not. The little stone is rolling forth, one of the brethren dreamed he saw two men come to Liverpool, they cast a net into the Sea and pulled it out full of fishes, he was surprised to see them pick the small fish out first and then the large; well if we get all the fish I shall be satisfied. Brother Woodruff has written to the Editors, and another letter has gone from here, so I suppose you will know all things pertaining to the church. Elder Woodruff, has lately left the Potteries where he was and has gone to another neighborhood, and is making Methodist preachers scarce, he baptised 32 persons in one week thirteen of them were Methodist preachers, I re-

ceived a letter from him two days since with this intelligence: he is well.—Elder Clark is preaching and baptising in and about Manchester, the latest account from Elder Turley, he was well, preaching & baptising in the Potteries."

The letter above alluded to, has never come to hand. We have been somewhat disappointed, in not receiving more communications from the elders, while on their way to, and after arriving at England. We hope to have the priviledge hereafter, of laying before our readers, in almost, or quite every number, something from the Twelve and elders laboring in Europe; as the spread of the gospel, in that country is so great, that intelligence from them will be interesting to all.—Ed.

FAREWELL SONG.

BY P. P. PRATT.

Sung at the General Conference of the Latter Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock and P. P. Pratt, were about to sail for Europe. They took passage on board the Ship Patrick Henry, for Liverpool, and sailed on the 7th March, 1840.

—

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er,
Parting sighs be known no more,
When Mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear,
Truth, which Angels oft have borne;
Truth, to comfort those who mourn,
Truth eternal will remain,
On its rock we'll meet again.

Now the bright and morning Star,
Spreads its glorious light afar—
Kindles up the rising dawn,
Of that bright Millenial morn—
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,—
When the House of God is reared,
And Messiah's way prepared—
When from heaven he comes to reign
In the clouds we'll meet again.

When the earth is cleansed by fire
When the wicked's hopes expire—
When in cold oblivion's shade,
Proud oppressors all are laid—
Long will Zion's Mouht remain,
There may we all meet again.

Hymenial.

MARRIED.——At Mount Hope Branch, Adams co. Ill. on the 2d day of April, by Elder Abel Lamb, Mr. S. J. Comfort, to Miss Susan Wimmor both of this place.

In Adams co. on the 13th Inst. by Elder Solomon Hancock, Mr. Benjamin F. Miles to Miss Irena Sumner.

By the same, and at the same time and place, Mr. Noah Miles to Miss Rachael Sumner, all of Adams co.

In Lee co. I. T. on the 10th Inst. by Elder Daniel Cathcart, Mr. Wm. Lewis to Miss Sarah Ann Thorp.

In this place, on the 1st Inst. by Elder E Robinson, Mr.——Norris to Miss Delilah Wiggington.

In Quincy, on the 23rd of Feb. by Elder Isaac Morley, Mr. Israel Barlow to Miss Elizabeth Haven.

In this place on the 9th Inst. by Elder Seymour Brunson, Mr. David B. Smith to Miss Lucinda W. Morgan.

From the two last named couple we acknowledge, with pleasure the receipt of an elegant slice of bride-cake.—In return, we wish them long life, much joy and felicity, peace and plenty.

Obituary.

DIED,—In Quincy, on the 12th of Oct. last, in the 77th year of his age, John Young Sen. an old soldier of the Revolution. He was a firm believer in the everlasting gospel of Jesus Christ, and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all that the religion he enjoyed in life, was able to support him in death: he was driven from Missouri with the Saints in the winter of 1839,

——In Springfield, Sangamon co. Ill. on the 27th of July last, Sally Gorton, aged 22 years.

—— In this place, on the 20th of April John Isham, aged 52 years.

—— In this place, on the 4th of June last, Charlotte Aurila Isham, aged 23

TO THE PUBLIC.

AN Appeal to the American people, has recently been published at Cincinnatti, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending $5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.

7tf. GEO. W. ROBINSON.

☞ WANTED, Five hundred dollars, to be appropriated to BOOK printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Nauvoo, May, 1840.

NOTICE.

For the benefit of the Seventies, we are requested to say that that quorum will meet on the first Sabbath in each month at 9 o'clock, until otherwise ordered. Done by order of the quorum.

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

Elisha H. Groves, Columbus.
Wm. Draper Pleasant Vale Pike Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Jabez Capps, P. M. Mount Pulaski, Logan Co.
Wm. Johnson, Lewiston, Fulton Co.

NEW YORK.

Joseph L. Robinson, West Leyden. Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.

NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.

TENNESSE.

T. K. Witcher, P. M. Whitleyville, Jackson co.
Wm. J. Dixon, P. M. Centerpoint, Ky.

ENGLAND.

John Taylor,	Willard Richards,
Hyram Clark,	Wilford Woodruff,
Theodore Turley,	Joseph P. Fielding.
Orson Pratt,	Heber C. Kimball,
Brigham Young,	George A. Smith,
P. P. Pratt,	

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

Lorenzo Barns,	Albert Brown.
Samuel James,	James Blakeslee,
Almon Babbit,	Joseph Wood.

SOUTH CAROLINA.

Lysander M. Davis,

NORTH CAROLINA.

Jedadiah M. Grant.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HANCOCK CO. ILL. A WEEKLY NEWSPAPER TO BE ENTITLED

THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The columns of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid *all party strife*, and political ranglings which are so prevalent at the present time.

TERMS.

The "*News*" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.—Any person procuring ten subscriber, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be POST PAID.

ROBINSON & SMITH.

NAUVOO, *Ill. April*, 1840.

THE TIMES AND SEASONS.

Is printed and published every month, at Nauvoo, Hancock co. Ill. by

E. ROBINSON AND D. C. SMITH,

EDITORS AND PROPRIETORS.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

Soon after these things had transpired in Daviess county, Caldwell was threatened from every quarter; and her citizens assembled in Far West, many of them moving their wives and children, goods, provisions, and even houses into the city; leaving their lands desolate, in order that they might be embodied and prepared to defend themselves and families to the last. Colonel Hinckle, and other commissioned officers, had the troops paraded night and morning on the public square, and ordered them to be always ready in case of alarm. When we were dismissed at eve, we were ordered to sleep in our clothes, and be ready at a moments warning, to run together at any hour of the night. During this state of alarm, the drum was beat, and guns fired, one night, about midnight. I ran to the public square, where many had already collected together, and the news was that the south part of our county, adjoining Ray, was attacked by a mob, who were plundering houses, threatening women and children, and taking peaceable citizens prisoners; and telling families to be gone by the next morning or they would burn their houses over their heads. With this information, captain Killian (to whom Col. Hinckle had committed the command of the troops in Far West, when he himself was not present) sent out a detachment under the command of the brave D. W. Patten. This company, consisting of about sixty men, was sent to see what the matter was on the lines, and who was committing depredations, and if necessary, to protect or move in the families and property: and if possible, effect the release of the prisoners.

This company was soon under way, having to ride some ten or twelve miles mostly through extensive prairies.—It was October, the night was dark, and as we moved briskly on, (being forbidden to speak a loud word,) no sound was heard but the rumbling of our horses hoofs over the wide extended and lonely plains. While the distant plains, far and wide, were illuminated by blazing fires; and immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those who are acquainted with the scenes of prairie burning. As the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth black surface, divested of all vegitation. The thousand meteors blazing in the distance like the camp fires of some war host, throw a fitful gleem of light upon the distant sky, which many might mistake for the Aurora Borealis. This scene added to the silence of midnight—the rumbling sound of the prancing steeds—the glistening of armor—and the unknown destiny of the expedition—all combined to impress the mind with deep and solemn thoughts; and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dream, or the wild imagery of sleeping fancy.—

In this solemn procession we moved on for some two hours, when it was supposed that we were in the neighborhood of danger. We were then ordered to dismount and leave our horses in care of part of the company, while the others should proceed on foot along the principal highway, to see what discoveries could be made. This precuation was for fear we might be suddenly attacked, in which case we could do better on foot than on horse back. We had not proceeded far when as we entered the wilderness, we were suddenly fired upon by an unknown enemy, in ambush. First one solitary gun, as was supposed, from some out post of the enemy, brought one of our number to the ground, where he lay groaning while the rest of the troop had to pass directly by his dying body. It was dawn of day in the eastern horizon, but darkness still hovered over the awful

scene. When our men saw that they were ambushed and attacked, they found it too late to retreat, and orders were issued to form along in the brush, and under the cover of trees, which was instantly done, while the enemy, though unseen, were pouring in a deadly fire upon our whole line. We soon returned the fire, and charged upon the enemy, the whole wilderness seemed for a few moments as if wrapped in a blaze of lightning; and overwhelmed with the sharp crack of peals of thunder. The enemy were soon driven from their ambush and completely routed. Having a creek immediately in their rear, many were seen forcing their retreat through the stream, and up to their arms in water. The firing now ceased, and the whole battle ground resounded with the watch word, "God and Liberty." Our forces which had been thrown into some disorder, were instantly formed, and their pieces reloaded, while here and there over the battle ground, lay the dead and wounded. The enemy had left their horses, saddles, camp and baggage, in the confusion of their flight, which fell into our hands. Their baggage waggon was immediately harnessed to a couple of horses, and the wounded were picked up and laid in it upon blankets, while every man saddled and mounted a horse, and we commenced our retreat to the place where we had left our horses and guard, a distance of more than a mile; here we halted, and laid our wounded upon blankets, on the ground, while we made arrangements in the waggon for them to ride more comfortably.—There were about six of our men badly, wounded, among whom was the brave D, W. Patten, a ball having entered the lower part of his body. It was an awful sight to see them pale and helpless, and hear their groans. We had as yet lost but one man, who was left dead on the ground; his name was Gideon Carter. The enemy had one killed and four wounded, as we afterwards learned. We ascertained from the prisoners whom we had rescued, and one whom we had taken, that the enemy consisted of one Captain Bogart and his company, who together with some volunteers from different neighborhoods, mounted about 60 men. Our party engaged, was from forty to fifty in number at the time of the engagement. There were three of our fellow citizens prisoners in their camp. Two of these ran away and escaped at the commencement of the firing, and the other was shot through the body in trying to run to our lines, but fortunately he recovered, and is now a witness against them.

Having now arranged every thing to the best advantage for the wounded, we moved on slowly towards Far West.—When we came within five miles of the city, our express had reached there with the news of the battle, and we were met by a surgeon and others for our relief, and among others the wife of the pale and dying Patten.

Our wounded were now taken into a house, and their wounds dressed; and as Mrs. Pattan entered the room and cast her eyes on the pale and ghastly features of her husband, she burst into tears, exclaiming O God! O my husband! how pale you look! He was still able to speak, but he died that evening in the triumphs of faith; having laid down his life as a martyr in the cause of his country and his God. The young Obanion, who was shot through the body by the first fire of the enemy's sentinel, also died about the same time. Thus three brave men had fallen; and their blood cries against their enemies for vengeance. The others I believe recovered of their wounds.—Having conveyed the wounded to this place of hospitality, we hastened home to Far West, and delivered the horses and spoils of the enemy to Col. Hinkle, the commanding officer of the Regiment. These several defeats of the mob in Daviess and Caldwell, checked, for a time, their ruinous ravages.—They saw that it was impossible to conquer a people who were fighting for their homes, and their wives and children, unless they could come against them with some show of authority, for it was a well known fact, that the Mormons never resisted authority, however abused; therefore their next exertion was to spread lies and falsehoods of the most alarming character; such as the Mormons were in a state of rebellion against the Government, and that they were about to burn Richmond, &c. This flame was greatly assisted by several in high authority who deserted from the

church, and fell away to the robbers because of fear, and also for the sake of power and gain. These deserters became far more false, hardened and blood-thirsty, than those who had never known the way of righteousness, insomuch that they were filled with all manner of lying and murders, and plundering. The Governor who had long sought some opportunity to destroy us, and drive us from the State; now issued an order for General Clark to raise several thousand men, and march against the Mormons, and drive from the State, or exterminate them if necessary, etc. While General Clark was mustering his forces for this murderous and treasonable enterprize, Major General Lucas, and Brigadier General Wilson, the old leaders of the Jackson co. conspiracy, being nearer the scene of action, and wishing to immortalize their names, put themselves at the head of the old Jackson county robbers, together with the late forces of the robbers who had all the while been embodied against us, and turning General Atchison out of the command, took the lead of all the assembled forces of the upper country, consisting of three or four thousand men, and with this formidable force, commenced their march directly for the city of Far West, where they arrived, while General Clark and his forces were several days march in the rear. In the mean time the Governor's order, and all these military movements, were kept an entire secret from the Mormons, and even the mail was withheld from Far West, thus cutting off all intelligence. We had only heard that companies of armed men were seen in the south part of the county: and we had sent a white flag and a guard of one hundred and fifty men, to make enquiries. But while they were absent on this business, an alarm came into town that the whole county to the south of us was filled with hostile troops, who were murdering, plundering, and taking peaceable citizens prisoners, in their own houses, etc. On receiving this intelligence, every man flew to arms, for the protection of our city. It was now towards evening, and we had heard nothing of our white flag, and the hundred and fifty men who went south in the morning. While we stood in our armor, gazing to the South in anxious suspense, we discovered an army advancing on horse back, over the hills, at two miles distance from the town.—We at first supposed it might be our little company of a hundred and fifty returning to us, but we soon saw that there were thousands of men, with a long trian of baggage waggons; we then were in hopes that it might be some friendly troops sent for our protection; and then we thought it might be a troop of the robbers coming to destroy us. At all events, there was no time to be lost, for although our force then present did not exceed five hundred men, yet we did not intend that they should enter the town without giving some account of themselve.—We accordingly marched out upon the plains on the south of the city, and formed in battle array, extending our line of foot something like a half a mile, while a small company of horse was posted on our right wing on a commanding eminence, and another small company in the rear of our main body, intended as a kind of reserve. By this time the sun was near setting, and the advance of the unknown army had come within plain view, at less than one mile distant. On seeing our forces present a small but formidable front, they came to a halt, and formed along the borders of the wilderness. And in a few moments both parties sent out a white flag, which met between the two armies; when our messenger demanded who they were, and what was their intentions? The answer was, that they wanted three persons out of the city before they massacreed the rest. This was a very alarming and unexpected answer. But they were soon prevailed upon to suspend hostilities till morning, when we were in hopes of some further and more satisfactory information. The hostile army under the command of Lucas, then commenced their encampment for the night, and our little army continued to stand to their arms for fear of some treachery. Our company of a hundred and fifty soon returned, informing us that they had been hemmed in through the day, and only escaped from their superior knowledge of the ground. We also sent an express to Daviess county, and by morning were reinforced by quite a number of troops, with Colonel Wight at their

head. In the mean time, the painted robbers and murderers under the command of one Gilliam, came pouring in from the west, to strengthen the enemy, and another company of murderers came in from Carrel county, and were taken into the ranks of Lucas, after murdering some twenty of our citizens at Haun's mill, of which I will give a particular account hereafter. Thus both parties were considerably reinforced during the night. In the mean time our people, being determined, if attacked, to defend their homes, and wives and children to the last, spent the night in throwing up a temporary breastwork of building timber, logs, rails, &c., and by morning our south side of the city was fortified with a breastwork, and also a considerable part of the east and west sides; the whole line of fortification extending a mile and a half.—This nights labor may seem incredible; but it happened that a great quantity of building materials had been accumulated near the spot where were thrown up the breastworks: and this proved an excellent material for the work. The next day, towards evening, we were informed that the Governor had ordered this force against us, with orders to exterminate us or drive us from the State. As soon as these facts were ascertained, determined not to resist any thing in the shape of authority, however tyrannical or unconstitutional might be the proceedings against us; therefore we had nothing more to do but to submit to be massacred or driven at the option of our persecutors. Colonel Hinkle waited on Messrs. J. Smith, S. Rigdon, Hyrum Smith, L. Wight, G. Robinson and myself, with a polite request from General Lucas, that we would surrender ourselves as prisoners and repair to his camp, and remain over night, with assurance that as soon as peaceable arrangements could be entered into next morning, we should be released. With this request we readily complied, as soon as we were assured by the pledge of the honor of the principal officers, that our lives should be safe; we accordingly walked near a mile voluntarily, towards the camp of the enemy; who, when they saw us coming came out to meet us by thousands, with general Lucas at their head.—When the haughty General rode up to us, and scarcely passing a compliment, gave orders to his troops to surround us, which they did very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were painted like Indian warriors. These all set up a constant yell, like so many blood hounds let loose on their prey, as if they had achieved one of the most miraculous victories which ever dignified the annals of the world. In camp we were placed under a strong guard, and before morning, A. Lyman and several others were added to our number.—*P. P. Pratts history of the persecution.*

COMMUNICATIONS.

Quincy, Ill. April 28th, 1840.

Bro,s. Smith & Robinson.

I left Commerce on the 15th Inst. on my journey to the holy land in Asia. I stopped in Lima and preached there on the 16th to an attentive congregation. While speaking, Bro. Page rode up in a carraige, came in and spoke to the people at the close of my discourse. On Friday, the 17th Inst. Bro. Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave out appointments for preaching on Sunday, Sunday night and every night during the week with the exception of one. Last Sunday we closed our public labors in this place after administering the sacrament to the brethren and sisters.

There have been 15 persons added to the church by baptism during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptize some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordon: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized who will be the fruits of our labor here. Most to much of a cross to come forward and

own their Lord here. We expect to leave this place for Columbus day after to-morrow.

Our motto and prayer is this, Roll on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliah, capture the enemies forces, and bring them into the camp of Israel.

So Farewell for the present,
In the Bonds of the new cov't
ORSON HYDE,
JOHN E. PAGE.

P. S. 29th April—Baptized the eight. making, in all, twenty three.

Philadelphia, Pa. May 5th, 1840.

Bro's. Smith & Robinson.

I am happy in stating to you, that the work of the Lord is prosperous and the kingdom of our God rolls on gloriously, in these earstern lands.

A little more than one year ago when first I visited these parts, there was no more than 30 or 40 members of the church of Latter Day Saints within 60 miles of this place; but so mighty has truth flourished and the word of God prevailed,—that at present I suppose not less than 400 might be found within that distance, who have obeyed the everlasting gospel and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county where I have spent the greater part of my time the past year, the church I believe now numbers 80 members, and the work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity, and liberality, worthy of imitation, in assisting the Twelve in their mission to Europe, and also in the late mission to Washington city. The last I heard from elder Davis and Dean; they had baptized 33 in Lankaster county.

The work of God is prospering exceedingly in this city, and also in Jersey 8 or 10 are baptized almost every week; peace reigns in our midst, although some of the priests rage without and the people imagine many vane things. The harvest truly is great and the laborers are few. Their is a great call for faithful laborers in these eastern lands, yours in haste.

LORENZO BARNES.

Pike co. Ill. March 30th, 1840.

Bro's. Smith & Robinson.

I have just returned home after an absence of some more than two months, during which time I have been proclaiming the gospel in the counties of Scott and Green. When I commenced laboring in these counties, I found the people in general, greatly prejudiced against the church of Jesus Christ, as established for the restoration of his people in these last days; indeed, it was hard to obtain open doors for preaching, in many places, the people having heard so many nefarious, and ridiculous reports from rumors many tongues, helped along, by those interrested for the cause of spiritual error. But the Lord who always assists the faithful, at length gave me access to the ears and hearts of the people, and now doors are opened on every side, and the Macedonian cry is heard, come over and help us; this is a good omen, and I trust that the Lord will carry on his work virtuously.

I baptized five in Scott county, and could I have remained longer, I am well convinced that many more would have come into the covenant of grace: however, it is my intention to return there again after conference; and continue the proclamation of the everlasting gospel.

It is true that the priests of this world exert every nerve to hinder the progress of the truth; but what is feeble man to oppose the great Jehovah? The pure, simple gospel will beat down the kingdoms of this world, establish peace and hapiness which never shall be destroyed; for the kingdoms of this world will become the kingdoms of our Lord and his Christ.

The work is onward here through the well dirrected labors of Br. Wood, for they who have submitted to the cross, and espoused the New and everlasting covenant here are the most intelligent part of community.

I rejoice to see how the work is rolling on, how the knowledge of the Lord is increasing, how the meek are increasing, and how the poor are begining to rejoice in the Holy One of Israel.—Speed thy work O Lord, until all shall know thee and all nations shall worship the king the Lord of Hosts.

Your Brother In the Patience And kingdom of God.
WILLIAM B. BOSLEY.

Union Jail, S. C. April 29, 1840.

Brs. Robinson & Smith:

I have twice written to you, and given you some account of my labors in this part of our Divine Master's vineyard; and the consequent persecution, brought upon me by the servants of the adversary of all truth. The hireling priests, and their deluded votaries, seeing that the kingdom of God was really established upon the earth, for the last time, according to the predictions of the ancient prophets; and that the fall of mystic Babylon was near at hand; and finding that their craft, by which they get all their wealth, their honor, and their popularity, was in imminent danger of failing, if the people should hear the gospel of the kingdom of God preached, and believe it. They have, therefore, used all their influence to prevent the spread of the truth. The first weapons, that were used against our great Master's cause here, were threatning and slander; and when these failed of producing their desired effect, viz: (to drive the sentinels of King Messiah's army from their post, that they themselves might come, clad in the garments of a shepherd, and fleece the flock;) they proceeded to invent other schemes.—And having suborned false witnesses, from among individuals of the baser sort—who, by the way, professed a great deal of piety—they made a false accusation against me, and brought me before a magistrate; who, when I failed to give security, ordered me to be committed to prison; there to await the sitting of the circuit court, which will be in October next. The Sheriff, (Maj. Johnson,) treats me with all the lenity that the law will admit of; for he knows, and so do all the people, that for envy they have committed me. You may think that I have drawn rather a dark outline of the people of this country, but I assure you, that a strict regard for truth required it. Though I do not wish you to understand, that this is their general character; for the Carolinians, are not all religious persecutors. There are some honorable exceptions. There are some noble spirited, high minded, individuals here, who dispise the very idea of religious persecution. I have therefore, no expectation of being treated as we were in Missouri; but on the contrary, I do expect protection from the laws of the country. And I have reason to believe, that those who are charged with the administration of the law, will discountenance in the most decided manner, such malicious and detestable conduct; and that in the end, I shall have justice by the law of my country. But this, you know, will not prevent my laying in jail till Oct. unless I can get bail for my appearance at court: and there it rests. Calls for preaching are more numerous and extensive, than I could attend, if I was at liberty. So I hope some faithful servants of God will visit this state, soon. We have been looking for the 5th No. of the Times & Seasons for more than a week, and are anxiously waiting its arrival.

From the appearances in the heavens, and on the earth; from the wars, rumors of wars, and the perplexity of nations, we are compelled to believe that the coming of the great and dreadful day of the Lord, is near at hand; which faith, I hope will excite the Elders of Israel to emulation; and prevail upon those whom God has chosen to be his messengers to the nations of the earth, to go forth in the spirit and power of their God, and labor zealously, and with perseverance in the holy office, whereunto they are called; remembering that the servants of our God, have a great work to perform, and knowing that when it is finished, we shall rest with our Savior, in his peaceful kingdom.

I am respectfully yours, &c.
L. M. DAVIS.

It seems from elder Lysander M. Davis' communication, that an unhallowed, religious persecution has been got up against him; in consequence of which, he is to lay in jail until October next, to await his trial, being in a land of strangers and not being able to give bail. We do not doubt his report concerning the matter: from a long and intimate acquaintance with elder Davis, we believe him to be a young man of unexceptionable character, and do not doubt that his probity has been assailed by evil designing men.—Ed.

FROM ENGLAND.

Preston, April 17th, 1840.

To the saints in the United States of America.

For the comfort of the church in general in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country; the work of the Lord is progressing here, and has been ever since Eld's. O. Hyde and H. C. Kimball left this country: according to the account that the Elders give of their labors, there have been about eight or nine hundred baptized since they left. The gospel is spreading, the devils are roaring; as nigh as I can learn, the priests are howling, the tares they are binding up, the wheat is gathering, and nations are trembling, and kingdoms are tottering: "men's hearts are failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy: the hearts of the wicked wax worse and worse, deceiving and being deceived, but I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our conferences below.—After a long and tedious journey of 28 days on the water we landed in Liverpool: Eld's. H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, R. Hadlock, and myself were in company; we rejoiced in the Lord, and when we cast our minds upon the saints in that country, we could by faith participate in their joys; realizing they were met in conference, it being the 6th day of April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious: we blest each other and prepared for our labor. The next day we found Elder Taylor in the city; there had been about 30 baptized. On Wednesday I went to Preston, met with the church on Sunday, bore testimony of the things the Lord is doing in these last days. President Joseph Fielding gave out an appointment for a conference, for the church on Wednesday the 15th.

At a council of the Twelve, held in Preston, Lancashire, England, on the 14th of April, 1840, it being the 9th day of the 1st month, of the 11th year, of the rise of the church of Jesus Christ. Elders Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, & George A. Smith being present.

Elder Brigham Young was called to preside, and Elder John Taylor chosen secretary: the council was opened by prayer by Elder B. Young. Elder Willard Richards was ordained to the office of an apostle, and received into the quorum of the Twelve by a unanimous voice, according to previous revelation: Elder Brigham Young was unanimously chosen as the standing president of the Twelve.

Resolved, that he who acts as the secretary of the quorum, shall prepare the minutes of the conferences of the quorum, and deposit them in the hands of the president for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the president of the Twelve, to send for more if he think proper: conference adjourned, was closed by prayer by Elder Kimball.

At a general Conference of the church of Jesus Christ of Latter Day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840.

President Joseph Fielding called upon Elder Kimball to preside, and Elder Wm. Clayton chosen clerk, it being the 10th day of the first month, of the 11th year of the rise of the church: the meeting was opened by singing and prayer by Elder Kimball.

Elder Kimball then called upon the

elders to represent the different branches of the church.

Elder Joseph Fieldsng represented the church in Preston, consisting of about 300 members, 7 elders, 8 priests, 6 Teachers, and 2 deacons. Elder Peter Melling represented the church in Penworthian, consisting of 73 members, 3 elders, 1 priest, 2 teachers, 1 deacon. Elder Wm. Garner represented the church at Longton, consisting of 51 members, 2 elders, 4 priests 2 teachers. Joseph Jackson represented the church at Southport, consisting of 20 members, 1 priest, 1 teacher. Elder John Moon rep'd. the church at Dunbury Lane and neighborhood, members generally in good standing, consisting of 54 members, 1 elder, 2 priests, 3 teachers.—Richard Benson represented the church at Hunters Hill and neighborhood, consisting of 17 members, 1 elder, 1 priest, 1 teacher. Elder Amos Fielding represented the church at Heskin, consisting of 3 members, 1 elder. Elder Amos Flelding represented the church at Bolton, consisting of 60 members, 1 elder, 2 priests, 2 teachers. Elder Amos Fielding represented the church at Ratliff, consisting of 10 members.—Elder Withnal represented the church at Whittle, consisting of 18 members, 1 elder, 4 priests. Elder Francis Clark represented the church at Ribchester, consisting of 25 members, 2 elders, 1 priest. Elder Thomas Richardson represented the church at Burnley, consisting of 24 members, generally in good standing, 1 priest, 1 teacher. Elder Francis Moon rep'd. the church at Blackburn, consisting of 15 members, 1 priest. Elder James Smithies rep'd. the church at Chaighly and Thornley, consisting of 29 members, 2 elders, 1 priest, 1 teacher, 1 deacon. Pr't. John Ellison rep'd. the church at Waddington, consisting of 50 members, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Clithero, consisting of 27 members, 1 elder, 3 priests. Elder Thomas Smith rep'd. the church at Chatburn, consisting of 84 members, 1 elder, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Downham, consisting of 20 members, 1 teacher, 1 deacon. Elder Thomas Smith rep'd. the church at Grindleton, consisting of 5 members. Elder Wm. Clayton represented the church at Manchester, consisting of 240 members, 3 elders, 5 priests, 4 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Stockport, consisting of 40 members, 1 priest, 2 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Peover and Macclesfield, consisting of 30 members, 3 priests. Elder Wm. Clayton rep'd. the church at Duckinesfield, consisting of 30 members, 1 priest. Elder Wm. Clayton represented the church at Altrinecham, consisting of 8 members, 1 priest, 1 teacher. Elder Wm. Clayton rep'd. the church at Middlewich, consisting of 6 members. Elder David Wilding represented the church at Bury and Elton, consisting of 12 members. Elder Wilford Woodruff rep'd. the church at the Potteries, consisting of 110 members, 1 elder, 2 priests, 4 teachers, 1 deacon. Elder Wilford Woodruff rep'd. the church at Herefordshier, consisting of 160 members, 1 elder, 2 priests; about 40 of them were methodist preachers of the of the United Brethren. Elder John Taylor rep'd. the church at Liverpool, consisting of 28 members. Elder Joseph Fielding rep'd. the church at Alston, Cumberland, consisting of 40 members, 2 elders, 2 priests, 2 teachers. Elder W. Richards rep'd. the church at Brampton, consisting of 30 members, 1 elder, 1 priest. Elder W. Richards rep'd. the church at Bedford, consisting of 40 members, 1 elder, 1 priest.—Elder W. Richards rep'd. the church at Scotland, consisting of 21 members, 3 elders. The meeting was then adjourned for one hour.

The conference again assembled at half past 10 o'clock, meeting opened by prayer and business commenced.

Elder John moon rep'd the church at Layland, Moss, consisting of 6 members, 1 priest. Elder Willard Richards having previously been ordained into the quorum of the Twelve, according to previous revelation; it was moved by elder Young, and seconded by elder Taylor, that elder Hyram Clark be appointed as a counselor to elder Fielding, in the place of elder Richards: carried unanimous. Moved by elder Fielding, seconded by elder Young, that a Hymn book should be published, carried. Moved and sec'd. that the publishing of the Hymn book, shall be

done by the direction of the Twelve, carried. Moved and sec'd. that a monthly periodcal shall be published under the direction & superintendance of the Twelve; for the benefit and information of the church, as soon as a sufficient number of subscribers shall be obtained, carried. Moved and sec'd. that brother John Blazard of Sambsbury, be ordained to the office of a priest, carried. Moved and sec'd. that bro. James Corbridge of Thornly, be ordained to the office of a Priest, carried.

Elder Kimball then laid before the conference, the importance and propriety of ordaining a Patriarch, to bestow Patriarchal blessings on the fatherless, &c. referred to the Twelve, whose business it is to select one and ordain him according to the directions of the Spirit.

After various remarks and addresses being given by the elders, President Fielding and his counselors proceeded to ordain bro's. Bleazard and Corbridge to their offices as stated above.

Elder Kimball then called upon the clerk to read over the minutes of the conference, which being done they were received by the unanimous voice of the conference.

Moved by elder Young, and sec'd. by elder P. P. Pratt, that this conference be adjourned until the 6th of July next, to be held in Preston, at 10 o'clock A. M. carried: meeting then adjourned.

H. C. KIMBALL Pres't.
Wm. Clayton Clerk.

The council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th. Moved by elder Young, sec'd. by elder Taylor, that elder P. P. Pratt be chosen as the Editor of the monthly periodical for the Church. Moved by elder Kimball, sec'd. by P. P. Pratt, that a committe of three be appointed to make a selection of Hymns. Moved by elder Orson Pratt and sec'd. by elder Wilford Woodruff, that elders Brigham Young, P. P. Pratt, and John Taylor form the committe for that purpose.—Moved by elder Willard Richards sec'd. by elder G. A. Smith, that the name of the paper, or periodical be the "Latter Day Saints Millenial Star." Moved by elder Brigham Young, sec'd. by elder O. Pratt, that the size of the paper, its plan and price be left at the disposal of the Editor. Moved by elder B. Young, sec'd. by elder H. C. Kimball, that the Saints receive a reccommend to the church in America, to move in small or large bodies inasmuch as they desire to emigrate to that new country. Moved by elder B. Young, sec'd. by P. P. Pratt, that we recommend no one to go to Americ a that has money, without assisting the poor according to our counsel from time to time.

Moved by elder J. Taylor, sec'd. by elder P. P. Pratt, that the copy right of the book of doctrine and Covenants, and the book of Mormon be secured as quick as possible. Moved by elder Woodruff, sec'd. by elder Richards, that elder B. Young, H. C. Kimball and P. P. Pratt, be the committe to secure the copy right.

Moved by elder H. C. Kimball, and sec'd. by elder W. Richards, that elder Peter Melling be ordained as an evangelical minister in Preston.

Moved by elder H. C. Kimball that the Twelve meet here on the 6th of July next, sec'd. by elder W. Woodruff and carried.

Moved by elder W. Richards, and sec'd. by elder W. Woodruff, the Editor of the periodical, keep an account of all the receipt and expenditures connected with the printing, general expenses, &c. and the books at all times be open for the inspection of the council: the above resolutions was unanimously adopted. The conference closed by prayer.

JOHN TAYLOR Clerk.

To Pres't. Joseph Smith and counselors: dear brethren, you no doubt will have the perusal of this letter, and minutes of our conferences; this will give you an idea of what we are doing in this country. If you see any thing in, or about the whole affair, that is not right: I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and his will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the church, as ever I was in my life; but I can tell you, I would like to be with my old

friends: I like new friends, but I cannot part with my old one's for them.

Concerning the Hymn book, when we arrived here, we found the brethren had laid by their old Hymn books, and they wanted new ones; for the bible religion, and all is new to them. When I come to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books to the States. * * I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life, and in eternity.

As ever,
BRIGHAM YOUNG.

Ledbury, Herefordshire, England, April 29th, 1840.

Eld's. E. Robinson & D. C. Smith:

Brethren, as elder Young is writing, I am privileged with a space for a few lines; knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labors, since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27th, in which I gave you an account of my travels, voyage, and labors; from the time I left Montrose, unto the date of my letter, which I trust you may have obtained,) I continued laboring in Staffordshire, until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Stafford church, in the hands of Elder Turley, and traveled 80 miles south in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire: this is in about 40 miles of Bristol, 40 of Birmingham, 14 of the city of Worcester, 120 of London.—As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the superintendant of the church of the United Brethren, a branch of the Methodist church, and with him forty five preachers, mostly of the same order; and about 114 members making 160 in all. This put into my hands or under my care more than forty established places of preaching, licensed according to law, including one or two chapels: this opened a large field for the spread of the work in this country; among the number baptized are some of most all churches and classes, as well as preaches: there is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labors, I received a letter stating that the Twelve had just arrived and wished me to come to Preston and meet with them in conference; consequently I travelled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America, and set in conference, with them, the minutes of which you have laying before you. After conference I returned to Herefordshire in company with elder Young; we have again commenced our labors here, and there will be many baptized in this region; I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country, where it is faithfully proclaimed.

I understand that Elders Wright and Mulliner, are opening some permanent doors in Scotland; and we have many calls through many parts of this country, even more than we are able to fill. I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILFORD WOODRUFF.

The following is the aggregate No. of churches, official and private members, represented at the above conferences, held in Preston, Eng.

Elders,	36.	Priests,	54.
Teachers,	36.	Deacons,	11.
Members	1,686.	All contained in 34 churches, or branches.—Ed.	

NAUVOO.

The town of Nauvoo, is situated on a beautiful point of land on the Mississippi river about one hundred and sixty miles above St. Louis, at the head of what is denominated the Demoin Rapids, in the county of Hancock, and state of Illinois: the Rapids on the river affords good privileges for all kinds of machinery in consequence of the rapidity of the current. The town has also the advantage of a good Steam-

boat landing, which renders it equal to any town on the Mississippi river for commercial improvements. The soil of the surrounding country is not inferior to any in the United States, and much of the lands can be purchased or leased at a reasonable rate.

There are now in the town about two hundred and fifty houses, and rapidly increasing; there are also about one thousand acres of land divided into town lots, and the size of each lot, except those which are fractional are eleven rods by twelve, which makes elegant gardens, and fills the definition of the Hebrew word Nauvoo, a delightful plantation. Now having all these local advantages, together with the commandments of our God in view, I am decidedly of the opinion that it is the duty and the privilege of the saints in the east, to gather themselves together, to this place, even the place where God has appointed for them, and taking into consideration the important events which are about to transpire, together with the duty which is binding on the saints to gather themselves together, induces me to call upon them for aid and influence, to assist us in building up the delightful plantation called Nauvoo. A. RIPLEY.

TIMES AND SEASONS.

NAUVOO, ILL. JUNE, 1840.

IMMIGRATION.

For immigration and growth, this place most assuredly takes the lead of all other places that ever came under our observation; scarcely a day leaves us without bringing several families to our midst, to mingle their exertions with others of their brethren, to build up a peaceful habitation, a place of industry, where, amidst a quiet people, they can enjoy the sacred rights of conscience.

When taking a short survey of this people: in their various situations and circumstances; say from one year to a year and a half back, and viewing them with an impartial eye, flying in in every direction for their lives, lacerating their feet upon the bleak prairies, exposed to the snow and frosts of the spring and winter months; some in tents, some in wagons, some, like the savages of the forest in wig-wams of *bark*, and others with naught but the canopy of heaven for a covering over their heads, all thinly clad; having been robbed of their substance by the enemies of Christ, and forced to leave their houses and farms which they had procured by their own industry: wives mourning for their husbands, mothers weeping for their children, and orphans lamenting the loss of their parents: all who have fallen victims to the wrath of murderers, and been deprived of a decent grave.

And again, when viewing the saints (almost every family that was expelled from Missouri,) scattered upon the banks of the Mississippi, and elswhere through this State and Iowa Teritory, during the heat of last summer, all sick with the fever, chills and fever &c. many of whom died for the want of proper care, there not being well ones enough to take care of the sick; and all this in consequence of the above named exposures, brought upon them by the State of Missouri, by their unhallowed proceedings against an innocent people. When drawing the contrast between the sceneries of those times and the present; it calls forth from our hearts expressions of gratitude to HIM who holds the destinies of all men, and who will mete out to every man his portion in due season; even the God of Israel, who is the dispe-

sal of events, has made all these things redound to the spread of his cause; and we trust to the good of his people.—By casting our eyes about us, we behold, amidst all these sceneries, the saints comfortably situated, with already about 250 houses put up by their own hands; whereas, only 12 months since, 10 or 12 houses were all that could be numbered in this place; and now at the present, time, houses are erecting with increased vigor and strength, although they consict chiefly of block houses. There has been however several commodious framed houses built; and several more now in lively operation. aiso several large stone buildings now in contemplation to be erected this season, one of which is designed as a place of worship: also a large and splended brick building, the foundation of which is already laid, intended for a public house. A saw mill has been erected here which goes by horse power; it already begins to be of great use to the place. A grist and saw mill is now erecting upon an improved plan, to be carried by water power, which will be completed this season: and we would say that with the blessings of God, the faithful hand of industry, good economy, and the strict principles of honesty and morality, with the increased tide of emigration; this place is bound, according to the common course of things, to become a great depot of commercial and mechanical operations. It will of course enrich the surrounding country, it being a market for the farmer, and a place of employment for mechanics.

It is with pleasure that we are permitted once more to hear from our brethren the Twelve, but we are sorry to say, that the letter of which elder Woodruff speaks, dated, Feb. 27th, has not come to hand; however, we give in this No. welcome news from our brethren in Europe: the truth in that country is spreading with unparallelled rapidity; we say to the Twelve & elders in Europe, we bid them God's speed.

EXTRACT FROM THE VOICE OF WARNING.

[Continued from page 89.]

Now, I wish the reader never to pass this commission, until he understands it, because, when once understood, he never need mistake the kingdom of God, but will at once discover those peculiarities, which were forever to distinguish it from all other kingdoms or religious systems on earth; and lest he should misunderstand, we will analyze it and look at each part carefully in its own proper light:—first, they were to preach the gospel, (or in other words, the glad tidings of a crucified and risen Redeemer) to all the world; second, he that believeth, and is baptized, shall be saved; third, he that did not believe what they preached, should be damned; and fourth, these signs shall follow them that believe—first, they are to cast out devils; second, to speak with new tongues; third, to take up serpents; fourth, if they drink any deadly thing, it shall not hurt them; fifth, they were to lay hands on the sick, and they should recover.

Now it is wilful blindness, or ignorance of the English language, that has ever caused any misunderstanding here. For some do tell us that those signs were only to follow the apostles; and others tell us that they were only to follow believers of that age. But Christ places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was limited, the other must be; where one ceased, the other died. And if the language limits these signs to the apostles, it limits faith and salvation also to them.—

And if no others were to have these signs follow them, then no other; were to believe, and no others were to be saved: again, if the language limits these signs to the first age or ages of Chrtstianity, then it limits salvation to the first ages of Christianity, for one is precisely as much limited as the other; and where one is in force the other is—and where one ends, the other must stop. And as well might we say preaching the gospel is no longer needed; faith is no longer needed: salvation is no longer needed; they were only given at first to establish the gospel: as to say these signs are no longer necessary, they were only given to establish the gospel. But says the astonished reader, have not these signs ceased from among men, I reply, prove that the gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world without the kingdom of God; or else it will prove that Jesus Christ was an impostor, and his promises of no effect.

Now having analized and understood this commission, let us still pursue the subject, of the organization of the kingdom of God, in the days of the apostles. The Savior having given them their authority, commands them to tarry, and not undertake their mission, until they were endowed with power from on high. But why this delay? because no man was ever qualified, or ever will be, to preach that gospel, and teach all things whatsoever Jesus commanded them, without the Holy Ghost; and a very different Holy Ghost too, from the one now enjoyed by men who are not inspired: for the Holy Ghost of which Jesus spake, would guide into all truth, bring all things to remembrance, whatsoever he had said unto them, and show them things to come—not to mention that it would enable them to speak in all the languages of the earth. Now a man who preaches, needs that Holy Ghost very much; first, to guide into all truth, that he may know what to teach; second, to strengthen his memory, lest he might neglect to teach some of the things which was commanded them; and third, he needs to know things to come, and that would constitute him a prophet, so that he might forewarn them of approaching danger. From this, the reader may see how careful Jesus was, that none should preach his gospel without the Holy Ghost. And he may also learn how different the Spirit of Truth is from the spirits now abroad in the earth, deceiving the world, under the name of the Holy Ghost. If the churches of the the present day have the Holy Ghost, why are they so much at a loss to understand truth? why do they walk in so many hundred different ways and doctrines? And I inquire, why do they need whole libraries of sermons, tracts, divinites, debates, arguments and opinions, all written by the wisdom of men, without even professing to be inspired? Well doth the Lord complain, saying, "their fear towards me is taught by the precepts of men." But to return—the apostles tarried at Jerusalem, until endowed with power and then they commenced to proclaim the gospel.

Here we have discovered several things towards a kingdom; 1st. we have found a king, crowned at the right hand of God; to whom is committed all power in heaven and in earth; 2d, we have found officers commissioned, and duly qualified to administer the laws and ordinances of that kingdom 3d. the laws by which they were to be governed, were, all things whatsoever Jesus had commanded his deciples to teach them.

And now if we can find how men became citizens of that kingdom, I mean as to the rules of adoption, then we have found the kingdom of God in that age, and shall be very much dissatisfied with every thing in our own age, professing to be the kingdom of God, which is not according to the pattern.

It happened that there were no natural born subjects of that kingdom: for both Jew and Gentile were included in sin and unbelief; and none could be citizens without the law of adoption, and all that believed on the name of the king, had power to be adopted; but there was but one invariable rule or plan by which they were adopted; and all that undertook to claim citizenship in any other way whatever, were counted thieves and robbers, and could never obtain the seal of adoption. This rule was laid down in the Savior's

teaching to Nicodemus, namely, "except a man be born of water (that is baptized in water) and of the Spirit, (that is baptized with the Spirit,) he cannot enter into the kingdom of God.

Now to Peter were given the keys of the kingdom; therefore it was his duty to open the kingdom to Jew, and also to Gentile. We will therefore carefully examine the manner in which he did adopt the Jews into the kingdom, at the day of Pentecost.

Now when the multitude came running together on the day of Pentecost, the apostle Peter standing up with the eleven, lifted his voice and reasoned with them from the Scriptures, testifying of Jesus Christ, and his resurrection and ascension up on high—insomuch that many became convinced of the truth, and inquired what they should do. Now understand, these were not Christians; but they were people who were that moment convinced that Jesus was the Christ, and because they were convinced of this fact, they inquired, what shall we do? Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall recieve the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But kind reader, do you understand this proclamation? if you do, you will see that this gospel is not preached by any of the priests of this day. Let us therefore analyze and examine it sentence by sentence. You recollect they already believed, and the next thing was for them to repent: first, faith, second, repentence, third, baptism, fourth, remission of sins, fifth, the Holy Ghost, was the order of the gospel. Faith gave the power to become sons or citizens: repentance and baptism in his name, was the obedience through which they were adopted: and the Holy Spirit of promise was the seal of their adoption, and this they were sure to receive if they would obey. Now, reader, where do you hear such preaching in our day?—Who teaches that those who believe and repent, should be baptized, and none others. Perhaps the reader may say the baptists do; but do they call upon men to be baptized as soon as they believe and repent? Be assured, kind reader, they do not: and moreover, do they promise them the remission of sins, with the gift of the Holy Ghost? Recollect now, what effect the Holy Ghost has upon people who receive it. It will guide them into all truth, strengthen the memory, and show them things to come. And Joel said, it would cause them to dream dreams, to see visions, and prophesy. O! my reader, where do you find a gospel like this preached among men? Would men go mourning for weeks, upon weeks, without the forgivness of sins, or the comfort of the Holy Spirit, if Peter stood among us, to tell precisely how to get such blessings? Now what would you think of a camp-meeting. Where three thousand men should come forward to be prayed for? and one of the ministers should (Peter-like,) command them every one to repent and be baptized for remission of sins, promising that all who obeyed, should receive the remission of sins, and the gift of the Holy Ghost. which should cause them to dream dreams and prophesy; and then should arise with his brethren of the same calling, and the same hour commence bastizing, and continue until they had baptized them all; and the Holy Ghost should fall upon them, and they begin to see visions, speak in other tongues, and prophesy. Would not the news go abroad far and wide, that a new doctrine had made its appearance, quite different from any thing now practised among men? O yes, says the reader, this to be sure would be something new, and very strange to all of us. Well, strange as it may seem, it is the gospel, as preached by Peter on the day of Penticost: and Paul declares that he preached the same gospel that Peter did; and he also said, "though we, or an angel from heaven preach any other gospel, let him be accursed." Now the reader need no longer be astonished to see that these signs do not follow them that believe some other gospel or doctrine, different from that preached by the apostles.

But now let us return to the kingdom of God organized in the days of the apostles; you discover that three thousand persons were adopted into

the kingdom the first day the door was opened. These, together with the numerous additions which were afterwards made, were the subjects of this kingdom; which being fitly framed together, grew unto a holy temple in the Lord. Thus we have cleared away the rubbish of sectarian tradition and superstition, which arose in heaps around us and having searched carefully, we have at length discovered the kingdom of God as it existed at its first arganization, in the days of the apostles; and we have seen that it differs widely from all modern systems of religion, both in its officers, ordinances, powers, and privileges, insomuch, that no man need ever mistake the one for the other.

By the High Council at Nauvoo, it is ordered to be published in the *Times & Seasons*, that they disfellowship any and all persons, who shall ferry, or carry over the river, persons or freight, to the injure of the ferry, from Commerce or Nauvoo, to Montrose. Or who shall, knowingly, suffer or allow any animals, (subject to their controll,) to destroy any crops, fruits or plants, to the injury of the owner thereof.

Also, that whereas, in t mes past, the house of Joseph Smith Jr. has been much thronged with crowds of visitors, to the great inconvenience of his family. It is by this Council thought advisable, that *in future*, he be exempt from the burthen and inconvenience thereof.

H. G. SHERWOOD, *Scribe.*

THE BOOK OF JASHER.

We shall shortly have a literary, or rather a Biblical curiosity, to present to the American reader, which we feel confident in predicting, will excite great interest among those who take pleasure in reading and studying the Scriptures. It is the Book of Jasher referred to in the Bible, in Joshua, and in the second book of Samuel, and which has been in the progress of translation from the Hebrew for several years in England, and is now completed, and will be published in a few days in this city, in a very elegant stereotyped edition.—There have been several simulated Books of Jasher, a notice of which we find in the Rev. Mr. Horn's Commentaries on the study of the Scriptures: but they bear no analogy to the present work, which is written in the purest Hebrew, and translated with an elegance and fidelity highly creditable to the eminent scholar who has been so long engaged in the work. The preface to the Hebrew edition speaks of it as having been brought from Jerusalem with other sacred rolls and manuscripts, at the destrution of that city, and carried into Spain, where the Jews had their most celebrated colleges up to the eleventh century. On the discovery of printing the manuscript was copied, and carried to Venice, where it was printed by order of the Jewish Consistory of Rabbins, in 1613, and is now for the first time translated into the English language and published. The Royal Asiatic Society had a copy in Calcutta, and gave orders to the Rev, Mr. Adams to translate it; but it was abandoned on hearing that a translation was already in progress. It is full of interest, and written with a warmth of piety and sacred devotion, worthy of taking an equal rank with any of the missing books, not strictly canonical. It does not differ with the Bible in a single instance, but amplifies the events recorded in Scripture, with the single difference in chronology of some 50 years, by making Noah and Abraham contemporary—commencing with the creation of Adam, and ending with the death of Joshua. Josephus refers to this Book, and the great Mendelson extracts copiously from it. Recently the Book of Enoch has been discovered, translated from the Ethiopic, and published in England. Professor Stewart has lately reviewed it. The discovery of missing books referred to in Scripture, and the many yet to be discovered, joined to the singular signs of the times in relation to the chosen people, give great interest to this and similar works.—This Book, which makes nearly three hundred pages, clears up some points somewhat obscure in the Bible, and is very full in detailing the events of the reign of Nimrod; the building of the Tower of Babel, and confusion of tongues; the causes preceding the destruction of the doomed cities; the sacrifice of Isaac, and the life of Joseph: and has some curious facts about the deluge.—NEW YORK STAR.

Hymenial.

MARRIED—in Adams co. on the 12th, March 1840, by Elder John Cairns Mr. Edmund Landon to Miss. Orphy Clark.

——In this place, on the 4th Inst. by Rev. Joseph Smith jr. Mr. Arther Milikin to Miss Lucy Smith.

Obituary.

DIED—In Green Castle, Ia on the 6th, of April, Mrs. Aurila Knights, consort of Doct. L. M. Knghts, of Pleasant Garden.

——In Quincy, on the 12th of April, 1839. Isaac Higbee Sen. aged, 74 years, 9 months, and 25 days.

[Communicated.]

DIED—In this place, on the 27th day of May, Bishop Edward Partrige, aged 46 years. In recording the death of this our brother, we record the death of

one of our earliest, most faithful, and confidential members. His life was one continual exhibition of the sincerity of his religious belief, and a perpetual evidence of his confidence in a future state of rewards and punishments: In view of which he always acted.—His strict regard through life, to all the commandments of heaven, and his undeviating obedience to them, are consoling evidences to his friends, that if there are any such things as rewards in the future world for well-doing in this, he is certain of enjoying them.

No man had the confidence of the church more than he. His station was highly responsible; large quantities of property ever entrusted to his care. Deeds and conveyances of lands, to a large amount, were put into his hands, for the benifit of the poor, and for church purposes; for all of which, the directest account was rendered, to the fullest satisfaction of all concerned. And after he had distributed a handsome property, of his own, for the benifit of the poor; and being driven from his home, found himself reduced to very limited circumstances, still, not one cent of public property would he use to indemnify himself or family; but distributed it all, for the benefit of the widow, the fatherless, and the afflicted; has deceased, leaving his family in very ordinary circumstances.

Had there been one covetous desire in his heart, no man had the opportunity better to gratify it; but he has left a testimony, to be had in everlasting remembrance, that he lived above its influence, and over him it had no control; but in all things, he had respect to the reward of the just.

A life of greater devotedness to the cause of truth, we presume, was never spent on this earth. His religion was his all, for this he spent his life, and for this he laid it down. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. As a church we deplore our loss, but we rejoice in his gain. He rests where persecutors can assail him no more.

——In this town on the 16th of May, Harriet Pamela, daughter of Edward and Lydia Partridge, in the 19th year of her age. She was of an amiable disposition—kind and affectionate to her friends and acquaintance, but especially her parents. She embraced the everlasting gospel when only ten years of age; and was firm in the faith of the everlasting covenant ever after. As a member of the church she was faithful, ever ready to minister comfort and consolation to those around her, as far as her circumstances would permit.—She was sick about nine months, which affliction she endured with the greatest patience. She has been cut down in the flower of her age, and gone to dwell with Christ. The words of the Savior were verified, in her case, where he siad "They who die in me shall not taste death for it shall be sweet unto them." She died without a strugle or a groan. In her death her parents, sisters, and brother have been deprived of the society of one who was near and dear unto them: the church and society generally of one of its most lovely ornaments. She was too good to live in this world of *affliction* and *sorrow*. She was ripe for heaven, therefore God has taken her unto himself. Blessed are the dead who die in the Lord.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnatti, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending $5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.

7tf. GEO. W. ROBINSON.

THE TIMES AND SEASONS.

Is printed and published every month at Nauvoo, Hancock co, Ill. by

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EDITORS AND PROPRIETORS.

TERMS: ONE DOLLAR per annum, payable, in all cases in advance. Any person procuring 10 subscribers, and forwarding us ten dollals current money, shall receive one volume gratis. Letters on buisiness must be addressed to the Publishers POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 9.] NAUVOO, ILLINOIS, JULY, 1840. [Whole No. 9.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

It was before said that the Governor had long sought an opportunity to destroy us, and drive us from the state; he now had all things arranged according to his liking, an army of several thousand men were now arayed against a few, innocent, unofending citizens who had always been strict to obey the laws of the country; and several thousand more were on their march to Far West, and all this according to the orders of the Governor: the following is the exterminating order under which this mob millitia were acting.

Head Quarters of the Militia,
City of Jefferson,
Oct. 27th 1838.

Sir,

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed.—The Mormons must be treated as enemies and must be exterminated, or driven from the State. if necessary for the public peace.

Their outrages, are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed to re-instate the citizens of Daviess in their houses, you will proceed immediately to Richmond and, there operate against the Mormons.—Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Sined) L. W. BOGGS,
Govenor and Commander-in-Chief

We would here observe that the large army, or rather mob, just before they reached Far West, took a man prisoner by the name of Carey who was a stranger in the country; and one of their number, coolly and deliberately beat out his brains with the breech of his gun. He was then thrown into a wagon and taken with them to their encampment. His family were not allowed to see him, or even permitted to administer to his wants, in the hour of death; he was given up to his family a few minutes before he expired.—This was known by all the officers, but was considered, probally, an act of *bravery*.

An aged man by the name of Tanner was taken about the same time and regardless of grey hairs, that were evident maks of hardship in the service of his country, he was struck over the head with the breech of a gun, and his skull laid bare: but to return. We here quote from S. Rigdon's Appeal to the American people &c. it being a well written statement of facts.

To S. D. LUCAS.

This order of Boggs', was given, as he, and the whole band of them pretended, in consequence of the Bogard battle: pretending that he had been sent there, by legal authority. Now, for

this legal business. Bogard came into Caldwell, without any legal authority whatever, and committed all his outrages: but after he had committed them, he sends a messenger to General Atchison, for authority. Atchison sets down and sends him a writing, authorizing him to guard the line, between the counties of Ray and Caldwell. General Atchison's order to Bogard, was copied by Samuel Tillary after dark on the evening before the battle was fought, and that was fought before day light the next morning, and the letter had to be carried some thirty or forty miles. Here was another piece of legerdemain. Bogard was turned into militia, to hide up his wickedness.—We had this account from the mouth of Samuel Tillary; he is Clerk of the Circuit Court in Clay County and acts as clerk for General Atchison.

Let the reader particularly notice, that this L. W. Boggs, was well acquainted with the operations of the mob, for the space of five years; having been the leader of it, once, himself, at the time it raged in Jackson County; and had been petitioned, again and again, after he was Governor; to stop its ravages: and in every instance refused to do it. He now perfectly knew that the whole difficulty, had originated in consequence of its violence and plunder: yet notwithstanding this, he issued the above order. Boggs, said, that if it had not been for the vote, which the Mormons gave at the late election, he would have exterminated them before.

After the citizens of Caldwell were made acquainted with the fact, that General Lucas, was there, by the Governor's order, they ceased to take any measures for defence; but submitted immediately.

In the meantime, the army employed itself in destroying the cornfields, potatoes and turnips, and in taking horses, and plundering houses. Houses were searched by them, as closely to find money, as a man would be searched by a set of Arabs, after a shipwreck. Every dollar was carried off, that could be found, while the lives of the owners were threatened, if they offered the least resistance. Cattle, hogs and sheep, were shot down and, left on the ground to rot. Men, women, and children, were insulted and abused, in a brutal manner!

The next day after we were betrayed into camp, Lucas, ordered all the persons in the county of Caldwell, to give up their arms. After the arms were given up, the men were kept under guard; and all property holders, compelled to sign a Deed of trust, signing away all their property, to defray the expenses of the war; and then they were all commanded to leave the State under pain of extermination, between that and corn-planting the next spring.

At the time of giving up the arms, there again followed another scene of brutality. The troops ran from house to house, taking all the arms they could find, from old men, that never thought of going into a field of battle; but there must not be left a single gun in the county; so the troops ran as before described, like a parcel of ravenous wolves; but their great object, in the pursuit of guns, was, to find plunder. They wanted to get into the houses, to see if there was not something they could carry off. Thus they plundered houses until they got satisfied. To secret their property from their ravages, the people had to go and hide it in the bushes, or any where they could find a place of concealment. The troops found some of the property that had been hid. This produced another savage operation. Those wild creatures, tearing like mad men through the bushes, ran from place to place, searching under hay stacks, tearing up floors, hunting pretendedly after arms; but the abundance of property plundered, testifies that they had another object in view.

While the troops were thus engaged, the officers were busily employed in forming some plan to dispose of those, whom they had betrayed into their camp. Seventeen preachers, and nineteen commissioned officers, met with Generals Lucas and Wilson, and held a court martial. The prisoners, were never admitted into it at all: they were not allowed to plead, introduce evidence, or any thing else. Finally, the august body came to a decision; and that was, that at eight o'clock the next morning, they should be taken into the public square, in the presence

of their families and shot. Who among the military characters of the day, will not say that Samuel D. Lucas is fit to command an army, when he was at the head of such a court martial as this?

At these high handed and lawless measures Gen. Doniphan demurred.—He told them, that there was not one of them, in the least degree, acquainted with the military law, and understood nothing about court martials; and for his part, if they were going to pursue that course, his hand should be clear of it; and he forthwith ordered his brigade to prepare; and he marched them off. This deterred the others, seeing Doniphan, was the only lawyer in their number. We presume they would have carried their design into effect, had it not been for Doniphan's leaving them. We had this account from the lips of Doniphan himself.

Our families had been apprised of their intentions, and were waiting in awful suspense, the arrival of the fatal hour. However, they changed their purpose, and it was decreed that we should be carried to Jackson county.

AN EXTRACT OF A LETTER WRITTEN TO BISHOP PARTRIDGE, AND THE SAINTS IN GENERAL: BY J. SMITH, JR. AND OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

[Continued to the Church of Latter Day Saints.]

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity: we think his letters breath a kind and generous spirit.—We suggest the idea of praying fervantly for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States survayor, Isaac Van Allen Esq. the attorney general, and Governor Lucas of the Iowa Teritory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the saints aught to lay hold of every opening, in order to obtain a foot hold on the earth, and be making all preperations that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness; as spoken by the prophet, which cannot be now long time lingering: for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honerable council, they have taken cognizance of the murder of our beloved brethren at Haurs mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the saints, these decisions will be made known in their time. We are desirous, that in your general conferences, every thing should be discussed, with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principals of rightousness, and are properly affected one towards another. Be carefull to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own agrandizement and oppulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we aught at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bare the infirmities of the week. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseperably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the

principles of righteousness, that they may be confered upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the prick; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or aught to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocracy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know, that thy faithfulnees is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall destil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast the into trouble, and into prisons, thou shall be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false acusations, if thine enemies fall opon thee, if they tare thee from the society of thy parents, and if with a drawn sword, thine enemies tare thee from the bosom of thy wife and thy offsprings, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father why, cant you stay with us.—"Oh my father what are the men going to do with you", and then he shall be thurst from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shoudst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gap open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all and art thou greater than he. Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, untill God shall open out a more effectual door. Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the

plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large: However the time is coming, when God will signify many things, which are expected for the well being of the saints. We would likewise suggest for your consideration the propriety of the saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libilous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish under the most damning hand of murder tyrany, and oppression, supported and urged on by the influence of that spirit, which has so strongly revited the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger and has become a source of corruption until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackning deeds, are enough to make hell itself shudder and stand aghast, and the hands of satan to tremble and palsey.

These things ought then, to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend on our present action. You are aware brethren, that a very large ship is benefitted very much, by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secresies, but let the time past of our experience and sufferings by the wickedness of Docter Avard suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprobate every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity begining to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbors, friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God; their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like. There is a duty, which we in common with all men, owe to Goverments, laws, and the regula-

tions in the civil concerns of life; these guarantee to all parties and denominations of religion equal, and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are priviledged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclemment sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the bible is true, the book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember brethren that time and chance happeneth to all men.

We subscribe ourselves your sincer friends and brethren, in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER Mc RAE.

COMMUNICATIONS.

To the Editors of the Times and Seasons:

Dear brethren, I request you, if consistent with your sense of propriety, to publish the following correspondence.

Br. S. Rigdon,
Dear Sir,

I take the liberty to address a few lines to you, which I wish to have you answer.

John Rigdon, the Campbellite preacher, and his friends, are very busy in circulating in the south part of this country, that you challenged him to a discussion of Mormonism last summer. You were to meet him on bear creek, and appointed the day, and when he came to the place, he found a letter there from you, stating that you would not attend, but you said you would attend at another time, or send a man to meet him, and you appointed the time. He appeared again at the time, and found another letter from you stating that you would not attend. He says he has the letters that he can show from you to support this fact. I find it a hard point to settle with the people. I want you to state the facts in relation, and send to me at Columbus Adams county.—yours in the new and everlasting covenant.

H. W. MILLER.

Nauvoo, July 8th, 1840.

BR. H. W. MILLER:

Your letter of July 2nd, is received, and as my health has improved a little, I this morning answer it. My health continues very bad, and it is only at intervals that I am able to write. All I can say, or need say, about the reports of John Rigdon, and his satellites, as reported in your letter, are that they are a tissue of falsehoods, from first to last. I never challenged John Rigdon, nor any other

man to a debate on religion, in my life. But if my information be correct at a meeting had by the Campbellites, some where on Bear creek, John Rigdon, after a pretty good display of bombast which is the principle ingredient in the Campbellite religion, and this the canded and thinking part of them is begining to discover; and the consequence is, they are embracing the truth, gave a public challenge to all the saints for a debate on religion. He was taken up. on the spot, by Br. Alaxander Williams, and notwithstanding, his boldness in challenging, he had to meanly creep out, and declined acting on his own challenge, saying to Br. Williams that he would not argue with any of mine or Br. Smiths understrappers, but he would meet either of us. In this management, he displayed as much cunning as I supposed was in him. And I also discovered, that by his connection with A. Campbell, he had inhailed all the meanness of his leige lord, and the master whom he serves, [A. Campbell] the bombast was made, for the purpose of making proselytes, not at all with the design or expectation of ever having a debate, for he took care to have it placed in such a situation, that I nor Br. Smith could not consistently, with the dignity and character of both ourselves and the church to which we belong, meet him John Rigdon knew perfectly well, that he himself was as much the understrapper of A. Campbell, as Br. Williams was our understrapper, and that, if it were a condescention for him, to meet our understrappers, or as he meanly called them, it was equally a disgrace for us to meet an understrapper of A. Campbell's. Having thus fortified himself, as he supposed, by stratagem, as well as a porcupine is by his quils, he wrote me a letter, stating his conviction of the necessity of his and my meeting and investigating the subject of the difference of our religious sentements. Previous to the time of his writing, he had assertained, that myself and a number of my family were laying very sick, and the probability was, we or at least some of us would never recover, which proved to our great affliction to be true. He also knew before he wrote his letter, that it would be out of my power, if well, to meet him at that time, as he knew of my previous engagements to go to Washington city, and he knew that it was my sickness alone that had hindered me from being gone before he wrote: to this letter I told a young man by the name of Higbee to reply, and tell him of my sickness and that of my family, not knowing, at that time, that he knew of it, and also of my engagements to go to Washington. This last I knew he knew before. And I have since found out that he knew of the other, at the time of his writing.

I am convinced when I put the whole of this maneuvering together, that there was no intention on the part of John Rigdon, or his friends, to have a debate, but only to open a door for bombast, which seems to be their particular business, otherwise, he, would not have put it out of my power, at the begining, to meet him.

In the letter written by Mr. Higbee I told him, to say to John Rigdon, that I would find a man who would dispute with him. I had my eye on Elder John Taylor, but before I was able to do any thing in the matter, Mr. T. had gone to England, there were two others on whom I designed to call, but before I had health and the circumstances of my family would admit of my doing any thing about it, they had both gone, one to England, the other to Philladelphia. This I purposed to do, before I had knowledge of all the meanness of their maneuvering in this affair. Since I have been made acquainted with the low condescention of J. Rigdon in this matter, as well as that of his frothy satelites; I feel myself bound, to take a different course. I say frothy satelites, I say so to make a distinction between the persons who profess faith in that religion; for among them, there are gentlemen who would scorn to be found engaged in the low driveling and ribaldry, of those who take for their pattern bombastic leaders.

John Rigdon did at Carthage; if the statements made to me by Mr Harper, with whom he had a controversy at that place be true, throw out insinuations, on this same subject, that were as mean as they were false. And also at your place, (Columbus) as declared to me by Mr. Driskill, a merchant of

Columbus, threw out insinuations, both low and contemptible, and the public will think so too, when they are made acquainted with the circumstances.—All these despisable insinuations, were thrown out to make an impression on the public mind, in favor of both himself and his religion, which truth never would make, by trying to make them believe that I was afraid to discuss the subject of religion with him. Now for the condescention of this business—John Rigdon does know, and did know, that such was my health, that I was unable to hold a discussion on religion, or any other subject, all the time he was throwing out these foul insinuations; for it is known through the country, generally, that I am unable to get five miles from my house, let alone discuss a subject of importance with any person. And it is also a fact that my attendent Physician, has forbid my using any exertions, either mental or physical, except very moderate exercise, as it will endanger my life.

Yet notwithstanding these known facts and that I have been so since August last, previous to the time I received any communication from him, this braggadocio has been attempting to avail himself of my sickness, to make a false impresion on the public mind. Will not the public then justify me in saying that his condescention is contemptable and mean? surely they will: and he and his coajutors, to give better coloring to their falsehoods, reporting that I challenged John Rigdon to a controversy. I have learned from this and other similar things, that a stream never rises above its fountain. A. Campbell the Leige Lord of all the Campbellites, after the truth made its appearence, being conscious of the fallacy of his scheme, and knowing that it could not stand before the truth—for A. Campbell knows most assurdly, that his religious scheme is false, and is not according to truth—, had recourse to publishing in his ignorant Periodical, foul slanders, base calumny, and infamous lies, knowing them to be such when he published them, to injure the characters of certain individuals in the Church of Latter Day Saints. I ask why had Alaxander recourse to these foul slanders? the answer is, truth would not answer his purpose, consequently he had to sacrifice truth and common decency, on the alter of his fabled religion. So leader, so disciple.

When Dr. Nelson sent his letter to this place, for the purpose of having a discussion at Quincy, his whole course was that of a gentleman; he felt willing to meet any brother of our faith, acknowledging every religious teacher of the same faith, as having equal claims on himself and on the public, and as such entitled to equal respect. There were no offensive and foul assertions, no contemptious epithects, such as understrappers, as though he himself was some august personage, some character of wonderful dignity. In consequence of this manly and honerable appeal, I felt myself bound to meet him, not as I would meet a braggadocio, but as a gentleman, of fine feelings, and honerable deportment, and as such, I feel myself still bound to investigate with him, when my health will admit, at his request.

But as relates to John Rigdon, my course is fixed, I say let him redeem his character in the first instance, let him meet Mr. A. Williams, who accepted his challenge, and whom he insulted foully because he accepted it, for never will meet him at the expense of the character and feelings of a gentleman, whom I as highly esteem as I do Mr. Williams. Let him take back his foul epithet of understrapper, and let him know by so stigmatizing, Mr. Williams, he reproaches himself also. And after he shall have done this, if necessary, I also will condescend to meet an understapper, if he is not sufficiently satisfied with what Mr. Williams has done. I use this as his own language, and not mine, and God forbid it ever should be mine. Now, if he is warm for a debate, the way is open, and he can reach it by putting it into my power to meet him. Let him do this, or let him acknowledge that the whole was a peice of ledgerdemain, and for want of being a gentleman, he acted like a blackguard, or else in the midst of his confusion, at having his challenge accepted, he forgot himself.

I wish the public to know that I hold him to his challenge, let him meet Mr. Williams, on his challenge as publicly given, and if he wants any

more, he can have a chance at the publics humble servent.

Yours as ever

SIDNEY RIGDON.

MR. H. W. MILLER.

P. S. Br. Miller, I have taken the liberty, to lay your communication before the public, without your leave. I hope you will pardon me for so doing, as I had no opportunity of getting word to or from you: as also to answer it through the papers. I hope the readers of the Times and Seasons, will cause this correspondence to be read among the public, as much as possible.

S. R.

To all the saints in Christ Jesus, who are in the east, in the west, in the north and in the south; grace be unto you, and peace from God the Father and our Lord Jesus Christ.

As many of our brethren have written upon the subject of our persecution in Missouri, and have clearly set forth the powerful influence which the saints have had to contend with ever since its organization: I shall not attempt to fathom the depths of our persecution, though volumns might be written on the subject which would tell a tale that would make the savage of the wilderness blush, or the barbarian hide his head for shame.

The appeal of the church to the American people, clearly and understandingly sets forth the outrages practised upon the saints by the mob in the State of Missouri, a parallel of which cannot be produced in the annals of history since the days of our saviour; for we were stoned, we were whipped, we were robbed, we were imprisoned, and plundered, of all we possessed, and many of the saints sealed their testimony with their blood. But thanks be to our God, we take the spoiling of our goods, and the wasting of our substance joyfully, knowing that we have a building of God, a house not made with hands eternal in the heavens, and being expelled as we were from our homes, and plundered of all our property, renders us almost destitute of means to carry on the works which the Lord our God has commanded us to do, in order to bring about our redemption, to fulfill the words of the prophets, and to carry on the work of translation, that we may be thouroughly furnished with every good word and work, and that we may be instructed in principle, in doctrine, and obtain correct ideas of the prophecies which have been corrupted by that abominable church, which is most abominable above all other churches; for they have taken away from the gospel of the Lamb many precious parts which are plain, and also many covenants of the Lord have they taken away:—*Book of Mormon, page 30, 1st ed.*

Now under these existing circumstances brethren, groaning under poverty as you see that we are, and being under a solemn obligation to our God; and to the inhabitants of this generation, to promulge the pure doctrine of our Lord and saviour Jesus Christ, what is to be done? shall the work stop for the want of means? no, God forbid, for we will propel the wheel of the kingdom by the power of union, until we acomplish all things whatsoever our God has commaded us: and we firmly believe that the brethren who have funds will notice this appeal and come to our aid, and give us influence, so that they may be heirs with those who offered their all in sacrifice, and by this obtain a knowledge that the course of life which they pursue is according to the will of God.—See *book of covenants, lecture 6, 9th paragraph.*

It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith with God and favor with him, so as to obtain eternal life, unless they, in like manner offer unto him the same sacrifice, and through that offering obtain a knowledge that they are accepted of him.—We have already expended twenty thousand dollars, in importuning at the feet of the rulers of this goverment; and we will again appeal to the authorities of this nation, for the redemption of our property in the State of Missouri: for inasmuch as congress was not authorized to handle our case, we are determined to hunt alternately, until we can find a tribunal (if on earth) that will redress our unparallelled wrongs, from a set of demons in the shape of men; then if we cannot find a tribunal on earth qualified for that purpose, the chief Magestrate who holds the destiny of eternal

worlds will hear the cries of innocent blood, and will let loose his indignation upon the rulers of this government, and vexation, and astonishment shall be the cry of this nation.

Now brethren I have thrown out a few hints of what has been done, and what remains yet to be done, therefore we will with our united effort both with our means and influence put shoulder to the wheel, and not rest until the knowledge of the Lord shall cover the earth as the waters cover the great deep.

Now I leave the subject for your consideration firmly believing that our God will instruct you, and teach you the duty which you owe to Him to yourselves, and to the church, which he has set up by his revelations, even so. Amen.

A RIPLEY,
BISHOP.

FROM ENGLAND.

Clithero, May, 6th, 1840.

TO THE EDITORS OF THE TIMES AND SEASONS.

Dear Sirs,

According to promise, we now sit down to communicate to you the situation of the affairs of the church as it has been while we were absent, and the present state thereof &c. We landed in Liverpool on the 6 of April, after a passage of 28 days, 16 of which we had strong head winds, two very heavy gales; the officers of the ship said they were the heaviest they had known in 15 years: but through the goodness of God we came safe to land. On the second day after we arrived not knowing that there were any saints in Liverpool, as we passed along the streets elder P. .P Pratt observed in a window an advertisement of a work on the second coming of Christ; and by inquiring for the author, we found from him that elder Taylor and Fielding had been preaching in the town for several weeks, he also told where they were: we found bro. T. but bro. F. had just gone to see the church in Manchester: about 20 had been baptized, and an effectual door was opened in that large town, which contains, we understand, nearly 300,000 souls. Some families of Saints had started for America a few weeks before; and we found bro. Taylor on board a ship in company with another family, who were expecting to sail that same day. On the 9th, all except bro. P. P. Pratt took the railroad for Preston, 31 miles, about a mile and a half of which at Liverpool, is a subteraneous passage, partly under the town, thro'. which we pass without engine, it being inclined, and lighted with Lamps. Arrived at Preston 6 o'clock P. M.—. found Br. Fielding in Manchester with, elder Clayton, elder Richards in Clithero where we now are: there was great rejoicings at our return to this land.—. On the Sunday following we met in the Cockpit, where we used to preach before; the news of our being here had ran through the churches in all directions, and 5 or 600 Saints were come together: It was something like the day of Penticost, for there were some from various places, from a distance of 20 to 60 miles. Those of the Twelve that were present bore testimony to the work, and spoke with power, for the Lord was with them, and a good effect was produced; as a proff thereof eleven were confirmed the next Sabbath: several came to hear who had long left the church; but there is no hope of those who left through their own sin, as satan left his place; some that were led off by them are returning, but some of the former, after hearing all the testimony &c. that could be borne, are evidently harder than ever: we mention this as a caution to others, and to show that the Lord will not be played with by his creatures. The next day elder B. Young P. P. Pratt W. Woodruff, J. Taylor, H. Clark, W. Claton, met in Preston; the Twelve met in conference the two following days, organized themselves & ordained elder Willard Richards to the Twelve: on the 15th a general conference, according to previous appointment, was held in the Cockpit; the minutes of which will be forwarded if you have not already received them: there was a good feeling, the measures proposed were adopted and carried with a unanimous feelling as well as voice.

The next day the Twelve met again in conference, appointed elder P. P.—. Pratt to edit the Latter Day Saints Millinal Star which will be published in Manchester, and is expected to come out this month Br. B. Young; P. P.

Pratt J. Taylor to select the Hymns for a Hymn book, and such other business as appeared to be necessary, and from them agreed to seperate to different parts of the land Br. Young accompained Br. Woodruff to his field of labor in Herefordshire, a *verry* extensive field. Br. G. A. Smith and Br. H. Clark went with elder Wm. Clayton to Manchester, there spent one Sabbath and from thence the former went to the Potteries, and Br. Clark to Macklesfield. Br. O. Pratt and Br. Hadlock went north, to the place where elder Russel formerly labored. Br. P. on his way to join elder Wright and Mulliner in Scotland, who had long been anxiously looking for some one to assist them; a letter has since come from them again, requesting some one to come to them, Br. Pratt not having then reached, but they had heard of our arrival in England, by a passenger in the same ship; the letter states that they had lately baptized 27 and others were ready &c. A letter from Br. Taylor, Liverpool, last Sunday, states he had baptized 8 the last Sunday 6 on Tuesday, and a prospect of more soon, things there flattering.

Br. Fielding and myself are visiting the churches which were built up when I was here before; they are generally revived at our coming: it was said on all sides by the enemies that we should never come to England more, and whether the saints were affraid or not, they are heartily glad to see us; they say our coming has made many false prophets, we consider the churches in general are in a comfortable way; peace and unity prevails the brethren here expected that when the Twelve came, there would be greater power in the preaching in general, and so it is; many have been added of late, the field is widening, the work is rolling on in the land, the prospect is good. Br. Fielding says he dont know how to express his feelings, he so greatly rejoices to see it, and he is far from being alone in this.

We are surprised to see what those men that rose up against us formerly, have come to; they are objects of pitty almost every where. We suppose there has been not much short of 100 Methodist preachers baptized in all; one baptist preacher, who left baptizing his people, to be rebaptized himself. And now, we send our love to President Smith and council, our brethren of the Twelve in America, the High Council, the Bishops, and all the elders of Israel, and to all the saints, the health of us all is improving, we are of one heart and of one mind, we request an interest in all your prayers, that we may be enabled to do the work that is before us: and we pray the Lord to be with you all and bless you forever, Amen.

HEBER C. KIMBALL,
JOSEPH FIELDING.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

BOOKS!!!

The spread of truth for a few years past, has been so exceedingly rapid, that, amid the conflicting winds of persecution, that has rolled with unexampled fury upon the heads of the saints; it has been impossible to keep the public supplied with books: and, inasmuch as the universal cry has been "Books," "Books," "we want Books," &c. and none could be had: we announce with pleasure, that effectual measures are now taking to accomplish the long desired object of getting books once more into circulation. It will be seen in this sheet that the Book of Mormon is now being Stereotyped and printed in Cincinnati, Ohio, and by the first of September, there will be Books of Mormon to be had on the most reasonable terms possible. Therefore, as the saints and the public in general, are acquainted with the fact that our *means* (money,) is very limited, to accomplish a work of this magnitude, they will, (it is hoped) no doubt improve the opportunity, and every man secure

to himself a book; for in so doing they will open an effectual door for spreading before the world other Books, which are very much desired.

The authorities of the church here, having taken this subject into consideration, and viewing the importance of Publishing a Hymn Book, and a more extensive quantity of the Books of Mormon, and also the necessity of Publishing the new translation of the scriptures, which has so long been desired by the Saints; have appointed, and authorized Samuel Bent and Geo. W. Harris, as traveling agents, to make contracts and receive monies &c. for the accomplishment of this glorious work. They are truly responsible men, men in whom we repose confidence; their operations will be relied upon. We would advise our Patrons, and the saints in general to act the liberal part in subscribing and paying in advance for these valuable works; they will prove to be more than an equivalent to the *lucrative*, for they will benefit the soul, whereas riches will only serve to corrode and canker it.

Question. If every friend to the cause of apostolic christianity, would subscribe and pay in advance for the above mentioned books, (so small a sum that it would not be missed,) how long would it be before there would be an abundance of means to accomplish the whole work? The best way to answer this, is by example.

As there has been some complaining that our papers are not received regular by our mail subscribers, we would just observe that our patrons may rest assured that we have spared no pains in preparing our papers for the mail; but we have taken extra pains to wrap them strong and snug, and directed them with a plain hand; and why they should not be received we know not, one thing we do know, and that is this: "Mormonism" has excited a great deal of curiosity in the world, and there are thousands of people, who have an itching disposition to know all about the matter, but dare not subscribe for the paper, for fear their priests will turn them out of the synegogue, and they be counted as heritics. It would be pleasing if such individuals would, after reading, send them along to the lawful owners.

Letters have been flooding the Post Office of late, directed to us with the Postage unpaid; the principle part of which will of necessity, be remailed for Washington. All letters to us for the future, will not receive attention unless the Postage is PAID.

Our subscription for one year is one dollar in advance: a letter comes requesting the paper for one year, containing $1; Postage 25 cents, in the course of three months the second letter makes its appearance, requesting the paper to be directed to another Post Office: Postage 25 cents. After a short time a paper gets miscarried and one number is missing; the subscriber anxious to keep the volume complete, sends the third letter requesting the lost No. Postage 25 cents. The fourth letter comes lumbering along in a few days requesting the paper to be stoped at the office as he is about to move into the place: Postage 25 cents. The next letter that comes has a silver dollar, to pay for the paper one year; excess of Postage 75 cents. How do you think printers can live?

We have given in this No. the affidavits of men of known integrity, concerning the outragious kidnapping transaction, and the enforcing of *gag*

law by some of the citizens of Missouri. The preamble &c. is expressive of our views, we shall therefore defer comment.

Missouri has secured to herself a great name, from an experience of actual service for nearly eight years, she has become notable for four things viz: GAG LAW, MURDERING, ROBBING, and EXTERMINATING: If Gov. Boggs should be re-elected, we shall expect that an *inquisition* will be established in the EMPIRE State.

Our patrons must have patience; if the August number should not come as soon as it is desired, the following may be assigned as the reason why. Bro. E. Robinson is absent on business, and my abscence, of necessity, is required for a few weeks.

D. C. S.

The two following, affidavits, given by Messrs. Brown and Allred, contain facts in relation to the late Missouri kidnapping.—Ed.

State of Illinois,
Hancock county.

This day, personally appeared before the undersigned an acting Justice of the Peace, in the aforesaid county; Alanson Brown, a credible witness, who first being duly sworn according to law, deposes and says. that on the 7th day of July, A. D. 1840, and in the county of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tate and Halsey White, in company with several other persons, to this affiant unknown forcibly arrested this affiant, and one Benjamin Boyce; whilst affiant and said Boyce were quietly pursuing their own lawful business. And that immediately after said arrest the said Allensworth, Woodyard, Martin Owsley, Bain, Tate and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords from the said county of Hancock, in said State, on the day and year above set forth, into the county of Lewis, in the State of Missouri; without having established a claim for such a procedure, according to the laws of the United States. Affiant states that in a short time after he was taken into the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night: when they were taken out of the room, where they had been confined, into the woods near at hand, by said Tate, a man by the name of Huner and another by the name of Monday and some others, whose names affiant did not learn; they previously placed a rope about the neck of the affiant, Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this affiant heard repeated blows, which others belonging to the same gang of Huner, were inflicting upon Boyce, and he could hear also the cries of Boyce under the pain arising from the blows, after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states, that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing, the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois.

Affiant has learned that the name of the place, in said county of Lewis, State of Missouri to which he was so taken from the State of Illinois, is called Tully, to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tate, and White, have fled as fugitives from Justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.
Justice of the Peace.
July 13th, 1840.

State of Illinois,
Hancock county,

This day personably appeared before the undersigned an acting Justice of the Peace, in and for said county, James Allred, a credible witness, who first being duly sworn accor-

ding to law, deposes and says, that William Allensworth, John H. Owsly, and William Martin, on the seventh day of July, A. D. 1840, within the limits of the said county, of Hancock, aided by several other persons, to this affiant unknown—forcibly arrested this affiant and one Noah Rogers; whilst affiant and said Rogers, were peaceably pursuing their own lawful business and that the said Allensworth, Owsly and Martin, after said arrest, aided by sundry persons, to this affiant unknown; did forcibly take, kidnap and carry this affiant, and said Rogers, from the said county of Hancock, in the state of Illinois, on the day and year above mentioned, into the state of Missouri, without having established a claim for such proceedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the state of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they were confined into the woods near by, and this affiant was bound by the persons conducting him to a tree he having been first forcibly striped by them of every particle of clothing. Those having him in charge then told affiant that they would whip him, one of them by the name of Monday, saying to this affiant God-dam you I'll cut you to the hollow. They however at last unbound the affiant without whiping *him*. Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope about his neck, and he heard a great number of blows which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant together with Rogers was taken back and placed in the room from which they were taken, together with one Boyce & Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company who had imprised him, a passport, of which the following is a copy.

Tully Mo. July 12th, 1840.

The people of Tully, having taken up Mr Allred, with some others, and having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee,

H. M. WOODYARD.

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place Missouri, the said Allensworth, Owsley and Martin, are now living.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by the said James Allred.

DANIEL H. WELLS.
Justice of the Peace.
July 16th, 1840.

At a meeting of the citizens of Nauvoo, Hancock co. Illinois, 13th July, 1840. Elias Higbee was called to the chair, and R. B. Thompson was appointed Sectretary.

On motion, a Committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons to wit: Isaac Galland, R. B. Thompson, Sidney Rigdon, and D. H. Wells, who retired and after a short absence, reported the following preamble and resolutions which were unaniously adopted.

PREAMBLE.

The committee, appointed to express the sense of this meeting, in relation to the recent acts of abduction and other deeds of cruelty, and inhumanity committed upon our citizens, by the citizens of the state of Missouri, beg leave respectfully to report;

That having under consideration, the principle matters involved in the discharge of their duty; they have been forced to arrive at the following conclusion.

1st That the people of Missouri not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repitition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That notwithstanding, they have already robbed us of our homes—murdered our families, stolen and carried

away our property; and to complete the measure of their infamy as a state their Executive caused unofending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and theiving brigands, to reak further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that to, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, of the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped and carried away several honest and worthy citizens of this county.

4thly—Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurence that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unofending citizens.

Therefore.

Resolved first: that we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and oatragious conduct of the citizens of Missouri in setting at defiance the laws of this, as well as all other States of this Union; by forcing from their homes and from the State, civil citizens of Illinois; and taking them into the State of Missouri without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians) iniquities, and screan themselves from the just indignation of an incensed public.

Resolved secondly—that while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disaprobation at the infringement of the laws of this State, as set forth in the above preamble, and strongest indignation, at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us,

Resolved, thirdly—that, inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this state, protection from such unjust, and before unheard of oppressions.

Resolved, fourthly—that the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the fedral compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—that, the cruelties practized upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarious nations, in either ancient, or modern times; and can only find its parallel in the "*Auto da Fa*" the inquisitions in Spain.

Resolved, sixthly—that, such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such proceedure; and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—that, we memorialize the Executive of this state of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures, as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.
R. B. THOMPSON, *Sec'l.*

NOTICE.

The elders of the church of Jesus Christ of Latter Day Saints, in Iowa Territory, are hereby requested to enroll their names in the quorum of elders, by the 4th Saturday of August next, or they will not be considered in fellowship with said quorum.

Also that the quorum of elders will hereafter meet at Ambrosia, on the 4th Saturday of each month, at 1 o'clock A. M. Ordered by the unanimous voice of the quorum of elders convened at

Ambrosia, Lee county, Iowa Territory. this 27th day June, A. D. 1840.

DANIEL AVERY Pres't.

GEO. W. GEE, Clerk.

TO THE SAINTS SCATTERED ABROAD.

We annouce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the ardious undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars. then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

Hymenial.

MARRIED in this place on the 4th Inst. by Elder Seymour Brunson, Mr. Simmons J. Curtice to Miss. Emiline Buchannon.

——In Kane, Green co. Ill. on the 16th of June, by elder Oliver Walker, Mr. Amos Moore to widow Claricy Smith.

Obituary.

DIED In this place, June 26th, 1840. Mary, daughter of Josiah W. and Nancy Fleming, aged 13 days.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnatti, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any porson sending $5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.

7tf. GEO. W. ROBINSON.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 10.] NAUVOO, ILLINOIS, AUGUST. 1840. [Whole No. 10.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

While these things were carrying on, in and about Far West, scenes still more horrid and soul thrilling, were going on, in another part of the county, at a place called Hauns' Mill, because a man of that name built a mill there. We will give it from the testimony of eye witnesses. We will give it from the testimony of three, who have testified to it; that is, Joseph Young and his wife; and David Lewis. We also, have the testimony of Mrs. A. Smith, whose husband, and a little son of nine years of age, were killed, and also a younger boy wounded. But wishing to bring our account into as narrow limits as possible, we omit inserting it.

Here follows the testimony of Joseph Young, and his wife, transcribed from their own hand writing.

The following is a short history of my travels to the State of Missouri, and of a bloody tragedy acted at Haun's Mills, on Shoal Creek, October 30th, 1838. On the 6th day of July last, I started with my family from Kirtland, Ohio, for the State of Missouri; the county of Caldwell, in the upper part of the State, being the place of my destination.

On the 13th of October, I crossed the Mississippi at Louisana, at which place I heard vague reports of the disturbances in the upper country; but nothing that could be relied upon. I continued my course westward till I crossed grand river at a place called Compton's ferry, at which place I heard for the first time, that if I proceeded any further on my journey, I would be in danger of being stopped by a body of armed men. I was not willing however, while treading my native soil, and breathing republican air, to abandon my object; which was, to locate myself and family, in a fine healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey, till I came to Whitney's mills, situated on Shoal Creek, in the eastern part of Caldwell county. After crossing the creek, and going about three miles, we met a party of the mob, about forty in number, armed with rifles and mounted on horses, who informed us, that we could go no farther west; threatening us with instant death if we proceeded any further. I asked them the reason of this prohibition, to which they replied that we were *Mormons*, and that every one who adhered to our religious faith would have to leave the State in ten days or renounce their religion. Accordingly they drove us back to the mills above mentioned. Here we tarried three days, and on Friday the twenty-sixth, we recrossed the creek, and following up its banks, we succeeded in eluding the mob, for the time being, and gained the residence of a friend, in Myers' settlement. On Sunday 28th of October, we arrived about noon at Haun's mills; where we found a number of our friends collected together, who were holding a council, and deliberating on the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood, under the command of Col. Jennings of Livingston; and threatening them with house burning and killing. The decision of the council was, that our friends there, should place themselves in an attitude of self-defence.

Accordingly, about twenty eight of our men, armed themselves and were in constant readiness for an attack of any small body of men that might come upon them. The same evening, for some cause best known to themselves, the mob sent one of their number, to enter into a treaty with our friends; which was accepted of, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further

hostilities upon either party. At this time however, there was another mob collecting on Grand river, at William Mann's, who were threatening us; consequently we remained under arms on Monday the 29th, which passed away without molestation from any quarter. On Tuesday the 30th, that bloody tragedy was acted; the scenes of which, I shall never forget.

More than three fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprized of the sudden and awful fate that hung over our heads like an overwhelming torrent, to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek, on either side, teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers, employed in guarding the mills and other property; while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant; the sun shone clear; all was tranquil, and no one expressed any apprehensions of the awful crisis that was near us, even at our doors.

It was about 4 o'clock, while sitting in my cabin, with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the oppisite bank of Shoal Creek, and saw a large company of armed men on horses, directing their course towards the mills, with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairy, they seemed to form themselves into a three square position, forming a van guard in front. At this moment David Evans, seeing the superiority of their numbers (there being two hundred and forty of them, according to their own account) swung his hat and cried for peace. This not being heeded, they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten, or twelve seconds, when, all at once they discharged about one hundred rifles, aiming at a black smith's shop, into which our friends had fled for safety: and charging up to the hop, the cracks of which, between the logs, were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers.—There were several families, tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets, fled to the woods in different directions. After standing and gazing on this bloody scene for a few minutes, and finding myself in the utmost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us and continued so to do, till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom, died before morning.

Here we passed that awful night in deep and painful reflections on the scenes of the preceding evening. After day light appeared, some four or five men with myself who had escaped with our lives from the horrid massacre, repaired as soon as possible, to the mills, to learn the condition of our friends whose fate, we had truly anticipated.

When we arrived at the house of M Haun, we found Mr. Merrick's body lying in the rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with an old corn cutter, by a Mr. Rogers of Daviess County, who keeps a ferry on Grand river, and who has since, repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house; and after viewing

these corpses we immdiately went to the black-smith's shop where we found nine of our friends, eight of whom were already dead, the other, Mr. Cox of Indiana, struggling in the agonies of death and soon expired. We immediately prepared and carried them to a place of interment: This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonis nor decency: for we were in jeopardy, every moment expecting to be fired on by the mob, whom, we supposed were lying in ambush, waiting for the first opportunity to despatch the remaining few, who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying, was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain, I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained until the massacre was over, when he was discovered by a Mr. Glaze of Corrill County, who presented his rifle near the boy's head and literally blowed off the upper part of it. Mr. Stanley of Corrill, told me afterwards that *Glaze* boasted of this deed all over the County.

The number killed and mortally wounded in this wanton slaughter, was eighteen or nineteen, whose names, as far as I can recollect, were as follows: Thomas McBride Levi Merrick, Elias Benner, Josiah Fullor, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, George Richards, Mr. Napier, Mr. Harmar, Mr. Cox, Mr. Abbot, Mr. York, Wm. Merrick a boy 8 or 9 years old and three or four more, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered, were Isaac Luney, who had six balls shot through him, two through his body, one through each arm, and the other two through his hips. Nathan K. Knight shot through the body; Mr. Yokum who was severely wounded, besides being shot through the head, Jacob Myers,———Myers, Tarlton Lewis, Mr. Haunn, and several others. Miss Mary Stedwell, while fleeing, was shot through the hand and fainting, fell over a log, into which they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers, composed of men from Daviess, Livingston, Ray, Caldwell, and Corrill Counties; led by some of the principal men of that section of the upper country, proceeded to rob the houses, wagons and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life! and even striped the clothing, from the bodies of the slain!

According to their own account, they fired seven rounds in this awful massacre, making upwards of fifteen hundred shots at a little company of men of about thirty in number!

I certify the above, to be a true statement of facts relative to the above mentioned massacre according to my best recolection.

(Signed) JOSEPH YOUNG.
JANE A. YOUNG.

A short time previous to the massacre at Shoal creek, we made peace with the mob characters living near us, as declaration had been made by the leaders of the band, that all persons who would not take up arms against the society, should, with the Mormons, be driven out of the State; and thus drawing the division line so close that we thought it necessary to ascertain the feelings of our neighbors around us. We met them and an agreement was entered into between us, that we would live in peace, let others do as they would. A large number of our company living at the mill at that time, were immigrants who had just came into the place. On the first day of November 1838, without apprehending any danger whatever from the mob, we were visited by about three hundred mounted men, coming with great speed, and fell upon us with the ferocity of tigers. They were not discovered until within one hundred and fifty yards of us. They immediately commenced firing upon us, without asking us to surrender, or giving us a chance to surrender, or even giving us to understand what they wanted, only as we were taught by the sound of guns, the groans of

the dying, and the screams of the women and children, being only about forty in number, and wholly unprepared to engage in any contest whatever. We were forced to take shelter under cover of an old log building, used as a black-smith's shop, which was neither chinked or mudded.

When men ran out and called for peace they were shot down; when they held up their hats and handkerchiefs and crying for mercy, they were shot down; when they attempted to run, they were cut down by the fire of guns; and when they stood still, they were shot down by putting their guns through the cracks of the building.—After pleading for mercy, and having none shown us, and seeing they were determined to slaughter us *en masse*, and many of our brethren slain around us, leaving our numbers but few, and seeing it was but death for us, we concluded to sell our lives as dear as possible, and soon commenced firing at the mob who were firing from all directions at us. But few of the mob were injured in consequence of their shielding themselves by trees and logs; women and children were equally brutally treated with the men, and found no place from the sympathies of these murderers. One woman by the name of Mary Steadwell was shot through the hand while holding it up in the attitude of defence. As she ran from the mob, others pierced her clothes; after running as far as she could, she threw herself behind a log, whilst a volley of balls poured after her, filling the log where she lay, twelve or fourteen of which were taken out and preserved for future generations to witness. Many other women had balls shot through their clothes, while fleeing into the woods with their children in their arms; others were brutally insulted and abused: One small boy was killed, having his brains blown out; and during the affray, two other boys, belonging to Warren Smith, (who was also killed at the time,) hid themselves under the bellows; and when those murderers came into the shop, after killing all within except two men,)one wounded and the other not,) who lay concealed from their view by being covered with blood and dead bodies of the slain. The elder of the boys, crying for mercy from his hiding place, was immediately put to death by putting the muzzle of a gun to the lad's ear and blowing off the top of his head. One of these savages who participated in this transaction, accosted his comrade, (while committing this horrid deed,) thus—"It is a damned pity to kill boys;" but was hushed by having the thought put into his head in reply, that "little sproughts soon became large trees" and if these boys were suffered to live, they, like their father, would be *Mormons*—a crime punishible with death even before committed,—a faith now extant in Missouri, where it is supposed to have its birth, and it is hoped will have its burial. The other lad was supposed to have been killed, but they did not quite accomplish their object the younger receiving a wound in his hip which carried off his hip bone.—While the mob were in the shop, if they perceived life remaining in any of the wounded, while struggling in the agonies of death, they were immediately dispatched, at the same time plundering the pockets of the dead stripping off their boots, shoes, and clothing. After the mob had learned that two men escaped with their lives they would declare publicly, that if they got into another such affair they would inspect more closely by sticking their knives in their toes. This Massacre took place about sun an hour high, on Tuesday, and continued until seventeen were killed and fifteen wounded, the remaining few escaping.

Among those who attempted to escape, was a man by the name of Thomas McBride, a soldier and Patriot of the revolution and a Justice of the Peace. While making the best use of his tottering limbs and worn out frame for his escape, he was met in his retreat by a young man from Daviess county by the name of Jacob Rogers, who immediately demanded the old man's gun, which was delivered up, and was then shot down by said Rogers. This not killing the old man, he lifted his hands in the attitude of suplication and begged for mercy, at the same time appealing to his silvery locks as adding still more force, and credit to his cries and tales of suffering, while in the defence of his country and the

constitution thereof. But the young man deaf to every thing but death and murder, regarded not the old man, but seizing an old corn cutter or piece of a sythe, commenced first to hew off the old man's fingers while holding them up for mercy, and next cutting his hands from his arms, and then severing his arms form his body, and last of all, laying open the skull and beheading the body of the poor sufferer who had fought and spilt his blood for the privileges enjoyed by his murderer.

There not being any men left, or not enough to bury the dead, the women were compelled to bury their husbands by throwing them into a well close to the black-smith shop. The next day after the massacre a large company of them came back, blowing their bugle and firing their guns in an exulting manner. They carried off goods of all description, horses, wagons, and harnesses, stripping the horses and moving wagons of all the goods, furniture and clothing of any value, leaving the widows and orphans to suffer in that inclement season of the year. Cows, hogs, and horses were driven off in droves. They robbed the families of all their beds and bedding, and even took the widow's cloaks; the dead men striped of their clothing; also, another of the persons engaged in this horrid affair was a man by the name of Stephen Bunnels, who made his boasts, at public places, that he was the man who killed one of the little boys. This boasting has been made in the presence of the authorities of the state at Richmond, when innocent men were kept in chains for nothing but defending themselves, wives and children from such savages as these.

After this bloody affray was ended, a young man had crept from his hiding place and returned to the shop was sent to Far West to obtain assistance to bury the dead, (a distance of about 20 miles.) The young man arrived within two or three miles of Far West, where he met a company of men: he was asked where he was from and where he was going; and answering them correctly he was then asked if he knew where the militia were; he told them he did not know of any. They then told him to face about and go with them, and they would lead him where there were five or six thousand of them. He was then compelled to go to Ray county, and stopped at Samuel McCriston's that night. In the morning they robbed him of a fine fur cap, and ordered him to take off his overcoat, telling him it was too fine for a Mormon to wear. They then concluded to shoot him, and disputed among themselves who should do it. And some hard words and threats were used among themselves who should have the fine horse the young man rode. However they soon quit their dispute and Scarciel Woods, (a Presbyterian Preacher of long standing in Corriton, the county seat of Corril county,) saddled the young man's horse, and rode him about for some time, as if trying him, to see if he would answer his purpose. This was also the same man who took the young man's cap, and his boy wears it now, or did the last information received from that quarter. After being thoroughly satisfied with riding the the hores, he dismounted and Samuel McCriston mounted and rode for some time, while Woods was equally engaged in the trial of another horse, which it appeared had been obtained in the same way in which they intended to get this.

McCriston rode off the horse and the young man was taken to Richmond, although he begged to be let loose that he might go and help the widows and children bury the dead at Haun's mill; still he was kept for many days a prisoner at Richmond, in Ray county.

The mobbing party here mentioned, consisted of nine persons, Scarcial Woods, (*preacher*,) Joseph Ewing, (*preacher*,) Jacob Snorden, Wiley Brewer, John Hills (*preacher*,) and four more, their names not mentioned or known. After tormenting the young man all in their power, he was let go, and returned to mourn the loss of friends, without being able or privileged to pay the last debt of honor and respect to his murdered relatives.

A short time after this affair at Haun's mill, Capt. Nehemiah Comstock, the same who commanded a Massacre, with forty or fifty others, took possession of the mill for two or three weeks, and thus cut off all the resources of the widows and orphans who had

survived. During this time they lived on the best that the neighborhood could afford, plundering and stealing all the palatable food which had by the industry and prudence of murdered husbands, been laid in store for themselves and families.

They burned all the books that they could find, they shot the hogs and cattle, it seemed for pleasure of shooting game, as they did not consume near all they killed.

One day Capt. Comstock with a number of men went to Jacob Fauts, who was at the time laying confined with wounds received in the massacre. They came to question Mr. Fauts, to ascertain where certain of his neighbors were who had escaped the murdering party. Mr. Fauts told them he did not know. I then got up, left the room, but was followed by some of the company, who commanded me not to leave until the Captain could see me. The Captain was accordingly called upon and came out to see me; he very gravely and sternly charged me to be gone or on the act of starting on Tuesday evening, this being on Sunday evening. He said I must obey at my peril, or renounce Mormonism. I asked him what I must deny; he said deny that Jo. Smith is a Prophet. As for moving I told him I thought it quite a short notice to get ready to leave the county, and the weather being so cold, and robbed of all our clothing, &c.—I also told him that my wife was quite sick and not able to move so soon, and furthermore the roads are guarded or said to be, so that no Mormon could pass either way without being mobbed. I asked him if I must be driven off by one company, and and another lay in wait to murder me as I go. I told him I thought the condition of the treaty was that we could stay until spring: he replied that was the first conclusion, but he had just received new orders from the General, and that was, that all Mormons should be driven out of the state forthwith. I then asked him if the way was not guarded so that I would be in no danger in passing the roads. He said he would give me a pass or ticket which would carry me safely through the state, provided I continued to travel in an eastward course and minded my own business. We soon parted, and on the next day I went to the mill and received my pass which reads as follows. Having the original in my possession I give it verbatim.

November 13th, 1838.

This is to certify that David Lewis, a Mormon, is permitted to leave and pass through the State of Missouri in an eastward direction unmolested during good behaviour.

NEHEMIAH COMSTOCK.
Capt. Militia.

The next day Hiram Comstock, the Captain's brother, with two or three others, brought a prisoner to me to see, if I knew him; I told them I had seen him, but did not know his name. After questioning me for sometime, they told me to go with them into their camp, and said I might consider myself a prisoner. They kept me until the next day, and set me at liberty charging me to be gone from the state forthwith. I was compelled to comply with these orders at the sacrifice of all I had, and leave the state of Missouri agreeably to the order of the Executive of that state, a thing unprecedented in the history of the world. I was taught to hold sacred the rights of man in my childhood. I was raised in Kentucky, born in 1814, and lived in that state until April, 1837. Such doctrine as taught and practised in Missouri, by the officers of that state was never taught, neither practiced in my native state.

DAVID LEWIS.

COMMUNICATIONS.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel what has God wrought! Numbers 23 chap. 23 verse.

The above was the language of the prophet when the son of Zippor had sent for to curse the children of Israel, who had encamped near the borders of Moab, and who were about to enter into, and take possession of the land of Canaan. Fear took hold of the king Moab who had undoubtedly heard of the great deliverance which the Al-

mighty had wrought out for them, in bringing them from the land of Egypt, and delivering nations, greater and stronger then they, into their hands.

Their heroic actions, and warlike achievements spread far and wide, and spread terror and dismay amongst the people through whose country they had to pass.

The King of Moab, terror struck like the rest, and thinking it would be folly to hazard a battle with them; resorted to means the most extraordinary to stop the journey; and blast the expectations of the promised seed. Having called the Elders of Midain together and loaded them with presents, he sent them to Balaam, who at that time dwelt in Pether, requesting him to come and curse the seed of Jacob Extraordinary as was the conduct of Balack in sending for Balaam; yet, more so was that of Balaam in consenting to go on such a mission, after he had been forbid to do so by the God of heaven; and the remarkable circumstances which took place on his journey. On his arrival he would undoubtedly be received with the highest marks of respect, while every enducement would be held out to him, and every earthly honor promised him, provided he would curse the promised seed. After Balack had shown him, from the mountains of Moab the the extended plains below, where the thousands of Israel had taken up a temporary abode, he requested altars to be erected and offered a bullock on every altar, but notwithstanding his frequent sacrifices, and his desire to oblige the King of Moab, he was not suffered to curse the favorite people of the Lord; but was constrained to bless them. Realizing that all attempts of cursing them were futile; he was obliged to exclaim, and by the spirit of inspiration too. "Surely there is no enchantment against Jacob, there is no divination against Israel, according to this time shall it be said of Jacob and of Israel what has God wrought."

To the children of Israel, heaven had indeed been favorable and manifested a peculiar regard, and had exerted a power in their behalf, sufficient to surprise the world: the facts of the plagues in Egypt, crossing the red sea, water issuing from the rock, the raining down of manna the overthrow of Ammon, Moab and many other nations; and the final settlement of the children of Israel, in the land of Canaan; conspire to show forth the attributes of Jehovah, and cause every considerate man to exclaim "what has God wrought."

Nor has the Almighty ceased to be kind to the children of men; but since those events referred to, he has manifested his love and made known his power for the good of his people, in a great many instances, which might be enumerated, and will continue to display his power and shew forth his glory to the end of time.

In our own day and generation, we have been favored with the manifestations of God, by the renewal of the new and everlasting covenant, the developement of the principles of truth, the bringing forth of the ancient records, and the establishment of that kingdom, the glories of which have been the theme of the prophets, apostles and the saints of the most high, in every age. Although its introduction has not been attended with the thunderings of Sinai, the dividing of waters, and other circumstances as conspicuous to the world, yet there has been a glory, and a display of the love and power of the Almighty, not inferior to any preceding dispensation, and when all the circumstances which attended its introduction, and the almost overwhelming tide of opposition which it has since met with, are taken into consideration, as well as the great events which have already been accomplished, we may well exclaim "what has God wrought."

Twelve years have not yet rolled round since the world was in comparative darkness, ignorance, and superstition, and the fear of God was taught by the precepts of men, and when the way of peace was not known, nor the principles of the gospel understood, each one was pursuing the way he thought best, all destitute of that principle which bringeth life and immortality to light; surely "darkness covered the earth and gross darkness the people."

Amid the variety of religions and the contention of the sects, a new era broke forth upon the world, and a light burst forth, which like the star which led the amazed shepherds to

Bethlehem city led men to the fountain of intelligence and truth; and pointed out in language, not to be misunderstood, the errors of the world, and at the same time declared the principles, by which mankind could be put in possession of that Spirit which leads into all truth and shews things to come.

Angels have frequently been employed in ancient days to announce important information to the world—warning men of impending judgments, and unfolding the events of futurity: Although it was not anticipated, or the least expected, by the world or by professing christians, that any thing which would transpire for ages would render it neccessary for those celestial messengers to revisit our globe, to communicate any intelligence, yet to the astonishment of the world and to the confounding of false doctrines, a holy messenger, an ambassador from the court of heaven, with a brightness above the mid-day sun appeared to a youth, and with a voice sweeter than music, saluted his ears, and made known the object of his mission, told him of the corruptions of christendom, and communicated to him the important fact, which had heretofore been involved in doubt, that the aboriginees of this country were the descendants of the promised seed, nor was this all, but the gospel of christ was made known, the priesthood was communicated, and a commission was given to preach this gospel to this generation. Nothing but a sense of the importance of the work, his responsibility, and unshaken reliance on the aid of Omnipotance, could have induced him to deliver a testimony, or preach doctrines so unpopular to the world, which struck directly at the root of all the creeds, doctrines and opinions of this age, which is so celebrated for inteligence, piety literature and arts.—He was pitied by a few as being of a weak mind, cursed by others as being a designing knave, and laughed at by all on account of his folly in introducing another religion, and setting forth such strange doctrines, as "baptism for the remission of sins, & the laying of hands for the gift of the holy ghost," but conscious of the integrity of his heart, desiring to obey the mandate of heaven, feeling a love to his fellow mortals, and being assured of the truth and importance of those things he "had seen and heard and which had been declared to him," induced him, young and inexperienced as he was, to go forth and proclaim like the servants of God in ancient days, the message of heaven to this generation, nor did scoffs and ridicule suffice, but to the eternal disgrace of its instigators, persecution was resorted to in order to put down the truth he promulgated, and many who were zealous for their favorite creeds, were equally so to destroy his life.

Some time after he had borne testimony to the truth, he had the pleasure of introducing a few, who were noble-minded enough to obey the truth for the truth's sake, into the kingdom, agreeably to the rules and ordinances that were revealed, some of whom were ordained to be fellow laborers in the vineyard, and to assist in spreading the gospel of the son of God; nor did they labor in vain, or spend their strength for naught, for when they reared the standard of truth, and proclaimd the tidings of salvation to the listening multitudes; the power of the most High rested upon them; their testimony was convincing, the truth of heaven found a reception in the honest heart, the meek increased their joy in the Lord and the poor amongst men rejoiced in the holy one of Isruel.

Attacks were frequently made upon them by the learned teachers of the day, but with all their intelligence and combination of superior talents, they found the bulwork of truth too formidable for their gigantic efforts, and its doctrines laid upon too sure a basis, to be overthrown by their herculian powers, and as frequently as they assailed those high and holy principles, they have as frequently retired in shame, and the words of the Savior have been fully verified, to his servants, "that at the same time it should be given them what to say," and frequent has been the expression which has escaped the anxious listener, that these "men speak with authority." Notwithstanding the superiority of truth, many rejected it and chose to continue in error on account of their love of the world and a good name, yet their were others who notwithstanding their former prejudices came forward and obeyed the gospel,

regardless of the smiles or frowns of their fellow mortals.

It was in the State of New-York, where the church was first organized, but on account of the persecutions to which they were continually subject; they moved into the State of Ohio, where they built a large and handsome place of worship; the patern of which was given by revelation; but there they were not suffered to dwell in peace, but were harrassed and persecuted, even by men who were once their dearest friends; but the most cruel persecution, and one which will be an everlasting stain on the American character, was in the State of Missouri, whre cruelties of the most atrocious and wicked character were practiced, which would disgrace the annals of the most barbarous nations. Many noble hearted and virtuous men, whose characters were unimpeachable, and whose names will be handed down to future generations as such, fell victims to the foul spirit of religious persecution, which commenced by a few reckless characters in the shape of men, but which was consumated by the executive and authorities of the State. Little did those unfeeling wretches feel, when butchering the innocent and unoffensive; the broken hearted widow, and the piercing cries of the fatherless were alike unheeded by these monsters, who spared neither age nor sex, but "whose feet were fast to shed blood." The saints had to flee from a land of oppression, and were scattered far and wide on the extensive plains of Illinois. But have the enemies of the truth triumphed, is the religion of heaven extinct, No! thank God it lives, although many have sealed their testimony with their blood, and the saints have been scattered, yet like the persecutions practiced upon the children of Israel by the Egyptions, which was the forerunner of their memorable deliverance; so the persecutions in Missouri, is but the prelude to far more extensive usefulness of the saints, for since the saints have been scattered, the word has been every way preached, and an inquiry respecting the truth of these things is made in every quarter, and the cries of "come over and help us" is heard far and near; and never since the commencement of the church, have the Elders been so successful in proclaiming the gospel. Not only have the poor believed its precious truths and rejoiced in the same, but the rich, the noble, the honorable, men of all ranks and stations, are begining to investigate those principles, the adherance to which, have brought on the saints repeated persecutions and on some a MARTY'S CROWN. Yes, our Senators and Representatives, our Governor's and our Judges "shut their mouths; "for that which had not been told them they see, and that which they had not heard, do they now consider."

Not only on this continent does the work spread and prevail, but distant nations have heard the tidings of salvation. Britania has spread out her arms and welcomed the elders of Israel, her dense population are crowding to hear the tidings as they roll, and thousands are coming forth in obedience to the gospel; nor will it stop here, but with a light more glorious than the king of day, shine forth in its strength, until it shall penetrate and diffuse its genial warmth and light over the moral world, and erradiate with its brightness, all who come to the light—yes, the elders of Israel, shall have faith, power and intelligence commensurate with their important mission, and shall lift up their voices in the various tongues of the earth—shall be wafted over every sea, enter every port, traverse every land, until every ear shall hear and every heart shall be penetrated,—until the purposes of our God shall be fulfilled, Zion established, satan bound, and an everlasting righteousness bro't in, and when shall be heard from every creature under heaven, blessing and honor, and glory and power be unto him that setteth upon the throne, and to the Lamb, forever and ever."

In consideration of what has already been accomplished, and the promises of God in regard to the future, we are led emphatically to exclaim, "Surely there is no enchantment against Jacob, there is no divination against Israel, from this time it shall be said of Jacob and of Israel, what has God wrought."

Not only has the Almighty been kind by clothing his servants with power, and spreading the work throughout the land, but a location has been secured for the saints, on the banks of the

Mississipi; and sure "ne'er sun,
view'd in its wide career, a lovlier spot"
with sufficient lands in the Iowa Territory for all farming purposes &c.

When I contemplate the scenes which occured and our situation in the State of Missouri, when mobs were combining against us, when our wives and little ones, had to wander on the bleak prairies, when the flames of our houses enlightened the canopy of heaven, when our beloved brethren were torn from the bosom of their families and friends, by ruthless villians, and thrust into prison, while their feet were hurt with fetters, and not suffered the privileges of freemen; while thousands destitute of money and of means had to make their way out of a State whose government refused them protection: when we were taken up in the lips of talkers, and when reports were circulated against us, with an industry which would have done honor to a better cause; reports which were false, wicked and scandalous: and contrast them with our present situation, prospects, and advantages; I am led to exclaim, "Surely there is no enchantment against Jacob, there is no divination against Israel: from this time it shall be said of Jacob and of Israel, what has God wrought."

R. B. THOMPSON.

Nauvoo, July 19th, 1840.

Cotton, Switzerland co. Indiana.

BR. D. C. SMITH.

Sir I will inform you in short of my labors, and success in this county,—I commenceed preaching the gospel of Jesus Christ,—on the 14th of October last, in the township of Cotton, Switzerland co. and was violently opposed by all the sectarians priests; and some of the learned doctors, from Scotland, under took to assist their priests to put down the truth. But the Lord soon put those meckers to silence.—"Truth will prevail".

"Paul said he fought with the beasts of Ephesus, so I fought with the beasts of Switzerland until they left the field and 36 received the gospel, and more now standing in the church of Latter Day Saints in good faith and fellowship.—

JONATHAN DUNHAM.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

It is with great pleasure we lay before our readers the proclamation of the Jews from the land of their inheritances, which will be read with great interest by the saints, and every inquirer after truth.

The judgements which the Lord denounced against that people, in consequence of their repeated transgressions have indeed been fulfilled to the very letter; and the promises of their restoration, to the land of their Fathers, with their ultimate splendour and glory, now remain to be accomplished.

From the events which have taken place in Europe within a few years past. The liberal and enlightened policy of the Pacha of Egypt, which with the document in question, conspire to prove, that the day of their liberty has already dawned, and that God has prepared the way, and set his hand again, the second time, to gather them to their beloved city. Surely the "work of the Father," as spoken of in the book of Mormon, has commenced, which shall roll forth with power and great glory, until Jerusalem shall be built up—the land of Canaan become as the garden of Eden, and Zion be established to be thrown down no more forever.

Most of our new subscribers, desire the Times and Seasons from the commencement of the Volume, and we are sorry that it is not in our power to accommodate them: the three first No's. of the Times and Seasons are all gone:

therefore, all new subscribers that wish to commence with the 4th No. of the present Volume, can be accommodated for the present, and they will receive the three first No's. of the second Volume to make out their years subscription. Those who commence with the 4th No. will obtain the most essential part of the history of the Missouri persecutions.

From the daily increase of subscribers, and the general news from the messengers of truth, who are spreading the gospel proclamation; we are led to conclude that the work of reformation, is going on very extensively, throughout all the world. Wherever the elders are laboring, they are crowned with great success; almost every State in the Union, has furnished more or less subjects for the kingdom of God that is now established: and at the present time, the heralds of salvation, whom God hath called by his own voice from the heavens, are lifting the warning voice and extending the invitation of the gospel to the principle States in the Union, and to the Islands of the sea, and also to foreign lands.

The dispensation that God has committed to his servants, is a great dispensation; it requires faithful laborers, and more of them: it requires diligence on the part of those who are now engaged in this great work—example should go hand in hand with precept—the priciples of virtue should be their associate—wisdom, be their counsellor, and the Spirit of God preside over them.

There are many parts of the earth, that have not yet been penetrated with the everlasting gospel; and all these places must, of course, be looked after; for "this gospel of the kingdom shall be preached in all the world, and then shall the end come." The elders of Israel should remember, that the press, rightly managed, is one of the greatest preachers on the earth, and is well calculated to penetrate the darkest corners of the earth, and search out the honest in heart, and gather them from the midst of Babylon, saying, "come out of her my people and pertake not of her sins that ye receive not of her plagues." The press too, is a mighty "hunter," well calculated to "hunt" Israel, from the "holes of the rocks," and from "all the world, whither they have been scattered."—Therefore, as a word to the wise is sufficient, we feel in hopes, that the Lord's "hunters," who are to do the work of which we have been speaking, will have respect to each other, and be united in their exertions, holding up each other's arms effectually, in their feeble efforts; that the work of God, the great and last dispensation, propelled by his own arm, may roll on, until the enemies of truth are subdued, and the earth shall be full of the glory of God.

We have several communications of interest, which we are under the necessity of laying over for the present; among the number is the petition of L. Wight, and the report of the committe, appointed to explore parts of Iowa Territory, to seek a suitable location for the Saints, we shall try to remember them in our next.

The following is from brother E. Robinson, dated Cincinnati, July 16th. After giving an account of the success of his business transactions, he says:

By this you see, that the work is progressing; and I have to say to you that not only the work of the book, is progressing but the work of the Lord is onward, with rapid strides; I have formed an acquaintance with several in this place who are very anxious to hear of our doctrine, and to become better acquainted with the principles of our holy religion: I have to spend a considerable of my time in conversation with different individuals in various parts of the city. Be assured dear brother, the seed is sown, in many an honest heart in this place, and great will be the harvest here, before many moons pass away, I trust. I have quite unexpectedly, met with a brother and a mighty man of God, whom the Lord sent here to make an uproar among the priests of Baal, in this place. I need not tell you that one morning, just after breakfast, as I was standing in a back room in the foundry, a gentleman

steped in at the door, whom I thought I knew, but not expecting that he was in this country, dare not flatter myself that it was him—he too gazed at me with the same surprize and astonishment, thinking that it could not be possible, but that his eyes deceived him; in this situation we stood for a moment, not daring to smile for fear we should be mistaken—but at length we both burst into laughter, and clasped each other by the hand, and enjoyed a very agreeable surprise—It was our beloved brother Orson Hyde; we have spent many a pleasant hour together, we are now expecting elder Page every day, when we shall commence holding public meetings; brother H. had a letter from him yesterday morning, stating that he was then in Milton, preaching and baptizing, he had baptized six in that place, and was to baptize six more yesterday, (15th,) among the number baptized, was a respectable Merchant and family, of the first standing in the country. Bro. Hyde has a great many calls to converse with the people in different parts of the city which he attends with pleasure, in which he is laying the foundation for a great work.

May the Lord roll on his great and mighty kingdom, until the earth shall be illumined by the light and glory of the gospel of peace, and the kingdoms of this world, become the kingdoms of our God and of his Christ, is the prayer of your brother in the the Lord.

E. ROBINSON.

D. C. SMITH.

Below is an extract of a letter written by our beloved brother O. Hyde, dated Franklin, Warren co. Ohio, July 7th, 1840. We have since the receit of this, heard by the way of bro. E. Robinson that these brethren were laboring in Cincinnati, and a place called Milton, with considerable success; they had baptized in all, since leaving this place 62: there is such a wide extended field of labor in the vineyard of the Lord, that these brethren make but slow progress on their way to Palestine; however, from accounts they are not idle, the Spirit of the Lord is with them, and they are sowing the seed of the gospel effectually wherever they travel. We rejoice that they feel the spirit of their mission, and we say speed them on their journey, O Lord! arm them with the sword of the Spirit, cause error to flee before them like the hoary frost before the burning rays of the morning sun: cause the kingdoms of the devil to crumble into forgetfulness before them, and the kingdom of our God to be reared triumphantly behind them, waving the banner of truth to all nations, that all who will, may come and partake of the waters of life freely.—ED.

The work of the Lord is prospering, and many are convinced of the truth, and some obeying it. Bro. Page is a boanarges, well calculated to storm sectarian ramparts and castles; and spread terror and dismay through the strong holds of Babel's empire. We have by the grace of God, succeeded in routing priests and people from scriptures hallowed ground; and we now stand on the frontiers of the same, with the sword of truth, pleading the cause of our Master, while our enemies stand afar off and cry, "*Give us a sign,*" "*give us a sign,*" thus revealing the true character of most of this generation. clearly showing that they are in the slough of wickedness, and mire of adultry according to our Savior's words.

In Dayton, we preached in the court house to crowded congregations; and also in the grove. We have baptized only five persons there, but we have left a great harvest for some faithful elders to reap—we felt hurried to Cincinnati and so on east. The Jews are gathering; and have issued orders, or a circular, and universal proclamation for their brethren, in all the world, to return to Palestine, for the land is ready for their reception. "But there is none to guide her among all the sons whom she hath brought up, but these two *things* are come unto thee."—See Isaiah 51:18,19. *Things*, you know, in English means any kind of fish, beast, or birds. But the book of Mormon says, "These two *sons* are come unto thee;" this is better sense, and more to the point. As Jerusalem has no sons to take her by the hand and lead her among all the number whom she hath brought forth, Bro. Page and myself feel that we ought to hurry along and take her by the hand; for

we are her sons but the Gentiles have brought us up.

I am informed that both England and Rusia, have extended protection to the Jews in Palestine; and proffer to aid them in their return. Let Kings become nursing fathers, and Victoria a nursing mother; and I will say, roll on thy righteous cause, thou King of saints.

I spoke to a crowded audience last night in this place, and expect to have a greater one to night. We had the Presbyterian and Methodist ministers out to hear. The Methodist made an attack upon me; but when he had fired his second round, he retreated.

If each of us could be divided into 20 parts; and each part be a Mormon preacher, we could find business for the whole. * * *

Elder Page is labering in Fairfield for a few days, and I am here doing all I can.

I hope the Saints in Nauvoo will show favor to Bro. Jonathan Crosby and Ross R. Rogers of Pleasant Garden, Ia. for they have spared no pains to wait upon the traveling elders; and they, of their pecuniary have freely administered to their wants. Therefore let them be had in remembrance.—The brethren in Quincy, Jacksonville and Springfield, have been exceedingly kind to us, and have done all they could for this mission: and my heart feels to bless them, and God will bless them and they shall be his when he makes up his jewels. Bro. Eldridge of Indianopolis, has done well by us; and, also, bro. Willson who lives near Cadiz in Ia. may the Lord remember all these brethren and reward them all according to the spirit of kindness and generosity with which they have treated us. We have no fault to find with any of our brethren and sisters: we believe they are all trying to do the best they can. We have not proceeded fast on our journey; but those among whom we have laboured, can testify whether we have been faithful or not. * * *

Bro. Joseph's letter to us was a treat, I assure you: it was just such an one as we might expect his generous spirit to produce. We feel as though we were free men and had all the liberty we want to do good, and hope we may never do any thing to restrict our privileges or curtail our blessings. I feel that the time past of my life is sufficient to have wrought the will of the Gentiles and my prayer is Lord deliver me from the snare of the devil.

Yours forever in the
bonds of the covenant.
ORSON HYDE.

A VOICE FROM THE HOLY CITY--REBUILDING OF THE TEMPLE OF SOLOMON---RECALL OF THE PEOPLE OF GOD TO JUDAH.

We have received by the last packet from England, a copy of a very extraordinary "Circular," issued by the Jews now residing at Jerusalem, and addressed to all the descendents of Abraham to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex, as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall puplish the original Hebrew in a double sheet; but at present we must content ourself with the translation.—MORNING HERALD.

TO OUR BRETHREN THE ISRAELITES OF EUROPE AND AMERICA.

The Liberal and Benevolent Contributors towards every holy and pious purpose—ready to stand in the breach to evince their love for the land of promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life), who extend their bounteous aid to this holy city, and devote their best means, in love and affection, "to take pity on her stones, and show mercy to her dust." To the illustrious and excellent Rabbies, to their worthy and distinguisned assessors, to the noble chiefs and faithful leaders of Israel, to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe his protection unto them. May they rejoice and be exceeding glad: and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will, Amen.

It is a fact well known throughout Judah and Israel, that "the glory altogether departed from the daughter of Zion," since, upwards of one hundred years ago, the congregation of German Jews in this holy city were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyran-

ny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus, the large Court they inherited from their ancesters remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifiices it contained, namely the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! for how could we bear to witness the evil which befel our people!

As the light gleams forth from a spark, so did our Congregation take heart and return, again to form their establishments, and to take root on the holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obliquy, scorn, and disgrace. The cries of the people ascended unto the Lord, who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a ruler who maintains justice throughout his dominions—an edict was issued, permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished Synagogues and Colleges. Us, likewise, the Lord, in his mercy vouchsafe to remember, and caused us to be reinstated into the heritage of our fathers, even to the afore-mentioned Court, which is called the Ruin of R. Jehudah the pious (of blessed memory.) Blessed be the Lord our God, the God of our fathers, who inspired the heart of the ruler of Egypt, to restore unto us the possessions of our ancestors: nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem. "We fenced it, and gathered up the stones thereof," and the sacred undertaking prospered in our hands, so that we have completed the Medrash, "and great is the glory of the house;" and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to acomodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shebath* last we joyfully placed a Sepher Torah in the Medrash, which we consecrated by the name of "MENAHEM ZION," for the Lord has vouchsafed to comfort his people.

But although we have thus, under the blessing of Providence, retrieved from devastation a part of the possessions bequeathed unto us by our pious ancesters, yet our hearts are afflicted, and our eyes are dimmed when we behold the sanctuary of the Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for, alas, great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.—The cause of our grief is thus ever present to our eyes, the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We, therefore, deem it our bounden duty to dispatch a messenger unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with "the salvation of the Lord in the land," so that they may arise and take pity on Zion, for it is time to show mercy unto her.

To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honerable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel, "according to the sight which he has seen in the holy mount," and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

Now, therefore, let the righteous be-

hold and rejoice; let the pious exult and triumph in gladness: the day ye so long have hoped for is come, and ye see it. The crown of holiness will again adorn its formor abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting "the temple of the most holy King on the Mountain of the Lord," that ye may have a portion and a righteous record in Jerusalem. Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season, Let each man encourage his neighbor, and say, "We will be zealous and persevering for our people and the city of our God. And for the love of Zion and the sake of Jerusalem we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys. even as we have vowed. If I forget thee, Jerusalem, let my right hand forget her cunning: if I prefer not Jerusalem above my chief joy."

Such are the words of your brethren who address you for the glory of God and for the honor of his land, his people and his inheritance—continually praying for our exiled brethren; and offering up our orisons on holy ground, and particularly near the WESTERN WALL, that it may be well with you everlastingly, as you yourselves desire, and we most sincerely wish.

Signed at Jerusalem, the 18th day of year 5597, A. M. by the Wardens of the Medrash and members of the building Committee, on behalf of the Congregation of German Jews in this holy city.—(Signed.)

HIRSH JOSEPH,
DAVID REUBEN,
NATHAN SAADIS,
ABRAHAMS. SALMONS,
MORDECAI AVIGDOR,
URIAH S. HYAM,

The undersigned assessors of the Beth-din, by the direction of the Rev. Chief Rabbi, hereby certify that Rev. Aaron Selig Askenazi is actually deputed for the purpose mentioned in the above Circular.

London, the 7th Tebath—24 *Dec.* 5599.

ISRAEL LEVY,
AARON LEVY,
A. L. BARNETT.

STORM AND LOSS OF LIFE AT PONDICHERRY. The Paris Temps publishes accounts from Pondicherry of the 22d Jan. and from Yanaon, French factory about 250 miles along the coast from that city, up to the 7th of December, which contains numerous details of the dreadful hurricane and inundation of the sea on that coast. They coincide in stating the force of the wind to have been such as had never before been witnessed there, and the inroad of the sea as dreadful beyond description. Upwards of ten thousand corpses had been found, but many thousands more had, no doubt been washed away. So many bodies lying unburied had caused a pestilence, and the condition of the survivors, who had lost most of their property, was exceedingly distressing. The British authorities and settlers had shown the greatest kindness to the French sufferers, but the factory town of and Yanaon, which alone had lost 1,500 inhabitants, could not recover from such a calamity for a great many years. The Goverment chest and most of the public records had been preserved. As instances of the extensive scale on which this great natural calamity acted, it is mentioned that at Talarivou one house, in which 400 pesons had taken refuge; was blown down, and most of them killed, while at Malaveram, a village on the English territory, only 49 were saved out of 2000 inhabitants.—NEW WORLD.

Hymenial.

MARRIED In Pike Co. Ill. on the 26 of June by elder Harlow Redfield Mr. Hawkins Judd, to Miss. Electa P. Howland.

——In this place on the 9 of July by elder Redden Allred, Mr. George W. Cliff to Miss. Amanda C. Fosett.

Obituary.

DIED——At Longton, Staffordshire, Eng. Johnathan Locket, aged 63 years, he was a saint and rests from his labors.

——In Juliett, Will Co. Ill. April 21st. Mr. Benjamin Fletcher aged 29 years.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in

pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any porson sending $5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.

7tf. GEO. W. ROBINSON.

For deligaie to Congress from Iowa,
AUGUSTUS C. DODGE.

For Council from Lee county,
EDWARD JOHNSON.

For the Times and Seasons.

THE WORD OF WISDOM.

BY MISS ELIZA R. SNOW.

"For to one is given by the spirit, the word of wisdom." 1st Cor. 12:8.

The Lord imparted from above
The word of wisdom for our blessing?
Bnt shall it unto many prove
A gift that is not worth possessing?

Have we not been divinely taught,
To heed its voice and highly prize it?
Then who shall once indulge the thought
It can be better to dispise it?

Has self denial grown a task?
Or has that word been vainly spoken,
Or why, I fain would humbly ask,
Why is that word, so often broken.

It is a straight and narrow way,
That leads to the Celestial City:
That high taught saints should go astray,
Thro' gentile customs, is a pitty.

O; that the saints would all regard
Each gracious word that God has given
And prize the favor of the Lord
Above all things beneath the heaven.

TO THE SAINTS SCATTERED ABROAD.

We annouce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the ardious undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars. then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

AGENTS FOR THE TIMES AND SEASONS.

PENNSYLVANIA.
Benj. Winchester, Philadelph
Stephen Post, Centreville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongstown. Indiana Co.

NEW YORK.
Joseph L. Robinson, West Leyden. Lewis Co.

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Nathaniel Holmes, Georgetown, Essex Co.

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Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.

TENNESSE.
T. K. Witcher. P. M. Whitleyville, Jackson co.
Wm. J. Dixon, P. M. Centerpoint, Ky.

ENGLAND.

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Hyram Clark,	Wilford Woodruff,
Theodore Turley,	Joseph P. Fielding.
Orson Pratt,	Heber C. Kimball,
Brigham Young,	George A. Smith,
P. P. Pratt,	

SCOTLAND.
Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

John E. Page,	Orson Hyde,
Lorenzo Barnes,	Albert Brown.
Samuel James,	James Blakeslee,
Almon Babbit,	Joseph Wood.

SOUTH CAROLINA.
Lysander M. Davis,

NORTH CAROLINA.
Jedadiah M. Grant.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. NO. 11.] NAUVOO, ILLINOIS, SEPTEMBER. 1840. [Whole No. 11.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

CONTINUED.

We will now return to the prisoners. They had meanly betrayed us into their hands; we were kept in their camp till the third day of November; we were then started for Jackson county. Let us here observe that they increased our number having added to it Messrs. Hyrum Smith and Amasa Lyman. By our special request, they took us into Far West, to see our families, whom we found, when we got there, living on parched corn, as the town was so closely invested they could not get out. I will not attempt to describe this parting scene. I will leave every person to place themselves in our situation and then judge for themselves.

In writing this narrative it is no part of our intention to play upon the passions of the public, bnt give a faithful narrative of facts and then leave it.—After we arrived at Independence, the county seat of Jackson county, we served the same purpose that a caravan of wild animals would for a show, as hundreds of people called to see us. We were put into an old house and left to sleep on some blankets we had with us. Shortly after we had started from Far West, a messenger came riding after us with a demand from Gen. Clark, to take us back. With this, Gen. Lucas would not comply. Upon the whole, we were treated at Jackson county with respect. We were boarded at a tavern, and soon were taken into the tavern house. A man was appointed to see that we had every thing we wanted. They despensed with their guards, and we were at liberty to go where we pleased, and return when it suited us. These priviliges were not granted us at first, but after we had been there a few days. At first we were put into an old house and closely guarded. While we were there, Burrell Hicks, a lawyer of celebrity, and leader of the Jackson county mob, confessed in our presence, and in the presence of many others, that the Jackson county mob, was a wanton attack upon the saints without cause, and he said he presnmed that the attack then made was of the same character

We state this to show that the men of intelligence in Jackson, knew that they were again engaged in robbing a people of their rights. Indeed, General Wilson went so far as to say that if ever the mobs attacked us again, he would fight for us. We will here leave the prisoners and relate what took place in Diahman. After General Clark's arrival at Far West, General Wilson; I think, was the General's name, that was sent to Diahman. On his arrival there, he placed guards around the town, so that no person might pass out or in without permission. All the men in the town were then taken and put under guard, and a court of inquiry was instituted, with Adam Black on the bench; the said Adam Black belonged to the mob and was one of the leaders of it from the time mobbing first commenced in Daviess county. The Attorney's name I have forgotton, if I ever knew, but belonged to General Clark's army.

After two or three days' investigation, every man was honorably acquitted. General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry until spring, and then leave the state under pain of extermination. This was on the first of November, the weather was very cold, more so than usual, for that season of the year: and, in keeping this order of General Wilson's they had to leave their crops and houses, and to live in tents and wagons in this inclement season of the year. As for their flocks and herds, the mob had delivered them from the trouble of taking

care of them, or from the pain of seeing them starve to death, by stealing them. An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Daviess county for the term of four weeks, for the purpose of conveying their crops from Daviess to Caldwell. The committee were to wear white badges on their hats for their protection

But in a short time after this arrangement was made, Gen. Wilson withdrew with his army, and the mob rose up as soon as the army had gone, and forbid the Committee from coming again into Daviess county under pain of death. By this the mob secured unto themselves several hundred thousand bushels of corn, besides large quantities of oats, and the saints were left to seek their bread and shelter where they could find it.

We will now return to the prisoners in Jackson county. Shortly after our arrival in Jackson county, Colonel Sterling Price from the army of Gen. Clark, came with orders from Gen. Clark who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, November 8th, with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We travelled about half a mile after we crossed the river, and put up for the night. The next morning there came a number of men some of them armed, their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore despached to Richmond to obtain them. We started before their arrival, but had not gone far before we met Col. Price with a guard, if we recollect right of seventy four men. As to the number, however, we are not certain: and were conducted by them to Richmond and put into an old vacant house, and a guard set. Sometime through the course of that day, Gen. Clark came in and we were introduced to him. We enquired of him the reason why we had been thus carried from our homes and what were the charges against us. He said that he was not then able to determine, but would be in a short time, and with very little more conversasion withdrew. Some short time after he had withdrawn, Col. Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson whom he had with him, to chain us together with chains and padlcks, being seven in number. After that, he searched us, examining our pockets to see if we had any arms; finding nothing but pocket knives, he took them and conveyed them off.

General Clark spent several days in searching the statutes of Missouri to find some authority to hold a Court Martial. (The troops said that he had promised when they left, that there were two or three that they should have the privilege of shooting before they returned.) But he could find none, and after a fruitless search of a number of days he came again to see us and informed us that he would turn us over to the civil authorities for trial, Accordingly, the trial commenced; Austin A King on the bench, and Thomas C. Birch, attorney. This was surely a new kind of Court: it was not an inquisition nor yet a criminal court, but a compound botween. A looker on would be convinced that both the judge and attorney were not satisfied that some or all of the prisoners had been guilty of some criminal act or acts, but on the contrary that their object was to try by all means in their power to get some person to swear some criminal thing aginst us, through they were innocent.

The first act of the court was to send out a body of armed men, to obtain witnesses without any civil process whatever; and after witnesses were brought before the court, they were sworn at bayonet point. Dr. Sampson Avard was the first brought

before the Court. He had previously told Mr. Oliver Olney, that if he (Olney) wished to save himself, he must swear hard against the heads of the Church, as they were the ones, the court wanted to criminate, and if he could swear hard against them, they would, that is neither court nor mob, disturb him. I intend to do it, said he, in order to escape, for if I do not, they will take my life. To aid him in this work, there was standing a body of armed men; a part of this armed body stood in the presence of the court to see that the witnessess swore right, and another part was scouring the county to drive out of it every witness that they could hear of, whose testimony would be favorable to the defendents. This course was kept up during the whole time of the court. If a witness did not swear to please the court, he or she would be threatened to be cast into prison. They never pleased the Court when their testimony was favorable to the defendants. One instance is all the proof that need be adduced on this head. A man by the name of Allen was called on, he began to tell the story about Bogart's burning houses in the south part of Caldwell, he was kicked out of the house and three men took after him with loaded guns, and he hardly escaped with his life. Every witness that the defendants had, (that these creatures knew of, and they made dilligent search to find all they could) were either arrested under pretention of some charge, or else driven off. When a witness did not swear to please the attorney, Birch he would order them to be taken into custody and they were immediately cast into prison and the next morning they would be brought forward and tried again. Such was the cousre the Court and their armed body pursued during their sittings till they got through; by such means they got men to swear for them, and to swear to most unhallowed falsehoods. It was indeed suborning witnesses to swear, to promise a man's life if he would swear, and death or imprisonment if he did not swear, and not only to swear, but swear to please them.

This matter of driving away witnesses or casting them into prison or chasing them out of the county, was carried to such a length that our lawyers, Gen. Doniphan and Amos Rees, told us not to bring our witnesses there at all, for if we did there would not be one of them left for the final trial, for no sooner would Bogart and his men know who they were, than they would put them out of the county; as to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would all be the same, for he (King) had determined from the beginning to cast us into prison; we never got the privilege of introducing our witnesses at all; if we had we could have disproved all they swore.

We here must rather go back a little, for after Clark arrived at Far West, he arrested a great many persons, an account of which will be found in the memorial of the citizens of Far West, to the Legislature of Missouri. Their trials also went on at the same time. One thing in relation to Clark's proceeding, we forgot to mention—we will insert it here. After he had arrived, some persons made application for a privilege to go and plunder houses for goods; this was readily granted, and under this authority, houses were plundered, locks broken, and property taken at pleasure; and all this without any civil process whatever.

We will here give a specimen or two, of their swearing. We will first introduce William W. Phelps. This said Phelps was angry at one of the prisoners—George W. Robinson, in consequence of a law-suit existing between them. Phelps, we suppose, thought he had a fair opportunity now, to take vengence, in swearing against him; so he swore that in Daviess county he saw George W. Robinson have a clock, in his arms, There had been a clock found in some hazel bushes, somewhere in the neighborhood of Far West. This clock, a man in Daviess county, swore to be his; it was presented to Phelps, and Phelps swore positively that, that was the clock, he saw George W. Robinson have in Daviess county. Now the truth is, that the clock which said Robinson had, belonged to another man; who had it at that time, and has it at this, if he has not sold it; and it is now in Illinois

This, Mr. Robinson could have proven if he could have introduced his witnesses. For this, he was bound over to appear at the county Court, in the sum of one thousand dollars. Another, by the name of Job, whose mother had gone to the house of Mr. Wight, and swore a feather bed which was in his house was her's: After she got away, she said she never had a bed since she lived in Daviess county; bnt she wanted one of "old Wight's" beds. Her son came to the court, to swear against Mr. Wight for stealing; and accordingly swore that his mother's bed was found in his house. The question was asked, how he knew it was his mother's bed? He said he had slept upon it and he felt the stripes with his feet. His mother's bed, had a striped tick, and the stripes went two ways, and he felt them with his feet. while lying in the bed. He was then asked if there was not a sheet on the bed under him? He said there was, but still he felt the stripes in the tick, through the sheet, so distinctly that he knew that they went two ways, and that it was his mother's bed, and that was the way they found out; his mother's bed was there. Mr. Wight proved, in the mean time, that, that same bed had been in his house for many years. We give these as specimens of men's swearing. We might multiply them to a great number, but it would swell this narrative beyond the limits allowed it. Let so much suffice.

The court at last closed, on the 29th of November, after a session of two weeks, and three days, and during most of the time we were closely confined in chains. At the close of the court, and some few days before it closed, there were a considerable number of those who had been arrested by Gen. Clark released. Out of that number was Amasa Lyman, Esq. who was one of the seven, who had been carried to Jackson county, and from thence to Kay. They were either all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRay, Joseph Smith, Jr. and Sidney Rigdon; who were sent to Liberty, Clay co. to jail, to stand their trial for treason and murder. The treason, for having whipped the mob out of Daviess co. and taking their cannon from them; and the murder, for the man killed in the Bogart battle. Also Parly P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer; who were put into Richmond jail, to stand their trial, for the same crimes. At this time the Legislature had commenced its session, and a Memorial was presented to the senate and house of Representatives, to obtain a committee to investigate the whole affair pertaining to the Governor's order, the operations of the mob, and the conduct and operations of the Militia, while at Far West.

After much legislation, disputation, and controversy, and angry speechifying; as the papers of Missouri, published at the time, abundantly testify, the petition and memorial, were laid on the table, until the July following; thus utterly refusing to grant the memorialists, their request; thereby refusing to investigate the subject; and thus it stands until this day, uninvestigated by any legal authority.

After we were cast into prison, we heard nothing but threatenings, that if any Judge or Jury, or court of any kind, should clear any of us, that we should never get out of the State alive. This soon determined our course; and that was, to escape out of their hands as soon as we could; and by any means we could. After we had been some length of time in prison, we demanded a writ of Habeas Corpus of Judge Turnham, one of the county Judges; which with some considerable reluctance, was granted. Great threatenings were made at this time by the mob, that if any of us were liberated we should never get out of the county alive. After the investigation one of our number was released from prison by the decision of the Judge; the remainder were committed to jail. He also returned with them until a favorable opportunity offered which through the friendship of the Sheriff. Mr. Samuel Hadley, and the Jailor, Mr. Samuel Tillery, he was let out of the jail secretly, in the night, and being solemnly warned by them to be out of the state with as little delay as possible, he made his escape.—Being pursued by a body of armed men, it was through the direction of a kind providence that he escaped out of their hands and safely arrived in Quin-

cy, Illinois This was in February, A. D. 1839.

In the May following, the remainder that were in the Liberty Jail, were taken to Daviess county to be tried by a grand jury of the principal mobbers, in order to see if a bill of indictment, could be found as could be expected from the characters of the jury. Bills were found, they obtained a change of venue to Boon county, accordingly the Sheriff of Daviess county, with guards, started to take them from Daviess to Boon county. On their way after journeying a day or two, one evening the guard got drunk they left them, and also made their escape to Quincy, Illinois.

Those that were in Ray County Jail were brought to trial, but no bill of indictment was found against Darwin Chase and Norman Shearer, and they were released and sent home.—A bill was found against Parley P. Pratt, Morris Phelps, and Luman Gibbs for murder, and also a man by the name of King Follet for robbery.—They also obtained a change of venue to Boon co., and were carried thither and put into jail and there remained until the fourth of July. At this time the town was all hilarity and mirth at the celebration. They also made a flag and had it placed over the jail doors. In the evening when the Jailor brought in their suppers, they walked out at the door: that is, Parley P. Pratt, Morris Phelps, and King Follett; Luman Gibbs continued, the others were closely pursued and Follett was retaken and carried back; but the other two effected their escape to the state of Illinois. Some time afterwards King Follett had his trial and was acquitted. Luman Gibbs remains in prison unto this day, 26th October, 1839.

As to those that were left in the Counties of Caldwell and Daviess, they were making all possible exertions to get away all winter, contrary to the stipulations of Gen. Clark and Lucas, granting them the privilege of staying until spring. Bodies of armed men were riding through the town of Far West in the County of Caldwell, threatening death to them if they were not out in the month of February, and otherwise insulting them. They continued however to exert themselves with all possible means in their power; many of them had no teams nor waggons. Having been robbed, yea completely robbed of all they had, great exertions therefore had to be made by those who had means. Through great exertions and timely perseverance they succeeded in getting them safely into the State of Illinois, where we all are now and where we have met with a kind reception.

Public meetings were held in Quincy; contributions raised to assist the suffering, and every exertion which humanity dictated was made for our relief.—But still we are, as a people, poor and destitute. We have been robbed of our all and many of us are without houses, living in tents and waggons. In consequence of our exposure, we have suffered this summer much sickness and numbers have died, and our prospects for the ensuing winter are gloomy. But gloomy as they are, still we are not discouraged. A large majority of us are farmers, but our teams, as well as our flocks and herds and all our farming materials were taken from us. Many who were independent, are now working by days works, to maintain their families, numbers of them old men, sixty years old and upwards.—Such is our true situation, and as such we make our Appeal to the American People.

COMMUNICATIONS.

For the Times & Seasons.

Burglary! TREASON!! ARSON!!!

MURDER!!!

Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state. The history of the Goths and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see,) L. W.

Boggs, Governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, exterminating order (which was ratified by the Legislature,) against the Mormon people residing within his jurisdiction—directing his general officers, first to "drive them from the state;" second to "intercept their retreat;" and third to "exterminate them" with the weapons of war: but the Mormons threw their banners on the air, and under the proudest motto that ever blazed upon a warrior's shield—Sicut patribus sit Deus nobis; As God was with our fathers, so may he be with us—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish—but no sooner had they began to build up Nauvoo a great city and resting-place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, Governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire Mormon church—the church of Latter Day Saints—violates their women; shoots down, and scalps, their innocent, defenceless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggery in an hour; and orders them all exterminated, murdered, butchered, by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them outlaws from the common family of man: and now, in the year of our Lord 1840, two years after, demands, this self-same people, whom she has wantonly outraged, violated, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds: and all this in a land of boasted liberty—and simply because the Mormons wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshiping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of Auto-da-fe, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri's inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent; she must now be checked in her wild and mad career—she has passed from the palmy state of her political glory to the sear and yellow leaf—the civilized world now turns from her with horror and ineffible contempt—and, should it become necessary, (which may God avert,) she must be met—Missouri must be met, not only by the Mormon people, but by the states—and all the friends of liberty and equal rights should gird on their armour, and sware by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. "And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily," and that by the strong arm of military power. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me

say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord; who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not.—They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me; and said, Aha, aha, our eye hath seen it. This thou hast seen, O Lord: keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant.—And my tongue shall speak of thy righteousness and of thy praise all the day long."

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The Poet truly describes her citizens when he says—

"Their pow'r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;"

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated—for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered. More anon.

Yours, Respectfully,
JOAB,
General in Israel.

GOOD NEWS FROM ENGLAND.

The following is an extract of a letter from Elder W. Woodruff to his wife; dated, Manchester, England, July 8th, 1840.

"I am enjoying the best of health and spirits, and am happy; and I never enjoyed myself better while in the vineyard of the Lord, and could I behold the face of my wife and children often, it would greatly add to my joy and consolation: but knowing that we shall have our reward for all the sacrifices that we are called to make in this life, for Christ' sake, and for all that we do in his cause and vineyard; causes me to be reconciled to his will. I wrote a letter to Pres't. J. Smith jr. in company with Elders G. A. Smith, and T. Tur-

ley. June 27th, in which I gave him a brief account of my labors in the vineyard.

We have held two conferences of late, in the South of England where I have been laboring; the first was held at the Godfield Elm Chapel, in Worcestershire, England, June 14th. Elder W. Richards was with me, we had an interesting time; we organized 12 churches, and transacted much business; the other was held on the 21st of June, at Stanlx Hill, Herefordshire, England. Elder Richards and myself conducted the meeting, or conference with the help of God; and I never saw more business executed in one day, than on this occasion. We organized 20 churches, ordained 4 elders, 7 priests, and 4 teachers; baptized 10, confirmed 20, and blessed 20 children, besides a multitude of other business, and broke bread to several hundred Saints, &c. The work had been so rapid, it was impossible to ascertain the exact number belonging to each branch, but the whole number is 33 churches, 534 members, 75 officers, viz: 10 Elders, 52 priests, and 13 teachers, all of which had embraced the work in less time than four months in a new field which I have opened in Herefordshire, Worcestershire, and Glostershire, and the church now in that place numbers over 600; and the work never in a more prosperous state in that place, than at the present time. I have no doubt but what the churches in that place, will soon number 1000 souls.—We have set all the churches in that region in order, with officers to preside over them: and they, are now baptizing daily in that region: about 50 of those baptized, were preachers of the different orders: between 3 and 400 of the above, I have baptized. So you see the sacrifice which we are called to make, is not in vain. I feel very thankful to God, for the manner he has blessed me in my labors since I have been in England.

I also attended Conference at the Staffordshire Potteries, on my way to Manchester, and had an interesting time. I arrived in Manchester on the first day of July, and I spent 3 days with the Twelve, and other friends, in writing, transacting business, visiting the Saints, preparing for the Conference, &c. and had a pleasant time.

On Sunday, the 5th of July, I met with the Saints, and a large congregation of citizens, in the Joiner's Hall, in Manchester, for public worship. This Hall, the Saints have hired for their regular place of meeting, they pay 100 pounds (about $500) yearly; it will seat about 2000 souls: the rent is paid by contribution. There was about one thousand persons present: I preached in the forenoon, and several testified in the afternoon, while we were communing with about 400 Saints: the power of God was upon the people.

Monday, July 6th, the quorum of the Twelve, and a general Conference of the church of Christ, of Latter Day Saints, in Europe, met at the above named place; and we had an interesting day: there were Elders present from almost every church in England, and Scotland; there was 40 churches represented, containing 2,495 members, 59 Elders, 122 Priests, 61 Teachers, 13 Deacons, making an increase of about 824 members, 25 Elders, 70 Priests, 23 Teachers, and 5 Deacons, during the last three months; and 374 members, 9 Elders, 50 Priests, and 13 Teachers of the above number, were added in the Herefordshire churches where I have been laboring.

The foundation is now laid in such a manner in this country, and new doors opening in England, Scotland, Ireland, and Wales, so that we have every reason to expect a greater increase for three months to come, than has been in the three that are past. I pray God to roll on his work in mighty power in this country, and in all nations, and enable us to be humble in the midst of prosperity, and work righteousness with all diligence, while the day lasts, and learn that it is the mercy, and work of God that giveth us souls as seals to our ministry.

July 8th.

The Elders are mostly leaving Manchester to day for their missions abroad. The Twelve are all well, also Elders Hadlock, and Turley; bro. Clark has a little of the ague. Elder O Pratt was not at our conference, but preaching in the city of Edinburgh, Scotland, and has baptized 5. Elder Hadlock has established a preaching place in Glasgow, and baptized several. Elder Taylor has baptized 70 in Liverpool, but is intending to visit Ireland. Elder Young

is expecting to remain in Manchester for a season, to assist in printing the book of Mormon. We have 3000 copies of the Hymn book just out of press, which is a good selection. I am going to visit the city of London in about 3 weeks if the Lord will, in company with Elders Kimball, and G. A. Smith. We are determined to lift the standard in that City, the Lord being our helper.

I remain as ever,

Yours &c.

W. WOODRUFF.

We are requested to say to all those living in the United States, who have communication by mail, with the following persons, viz: Brigham Young, Heber C. Kimball, P. P. Pratt, Willard Richards, Wilford Woodruff, and George A. Smith, to direct their letters, papers, and all communications, to 149, Oldham Road, Manchester, England. "And should letters be directed to any other friends who are in England, whose names are not given in the above list, they can be forwarded to them from Manchester."—ED.

TIMES AND SEASONS.

NAUVOO, ILL. SEPT., 1840.

One more number closes the present volume of the Times and Seasons, and then, we shall have waded up through one year, with our little sheet under the most trying circumstances possible: the galling yoke of poverty on the one hand, and sickness and death and disappointment on the other but through the blessigs of a kind Providence we have waded up, although we commenced without means, and without houses to shelter our tender families from the storm, or to provide for the wants of life. The causes of our poverty, we will not attempt to enumerate they will be found in the great day of accounts, registered in the archives of heaven, in letters of HORROR, against the State of Mo. "Judgement is mine and I will repay saith the Lord," But under these circumstances, we have progressed until now and have received a liberal patronage, for which our patrons have our heart felt grattitude.

The progress of the kingdom is such at the present times that it is impossible for our little sheet, published but once a month to keep up with the general news, that, which is of the deepest interest: inasmuch as the velocity of truth is so violently rapid, that its parallel is not on record; and the prospect grows brighter, and brighter; and the demand for general information is continually increasing: we have thought it wisdom to published the Times and Seasons *Semi-monthly*, (twice a month,) and in order that our patrons may be prepared, we give this timely notice, and that, the second volume of the Times and Seasons will be published Semi-monthly, at TWO DOLLARS per annum payable in all cases in advance. Any person procuring, 10 *new* subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than six months, and all letters addresed to the publishers must be POST PAID, or they will not be taken out of the office.

All those of our patrons, who wish their papers to be continued will make remittances as soon as practicable, as we shall forward to none except those ordered.

The Gov. of Missouri, after a silence of about two years, has at last, made a demand on Gov. Carlin of Illinois, for J. Smith, jr. S. Rigdon, L. Wight,

P. P. Pratt, Caleb Baldwin, and Alanson Brown, as fugatives from justice. The demand, it seems, has been complied with by Gov. Carlin, and an order issued for their apprehension: accordingly our place has recently received a visit from the Sheriff for these men; but, through the tender mercies of a kind Providence, who by his power has sustained, and once delivered them from the hands of the blood-thirsty and savage race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found; as the Lord would have it, they were gone from home, and the Sheriff returned, of course, without them.

These men do not feel disposed to AGAIN try the solemn realities of *mob law* in that state; and a free and enlightened republic should respond against it, for Missouri has no claim on them, but they have claim on Missouri. What right have they to demand of Gov. Carlin, as fugatives from justice, men against whom no process had ever been found in that state. No not so much as the form of a process. They were taken by *a mob militia*, and dragged from every thing that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without having a legal process served, and then deprived of the privilege of defence. They were taken by a mob tried, condemed, and imprisoned by the same; and this Missouri cannot deny. What a beautiful picture Gov. Boggs has presented to the world; after driving 12,000 inhabitants from their homes, forcing them to leave the state under the pain of extermination and confiscating their property, and murdering innocent men, women, and children, then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights so that his plans and designs have all been unfruitful, to that extent that he has caused Mormonism to spread with double vigor; he now has the presumption to demand them back in order that his thirst for innocent blood may yet be satiated.—He has no business with them, they have not escaped from justice, but from the hands of a cursed, infuriated inhuman, set, or race, of beings who are enemies to their country, to their God, to themselves and to every principle of righteousness and humanity.—They loath christanity and dispise the people of God, they war against truth and inherit lies; virtue they tread under their feet, while vice with her ten thousand ofisprings is their welcome associate, therefore, men on whom Missouri has no claim she cannot no she *never shall* HAVE.

An address delivered at the funeral of JOSEPH SMITH Sen. late Patriarch of the church of Jesus Christ of Latter Day Saints. by R. B. Thompson, September 15th, 1840.

The occasion which has brought us together this day, is one of no ordinary importance, for not only has a single family to mourn and sorrow on accout of the death of the individual, whose funeral obsequies, we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone.* The man whom we have been accustomed to look up to as a *Patriarch*, a Father and a Counsellor, is no more an inhabitant of mortality; he has droped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unincumbered, roams, and expatiates in that world, where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable, and lamented father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties: Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart broken parent, and by a large circle of acquaintances and friends. These like the stars in yonder firmament, shone in their several spheres, and filled that station in which they had been called

by the providence of God; with honor to themselves and to the church: and we feel to mingle our tears with their surviving relatives. But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of community; it was our beloved, but now deceased patriarch—If ever there was an event calculated to raise the feelings of sorrow in the human breast and cause us to drop the sympathetic tear? it certainly is the present; for truly we can say with the King of Israel, "A Prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around, and adhere to the human heart, by almost indisoluble bonds. A man faithful to his God and to the church in every situation, and under all circumstances through which he was called to pass. Whither in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks, and furrowed cheeks ought to have been a sufficient shield from their cruelty: But like the apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment,) "None of these things move me, neither count I my life dear, so that I may finish my course with joy." The principles of the gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swolen waves of distres and tribulation. No, thank God, his house was built upon a *rock*, consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets, who once dwelt on this continent, as the Father of him, whom the Lord had promised to raise up in the last days; to lead his people Israel; and by a uniform, consistant, and virtuous course, for a long series of years, he has proved himself worthy of such a Son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the witnesses to the book of Mormon. From that time his only aim was the promotion of truth, his soul was taken up with the things of the kingdom, his bowels yearned over the children of men; and it was "more than his meat and drink to do the will of his Father which was in heaven.

By unceasing industry, of himself and family, he had secured a home in the state of New York, where he, no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch so, that he was obliged to flee from that place and seek a home in a more hospitable land.

In Ohio, he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature, not to be easily obliterated.

While the house of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshipers. As the King of Israel longed for and desired to see the completion of the house of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of thine house, and the place where thine honor dwelleth." To dwell in the house of the Lord, and to en-

quire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father.

He has trod its secret alleys, solitary and alone from mankind, long before the King of day has guilded the eastern horizon; and he has uttered his asperations within its walls, when natures has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there, under his teachings have the meek and humble been instructed, while the widow and the orphan have received his Patriarchal blessing.

There he saw the work spreading far and wide,—saw the elders of Israel go forth under his blessing, bore them up by the prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them.—There with his aged partner, he spent many happy days, in the bosom of his family, whom he loved with all the tenderness of parental affection. Here I might enlarge and expatiate on the "Scenes of joy, and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.—The delightful scene soon vanished, the calm was succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a Father and friend, and who sought council at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon: but thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook, and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey, with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the church, and was cordialy welcomed by the Saints; who had found an assylum in the rich and fertile county of Caldwell. There he in common with the rest of the Saints hoped to enjoy, the privileges and blessings of peace—There, from the fertile soil and flowery meads, which well repaid the labor of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely, and wide spreid prairies, he hoped to enjoy uninterrupted, the comforts of domestic life. But he had not long indulged these pleasing anticipations, before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs: for, not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent, saw; and ah! how painful was the sight, two of his Sons, to whom he looked up to for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to embrew their hands in their blood. This circumstance was too much for his agitated, and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a christian and a saint; yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind, feelings of painful anxiety and emotion, too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner, (who shared in all his sorrows and affections,) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the church, suffered while moving from that land of oppression; suffice it to say he arrived in safety in Illinois, broken down in constitution, and in health, and since then he has labored under severe affliction and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite

from pain, he felt a pleasure in attending to his Patriarchal duties, and with cheerfulness he performed them; and frequently his labors have been more than his strength would admit of: but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large portion of blood. His family were summoned to his bed side, it being now evident that he could not long survive. On Sunday he called his children and grand children around him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at *intervals*, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.—All the circumstances connected with his death, were calculated to lead the mind back to the time, when an Abraham, an Isaac, and a Jacob bid adieu to mortality, and entered into rest.—His death like theirs was sweet, and it certainly was a privilege indeed, to witness such a scene: and I was forcibly reminded of the sentiment of the Poet,

"The chamber where the good man
meets his fate,
Is privileged beyond the common
walk of virtuous life."

There were no reflections of a mispent life—no fearful forebodings of a gloomy nature in relation to the future, the realities of eternity were dawning, the shades of time were lowring; but there was nothing to terrify, to alarm, or disturb his mind, no, the principles of the gospel, which "bring life and immortality to light," nobly triumphed in nature's final hour. Those principles so long taught and cherished by our lamented friend, were honorbly maintained to the last; which is not only a consolation to the immediate relatives: but to the church at large.

The instructions imparted by him, will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a Sire: and that the whole church will copy his examples, walk in his footsteps and emulate his faith, and virtuous actions, and commend themselve to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in its strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob;" and his courage and resolution never forsook him. His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings. Under these circumstances, he could exclaim, like pious Simeon of old "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming, when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things, which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consumation of the great work, which he saw so happily begun; that when we have to stand before the bar of Christ, we may with our departed friend, hear the welcome applaudit, "Come up hither ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Amen.

TO THE SAINTS ABROAD.

Beloved brethren:—

As many of you are anxious to settle with the Saints, we thought best to give you a short description of this County, and the in-

ducements which it offers to emigrants, this county (Lee county I. T.) is situated between the rivers, Desmoines and Mississippi, and opposite Hancock co. Ill. There is a town called Nashville, laid out on the Rapids of the Mississippi river, 5 miles below Nauvoo, which is in the possession of the Saints; a number of Buildings are already built, and others in progress: It is the only good Steam Boat landing on the Rapids, and during a considerable part of the year the Boats on the upper trade receive their freight and passengers at this place, which is brought from the foot of the Rapids, in Lighters.

These Rapids afford facilities for hydraulic purposes to any extent necessary; besides there are numerous creeks in this county on which, Machinery and Manufactories can be supplied with a sufficient quantity of water at all seasons of the year: and for richness of soil, health of climate, morality, enterprise, and industry of its inhabitants; this county is not surpassed by any in the great valey of the Mississippi. The prairies here have a deep rich soil, and are bordered with beautiful streams and rivulets, supplied with large quantities of excellent timber. Several hundred of the Saints have settled in this county, and organized themselves into five different branches of the church and all under the superintendance of a President, Bishop and High council. Large tracts of excellent land can be purchased on very liberal terms in almost all parts of the county: but in Nashville and vicinity, the greatest facilities are now offered: Town lots, as well as farming lands adjacent to the town can be purchased on very liberal terms, also a very large stone building designed as a place of public worship; and a Seminary of learning is in contemplation.

There is a Ferry on the Mississppi at this place and those emigrating to this part of the country, will find it most convenient to cross here: and to this place we invite our brethren and friends, by the unanimous vote of this branch of the church, of Jesus Christ of Latter Day Saints, convened at Nashville this 23d day of August 1840. And that you may be preserved spotless to the coming of the Lord Jesus, is the prayer of your brethren, in the new and everlasting covenant.

JOHN SMITH, Prs't.
GEORGE W. GEE, Clerk.

MEDICAL CONVENTION OF ILLINOIS.

To the Medical Profession of Illinois.

At a meeting of a number of the Physicians and Surgeons of the State of Illinois, convened in Springfield, on the 9th of June, 1840, for the purpose of making preliminary arrangements for the organization of a State Medical Society, the undersigned were appointed a committee of correspondence, and, as such, directed to address you on that subject. It was proposed that the medical men of the State of Illinois, should assemble in Convention, at Springfield, on the first Monday of December next, and then and there proceed to the complete organization of the Illinois State Medical Society—the Convention to be composed of one or more delegates from each County in the State. This proposition was unanimously adopted; and we now call upon you to co operate with us in the consummation of so desirable a result. Hitherto we have been like a vessel cast upon a boisterous ocean, without compass or helm; we have acted solitary and alone, without harmony or concert; but when we see hundreds of our fellow citizens and worthy friends, annually sacrificed by the empirical prescriptions of charletan practitioners, on the altars of ignorance, erected within the very temple of Æsculapius, by rude and unskilful hands, is it not time for us to act?—We think so: not however, by declaring war against mountebanks and uneducated pretenders to the art of healing within our borders; but by digesting a plan that shall be calculated in its legitimate operations to benefit the people, instruct the unlearned, improve ourselves, and elevate the entire profession above all mercenary considerations to a station of superior mental, moral and medical excellence. Already do our forests groan under the axeman's hand, and our prairies swarm with a busy, free and enterprising population; in Agriculture and Commerce, we are rapidly approximating to the level of the oldest States: our citizens are rearing Colleges and Universities

for mental culture; our Divines and Lawyers have already attained a high rank and an elevated standing; and, shall medicine be wholly neglected? Is *law* of more consequence than *medicine* or property more valuable than life? If not, let us not be behind our sister States in our efforts to improve our profession, and place it on a level with that of law. We ask not the protection of legal power, nor do we require the strong arm of legislative enactment to sustain us. We place ourselves before the public on our true merits, having a strong and abiding confidence in the wisdom of the people. All we require is a concerted effort, to enable us to diffuse true and useful medical knowledge—and this we ask. It is due to the profession and to humanity, now, and in all time to come. We hope then to see a general attendance on the day proposed.

J. C. BENNETT, of Nauvoo.
C. V. DYER, of Chicago.
A. W. BOWEN, of Juliet.
M. HELM, of Springfield.
E. H. HERRYMAN, do
F. A. McNEIL, do
J. TODD, do
W. S. WALLACE, do
D. TURNEY, of Fairfield.
C. F. HUGHES, of Rochester.
I. S. BERRY, of Vandalia.
B. H. HART, of Alton.

Quarter-Master-General's Office,
Nauvoo, Illinois, Sept. 25, 1840.

The Editorial Corps of the State of Illinois, friendly to the medical profession, the advancement of science, or the diffusion of true medical lore, are respectfully requested to publish the above notice in their respective journals—the invitation is not confined to a mere *delegation*, or the *elite* of the profession, but is extended to the entire *Corps Medicale* of Illinois; and it is sincerely hoped that there will be a *great gathering of the Faculty*, at the time and place above mentioned.

J. C. BENNETT,
Secretary to the above meeting.

NOTICE.

A new Post Office has been established at Ambrosia, Lee county, Iowa Territory, and George W. Gee appointed Post Master.

Circular Letter.

Quarter Master General's Office,
Nauvoo, Illinois, Oct. 2nd, 1840.

To the Commandants of Independent Companies:—

On the 26th ultimo, in obedience to the commands of our worthy Governor, I made the designation, and requisition, on the Ordnance Department, at Washington, for the public arms due this State, from the General Government, for the years, 1838, '39, and '40, directing that said arms be consigned to the care of the Warden of the Penitentiary, at Alton, subject to my orders—but the vouchers in my possession being insufficient to authorise me to proceed to their distribution, when received, (with the exception of those appertaining to the Companies at Quincy, Chicago, Juliet, and Nauvoo, which will soon be supplied,) you are hereby directed to procure from His Excellency, Thomas Carlin, Commander-in-Chief, to this Department, special official orders, in relation to your respective commands, which will be filled in *order of date*, until the entire distribution is consummated,—you will, therefore, please to take notice and govern yourselves accordingly, without further delay. Editors of News papers in this State are respectfully requested to publish the foregoing for the information and benefit of the Independent *Corps Militaire* of Illinois.

J. C. BENNETT,
Quarter Master General of Illinois.

Hymenial.

MARRIED—In this place, Aug. 22nd by elder Neuman J. Blodget, Mr. Jesse P. Reed, to Miss. Mary Burk.

On the 13th of July, by elder H. W. Miller, Mr. Alworthy Leach to Miss. Rebeca Wilcox both of Adams co. Ill.

Obituary.

DIED—In this place, July 29, 1840. Mary Hawkins, in the 27th year of her age.

——In this place, Aug. 22nd, Nancy R. Thompson, aged 40 years, and 5 months.

——In this place, on the 18th Inst John P. Thomson, aged 11 years and 4 days.

——In this place, Aug. 10th Leut. Col. Seymour Brunson, aged 40 years, 10 months and 23 days. Col. Brunson, was one among the first elders; he has always been a lively stone in the building of God: he was much respected by his friends and acquaintances; he died in the triumphs of faith, and in his dying moments he bore testimony to the gospel he had embraced by which "life and immortality was bro't to light."

——On Crooked Creak, near Fountaingreen, of Nervous Fever on the 18th Inst Sister Anna P. Johnson, Consort of elder Joel H. Johnson, aged 40 years, one month, and four days.—Sister Johnson embraced the gospel in May 1831 at Amherst Ohio, and has ever manifested an unshaken confidence in the same, both by word and deed. She was a kind and attentive companion, and a tender and affectionate mother. She died rejoicing in the hope of a glorious resurrection among the just.

——In this place, Aug. 29th Widow Sarah Beeman, aged 65 years, 2 months and 12 days. Sister Beaman embraced the gospel in N. Y. near where the work commenced, and was in affluent circumstances, surrounded with this worlds goods, but she has always manifested a zeal for righteousness which is worthy of imitation; and always willing to suffer for the sake of the gospel. She lived respected, and died lamented.

——In this place, on the 2nd day of August last, Tabitha Talle, consort of Lewis Talle, aged 35 years.

——On the 17 of July in Lee county Iawa Territory Sarah Emma Woodruff aged 2 years and 3 days.

Thus the iron hand of death,
Laid heavy on, and stopped the breath,
Of one who lived but to beguile,
Our lonely moments, with a smile.
Beloved she lived, beloved she died.
Her fathers joy and mothers pride—
Beloved by all who did her see,
Yea, and more beloved by me.
There was no bell for to toll,
But many a briny tear did fall—
With anxious looks our hearts did tell,
Little Sarah, dear, farewell!
Ye, little Sarah, lovely one, [come—
Sleep on, sleep on, till Christ shall
Then thou wilt rise, shake off thy dust,
And be numbered with the just.

For delegate to Congress from Iowa,
AUGUSTUS C. DODGE.
For Council from Lee county,
EDWARD JOHNSON.

AGENTS FOR THE TIMES AND SEASONS.

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Lysander M. Davis,

NORTH CAROLINA.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 12.] NAUVOO, ILLINOIS, OCTOBER, 1840. [Whole No. 12.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN MISSOURI.

The following address, was delivered at Far West, by Maj. Gen. Clark, to the Mormons, after they had surrendered their arms, and themselves prisoners of war:

"*Gentlemen*—You whose names are not attached to this list of names will now have the privilege of going to your fields to obtain corn for your families, wood, &c. Those that are now taken, will go from thence to prison; be tried, and receive the due demerit of their crimes—but you are now at liberty, all but such as charges may be hereafter preferred against. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I now lay before you. The first of these you have already complied with, which is, that you deliver up your leading men to be tried according to law. Second, that you deliver up your arms—this has been attended to. The third is, that you sign over your properties to defray the expenses of the war—this you have also done. Another thing yet remains for you to comply with, that is, that you leave the State forthwith, and whatever your feelings concerning this affair—whatever your innocence, it is nothing to me. Gen. Lucas, who is equal in authority with me, has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the State, and had your leader not been given up and the treaty complied with before this, you and your families would have been destroyed, and your houses in ashes.

There is a discretionary power vested in my hands which I shall try to exercise for a season. I did not say that you shall go now, but you must not think of staying here another season or of putting in crops; for the moment you do, the citizens will be upon you. I am determined to see the Governor's Message fulfilled, but shall not come upon you immediately—do not think that I shall act as I have done any more—but if I have to come again, because the treaty which you have made here shall be broken, you need not expect any mercy, but extermination—for I am determined the Governer's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed, their die is cast—their doom is sealed.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are;—and, oh! that I could invoke the spirit of the unknown God to rest upon you, and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound. I would advise you to scatter abroad and never again organize with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule—and my advice is that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

[CONCLUDED.]

COMMUNICATIONS.

TO THE SAINTS SCATTERED ABROAD.

BELOVED BRETHREN:

We address a few lines to the church of Jesus Christ, who have obeyed from the heart, that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousnese,

and by obedience to the heavenly command, escape the things which are coming on the earth and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the church, we at all times feel interested in the welfare of the Saints and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals: its glories are past description and its grandeur insurpassable. It has been the theme which has animated the bosom of prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered togetner in him, and when all things shall be restored, as spoken of by all the holy prophets since the world began: for in it will take place the glorious fulfillment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, his love unfathomable, his wisdom infinite, and his power unlimited; therefore, the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever and he will be our guide unto death."

Having confidence in the power, wisdom and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently when to all human appearances nothing but death presented itself, and destruction, inevitable, has the power of God been manifest, his glory revealed, and deliverance effected; and the Saints, like the children of Israel who came out of the land of Egypt, and through the Red Sea, have sung an anthem of praise to his holy name: this has not only been the case in former ages, but in our own days, and within a few months, have we seen this fully verified.

Having, through the kindness of our God, been delivered from destruction, and secured a location upon which we have again commenced opperations for the good of his people, we feel disposed to go forward and unite our energies for the upbuilding of the kingdom, and establishing the Priesthood in their fulness and glory.

The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the prophets: and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the scriptures, will be necessary to bring about the glories of the last dispensation: It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and rightecusness, is equally so for the gathering of the Saints.

Dear brethren feeling desirous to carry out the purposes of God, to which we have been called; and to be coworkers with him in this last dispensation: we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the Islands of the sea; and it will be necessary for them to hearken to counsil, and turn their attention to the church, the establishment of the kingdom, and lay aside every selfish principle, every thing low, and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the kingdom, so that they may be strengthened, and be enabled to prosecute their great designs and be instrumental in effecting the great work of the last days.

Believing the time has now come when it is necessary to erect a house of prayer, a house of order, a house for

the worship of our God; where the ordinances can be attended to agreably to his divine will, in this region of country; to accomplish which, considerable exertion must be made, means will be required; and as the work must be hastened in righteousness, it behooves the Saints, to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested, as though the whole labor depended on themselves alone; by so doing they will emulate the glorious deeds of the Fathers, and secure the blessing of heaven upon themselves and their posteriy to the latest generation.

To those who feel thus interested, and can assist in this great work, we say let them come to this *place*, by so doing they will not only assist in the rolling of the kingdom, but be in a situation where they can have the advantages of instruction from the presidency and other authorities of the church, and rise higher and higher in the scale of intelgence, until they "can comprehend with all Saints the length and breadth and debth and height, and know the love of God which passeth knowledge."

Connected with the building up of the kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn book and the new trauslation of Scriptures, It is unnecessary to say any thing respecting these works; those who have read them, and who have drank of the stream of knowledge, which they convey, know how to appreciate them, and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished and mark out the future in all its dreadful and glorious realities; those who have tasted the benefit derived from a study of those works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges and rejoice in the same truths.

Here then, beloved brethren is a work to engage in worthy of arch-angels; a work which will cast into the shade the things which have heretofore been accomplished; a work which kings and prophets and righteous men, in former ages have sought, expected, and earnestly desired to see, but died without the sight: and well, will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the first Presidency,

R. B. THOMPSON,
Scribe.

Nauvoo, Sept. 1840.

Waterville, N. Y. July 29th, 1840.

DEAR BRETHREN,

E. ROBINSON & D. C. SMITH:

Having a few leisure moments to spend in writing, I sit down at this time to address a few lines to you, to inform you where I am at present, and what I am doing; through the goodness of our kind heavenly Father, I am yet alive and have the privilege of informing you that the work of the Lord in this part of his vineyard, is still progressing, though opposed by the wicked of all classes, (in this region,) from the bloated faced drunkard of the Bar Room, even to the *long faced* priests of different sects, whose crafts are in dangered by the principles of the Renewed Covenant, as taught by the Elders of the church of Jesus Christ of Latter Day Saints: and notwithstanding all the opposition, the kingdom of God in its native purity is rolling forth in mighty power; in this north country, and gathering in its progress, the honest in heart from all classes and sects of religious institutions, as well as scores from among the non professing portion of community. Since I last wrote to you, July last 1839. I addressed a letter to the presidents of the seventies dated Feb 23d 1840, in which I gave a history of the work of the Lord in this region, and also wished them to write to me, but as I have received no answer from the aboved named letter, I have no, evidence to believe they ever received it, and shall give a general history in this; since last July, the 22nd; I have added to the different branches of the church in this region, about fifty members, and the young Elders about as many more, by baptism, I have attended two

conferences of late, the minutes of which will soon be forwarded to you.

The saints in this region are strong in the faith, and are making the necessary preparations to remove west; some are going west this season, others are doing all in their power to be ready to go next. We should be glad to have one of the agents who has authority to exchange lands (as they are passing,) call on the different branches of the church in this region; for instance, the Hamilton church, the Boonville church in Oneida co. N. Y. the Williamstown and Amboy churches in Oswego co. N. Y. The saints here are very anxious to remove west and settle with their brethren. I saw Elder Bates a few days since, he had just returned from Canada, and said many of the saints in that place were removing west, and that many had been added to the church in that region the present season. We have many and very pressing calls for preaching in almost every direction, and for many miles distant which we cannot fill; and on learning from the 8th number of your interesting paper, which came to hand a few days since, of the spread of the gospel in the old world; and the call for twenty of the seventies to go to that country, to assist in the great work of God, truly it made our hearts rejoice, while we can pray the Lord of the harvest, to send forth more laborers into his vineyard, that the wheat may be secured in the garners, to possess eternal life; and I now say to my brethren, the seventies who have not as yet gone forth into the harvest field to labor, (if any such there are;) my dear brethren, arise and gird on your armour, and walk forth into the field, and clear your skirts of the blood of souls, by testifiing unto this generation of those things which God has communicated unto his servants; for the salvation of this generation.

Since writing the above I have visited the church at Amboy and Williamstown, attended a special conference, in that place, at which, a new branch of the church was organized, in the town of Albion, Oswego co. at a place called Pineville, the Elders are requested to call on them as they are passing. A company of saints consisting of about 35 souls in all, with six two horse waggons and one two horse carriage, with Elder Truman Gillett jr. to lead them, set out for Nauvoo, while I was at Amboy; and a company of saints from Boonville are about starting for the same place, led by elder Hiram Hoyt. Truly my heart rejoices to see the work of the gathering roll on. J. BLAKESLEY.

Amboy, Oswego co. N. Y. July 8, 1840.

MESSRS. ROBINSON AND SMITH.

Dear Brethren,

It is with feelings of pleasure that I avail myself of a few leisure moments to drop a few lines to you, to let you as well as all the friends of truth, know of the advancement of the cause of our Redeemer in this part of the vineyard of the Lord. I have been laboring since about the first April in the counties of Jefferson, Oswego, Onondaga and some in Oneida, N. Y. And truly the cause of God is rolling forward with a mighty impetus, propelled by the hand of Israels God.—Truth is advancing; error and false doctrine is receeding, priest craft is falling; priests of Baal are howling, saints are rejoicing, (and the word of God grows and multiplies,) yes notwithstanding all the lies, slanders and scurrillous reports put in circulation by hirling priests and their supporters, whose craft are in danger by the forth coming of the truth; the cause and kingdom of God is rolling forward as steady as the bright luminary of day; and will continue to roll until the honest in heart are gathered out of Babylon, until the wheat is gathered from among the tares, untill wickedness is swept from the earth; the earth cleansed from its pollution, Christ makes his his appearance in the clouds of heaven with power and great glory to reign on the earth a thousand years with his saints while satan is bound. There are two or three hundred saints or more, in the above mentioned counties who have come in through the instrumentality of different Elders.

I have baptized since the first of April or a short time previous some sixteen or eighteen, and some are to go forward next Sabbath; and multitudes believing, who I think will obey soon. I never saw such calls for preaching.—East, West, North and South, the Mac-

edonian cry: surely if ever it could be realized that the harvest is great, and the laborers few, it is at the present time: if some of the Elders could come into this region they could find plenty of ground to work upon; while writing this I received a visit from Elder Blakesley, and he states that the work of the Lord is rolling forth in the region where he is laboring; in Oneida and Madison counties. He has baptized in a short time some 20 or 30 and a number more expect to come forward soon. Thus the little stone is rolling forth and smites the image on the its feet which will soon become like the chaff of summer threshing floor, and the stone become a great mountain and fill the whole earth.

Yours &c.
TRUMAN GILLETT, Jr.

We have several other communications laying before us, from the elders of Israel, which we should feel glad in publishing entire, but owing to the press of matter, we shall have to content ourselves with giving but short extracts.

Elder Rufus Beach writes from Livonia, Wayne Co. Mich. under date of Sept. 3, 1840.

"The cause of truth is slowly, but steadily progressing in this section of country, prejudice is giving way to the force of truth, and some are obeying the gospel: last Sabbath two were baptised by elder A. Blanchard, one of which has been a professor for many years.

A wide field for the spread of the gospel is opened in this country, but the laborers are few, but three only preaches the gospel of the kingdom in all this section of the country. One year ago last spring the Lord opened the eyes of my understanding to know he had commenced pruning his vineyard for the last time, and I do know he has called laborers by revelation into the work, and I know the work will be propelled forward by the power of God, until the kingdoms of this world, shall become the kingdoms of our God and his Christ.

Yours, &c.
RUFUS BEACH.

Elder Daniel Tyler, from Scott co. Ill., says, that he has lately baptized six, and has had a debate with a Cambellite preacher, which has had the effect of breaking down much predjudice and that many are believing the precious truths of the kingdom.

Elder A. O. Smoot writes from Whitleysville Jackson Co Tenn.

You will believe me, when I say is is with no ordinary feelings of gratitude to the great Shepherd of Israel, that I now assume my seat, and employ my pen to let you know something of my labors in this part of our divine masters vineyard. I am happy to say, that the cause of truth is progressing here, while error, bigotry, priestcraft and superstition, is falling before its mighty influence; and many made to rejoice that the light of heaven has once more shone upon the sons of Adam.

In company with Elder Pitkins, and priest Webster, I arrived here the 12th of June, and commenced laboring in this, and the adjoining counties, Smith and Overton. I found almost every species of religion prevailing here, (that of Jesus Christ excepted) which was as strange as it was to the Jews in the apostolical dispensation.

The greater part of my labors in this country, has been confined to some small branches of the church in this and Overton co's. raised up by elder J. Moses and others. These chuches I proposed visiting when I left home by request of brother Moses, in order to organize, and set them in order: as they were left in an unorganized state: This I have been able to do in part, by the assistance of elder Pitkins.

When we arrived here the saints in this country numbered 51 members; and since we arrived we have baptized 14 more, making in all 65. There are some 4 or 5 more who are candidates for the waters of baptism, which will be attended to when convenient.—Thus, the kingdom of our God rolls forth with mighty power.

I am, as ever, yours, &c.
A. O. SMOOT.

Elder Elisha H. Groves writes as follows:

I left home May 12th, in company with brother Isaac Cleveland, traveled

to Commerce, from thence to Savena by water, landed the 21st, preached the same evening; from thence to Napoleon, held several meetings: we also preached several times in Elizabethtown, and in a place called the Townson settlement, on the head of Rush creek; from here we traveled to Big Grove, where we unexpectedly met with brother Ezra Strong; himself and family have been much afflicted; from thence we traveled to Wames Grove, held several meetings, from thence into the settlements of the Pecatolika river. June 20th, brother Cleveland left me for the east: I traveled up and down this river preaching whenever I could get an opportunity.

I have baptized 12 and organized a church of 20 members: br. Strong is appointed to preside over them. In all the above places there are believers, and great calls for preaching, also on Rock river, but the situation of my family will not permit me to stay.—This branch of the church is 40 miles east of Galena in Stephenson co. Ill.—This is an excellent country the soil is equal to that of Missouri, the land is not yet in market. There is plenty of heavy timber on the Pecatolika river, and good mill privileges; there is a saw and flouring mill within 5 miles of this branch.

Yours &c.

E. H. GROVES.

Elders James Carrole and Alva L. Tippets writes as follows:

Oct. 8th, 1840.

Dear Brothers,

ROBINSON & SMITH.

With pleasure we write to you, concerning our labors in the vineyard, brother Carrole and Southworth, with four other elders went into the Iowa Territory, about 50 miles from Nauvoo, into Henry county, near Jefferson, on the 13th of June last; and we entered upon our ministerial labors and labored about three weeks, and baptized ten; during that time we came home on the fourth of July, and after staying at home until the 27th of July, brother Tippets and myself left home and visited the same place, and during the time we stayed, which was till the first of October, we traveled about two hundred and fifty miles, baptized forty held one debate with a Campbellite preacher, and held twenty eight meetings, we felt that the Lord was with us and we prospered insomuch that there were many that came out to hear us, and the signs truly did follow them that believe, and it appeared that desolating sickness followed them that railed out against us; but still there are yet many honest hearted people, and we expect to visit that place again shortly and we ask the prayers of the church that our labors may be blest and many more be brought into the kingdom through our instrumentality; and we shall ascribe the praise to God alone.

We remain your servants in the gospel,

JAMES CARROLE.
ALVA L. TIPPETS

Philadelphia Pa. July 8th 1840.

MESSRS. ROBINSON, & SMITH:

I am happy to state to you once more, that the work of the Lord is still prospering in these eastern lands.—Many of the honest in heart are coming to a knowledge of the truth, and are flocking into the kingdom of God.

The branch of the church in Chester co. where I have been laboring considerably, now numbers upwards of 100 members. The branch of the church in Lancaster co. where elder's, Davis and Dean have been laboring, numbers upwards of 50; and the branch of the in this city, numbers upwards of 200 members; elder B. Winchester is about to leave this place for England. elder Erastus Snow is here, and will probably remain in this section of country some length of time and proclaim the gospel. Their are many calls for preaching and a wide field for labor throughout this whole region of country, and many are believing who have not as yet been baptized, but whom I trust will, ere long obey the everlasting gospel. Pray for us dear brethren that we may ever be found faithful.

Yours &c.

LORENZO BARNES.

The following is a report of a Committee appointed to examine the country in the South west corner of Iowa Territory.—ED.

Nauvoo, Illinois, July, 28th, 1840.

We a committee appointed to exam

ine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church, of *Jesus Christ* of Latter Day Saints. Submit the following report.

We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd day of this Inst. we explored the county North of the Desmoine river, in Lee county and part of Van Buren county. The surface is neither hilly nor level, but may be termed undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and its tributaries, and on the sources of the Skunk river, and on the minor tributaries of the Mississippi river.—The soil is generally very fertile, especially on the Desmoine river: The bottom land or valley of this river average about one mile in width, soil dry and exuberently fertile, with abundant good springs on the river margins, but elsewhere springs scarcely ever occur, though abundant stock water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet. stone abounds on all (or near all) the streams suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles, it averaging 600 feet wide, gliding over a smooth lime stone bed, or bottom for the greater portion of the distance, only a few instances of a thin coating or stratta of gravel. The depth of this river is uniform, and at the stage of water we made the examination about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher was there business, say to the Raccoon forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shell bark Hickory, Walnut, Sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth Paupau, Hazle, &c.

We have seen the principal rivers of the States, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about $700 if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north,) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 356 square miles, equal to 217840 acres—near half of this is not surveyed and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed: we therefore, deem this the best location that can be made in Iowa Territory to build up a Stake. This district is watered by the Desmoine river, and a creek called Chequest, [signifying in the Indian tongue, thunder and ligtning,] there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation; and mostly in the highest degree fertile, and may be more densly populated than any other portion we have examined. Stone, and other crude building materials abound, with a sufficiency of water power on the Desmoine river and Chequest creek, that can be easily improved. This region has many other advantages and resources not adverted to in this description.—

Submitted, July, 29th, 1840.

GEORGE MILLER.
JOHN A. MIKESELL.

TIMES AND SEASONS.

NAUVOO, ILL. OCT., 1840.

In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest, by the saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings which lasted three days. Notwithstanding there was some mistake respecting the day of commencement which with the unfavorable state of the weather for some time previous was the cause of many not being present, yet there was a very large and respectable congregation amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who, were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church both on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those, who have had to bear the heat and the burthen of the day.

The subject of building a house, for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect, an object so dear to the saints. A committee was appointed to erect the same, who are men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honor of our God, will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifested

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We this month conclude the history of the persecution of the church of Jesus Christ of Latter day Saints in Missouri, by inserting in our columns the memorable speech of Maj. Gen. Clark to our brethren at Far West—and sure never a more, unconstitutional and bloody address, blackened the pages of history. The sentiments contained in it are such as make every lover of freedom, every patriotic American citizen, as well as all civilized men throughout the world, capable of appreciating the blessings of freedom, to look upon its author with contempt. Not only does he charge them with crimes, of which they were never guilty but says that if they did not leave the state they "need not expect mercy, but extermination." This was the language of a man high in authority in that state, and for the noble feats he then performed, has since sought the suffrages of the Missourians to be elevated to the gubernatorial chair of that state. Sure such a governor would shed a darker polish on the blackened aspect of that disgraced state. For whenever he had a desire to persecute any one or bring them to condign punishment, guilty or not guilty "whatever your innocence is, it is nothing to me" your "fate is fixed, your die is cast, your doom is sealed." This would be carrying out the principle which he then avowed and in which he was supported by the citizens of that state.

We are knowing to most of the circumstances, mentioned in the history of the persecutions, and that a correct account has been given, which, has been proven from time to time, these things have been placed before the legislature of Missouri, but they have refused to investigate them, they have

been repeated in Congress, but no redress has been granted, they have been sounded in the ears of the president, but he could do nothing for us.

What remains to be done, if the nation will not arouse itself in behalf of suffering humanity, and with a voice more terrible than thunder, speak out against a people, who have trod down the inherent rights and privileges of freemen and bring the authors of our suffering and woes, to that punishment which the well being of our country demands? Are the tears of widows, the sobs of orphans, the groans of the dying, and the blood of the innocent, to cry to this people in vain? Where ah! where, ye American citizens, are those high toned feelings of patriotism? where is the spirit of freedom which animated the bosom of your noble sires, who waded through scenes of carnage and of gore to purchase the glorious privileges which you enjoy, but of which we are denied, although our fathers fought side by side with your's and many of them fell in the glorious struggle for liberty? Is it extinct? does it not now warm the bosom of the scions of those noble men, who presented a spectacle in their days, to the world at large, an and example worthy of imitation to the latest generation? Shall we appeal to you in vain? will you turn away from the scene, unmoved and unconcerned and suffer it to pass unnoticed; Remember,

"He who allows oppression,
Shares the crime.——

We hope better things of our countryman and that they will by and by arise in their majesty, dry up the tears of the widow and fatherless, and restore our people to their rightful inheritances and to all the privileges of freemen.

We sometime since received the minutes of a conference held in the town of Superior, Washtenaw county, Michigan, which commenced on the 19th of June, 1840, and continued two days, the proceedings were interesting, a number of branches were represented, and ten were baptized.

In our last number, on the 175 page, in the Hymenial notice of Jesse P. Reed; it should have read, Neuman G. Elodget, and Mary Rush, instead of Neuman J. Elodget and Mary Burk.

Minutes of the general conference of the church of Jesus Christ of Latter Day Saints, held in Nauvoo, Hancock county, Ill. Oct., 3rd 1840.

The conference was opened by prayer by President W. Marks.

Joseph Smith jr. was then unanimously called to the chair, and R. B. Thompson, chosen clerk.

A letter from elders Bent and Harris and one from Elder John E. Page were then read by the Clerk, which gave very satisfactory accounts of their mission.

On motion. Resolved, That a committee be appointed to ordain such as have recommends to this conference for ordination, and that elders

Jonathan Hale, Elisha H. Groves,
Charles C. Rich, John Murdock,
Simeon Carter

compose said committee, and report their proceedings before the conference closes.

The president arose and stated that there had been several depredations committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed, to search out the offenders, and bring them to justice.

Whereupon it was resolved, that,

Joseph Smith, Elias Higbee,
William Marks, Vinson Knight,
William Law, Charles C. Rich,
Dimick Huntington,

compose said committee.

On motion. Resolved, that R. B. Thompson be appointed the general church clerk in the room of Geo. W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page that the conference would appoint an elder to take charge of the church which he and Elder Hyde had raised up in Cincinnatti.

On motion. Resolved, that Elder Samuel Bennett, be appointed to preside over the church in Cincinnatti.

The president then rose, and stated that it was necessary that something, should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also, that it was necessary that some one should be appointed from this conference to preside over that stake

On motion. Resolved, that Elder Alman Babbit be appointed to preside over the church in Kirtland, and that he choose his own councillors.

Conference adjourned for one hour.

One o'clock P. M. Conference met pursuant to adjournment.

An opportunity was given to the brethren who had any remarks to make on suitable locations for stakes.

Elder H. Miller stated that it was the desire of a number of the brethren residing in Adams county to have a stake appointed at Mount Ephraim in that county, and stated the advantages of the place for agricultural purposes &c.

On motion. Resolved, that a stake be appointed at Mount Ephraim in Adams county.

There being several applications for the appointment of stakes, it was resolved that a committee be appointed to organize stakes between this place and Kirtland, and that

Hyrum Smith,
Lyman Wight and
Alman Babbit

compose said committee.

The president then spoke of the necessity of building a "House of the Lord" in this place.

Whereupon it was resolved, that the saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler, be appointed a committee to build the same.

On motion· Resolved, that a commencement be made ten days from this date, and that every tenth day be appropriated for the building of said house.

President Hyrum Smith arose and stated that there were several individuals, who on moving to this place, had not settled with their creditors and had no recommend from the branches of the church were they had resided.

On motion. Resolved that those persons moving to this place, who do not bring a recommend, be disfellowshiped.

J. C. Bennett, M. D. then spoke at some length, on the oppression, to which the church had been subject, and remarked, that it was necessary for the brethren to stand by each other and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed the meeting. Conference adjourned until to morrow morning.

Sunday morning. Conference met pursuant to adjournment, and was opened by prayer by Elder Babbit.

The clerk was then called upon to read the report of the presidency, in relation to the city plot. after which the president made some observations on the situation of the debts on the city plot and advised that a committee be appointed to raise funds to liquidate the same.

On motion. Resolved, that William Marks and Hyrum Smith compose said committee.

On motion. Resolved, that a committee be appointed to draught a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved, that Joseph Smith Jr. Dr. J. C. Bennett and R. B. Thompson, compose said committee.

Resolved that Dr. J. C. Bennett, be appointed delegate to Springfield, to urge the passage of said bill through the legislature.

President Hyrum Smith then rose and gave some general instructions to the church.

Conference adjourned for one hour.

One o'clock, P. M. Conference met pursuant to adjournment and was opened by prayer by Elder J. P. Green.

President Joseph Smith jr. then arose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett, from the committee, to draught a charter for the city, and for other purposes, reported the outlines of the same.

On motion. Resolved that the same be adopted.

Dr. Bennett then, made some very appropriate remarks on the duty of the saints in regard to those, who had, under circumstances of affliction, held out the hand of friendship. and that it was their duty to uphold such men and give them their suffrages, and support.

Elder E. Robinson then arose, and gave an account of the printing of another edition of the book of Mormon, and stated, that it was now nearly completed and that arrangements had been made for the printing of the hymn book book of doctrine and covenants, &c.

Conference adjourned to Monday morning.

Monday morning, Oct., 5th. Conference met pursuant to adjournment and was opened by prayer by Elder Lyman Wight.

Elder R. B. Thompson after a few preliminary remarks, read an article on the priesthood, composed by president Joseph Smith jr, after which,

Elder Babbitt delivered an excellent discourse on the same subject at some considerable length.

Conference adjourned for one hour. During the intermission a large number were baptized.

Two o'clock P. M. Conference met pursuant to adjournment.

Elder Lyman Wight addressed the conference on the subject of baptism for the dead and other subjects of interest to the church.

The president then made some observations, and pronounced his benediction on the assembly.

Dr. J. C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be aduced against them,—Whereupon,

On motion; it was resolved that no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

Dr. Bennett next brought before the conference the treatment the saints had experienced in Missouri, and wished to know, whether the conference would take any further steps in relation to obtaining redress.

On motion. Resolved that Elias Higbee and R. B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported that they had ordained thirty nine to the ministry.

On motion. Resolved that this conference be dismissed, and that the next conference be held on the 6th day of April next.

JOSEPH SMITH jr., Pres't.
R. B. THOMPSON, *Clerk*.

REPORT FROM THE PRESIDENCY.

The Presidency of the church of Jesus Christ of Latter Day Saints, would respectfully report: that they feel rejoicing to meet the saints at another general conference and under circumstances as favorable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who with us, deprecate the conduct of those men, whose dark and blackning deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving and murdering the saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting foes.—Now we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most High, on the happy and pleasing change in our circumstances, condition and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion, in this however, we are agreeably disappointed, which gives us strong assurance that the saints are as zealous, untireing and energetic as ever in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and WE MUST, WE WILL go forward, the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth; and the song of praise, glory, honor and majesty to him that setteth upon the throne, and to the Lamb forever and ever, shall reverberate from hill to hill, from mountain to mountain, from Island to Island and from continent to continent, and the kingdoms of this world become the kingdom of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, and at home and abroad; on this continent, as well as on the Islands of the sea, for by this principle and by a concentration of action shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts; wherever the faithful laborer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is that the laborers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are

exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Mormon, on account of the many false misrepresentations which were abroad, now desire to hear an Elder of the church of Latter Day Saints.

On the Islands of the sea, viz. great Britain, there continues to be a steady flow of souls into the church—branches have been organized in many large and populous cities and the whole land appears to be thirsting for the pure streams of knowledge and salvation. The Twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have already arrived here from England and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every color; who shall with us worship the Lord of Hosts in his holy temple, and offer up their orisons in his sanctuary. It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the saints. and the extensive tract of land on the opposite side of the Mississippi. Although, the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say. "The place is too strait give us room that we may dwell."

We therefore hope that the brethren, who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honor of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church that, another edition of the book of Mormon has been printed, and which is expected on from Cincinnatti, in a short time. And that arrangements are making for printing the book of Doctrine and Covenants Hymn book, etc. etc. So that the demand which may exist, for those works will soon be supplied.

In conclusion we would say. Brethren and Sisters be faithful, be diligent, contend earnestly for the faith once delivered to the saints—let every man, woman and child realize the importance of the work, and act as if its success depended on their individual exertion alone, let them feel an interest in it, and then consider they live in a day, the contemplation of which animated the bosom of Kings, Prophets and Righteous men, thousands of years ago—the prospect of which inspired their sweetest notes and most exalted lays and caused them to break out in such rapturous strains as are recorded in the scriptures; and by and by, we shall have to exclaim in the language of Inspiration,

"The Lord has brought again Zion—
The Lord hath redeemed his people, Israel."

From the Quincy Whig.

GOV. CARLIN—SMITH AND RIGDON.

"The Gov. of Missouri however, soon made a formal demand of the Gov. of Ill. for the surrender to the authorities of, etc.

"Here they. (the whigs) would if possessed of power hold themselves superior to law, and proceed in such a manner as would lead to serious difficulties between the two States. [Argus.

"Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyranical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty. and not to sacrifice the innocent, and the governor whose paramount duty it is to protect the citizens of his State from lawless violence, whenever he knows that to comply with such requisition he would be delivering the citizens into the hands of a mob as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the Governor is bound by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or Governor Carlin pretend to deny that the present is not a a case of this kind.

The history of the Mormon difficulties in Missouri, is of too recent an origin not to be well known to the Governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and

conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guarantied to them by a Republican Constitution, they had a right, and did call on the governor of Missouri, for protection. Did he, in obedience to the oath which he had taken to support the Constitution of the State, respond to the call as a Governor should? No!—and forever will a stain rest upon the name of *Lillburn W. Boggs*, and the State of Missouri. Mr. Boggs told the Mormons that they must take care of themselves—in fact denying them the the protection of the Constitution under whose broad folds they had taken shelter. Thus denied the protection of the State, they prepared to defend their homes, wives and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral *spectator*, as his first intimation had given the Mormons to understand? Oh, no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound* Executive, *called out the militia of the State*, to aid, in expelling—or rather, to use one of the expressions of Mr. Boggs—in "*exterminating*" *the Mormons*. Which is as much as to say—if the Mormons cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Mormons are "exterminated" from the State! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our Mormon citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the Governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting *disgrace* to the State.

The Mormons have resided in our State since they were driven out of Missouri—behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon!

It may be that Gov. Carlin and Boggs have a private understanding—that a *cartel*, an exchange of prisoners, may be agreed on between them. If it is so, the Governor is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice and humanity, cries out against the proceeding.

We repeat, that compliance on the part of Gov. Carlin, would be to deliver them not to be *tried* for crime, but to be *punished* without crime; and that under those circumstances, they had a right to claim protection as citizens of this State"

The foregoing article, from the pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Mormon people just where they have ever taken shelter—*under the broad folds of the Constitution*—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be

redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

JOAB,
General in Israel.

Nota Bene.—I wish it to be distinctly understood that my remarks are not intended to operate against our worthy Gov. CARLIN, but against *Gov. Boggs* and all the other *Uncircumcised Philistines of Missouri.*

JOAB.

APPOINTMENT BY THE GOVERNOR.—Brigadier General John C. Bennett to be Quarter Master General of the militia of the State of Illinois, from the 20th day of July.

In making the above appointment, the Governor has selected an able, energetic and efficient officer. The duties that will devolve on him, perhaps no man in the State is better qualified to fill, and we have no doubt he will render due justice to the office which he has been selected to superintend.

Wabash Republican.

Extract of a letter from W. W. Phelps.

Tell Brother Carlos, I thank him for the paper he sent me, I mean to try and send him a cash subscriber for every paper.

The death of br. Edward Partridge (in that paper) struck me with deep solemnity. Since 1831 we had passed through many trying scenes, and he ever proved himself a faithful friend. His private and official duties were performed with an eye single to the glory of God. He was a faithful steward and the church had unlimited confidence in his integrity. He lived Godly in Christ Jesus, and suffered persecution. As a Bishop he was one of the Lords great men, and few will be able to wear his mantle with such simple dignity. He was an honest man, and I loved him.

When the first Elder went along with br. Joseph to the western boundaries of Missouri, to seek the land of Zion, for the gathering of the saints in the last days, he and I was in the little band; when that goodly land was consecrated, we kneeled together; when the first house was raised, he and I help carry the first log; when the mob first rose to drive the saints from their inhertances in Jackson co. and six of us offered our lives for the church, he was one; and for his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, he was stript on the public square, and *tarred and feathered* in this boasted land of liberty; by all Jackson co. (except the saints) for which God's will be done; when we were driven out in 1833, and escaped in the night for our lives, into Clay co. he and I went hand in hand: we were anointed together at Kirtland, and came home together; when Caldwell co. was searched out he and I did it; we made the first prayer to God on that goodly land that had been for about fourteen hundred years; and saw a glory that will yet cover the saints "as a clear heat upon herbs," we lived together in peace, and our communion was sweet; although we often rebuked each other in plainness and had snaps according to passion, yet, like the used key, our friendship was bright and moistened with *tears*:

Lord thine anointed was a just man, and precious in thy sight, was his death! His name will be had in everlasting remembrance, while his enemies will be struck out of existance: so let me say:—

Our Father in heaven, whom all saints rely on,
Exalt ye to glory the Bishop of Zion,
As an heir to dominion, and power and might;
The called and chosen, and faithful, is worthy
To rise from a Saint to an angel of light.

For the Times and Seasons.

ELEGY.

On the death of the dearly beloved, and much lamented father in Israel, Joseph Smith Sen. a Patriarch in the church of Latter Day Saints; who died at Nauvoo, Sept. 14th, 1840.

Zions noblest sons are weeping;
See her daughters, bath'd in tears,
Where the Patriarch is sleeping.
Nature's sleep—the sleep of years.
Hush'd is every note of gladness—
Ev'ry minstrels bow's full low—
Ev'ry heart, is tun'd to sadness—
Ev'ry bosom feels the blow.

Zion's children lov'd him dearly;
Zion was his daily care:
That his loss is felt sincerely,
Thousand weeping saints declare;
Thousands, who have shar'd his blessing—
Thousands, whom his service bless'd,

By his faith and pray'rs suppressing
Evils, which their lives oppress.

Faith and works, most sweetly blessed,
Prov'd his steadfast heart sincere;
And the power of God, attended
His official labors, here,
Long, he stem'd the pow'rs of darkness,
Like an anchor in the flood:
Like an oak amid the tempest,
Bold, and fearlessly he stood.

Years have witnessed his devotions,
By the love of God inspired;
When his spirit's pure emotions,
Were with holy ardour fir'd.
Oft, he wept for suff'ring Zion—
All her sorrows were his own:
When she pass'd thro' grievous trials,
Her oppressions weigh'd him down.

Now he's gone; We'd not recall him
From a paradise of bliss,
Where no evil can befall him;
To a changing world like this.
His lov'd name, will never perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the JUST.

Faith's sweet voice of consolation,
Soothes our grief: His spirit's flown
Upward, to a holier station,
Nearer the celestial throne;
There to plead the cause of Zion,
In the council of the JUST—
In the court, the saints rely on,
Pending causes to ADJUST.

Though his earthly part is sleeping
Lowly, 'neath the prairie sod;
Soon the grave will yield its keeping—
Yield to life, the man of God.
When the heav'ns and earth are shaken—
When all things shall be restored—
When the trump of God shall waken
Those that sleep in Christ the Lord.

ELIZA K. SNOW.

Hymenial.

MARRIED—In Mounthope Adams co. Ill. on the 10th Sept. last by Elder Abel Lamb, Silas B. Clark, to Miss Margaret Lesley.

——In this town on the 20th inst. by Elder Caleb Baldwin, Mr. Phileman Merrill, to Miss Cyrene Dustin.

——In this town by Pres't Joseph Smith, Jr. Mr. Charles Sherwood, to Miss Eliza Smith.

——In this town by Pres't Joseph Smith Jr. Mr. Ben. Johnson, Miss to Harriet Snider.

——In this place on the 4th inst, by Elder W. Niswanger, Mr. Neuman G. Blodget, to Miss Elizabeth G. Reid, both of this place.

——In this place, on the 4th inst. by elder Isaac Allred, Mr. Samuel Driggs, to Miss Elizabeth Taylor.

——In this place, Sept 25th by Elder Titus Billings, Mr. John Tippets to Mrs. Caroline Pew.

——In this town on the 27th of Sept. by Elder Titus Billings, Mr. William Huntington sen. to Mrs. Lydia Partridge.

Obituary.

DIED—In Springfield, Sangamon co. Ill. Sept. 11, Elijah Merriam aged 63 years and 6 months. Formerly a citizen of Watertown, Litchfield co. Connecticut.

——In Quincy on the 27th Sept. Miss Hannah K. Johnson, daughter of Amity Johnson, aged 23 years. After a lingering illness of three months, which she bore with christian fortitude, in the hope of a happy resurrection.

——On Bear Creek, in Adams co. on the 25th inst. Polly, consort of Josiah Butterfield, aged 48 years and four days. Sister Butterfield has been ill for near 18 months.

——In this place on the 20th of Sept. Hannah Pratt, aged 23 years.

——In this place Marietta Holmes consort of Johnathan H. Holmes aged 20 years.

——In this place, Mary Emma, daughter of Jonathan H. and Marietta Holmes aged 3 months and 15 days.

——In this place Sept. 11th, Phebe Ann Pain, consort of Elias Pain, aged 31 years 1 month 25 days.

PROSPECTUS

FOR THE

SECOND VOLUME

OF THE

TIMES & SEASONS.

TO OUR PATRONS AND FRIENDS:

As this number closes the first volume of this paper, we feel anxious to say a few words to our kind friends who have felt willing to extend the helping hand, and patronize us in the commencement of our undertaking; and sustained the press in its infancy.

It is a well known fact, that we commenced this paper under the most adverse circumstances possible, as the press and type had just been resurrected from the bowels of the earth, in the State of Missouri, where it had been necessary to deposite them, during the war carried on against us by Lilburn W. Boggs and his unholy gang of *Land Pirates*, consequently they were not fit for use, until made so at a heavy expense; and having been robbed of all we had, therefore we were not in a situation to put it in that situation we should wish; however, notwithstanding

all these difficulties we have been enabled, by the blessings of heaven, to worry through with one volume, and now propose, commencing the second; and as it has, we trust, passed its infancy, and is now approaching to childhood, we think it all important that it should increase in strength, and vigor, therefore we shall publish it hereafter twice, each month, to gratify the request and desire of many of our subscribers who are anxious to learn of the mighty spread of truth oftener than once each month.

The great ascessions making to the church, and the introduction of the benign gospel of peace, into new places, and other nations; also the great demand for publications from every part of America, renders it altogether necessary for us to issue our periodical oftener than formerly. We should be pleased to publish our paper weekly, as we have an abundance of matter for the instruction of the saints, as President Joseph Smith jr. is furnishing us with essays on the glorious subject of the priesthood, also giving us extracts of the new translation to lay before our readers, of the second volume,—but our circumstances will not permit us to publish oftener than twice a month, as we are but a child yet, and you are aware that a child must creep before it can walk, and walk before it can run; so we, having passed our infancy, must content ourselves by walking the coming season, not saying what we will do the following year; but leave that to the destiny of Heaven, and the good will of our friends and the saints.

We shall endeavor to make the second volume as interesting and instructive as possible, not sparing any pains on our part to give, as early as can be, all important information concerning the church at home or abroad. It will contain essays on the following subjects; the gospel, the priesthood and the gathering of Israel. We shall also give a synopsis of the general news of the day.

TERMS: TWO DOLLARS per annum payable in all cases in advance. Any person procuring 10 new subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than six months, and all letters addressed to the publishers must be POST PAID, or they will not be taken out of the office.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 1.] NAUVOO, ILLINOIS, NOVEMBER 1, 1840. [Whole No. 13.

EXTRACT FROM THE PROPHECY OF ENOCH.

And it came to pass that Enoch continued his speech saying, behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.—And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heavens, saying, turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face: and he said unto me, Look and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hannanihah, and all the inhabitants thereof: and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people; And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preach-

ing in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION.—And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever: But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.—And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in proscess of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth!—And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: and it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there; and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father; but behold they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold I am God; Man of holiness is my name: Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:—And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment! wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch, all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his

arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart and be glad, and look.—And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch, saw the day of the coming of the Son of man, even in the flesh, and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest and righteousnes, for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O, Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgement of the great day.—And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth;

and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven: and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

GOSPEL No. 1.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned!"—From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of rightousness on earth to save one

man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preached the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 verses.—"But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrogaded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized, should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his mimistry in the flesh, made it one of the principal items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers: but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown: for they would have received their Mesiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chap. from the 5th to the 15th verse. Matthew, 15th chap. from the 2nd to the 10th verse.

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Sa

vior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Mesiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chap. 12th and 13th verses. Mark 11th chap. 15th, 16th and 17th verses. Luke, 19th chap. 45th and 46th verses. They made void the law by their traditions; and stoned the prophets that were sent unto them. Matthew 23d chap. 37th verse. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the appostles to go and preach the gospel to them; and not to them only, but to every creature in all the word aleo.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chap. commencing with the 20 verse, he thus describes the state of the Gentiles, "Because when they knew God, they glorified him not as God, neither were thankful; but became, vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleaness, through the lust of their own hearts to dishonor their own bodies between thomselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chap. of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the 18th, we have the following description. "What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known.—There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceeding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law, "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of rightousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostacy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned: for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of rightousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submiting themselves to their guidance and direction. However humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admited as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fisherman of Galilee: for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had, at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus:—"And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee, shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chap. of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world.—See the 3d, 4th 5th, and 6th verses.—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2nd. That they were to be the chil-

dren of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the council of his own will?—That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the begining, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed, were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

[To be continued.]

Copy of a Letter written by O. Cowdery, on the restoration of the Priesthood.

Norton, Medina co. Ohio, Sabbath evening, September 7, 1834.

DEAR BROTHER,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicly, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanated from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and waymarks" to the kingdom of glory, or the individuals themselves! This I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "double endearing."—Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabdath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day, I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart, by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, af-

ter we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory,-and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of days;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said; "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in rightousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion: but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!—The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!

O. COWDERY.

Nauvoo, Oct. 7th, 1840.

BROTHER,

ROBINSON AND SMITH.

I improve a few leisure moments to inform you of my travels and labours in the vineyard of the Lord this season; for I have not been altogether idle, as some might suppose. On examining my Journal, I find that I have traveled something over one thousand *miles*, and held twenty nine or thirty public meetings, and baptized seven persons. Although I have introduced but few into the Gospel kingdom, yet others have believed, and not having sufficient time (as they say,) to investigate the principles of the gospel, refused to obey. While scores were constrained to acknowledge the truth of the arguments I advanced; and hundreds heard with astonishment, but were not able to shake off or remove the mist of darkness thrown over their minds by tradition, superstition, and bigotry, the legitimate offspring of the mother of harlots, and abominations of the earth. But I trust the seed of rightousness is sown in the hearts of many, and will bring forth good fruit to the honor and glory of God.

I spent most of my time, while laboring, in Tippecanoe, Montgomery, Fountain and Warren counties, Ia. in the latter, I baptized five in the south part, near the river.

Elders traveling that way will please call and instruct them in the ways of the Lord more perfectly.

Yours &c.

L. A. SHIRTLIFF.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 1, 1840.

We wish to say for the benefit of our readers, that having accomplished our business in Cincinnati, and returned home, we now feel justified in assuring our friends, that hereafter the paper shall be issued from our office by the times specified. The delays which have occurred heretofore, are not altogether our fault; as we have ascertained that several times, after the packages have been lodged in the Post office, it has been several days, and some times, weeks, before they were forwarded; and in many instances, after they were forwarded, they never arrived to the places of destination. For these delays we can not be accountable; but situated as we are, (being publishers,) if there is any delay, we have to bear the blame of it; as it is most generally supposed, if a number is not received in season, that it was not issued as soon as it should have been; which we have to acknowledge, has been the case in some instances, during the publishing of the past volume: occasioned by circumstances to us unavoidable. But as the sickly season is past, and we have made large additions to our establishment, also, having obtained a great supply of paper, sufficient for six or eight months, we mean that no pains shall be spared on our part to have the paper printed regularly in future.

THE PROPHECY OF ENOCH.

In this number will be found an extract from the prophecy of Enoch, which was received by revelation, soon after the organization of the church, and first published in the "Evening and Morning Star." As it is a relic, too precious to be lost, we extract it for the benefit of the readers of the Times and Seasons. It gives us a specimen of the power Enoch obtained with God, by faith, for we are told "that by faith Enoch walked with God, and was not, for God took him." We trust that it will prove a stimulus, to the saints, to action, when they read of the great blessings enjoyed by the ancients and consider that they were men of like passions with ourselves, subject to all the evils and temptations with which we are surrounded; and that the same God, who conferred upon them such great privileges, "is the same yesterday to day and forever," and is "no respecter of persons," consequently is just as willing to hear and answer the prayers, and bestow as great blessings upon his children now, as in days gone by: therefore, beloved brethren, let us gird up our loins and be faithful, knowing that the days draw near, and the time is at hand, when the just shall stand by faith.

As the greater portion of our readers, are those who have not had the priviledge of being conversant with the former publications of this church, we

therefore, deem it proper to extract some articles from them. We have commenced, in this number a series of letters written by O. Cowdery, in 1834, on the subject of the coming forth of the Book of Mormon, the rise of the church, and the *restoration* of the Priesthood; these three subjects excite more curiosity, create more enquiry, and cause more labor to answer, than any *others* of our faith. Therefore, that all who wish, may have the desired intelligence, we shall publish them from the pen of a living witness.

LOOK OUT FOR THIEVES!!

This place has been infested of late with a gang of *thieves*, insomuch that property of almost all kinds, has been unsafe unless secured with bolts and bars; cattle and hogs have been made a free booty. The community are awake to ferret them out, and have already made some inroads among them; the measures that are taking, have created a general *alarm* among the midnight *pilagers*, and they are making *tracks* as fast as possible. As it is very possible that some may escape JUSTICE, and palm themselves upon an unsuspecting community, we give this notice as a timely warning, that all may be on the look out. We sincerely hope that all those who escape justice here, will soon be overtaken in their wickedness—ALTON is a suitable place for all such characters.

HYMNS!! HYMNS!!

Having just returned from Cincinnati Ohio, with paper and other materials for publishing a new selection of Hymns which have so long been desired by the saints, we contemplate commenceing the work immediately; and feeling desirous to have an extensive, and valuable book; it is requested that all those who have been endowed with a poetical genius, whose *muse* has not been altogether idle, will feel enough interest in a work of this kind, to immediately forward all, *choice*, newly composed, or *revised* hymns. In designating those who are endowed with a *Poetical genius*, we do not intend to exclude others; we mean *all* who have good hymns that will cheer the heart of the righteous man, to send them as soon as practicable, directed to Mrs. Emma Smith, Nauvoo, Ill. POST PAID.

Elder David Holman, left this place a few days since, under rather suspicious circumstances; he is therefore, requested by his friends to return and show himself approved, a "workman that needeth not to be ashamed:" If he does not comply, he will not have the fellowship of the Saints.

Burlington co. N. J. Sept. 28, 1840.

Dear Brethren,

I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburgh, Va. I stopped with father James, who received and entertained me with great kindness and hospitality. He and his daughter, a very fine amiable young lady, were keeping house together; and very pleasantly situated on the delightful banks of the beautiful Ohio. Here I preached twice and baptized three persons.—Had a very pleasant visit with a brother of Elder S. Rigdon's; came on by stage and Steam Boats to Pittsburgh: from thence took the canal to Leechburgh, where I stopped and preached to a small number of saints, raised up by the instrumentality of father Nickerson—all in good spirits. As I left this place, about 9 o'clock in the morning, the most remarkable phenomenon occured in the heavens that I ever witnessed. There appeared two bright and luminous bodies, one on the north, and the other on the south side of the sun: in length about ten yards, inclining to a circle resembling a Rainbow, about fifty yards distant from the sun; apparently east of the sun, about twenty-five yards, was a body of light as briliant, almost, as the sun itself; and on the west, a great distance from the sun, appeared a white simi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat. Put this with the fact that the Jews are gather-

ing home, and also, that all Europe is in commotion, and on the eve of breaking out in open hostilities; and also, the tree of liberty which has long flourished in the Republican soil of America, has been girdled, and her green foliage which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig-tree. What language do these speak to the saints? "lift up your heads, for your redemption draweth near."

I came on and met with the saints in Chester county, Pa. and labored there about one week with brother Barnes, where we added six to their number.—Br. Barnes is a kind hearted faithful laborer in the vineyard, his blessings are great. As the evening Sunbeams tinge the distant landscapes with a golden hue, so his name shall reflect honor upon those with whom he *may be connected in the bonds of the covenant.* Br. Snow is a good yoke-fellow with him. I preached about one week in Philadelphia and baptized twelve.—Came on to this place with brothers Snow and Barnes and held a two days meeting at which sixteen were baptized, baptism administered by brother Snow. There is truly a great prospect here.—If three or four elders, like unto Br. Samuel James, could be sent here, great good would undoubtedly be done. Br. James would be welcomed by hundreds to this country again, will he not come? It requires good faithful and able men here, and every where else. Br. Ivins will give you more particulars about the people in this country. I shall return to Philadelphia in a few days where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there take ship and sail over the seas. We were in hopes of sailing earlier: but it has been impossible to get away from the people any sooner. I have a great desire that some able defenders of the faith, should be sent into this country. There are many populous towns and cities here, and we want men who are able to stand up and declare the whole counsel of God.

I have preached this day to a large audience in the woods. At our meeting was an old gentleman who accused me of lying in my preaching, and interrupted the discourse. He was so badly intoxicated that he could not tell a lie from a bottle of rum. He was soon taken off the ground by the civil authority. Here we had a fair specimen of the depravity of that spirit and heart that oppose the work of God. The minister in the pulpit, the profane person, the thief, the liar, and the drunkard wallowing in filth and mire, all join to put down the truth and accuse the servants of the Lord of lying, etc. What an honorable, worthy and pious company, they, all actuated by one spirit, serving one Master, traveling the same road, and going to the same hell!! If ever there was a time when the trump of repentance ought to be sounded in the ears of sectarian priests and drunkards, it is now. But the day is at hand when these agents of the *"lower house"* will be called in, and the truth of Heaven roll forth in glory and fill the whole earth. Roll on thy kingdom, O Lord! Hasten thou the day when truth shall triumph in the earth. Brethren, God bless you all, pray for us, and we will do the same for you.

Farewell.

ORSON HYDE.

GOV. CARLIN.

We are sorry to learn that the gentleman whose name stands at the head of this article, Gov. Carlin, has taken umbrage at an article recently published in this paper; for certainly, nothing was more foreign from our heart than to wound the feelings of one of our best friends. When we as a people were heavily bowed down under severe persecution, and were destitute of the common comforts of life—Governor Carlin freely gave us his protection, extended to us the warm hand of friendship, bestowed liberally from his purse to supply our numerous wants, and, in fact, was one of our principal temporal saviors; and shall we now be ungrateful? God forbid! We will never, no never, NO NEVER, forsake so good a friend until he first forsakes us.

We commend to our readers the following article from the pen of "JOAB, General in Israel."—ED.

MESSRS EDITORS:—

It is with unfeigned regret and astonishment that I learn that an erroneous impression has obtained in regard to the relative position of the *Mormons* and the *State Government*; and, particularly, in relation to our worthy Chief Magistrate, *Governor*

Carlin. It is well known that the "*Church of Jesus Christ of Latter Day Saints*" have long, very long, grievously suffered unhallowed oppression, unjust persecution, and unprovoked robbery, at the hands of the *Uncircumcised Philistines of Missouri*—they have asked for a redress of grievances, and are determined that their grievances *shall* be redressed—they have given the case contemplative consideration from the *aggression* to the *finale*, but there is no *prophylactic*; for the words of the Apostle Paul are truly applicable to the Mormons when he says—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, *against the* RULERS OF THE DARKNESS OF THIS WORLD, against spiritual wickedness in high places;" and those of Isaiah to the people of Missouri, when he says—"Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Missouri has been to the saints like the *Bohon Upas* to the weary pilgrim, and though my hands be bound, my feet fettered, and my tongue palzied, yet will I defend this people by the power of the great God, until they shall shine in rightousness amongst the nations of the earth like a glittering gem sparkling upon a maiden's brow, and be envied only for their good works. Amidst this persecution, and during the pendency of Boggs' requisition for the heads of the church, the holy indignation of the saints was aroused to the highest pitch—not against GOV. CARLIN, and our State Government—for works of supererogation, as wily politicians would gladly have accredited; but against *Gov. Boggs*, and the State Government of Missouri.

I speak *advisedly*, I speak KNOWINGLY, I speak by AUTHORITY, when I say that JOSEPH SMITH, and the *heads of the Church*, and the *Church* BODILY, entertain the most kind and friendly feelings towards GOVERNOR CARLIN, and the STATE *Government*, and *ever have*. Let this, then, prove a QUIETUS to the matter for all *past* acts. It is to be hoped, I will add in conclusion, that the new Governor of Missouri, *Governor Reynolds*, will, in this matter, espouse he *cause of humanity*; and I am happy to say that his friend and relative, our worthy United States' Senator, JUDGE YOUNG, assures me that he will, and that peace and happiness will hereafter attend us as a people.

JOAB,
General in Israel.

CONFERENCE MINUTES.

At a conference of elders and members of the church of Jesus Christ of Latter Day Saints, held at West Nantmeal Seminary, in the Brandywine branch of the church, Chester co. Pa. on the 18th of July, A. D. 1840, held agreeable to previous appointment.

Lorenzo Barnes, was called upon to preside over the conference, and James Whitesides to be Clerk.

The meeting was then opened by calling upon the Throne of Grace by Elder Barnes.

There was present 10 elders, 4 Priests, 1 Teacher.

Elder Elijah Malen, was called upon to represent the branch of the church in Chester co. (Brandywine branch,) who reported the number of members to be 107 in good standing.

Elder Elisah H. Davis, represented the branch in Lancaster co. Pa. consisting of 53 members in good standing; and the prospect of many others uniting soon.

Elder Wm. Wharton from Philadelphia, represented that branch in good standing, and in a flourishing condition, consisting of 207 members exclusive of those removed to the west.

Alfred Wilson, represented one branch of the church in N. J. at Cream Ridge, numbering 64 members; another branch at Thoms river, numbering 20 members in tolerable standing.

Elder McClenathan gave an account of his travels through different States.

Elder Lewis James gave an account of his travels, and stated that the church in Leechburgh, Armstrong county Pa. consisting between 30 and 40 members in good standing; also that a number of saints still reside on Clear Ridge, Bedford co. Pa.

After obtaining the voice of the church, Elder L. Barnes and E. H. Davis, proceeded to ordain Joseph Shaper, Daniel Deice and Wm. Moore, to the office of an Elder, and John Forges to the office of a Priest.

Elder Barnes then delivered an appropriate address relative to the duties of young elders and Priests in a most solem and impressive manner.

After which it was agreed that a general conference should be held on the 3d Saturday in Oct. next, in Philadelphia.

A hymn was then sung, and the conference closed with a blessing from the president.

LORENZO BARNES, Prest.
JAMES WHITESIDES, Clerk.

Nauvoo Nov. 1st, 1840.

TO THE SAINTS SCATTERED ABROAD.

Be it known that Elder Josiah Butterfield, (one of the Presidents of the Quorum of Seventies,) was arraigned before the Quorum on the 4th of Oct. last and tried for a number of criminal charges. But the Quorum are happy, publicly to announce, that after a patient and candid investigation, the charges were unsustained, and Pres't Butterfield stands acquited by the counsel and Quorum.

Z. PULCIPHER, Chair.
A. P. ROCKWOOD, Clerk.

POETRY.

FOR THE TIMES AND SEASONS.

SONG OF THE EXILED SAINTS.

[Tune Sweet Home.]

We are far, far away from the land of our Home,
And like strangers in exile we're destined to roam;
While our foes were exulting to drive us abroad,
Our faith was unshaken—our hope was in God,
Tho' far from Home,
For we journey'd away from our country and Home.

We were houseless and homeless, in tempest and storm,
Yet God was our father—we lean'd on his arm;
And beneath his protection, our lives were secure,
And we smil'd at the hardships we had to endure,
While journeying on,
To a country of strangers—a land not our Home.

O then, then we remember'd the House of the Lord,
Where the saints met so often, to feast on the word,
Pour'd forth in the Spirit, sent down from on high,
And our thoughts fondly linger,d on seasons gone by;
When at our Home,
We enjoy'd with the saints, the rich blessings of Home.

But all those, who the kingdom celestial would gain;
Need not parley with danger, with trouble or pain;
For if Christ was made perfect thro' suffering, shall we
E'er expect in his presence to reign gloriously,
Unless we come
"Up thro' great tribulation", to Zion our Home.

Thus the former-Day Saints, who were driven away,
And like deer in the fosest were destined to stray
Clad in sheep-skins and goat-skins, have wander'd around,
Or in "caves and in dens", a lone residence found;
And should they roam,
And the Latter Day Saints, rest in quiet at Home.

Now the Saints who are faithful, and trust in the Lord,
Where'er they are scattered, go "preaching the word",
And the honest in heart, the glad tidings believe,
And with joy and rejoicing the gospel receive
And seek a Home,
With the just of all ages, when Jesus shall Come.

And we long for the promis'd redemption to come,
When the faithful in Jesus, will all gather home,
From the north, from the south from the east and the west,
To partake with the ancients, the great promis'd rest;
And Shiloh come,
And crown with his presence, Mount Zion our home.

E. R. SNOW.

Obituary.

DIED—In this place, Oct. 15th, Fanny, consort of Graham Coltrin, aged 45 years. Sister Coltrin was formerly of Clermont, cheshire co. N. H. She embraced the gospel in Oswngatchee, St. Lawrence co. N. Y. in 1836, and has always lived agreeable to her profession: she was a worthy Saint; she died in the triumph of faith with an assurance of a glorious resurrection and eternal life.

ERRATA.

In the Marriage notice of Benjamin Johnson, published in the last No. It should have read Joseph E. Johnson to Miss Harriet Snider.

BOOKS OF MORMON,

FOR Sale by wholesale and retail at this Office, Price at wholesale, $1,00 per copy. Retail, $1,25. Extra binding Pocket book fashion for the convenience of traveling elders, $1,50. Orders from a distance will be attended to with promptness and dispatch. All communications addressed to ROBINSON and SMITH Post Paid.

TO THE AFFLICTED.

JUST received and for Sale by Robinson and Smith, the following Medicines.

GRIDLEY'S
Salt Rheum Ointment.

A Safe, Certain, and Final Cure for Salt Rheum, Tetter, Michigan or Prairie Itch, Illinois Mange, Scald Head, Scrofula, Ringworm, Obstinate Old Sores, of long standing, and almost all Cutaneous Diseases.

More than twelve thousand Bottles of this Ointment have been sold in the State of New York, within the last three years.

N. B. The money refunded in all cases of failure in the cure of the above named diseases (scrofula excepted,) provided the directions for use have been faithfully followed.—Price 75 cents. This Ointment is also kept constantly on hand for retail by the following Druggists, viz:

C. G. SHANE and Co., Cincinnati;
STICKLAND, GAYLORD and Co., Cleveland.
A. H. BROWN and Co., Mount Vernon;
ROBERT LEWIS, Chillicothe.
ROBINSON and SMITH have also for sale,

BLISS' PURGATIVE
Billious Pills.

These Pills are an effectual remedy for all disorders arising from a deranged state of the stomach and bowels—as, Indigestion or Dyspepsia, Cholic, Constipation, and especially for all billious affections, incident to warm climates or an unhealthy atmosphere.—When taken at the commencement or forming stage of fever, so as thoroughly to evacuate the bowels, they will, nine cases in ten, cut short the disease. Price 25 cents per box. Also,

BLISS' IMPERIAL
SYRUP.

A safe and certain remedy for Diarrhaea, etc. etc.

This Syrup, having been tested for several years, has proved to be decidedly the safest and most efficacious remedy for Diarrhaea and most other bowel affections, that has ever been offered to the public. As it contains neither opium, alcohol, nor other narcotics, sufficient to produce the least injury, it will be found far superior to the stimulating, narcotic, or astringent remedies in common use. It corrects, at once, the disordered state of the stomach and bowels, thereby removing the cause in the outset. and a radical cure is almost invariably the happy consequence. Price 37 1-2 cents per bottle.

Dr. Vancouver's Powders

FOR THE IMMEDIATE CURE OF THE

Fever and Ague.

THE proprietor has been at great expense in introducing this invaluable medicine from Europe, and invites a trial of its extraordinary virtues. At a trifling expense the most severe case of Fever and Ague can be thrown off. Try this simple medicine;—IT WILL SPEAK FOR ITSELF.

Price one dollar per paper, for sale by
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TIMES AND SEASONS!

"TRUTH WILL PREVAIL."

VOL. 2. No. 2.] NAUVOO, ILLINOIS, NOVEMBER 15, 1840. [Whole No. 14.

RISE OF THE CHURCH.

LETTER II.

DEAR BRETHREN:—

In the Messenger and Advocate I promised to commence a more particular or minute history of the rise and progress of the church of the Latter Day Saints; and publish for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God, worthy the consideration and observance of every individual, and every society: They are, that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of ENOCH, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life for ever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center: the nations of the rightous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particular to that characterized by the advent of the Mesiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the priviledge. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular system of the day. I cannot reasonably, except, then, that the large majority of professors will be willing to listen to my argument for a moment; as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth.—Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Commom undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its ad-

taries. It is not the vain cry of "delusion" from the giddy multitude: it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings or emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is imposible: that *light* which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponants. But the thousands of years which have come and gone, have left it unaltered: the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it: the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpared, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God.

One peculiarity of men I wish to notice in the early part of my narrative. So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and council, they were ready to exclaim, "how great and inestimable were there qualities, and how precious is their memory."

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.—Why were not all converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation: and it is plain that he had communion with his maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith; and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by the Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the rightous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon

the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct towards the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine! In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil!" And who among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an ac-

complice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been reverenced, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating common food; must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—All this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise Doctors, and righteous Scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil!"

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them: but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archieves of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victoriously over the grave, and him that has the power of death. This, man could not do—It required a perfect sacrifice—man is imperfect, it requires a spotless offering---man is not spotless----It required an infinite atonement---man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits: If it is, we erect an alter upon which we sacrifice the most perfect of men, and establish a criterian by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed. O. C.

THE GOSPEL, NO. II.

[*Continued.*]

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but who believe also, that all who will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what was taught by prophets and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 22 to the 27 verse. "By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season: *esteeming the reproach of Christ greater riches than the treasures in Egypt*; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may it is God's plan of saving men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1 chapter 16 verse "For I am not asshamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." So, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or scheme of things, which was divised in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the twelve after the resurrection of Jesus from the dead: but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, 28 chapter, 19 and 20 verses: "Go ye therefore, and teach all nations baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

Mark gives the following account of the commission given to the apostles, 16:15,16.17,18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke records thus, 24:45,46,47.—"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the Acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the Acts of the apostles. 37th, and 38th verses. After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "men and brethren what shall we do?" Then Peter said unto them repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles.—Matthew says that the Lord should be with them even to the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world; that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of Pentecost, makes this part of the commission very plain. He tells them to repent and be baptized every one of them in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First they were to go into all the world, and teach the gospel to every creature, in the world.

Second, those who believed their proclamation, and repented of their

sins, they were to baptize in the name of the Father and of the Son, and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophesy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19,20, with Mark, 16:15,16,17,18—Luke 24:45,46,47,48, with the second chapter of the Acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people.—When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

CONFERENCE MINUTES.

Minutes of a Conference of Elders and members, of the church of Jesus Christ of Latter-Day Saints, held in the city of Philadelphia, Saturday, October 17th, 1840.

According to a previous appointment, the Conference convened at the Latter Day Saints Hall, on Third street above Willow, at 10 o'clock in the morning.

Thirteen Elders and five Priests being present, and a large concourse of Saints in Philadelphia, and from branches in the surrounding country being assembled. Elder O. Hyde of the quorum of the twelve being present, was unanimously chosen President, and L. Barnes, appointed Clerk of the Conference.

The Conference was opened with singing by the congregation, and reading a portion of the word of God, and prayer by the president.

After a very interesting and appropriate address to the Conference by President O. Hyde, upon the necessity of those holding the Priesthood being faithful in their calling; the Elders were called upon to represent the different branches of the church.

Elder L. Barnes represented the church in Philadelphia in a prosperous condition and numbering, including 3 Elders and 2 priests, 250.

Elder George J. Adams represented the church in New York—in a flourishing condition. He stated that 3 places for regular preaching were now established in that city, and their prospects were never better before, nor as good, as at the present time; and that according to the best of his knowledge the church in New York, including 10 Elders, now numbers over 200 members.

Elder Adams also represented the church in Brooklyn, L. I. in a flourishing condition, consisting of 19 members, including 1 priest, 1 teacher, and 1 deacon. Also the church in Hempstead, L. I. in the care of Elder Lane, consisting of 50 members,

Elder Adams also, represented 3 other small branches of the church in Monmouth co. N. J. under the care of Elder J. G. Divine. One in Shrewsbury, containing 16 members. One at Keysport and Granville, numbering 13; including 1 deacon: and the other

at Shirk river of 6 members, including 1 deacon,(35 in all.) The last 2 branches named, having been built up since April last by Elder Divine. He stated that 7 had lately been baptized in the city of Newark, N. J; and gave a very glowing and cheering description of the spread of the work of God in the regions round about New York. He stated that he had preached to 5,000 persons at one time in the city of Newark N. J., who listened with attention and apparent admiration and surprise to the everlasting gospel—and to use his own words, "the work of God was flourishing gloriously—the Macedonian cry was general; not to come over to Macedonia, but to come over to Brooklyn—and over on Long Island—come over to Elizabethtown—and to Newark; and to Jersey city, and let us hear the fulness of the gospel of Jesus Christ proclaimed."

Whole number represented by Elder Adams, 311.

Conference adjourned for one hour and a half.

2 o'clock P. M. Conference again assembled.

Elder E. Malen represented the Brandywine church in Chester co. Pa., in a flourishing condition numbering 135 in good standing, including 4 Elders, 3 priests, 1 teacher, and 1 deacon.

Elder Wm. Moore represented 3 branches in Lancaster co. Pa. built up by Elder E. H. Davis, and H. Deam, one near New Holland numbering 26. One in Georgetown numbering 39; and the other in Sadsbury, numbering 19—in all 84 members, including 1 presiding and 3 traveling Elders, 3 priests—3 teachers and 1 deacon.

Elder A. Wilson represented the church on Cream Ridge N. J., and stated that according to the best of his knowledge it consisted of about 100 members in good fellowship, inclusive of 1 Elder, 1 priest, and 1 teacher.

President O. Hyde represented a branch of the church at Thoms River, N. J., of 16 numbers including 1 Elder and 1 priest.

Total number of members represented in the different branches—896; including 24 Elders, 11 priests, 6 teachers, and 5 deacons.

The subject of more perfectly organizing the church in Philadelphia was then presented before the Conference, and after some consideration, brother John Robinson (a priest,) was unanimously chosen for a presiding Elder, Edson Whipple for a priest, A. Cutts and Wm. H. Miles teachers, and J. Price and S. M. Reeve deacons, and James Nicholson was appointed Clerk of the church in the city of Philadelphia. President O. Hyde and L. Barnes then proceded to the ordination of those chosen,

Conference adjourned until 7 o'clock P. M.

7 o'clock P. M. Conference met pursuant to adjournment.

Brothers James Whitesides (a priest) from the Brandywine church, and W. J. Appleby Esq. of N. J. were presented for ordination to the office of Elders, both being recommended were unanimously accepted.

President O. Hyde then delivered a very instructive charge to the young Elders, respecting their manner of teaching; J. Landis, J. Syphret, Wm. Small, and C. Hopkins, were then unanimously chosen to the office of Elders, to travel and proclaim the everlasting gospel. G. Chamberlain was chosen to be a priest, after which they were ordained by the spirit of prophesy and the laying on of hands, by President O. Hyde and L. Barnes.

The Conference then closed by singing and prayer.

On Sabbath morning the 18th a large and respectable congregation assembled to hear the word preached; and were addressed by Elder G. J. Adams, of New York: who delivered a very interesting discourse on the subject of the Book of Mormon: proving it to be true beyond the power of successful contradiction.

In the afternoon and evening the Latter Day Saints Hall, again was crowded with intelligent and attentive hearers. President O. Hyde preached with his usual energy, simplicity and eloquence; many were pricked in their hearts, and on Monday six came forward and obeyed the everlasting gospel.

ORSON HYDE, *Pres't.*
Lorenzo Barnes Clk.

P. S. At a meeting of the Saints, held in Philadelphia, Thursday evening

Oct. 22nd. *Resolved*, that a Conference be held in the Brandywine church, Chester co., Pa., Jan. 2nd 1841.—And also, that our next general Conference be held in Philadelphia, April 6th, 1841.

Minutes of a conference held in the town of Boonville, Oneida county, N. Y. on the 18th and 19th days of July, 1840.

Boonville, Sept. 18th, 1840.

BROTHERS,

D. C. SMITH, & E. ROBINSON;

By request of brother James Blakeslee, I forward you the minutes of a Conference, held on the 18th, and 19th of July 1840, to take into consideration the expediency of dividing the branch called the Boonville branch, which spread over a part of four towns, and numbered between 80 and 90 members. There were present 6 Elders and 2 priests.

After singing and prayer, proceeded to business. Elder James Blakeslee was called to preside, and Edward H. Spinning chosen Clerk.

After mature deliberation, it was thought best to divide said branch, by taking all that part situated in the town of Lee, and south west part of Boonville, and organize them into a seperate branch, to be called the Lee branch. Truman Hough was set apart and ordained to the Aaronic Priesthood, as also to preside over said branch. Nathaniel Spinning was then set apart to the office of a teacher, and Stephen Richman, and Horace Wild, were set apart to the office of deacons, and Benjamin Hawkins chosen Clerk.

It was then voted that we divide the remaining part of the Boonville branch by taking all that part west of Boonville village, as also including Tolcottville and a part of the town of Graig, to be known as the west Boonville branch, Joseph L. Robinson was chosen presiding Elder, Francis Fox was ordained to the Aaronic priesthood, and Darius Preston to the office of teacher; William Johnson to the office of deacon; Thomas Johnson was then chosen clerk, for said branch.

Augustus Stafford was then set apart to the office of a deacon, to serve the Boonville branch.

July 19th, one baptized, after which preaching, by brother Blakeslee. Afternoon William H. Hart, Daniel Botsford, and Thomas Johnson, was ordained to the Melchisedec priesthood; after which the ordinance of the Lord's supper was attended to, and Conference closed.

After meeting, one more was added to the church. Since the Conference, two more have been baptized by the hand of Elder Joseph L. Robinson.

Last Sabbath, I preached in Lowville and baptized four. In fact Mormonism, (so called,) is getting a strong hold, the honest are investigating and obeying; and the little stone is rolling above the feet and toes. And thank heaven's King, the time is at hand when that great image, (whose brightness, is not so excellent as when Daniel saw it,) will be broken to pieces and become like the chaff of the summer threshing floor. And may the Lord cut his work short in righteousness, agreeable to his promise—and may his grace be sufficient for us, to preserve and uphold us.

I expect to leave in a few days for Washington county, in this state, to devote my whole time in the service of God, and I beg an interest in the prayer's of all God's people, that I may be kept from the power and influence of sin and satan; and that I may be an instrument in the hands of God, of turning many to rightcousness.

Yours Respectfully,

CHARLES R. DANA.

TIMES AND SEASONS.

NAUVOO, ILL. NOV. 15, 1840.

We would inform our eastern Brethren, and the churches in the East generally, that we have made arrangments with Elder *Erastus Snow*, of Philadelphia, to be our general Agent for the Eastern Country. Churches, or individuals wishing to procure Books of Mormon, can be supplied, by sending their orders to him, Post Paid.

Prices, same as in Advertisement on last page.

Latter-Day Saints Millennial Star.

We have received two numbers of this very interesting periodical published monthly in Manchester, England, and edited by P. P. Pratt. It is very neatly executed and contains matter of deep interest. Its circulation in Europe is becoming very extensive.

Nauvoo is *still* growing, great improvements have been made during the past season, the health of the place has been greatly facilitated during the season, by various improvements; such as the digging of excellent wells, draining off stagnant waters, &c. &c. The sickness of the place has generally subsided, and as a community we have great reason to thank a kind and merciful Providence for the bountiful blessings which he has seen fit to bestow upon us.

The laboring man is richly paid for his toils: the weather is extremely favorable for the farmer to gather into his garner the abundance of grain which the earth has brought forth as a reward for all his labors; and while the stormy blasts and wintry cold are hovering over the face of nature, he can regale upon the rich repast which his unceasing industry with the blessings of heaven, has secured for his happiness.

The following article we cut from the St. Louis Evening Gazette of Nov. 5. We agree perfectly with the writer, especially where he says, "*we believe they might as well worship us, as Joe. Smith or Sidney Rigdon;*" far be it from us to be man worshipers, we believe in *only* one Living and True God, the Father and Creator of all things, who said, "let there be light and there was light," and by the power of whose word, the worlds were formed and came rolling into existance; at whose presence the mountains flow down, and the valleys take their exit; who said, by the mouth of his servants, Isaiah, Jeremiah, and the Prophets that, in the last days the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it.—That he would bring the children of Israel from the North country, and from every land whithersoever they had been driven, and restore them upon the land of their fathers where they should dwell in peace and safety for ever and ever. Where he would come and plead with them face to face and reveal unto them the abundance of peace and truth. Which work has commenced, and as God always works by means, he has been pleased to select Joseph Smith, as an instrument in his hands, to lay the foundation for the gathering of Israel, and the accomplishment of the great work of the last days.

"Times and Seasons."—We have received from "Nauvoo," a monthly paper under this title. It is of Mormon origin and advocates the Mormon cause. The Mormons, Shakers and a few other select bands of people seem to be the only honest and disinterested body of men now extant.

We see the Mormons have eleven agents in England. Indeed there can be no doubt that their numbers are rapidly increasing. If they respect the laws and walk orderly, as we have no doubt they always intended to do, they can protect themselves. They will be too strong for any marauders in their vicinity who want to pillage their lands and goods; and by now and then arming

themselves, in self-defence, with the "sword of the flesh," any consequences which may follow their efforts at resisting the violence of their persecutors, will be looked upon in the same light that similar acts of self-defence in other men are regarded. In fact they can place themselves in an attitude, which will command respect, and awe away the profligate scoundrels, who have been heretofore making them their prey.

Let them obey the laws. If they do this, they should demand—not toleration—there is no such thing as toleration in this country—they should demand their *rights*. Every man, under our free Constitution, has a *right* to worship God as he pleases. Every man has a right to believe what he pleases. The laws of Missouri did not protect them in the enjoyment of these rights, and they were overpowered—crushed by the weight of popular fanaticism and official tyranny.

If the laws of Illinois will not protect them, they ought to protect themselves. They as men ought to know—what in truth their faith teaches—that there are ten thousand things worse than death. Submission to enormous wrong—consigning their lands to robbery and pillage—banishment from their homes fire sides and alters—are each and all worse than death.

The Mormons have had in us a true and steady friend from the beginning. We believe that they are laboring under a monstrous delusion. We believe they might as well worship us as Joe Smith or Sidney Rigdon. Their whole system of faith is, we believe, in its inception a gross imposture. But what of that? So long, as in the language of that true son of Freedom—Thomas Jefferson of glorious and immortal memory—They neither break my leg nor pick my pocket; so long as they do not molest me in my belief or meddle with me in my conduct—I care not what they believe. I may have my opinion that certain systems of belief have a better effect upon society than certain other systems. And I may try by persuasion and argument to make others believe as I do. But I can and will take no measures to force my belief upon them.

Let then the Mormons rest, and if they can let them flourish. Let them rest, at least, from the scandalous persecutions, which they underwent in this State—persecutions which disgrace and damn all those who were participators in or accessaries to it.

COMMUNICATIONS.

Palermo, N. Y. Oct. 18th, 1840.

BROTHER, ROBINSON & SMITH.

I have twice written lengthy to my brother living near you, concerning the prosperity of the work of our God in this region, and requesting him to hand the same to you for pubcation, if you thought it worthy of a place in your paper. But perceiving that, by some means it has been delayed; I gladly embrace the opportunity of saying to the saints in Zion, or elsewhere, that for the past season, my labors have been greatly blessed, I have baptized one hundred or rising the past year, all of which are now rejoicing in the triumph of the faith, and blessings of the kingdom; and scores more are truly believing, many of which will, no doubt, become citizens of the kingdom. We held a conference on Saturday and Sunday, the last days of May, at Alonzo Wescotts barn in this town, about eight or ten hundred persons attended. A goodly number were ordained, thirteen baptized, 21 confirmed; and truly our meeting will be had in everlasting remembreance by many.

The particulars of my labors, and the above conference, together with the many investigations held in those parts, you will receive in my next.

Elder Maginn has lately been through this place and made us a good visit; we truly had a time of rejoicing with him, as he had been through the tribulation in the West, and was prepared to bare testimony of the sufferings of the saints: he has now gone to Onondaga, about thirty miles distant from this place, and is opening a door in that place. I expect to join him soon. Brother Oliver Granger left this place on Saturday, last week, for Kirtland: he has purchased a large quantity of land in this place of the brethren, and gives them land in the West in exchange.

You may look for a large company of saints from this place in the spring. I rejoice in hearing from the different parts of the world, of the prosperity of our Redeemer's cause, and can say; preserve thy saints, and servants, thou King of Saints, from the hand of wicked men and devils, that thy servants may go forth armed with thy power, capture the devil, brake down his kingdom, confound his servants and put them forever at silence before thee, that the wheat may be gathered out from among the tares, the earth prepared for the day of burning, the man of sin destroyed,—Christ reign, and all the redeemed out of every nation, kindred tongue and people, may drink with thee, anew in thy kingdom.

Yours in the
bonds of the covenant.
BENJ. C. ELSWORTH.

New York, Oct. 7th, 1840.

BROTHER,
ROBINSON & SMITH.

Highly esteemed brethren in Christ, I now, agreeable to a promise made by me to Br. James Blakeslee, (one of the seventy) write to you, informing you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These 3 have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have went with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement: and from that, to this present time, he has preached in this city 19 times: and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west; with about 200 others.

Oct. 24th. Dear Brethren, I have just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Br J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another: the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labor, and the laborers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful laborers into his vineyard. Elder O. Hyde has been turning the world upside down in Cream Ridge, new ferry, and baptized (I believe,) about 30.—There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to *Jerusalem:* while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter Day Saint in Febuary, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized, called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held 3 public discussions with the great men of this generation, one with the very celebrated Oragen Batchelor; which lasted 12 nights. Doctor Benj. E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favor of the fullness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought

forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true, let us hang the BANNER OUT to the WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, 1 Priest 1 Teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests: one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodist tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodist to hear me make my defence: they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month.

Yours in haste.

GEO. J. ADAMS.

Nauvoo, Oct. 31st, 1840.

MESSRS EDITORS.

If the following is deemed of sufficient interest to the readers of the Times & Seasons, to subserve the cause of righteousness it is at your disposal.

I left this place on the 28th of April last, intending to spend the summer in and about Philadelphia. I called at Wellsburg, Va.; and tarried with Elder James near three weeks, preaching in that vicinity on both sides the Ohio river. I visited the remnants of the branches in Beaver, Armstrong and Indiana counties Pa., as I passed, preaching and baptizing. I found them generally prosperous, possessing a spirit of gathering, and my heart rejoiced to find brethren whom I baptized four years ago, still firm in the work of the Lord. I went as far East as Providence R. I. I found the work in and about the city of New York slowly, but steadily advanceing; but in Philadelphia and the country around, where I preached about three months, the cause is onward with rapid strides: many sound, intelligent, influential, and wealthy men have embraced the gospel in that country. The truth meets with opposition from sectarians in that country as in all other places; but it is like oil in water, always uppermost.—The greatest obstruction is the scarcity of laborers: calls for preaching are very numerous, and indeed, all eastern Pennsylvania is literally crying out "come and help us," "send us preachers," &c. and on the other side of the Delaware it is the same. Prospects are very flattering through all that country; there are many honest souls who will discern between truth and error. I baptized in that country about forty; and Elder Barnes and others a great many more. When I left, (the last of Sept.) the Sainst in Lancaster co. numbers about 70. In Chester co. about 130. In Philadelphia 230.—The present number in Monmouth co. N. J. I cannot tell, but there have been about 30 added since I first went there in July

The churches in that country are well united and dwell together in love. May the Lord bless and prosper them, and roll forth his kingdom, until the spark that is kindled shall blaze throughout the whole country. I expect to return in a few days to that country to spend the winter, and perhaps next summer; I trust that all the faithful saints will remember in their prayers, not only myself, but all the laborers in the vineyard.

I remain dear sirs, with high considerations of esteem and respect.

Your brother in the
bonds of the gospel,
ERASTUS SNOW.

ESCAPE THE FOWLER'S SNARE.

NAUVOOANS to the rescue! Your liberty is in danger! *Thieves* are in your midst! By day and by night are

they prowling through your streets! Your property is in peril, and life, and limb, in jeopardy! Your love of justice, your personal honor, your attachment to your country, and your holy religion, all, all, loudly call upon you to assist in bringing the culprits to condign punishment. In the face of high heaven are they committing the most nefarious crimes, and the cause of Christianity is bleeding at every pore. Will, you, then, stand patient lookers on and see the fiends of hell, wolves in sheep's clothing not only perpetrating felonies themselves, but soliciting the just, the noble, and the good, to participate or become accessories—placing the bitter cup of iniquity to the lips of the Saints, desiring them to drink the dregs of pollution and crime; and, by fortuitous circumstances, or casual associations, dragging them down to the lowest depths of human degradation? Shall the just suffer with the unjust? Shall the righteous be punished with the wicked? Does the church tolerate crime? Does God approbate works of iniquity? No. God, angels, and all good men, must forever execrate such abominations. All should raise the voice and hand against such acts, and ferret out the perpetrators—the sore should be probed to the bottom—the church should be purged, and, like the lion of the forest, arise in her majesty and in her strength, and assert her honor, her purity, and her innocence, or everlasting infamy will rest upon us as a people. So long as we are pure we shall be honored, respected, loved, free from mobs and persecution here, but the moment we become impure, or countenance crime, or cherish the transgressor, "the Philistines will be upon us," we shall be like Samson shorn of his strength—*powerless* and *despised*. For our own sakes, then, for the sake of humanity, for the sake of the church and for God's sake, let us leave no stone unturned until the guilty are punished; and my heart's desire and prayer is that God may nerve our arms to the fight until iniquity shall hide its deformed head, and righteousness reign triumphant in the land. *God and Liberty!*

JOAB,
General in Israel.

RAMUS.

Nauvoo, July 14th, 1840.

To the saints of the Crooked Creek Branch, GREETING:

Having taken into consideration the subject of the propriety of establishing a stake at Crooked Creek, as requested in the resolutions of said branch, dated July 7th, 1840, signed by John A. Hicks Pres't. and William Wightman Clerk.

We have to say that we approve of the proceedings of the branch, and that their resolutions are in accordance with our views and feelings, and the sentiments adduced at the last April conference.

Therefore this may certify that the members of the church of Jesus Christ, of Latter Day Saints, residing at the Crooked creek branch, are authorized to establish a stake agreeable to their request; and that they select such a location as they may think best adapted for that purpose.

In order to carry into effect this object, it will be necessary to appoint a Bishop to transact business for said stake, which appointment will be left to the decision of said branch.

The first Presidency will some one of them attend as soon as convenient to organize the stake, and give such instructions to the saints as may be wisdom.

JOSEPH SMITH, jun.
HYRUM SMITH.

—

Ramus, Hancock co. Ill. Nov. 10, 1840.

TO THE SAINTS SCATTERED ABROAD:

Beloved brethren,

As the time has fully arrived for the Saints to gather together that they may be preserved from the calamities that are coming upon the earth; and as several places have already been appointed in which to gather; we have thought it expedient to inform the Saints abroad of the prosperity and prospects of the Saints in this place. We have inserted the epistle of our beloved brethren, President's Joseph and Hyrum Smith, that our brethren may understand the mind of the first Presidency respecting this place.

The measures recommended by our

worthy brethren have already been entered into, viz: a stake has been organized, lands purchased, a town laid out, lots sold, and already quite a number of buildings, mechanical shops, &c. have been erected, and many more in progress.

RAMUS, is situated in the midst of a beautiful and fertile country, surrounded by a variety of prairie and timber land, the soil rich and productive. There are several saw, and grist mills, with other machineries within a few miles. Within the precincts of Ramus, as also in the adjacent country, there are wild lands, cultivated farms, mills, machineries, &c., which can be purchased on very reasonable terms. Within short distances are creeks with privileges for erecting mills, machinery &c. Those wishing to purchase and settle on town lots can be accommodated.

Ramus, is situated 50 miles west of Beardstown, 8 miles north east of Carthage, the county seat of Hancock Co., 20 miles east of Nauvoo. It is undoubtedly as healthy a situation as can be located in the western country.—Therefore those of our brethren emigrating from the east who feel disposed to visit Ramus, will find it not inconvenient to call, as it is situated on the road leading from Springfield Ill. through Beardstown to Nauvoo.

May the work of the Lord prosper and roll forth unto its final completion, and the Saints be preserved blameless unto the coming of the Lord, is the prayer of the Saints in this place.

By order of the Branch:

JOEL H. JOHNSON, Pres't.
WILLIAM WIGHTMAN, Cl'k.

FOREIGN NEWS.

Copy of a letter from Elder George A. Smith, in England, to a gentleman in Ohio, dated:

Burslem, Staffordshire, England,
June 6th 1840.

Cousin C. C. Waller:—

I hasten to redeem the promise I made you last fall at Ohio city, by giving some account of the events that have transpired since that time. I expected then in five weeks to have been in England, but my way was hedged up on every side. I was confined in Kirtland 4 weeks by sickness. I pursued my journey to Hamilton where I was again confined to my room five weeks with a disease resembling a dropsical consumption. Gaining my health a little I went to W. Stockbridge, Mass. where I was attacked with chill fever which lasted twelve days, then left me. I proceeded to New York where I arrived about Feb. 1st. I searched half a day for your brother and found he had removed from Nassau st. The next day I went to Philadelphia, to see cousin Joseph Smith but was disappointed as he had returned to Illinois. After 10 days confinement by sickness in Philadelphia, and a visit to Chester county Pa., I returned to New York on the 27th of Feb. Found your brother in John st.; delivered your letter and had a very agreeable visit. On the 9th of March set sail on board the packet ship Patrick Henry for Liverpool in company with five brethren of the church of Latter Day Saints. After a rough and disagreeable passage of 28 days, landed on the shores of Great Britain. We had 16 days head wind, and three heavy gales. I was very sea sick; remained at Liverpool a few days, then went to Preston; attended a conference of the church of Latter Day Saints—1800 members represented; then I went to Manchester. After a short time came to this place—Staffordshire Potteries. The greater portion of China and Earthen ware sold in America is made in this district; about 70,000 persons obtain a good living when there is employment but vast numbers are now out of work, in consequence of the depression in trade; consequently, in a state of starvation. I have seen more beggars here in one day than I saw in all my life in America. I have seen delicate females gathering manure to get a living for their famishing children. I never before realized the value of American institutions; one third of the earnings of the laboring class is taken for taxes to support government in various ways. In addition to all this, duties are imposed on all the necessaries of life making the cost of almost every article of double value. To all this the common people are strangers, living in other

people's premises, being obliged to pay weekly rent or decamp. The roads in England are good,—the bridges are expensive and durable—the buildings are generally ancient, and more durable than those in America; many are so ancient that the time of their being built is unknown. Notwithstanding their poverty, many of the people are intemperate; temperance societies have been established in different parts of the country with considerable success, yet there is room for reform: spirit selling seems to be the best business in England, many "drink and forget their poverty."

The principles of the church of Latter Day Saints are gaining rapidly in different parts of the kingdom; some fifty or sixty preachers of different denominations have been baptized since we landed in England, and thousands and thousands of people have believed our testimony; although we have met with some opposition it has always turned in our favor, and many are constantly believing. We have commenced the publication of a monthly periodical entitled the "Latter Day Saints Millennial Star," at Manchester Eng., and for sale by P. P. Pratt, No. 149, Oldham Road; we are also about publishing another edition of the book of Mormon—also several other books. The work of the Lord is making considerable progress in Scotland. I have not heard from my father since I left New York; you will please to send him a letter stating the information this contains and also write me immediately directing to Manchester, England, care of P. P. Pratt; I shall then be sure to get it if I go to London, as I expect to do before it reaches me. I am now preaching 4 or 5 times a week surrounded as usual with friends and enemies; my eye sight is considerably improved, though I am able to write but very little; I have at present no idea when I may return to America. Give my respects to your mother, brothers, sister, and children, and, as you may see them sooner than I, to all inquiring friends.

I subscribe myself with sentiments of respect,

Your Cousin,

G. A. SMITH.

We have several communications from the travelling Elders, all giving cheering intelligence of the mighty spread of the work of the Lord, thousands having been added to the church, of late.—Ed.

Obituary.

DIED—In this place On the 24th, of August, 1840, Sophia Higbee, aged 74 years.

She had been about 8 years a member of the church of Jesus Christ, of Latter Day Saints: she left an assurance that she was going to reap the reward of those who had overcome, through great tribulation. Having endured the persecutions with the saints in Missouri, and kept the faith: She felt perfectly resigned, to the will of God, and ready to depart and be where the wicked cease from troubling, and the weary are at rest.

—In Oswego co N. Y. on the 8th of March, Lyman Alonzo, infant son of Truman and Fidelia Gillett, aged 18 months and 8 days.

Letter and Writing Paper,

JUST received per steamer Mermaid, and for sale at this office.

Nov. 15th 1840.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, $1 per copy wholesale, or $1,25 retail.

Nov. 15th.

BLANKS of all kinds, for sale at this office. Nov. 15.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 3.] NAUVOO, ILLINOIS, DECEMBER 1, 1840. [Whole No. 15.

RISE OF THE CHURCH.
LETTER III.

DEAR BROTHER:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I promised in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient saints. But such facts as are within my knowledged, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feeling of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified, slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large sheets, their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendency, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of these scurulous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother J. Smith jr. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the thirteenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church visited Palmyra, and vicinity. Elder Lane was a tallented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Pres-

byterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to moved in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested, with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those: All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflecting, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leads to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that *assurance* which the Lord Jesus has so freely offered in his word to man, and which so bountifully characterizes his whole plan of salvation, as revealed to us.

O. COWDERY.

THE GOSPEL. No. III.

Continued.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so

plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to every creature in all the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect exery creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reasen why so few, either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practise those things which the world cansidered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had pow-er to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st. Corinthians 1st. chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 16: 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the would be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe: And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to

the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

FOREIGN NEWS.

By the hand of Elder Theodore Turley, who has just arrived from England, we have received a regular file of the "Latter Day Saints Millennial Star" up to September, from which we extract the following cheering intelligence of the spread of the gospel in Europe.

NEWS FROM THE ELDERS.

Elders Woodruff and Smith write from Herefordshire, July 30th:—"On our way hither, we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty Stars, of the first number."—[We have forwarded them. —Ed.]

August 2nd.—Brother Samuel Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will adorn the true Saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy spirit poured out upon us, which Jesus Christ said should follow them that believe.

Verbal reports from Preston are, that the work is in a more prosperous state than it has been for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the

spirit of Revelation since Sunday; in fact, I only thought *it a mere thought* when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favorable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Herefordshire, and proceed immediately to London.

Elder William Donaldson writes to Brother Mallon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I am trying to get some of the soldiers to listen to my reading each day; and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brethren and sisters will pray for me in faith, that I may be upheld by the God of the Latter Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the castes where I am going worship fire, and some the water; some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the Star, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the gospel in these latter days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow." Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn there are eighteen Saints in Edinburgh; he says, he has not given up all hopes of that place yet. Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when

five volunteered to go out to labor in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders, Wright and Hamilton leave today to go to the county of Banff, in the North of Scotland; and Brother Robertson, is going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here this [week] from Ireland. After meeting, last eve. in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding. Bedford, August, 4th, says:—"The work here has not run so fast as in other places; it has not had a fair chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council wtih, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the traveling Elders. The temporal state of the country here is better than in the north which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dunkinfield last week, and the prospect is very encouraging in that region.

LATER.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th; We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles, through a level farming country, something like the Illinois prairies; we then took the rail road, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighborhood. We are all well, in good spirits and are going to see the people in different parts; and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Garway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is prospering in Preston, and more or less are confirmed every Sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpen

ters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places. we have no particular and direct information; but so far as we hear, the work is prospering more and more and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type. we have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, September 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London; had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

From the Latter Day Saints Millennial Star. Printed at Manchester, England.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE. (Sketch from the Dutch Avonbode.) The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinary phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

DISTRESS OF THE PEOPLE OF IRELAND.

It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d. to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is 8d. per day, for an able-bodied man; for the remainder of the season, principally during the summer months, one fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal a day.* A stone of potatoes is 8d. to 1s. at present; where then, are this vast population to be fed

from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market: this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearnce of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end?—*Dublin Correspondent of the Manchester Advertiser.*

WARS AND RUMORS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together with the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquility than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine.—*Hamburg Correspondent, May* 14.

DESTRUCTION OF THE TOWN OF SALANCHE.

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of

their wounds, upwards of fifty were mutilated by the flames. and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

EARTHQUAKES IN SCOTLAND.

At the recent meeting of the Royal Society of Edinburg, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the Scottish Standard. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd of October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emenated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation of the earth's surface which produced them. He showed that the natural levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.—*Manchester (Eng.) Chronicle.*

TIMES AND SEASONS.

NAUVOO, ILL. DEC. 1, 1840.

Elder Turley has arrived in this city, after an absence of about 18 months, leading up a little company of Saints of about one hundred souls, all from England. We are informed that two hundred came over, but one of the two stopped in Ohio: they are all in good health, and spirits.

He brings us good tidings from the brethren in Europe, a more minute account of their prosperity and success, will be found under the head of Foreign News: among other gratifying intelligence, we learn that the Elders of this Chuch are visiting nations afar off, some have already gone to Germany, some to the East Indias, and others to the Islands of Australia.

Thus "truth prevails"—While the arm of the Omnipotent Johovah is bearing it on triumphantly victorious, who can hinder it in its course? Can feeble man? No, although like Boggs with his hellish clan, men may rise up and *rob, whip, imprison,* MURDER AND EXTERMINATE, the innocent and defenceless, and think to destroy the

work of God; and ere they are aware, the "seed" which they have scattered by the vile hand of oppression, will spring up in all parts of the earth and bring forth fruit to the glory of God, and to the everlasting disgrace and infamy of all those who have imbrued their hands in crimson gore.

O ye inhabitants of the earth! Why will you fight against God? "It is hard to kick against the pricks"—God is not to be mocked—He has set his hand again the second time to recover his people, as declared by the prophet Isaiah: and he has said, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish;" and so it is, the people are astonished to see the Lord work, and it is truly marvelous in their eyes to see their "wise men" (priests) put down by the striplings whom God has called from the plough and commissioned by direct revelation from heaven to preach his gospel "in all the world." God always works by means, and he has chosen the means by which he is to do his "marvelous work" in the last days, which work, is preparatory to the second advent of Christ; and all those who fight against it, will find to their shame, that they are fighting against God—Vain man! "Hast thou an arm like God? or canst thou thunder with a voice like him?"

A few months since we issued a prospectus for publishing a weekly paper to be entitled "The News." Our proposals were predicated upon a certain number of subscribers, and as we have not obtained the number proposed, we have concluded to defer its publication for the present.

We would remind our subscribers who commenced at the 4th number of the first volume that this number closes the time for which they subscribed, and owing to the hardness of the times and the peculiar circumstances under which we are placed, we are compelled to discontinue all papers that are not ordered to be continued. We would be pleased if our friends could make it convenient to order their papers soon, as we greatly stand in need of money to carry on our business.

The Quarter Master General of Illinois, (Dr. J. C. Bennett) has joined the Mormons and been baptized according to their faith. Under such a leader they will no doubt be able to whip the Missourians in the next campaign. —*Louisville Jour.*

Very liberal, MR. EDITOR: But the "*next campaign*" belongs to the PEOPLE, and unless they arise with one voice and avenge the wrongs of an innocent and much injured community—farewell to LIBERTY—she has fled forever, and *mobocrats* bear rule.

Some of our readers, perhaps, may think that we have said enough about Missouri and that unhallowed gang, but we are of a different opinion: The authorities of Missouri have rendered themselves notoriously conspicuous in the world; more especially LILBURN the TYRANT, by acts of infamy and unheard of cruelty, a faint outline of which we have given in the first volume of this paper; we now intend to give corroborating testimony of what we have said, from various Journals published in different parts of the Union, which speak, in language too plain, not to be understood, the feelings of EVERY TRUE HEARTED AMERICAN. What, we ask, if we had been the basest of mankind, guilty of every crime known in the constitution and laws of our country? What, if we had gone through the country laying every thing waste before us, and murdering all who came in our way? Why not punish the guilty and let the innocent go free? Why not let the strong arm of the law take its

course, and let those who could have no part in the matter, and especially women and children, (for certainly, they could not be participators in such things,) remain at home in peace, in the enjoyment of those rights said to be guaranted to every American citizen. We leave these questions to the consideration of every candid reader, to answer them for themselves, after making one remark; had we been guilty of a single violation of the law, the authority of Missouri would have enforced, most rigidly, the penalties for such offence, as they had the power in their hands to bring ofienders to justice, but that was not their object; they were determined, law and gospel to the contrary notwithstanding, to destroy the Saints, and utterly overthrow the church, if possible—a thing they failed in accomplishing, notwihstanding they succeeded in butchering a large number, who fell martyrs to the cause of truth.

We gave in our last, a copy of an article from the St Louis Daily Gazette for two reasons—to show that there are some who are willing to speak freely, and treat such high toned injustice in a manner it so richly deserves, also, as a strong testimony in our favor, coming from the very State in which those outrages were perpetrated. In this No. we give an extract from an article published in the Western Messenger, printed at Cincinnati Ohio, which we commend to the perusal of our readers, as it defends nobly the cause of the injured, and pleads strongly for insulted justice.

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From the Western Messenger.

OUTRAGES OF MISSOURI MOBS ON MORMONS.

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these attrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

"Loud as a summer thunderbolt shall waken
A People's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a state of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life cannot be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true, that citizens, peacable, industrious, temperate, orderly citizens, have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death? Is it true that men have been tarred and feathered, whipt till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket-buts, that they have been shot down while crying for quarter, shot down unarmed and defenceless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with help-

less infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defence? And were the guilty instigators and executioners of these massacres, arsons and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the state? Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiend-like acts had actually been wrought by beings in human shape. Would, that, for the honor of our nature, they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only TOO MEAGRE, TOO FEEBLE.

That persons uninformed as to the facts may form some idea of the character of these Missouri mobs, we will extract an account, given under oath by Joseph Young, of the massacre at Haun's Mills.

The Mormons collected there, about twenty-eight [or thirty] men in number, had disarmed themselves, on an agreement with the mob, that there should be no hostilities on either side.

"It was about 4 o'clock, on the 29th of Oct., when I saw a large company of armed horsemen directing their course towards the mill with all possible speed, David Evans, seeing their superiority of numbers, (there being about 240 of them, according to their own account) swung his hat and cried for peace. This was not heeded, and they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about 100 rifles, aiming at a blacksmith's shop, into which our friends had fled for safety; and then charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge *from the fire of their murderers.*

"When we arrived at the house of Mr. Haunn, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front literally mangled to pieces. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with a corn cutter, by a Mr. Rogers, of Davies county, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. In the blacksmith's shop we found nine of our friends, eight of whom were already dead; the other struggling in his last agonies. Among others slain, I will mention *a son of Warren Smith, nine years old*, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze of Carroll, who presented his rifle near the boy's head, and literally blowed off the upper part of it.—Mr. Stanley, of Carroll, told me that Glaze boasted of this fiend-like murder and heroic deed all over the country. The number killed and mortally wounded in this wanton murder was eighteen."

These, it may be said, were the acts of unauthorised mobs, against whom the militia of the state had been called out. True! But when, after months, we may say years, of suffering from similar outrages, harrassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the state, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon War" raised; and Gov. Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of Oct. 27, he says:

"*The Mormons must be treated as enemies, and must be exterminated or driven from the state*, if necessary, for the public good."

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as Gen. Lucas arrived and presented the Governor's orders, they submitted to the authorities of the state. They gave up their arms, and were made prisoners. Let them tell their own story. We extract from their memorial to the legislature of Missouri.

"Men from the country were not allowed to go to their families, though in a suffering condition for food and firewood, the weather being very cold and stormy. (It will be recollected that at this time there was a most unprecedented fall of snow and severity of weather) Much property was destroyed by the troops in town, such as burning house-logs, rails, corn cribs, boards, &c., the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own, and all this without regard to owners, or asking leave of any one. In the mean time men were abused, women insulted and abused by the troops, and all this while we were kept prisoners."

But Major Gen. Clark had now taken command, and we present his cold blooded, heartless address to these "*prisoners of war.*"

"It now devolves upon you to fulfil the *treaty*, (treaty indeed!) that you have entered into,—the leading items of which I now lay before you. The first of these you have already complied with, which is, to deliver up your leading men, to be tried according to law. Second.—That you deliver up your arms; this has been attended to. The third is, *that you assign over your property to defray the expenses of the war*: this you have also done. Another thing yet remains for you to comply with, which is, that *you leave the state forthwith; and whatever your feelings concerning this affair, whatever your innocence; it is nothing to me.*—Gen. Lucas has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the state, and had not your leaders been given up, and the treaty complied with, you and your families would have been destroyed, and your houses in ashes."

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other states. One more picture we must present in order to give a glimpse of the horrors thus permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of "a few facts concerning his family. (While he was in jail.")

"His wife was confined on the 3rd of November, whilst Cornelius C. Gilliam, with one hundred painted men surrounded the house, screeching and hallooing in the attitude of Dealware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the state; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open waggon with six helpless children, to make the best shift she could to get out of the state. The last news received from her, she was on the banks of the Mississippi river in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now Let every one on reading this tale of horror, speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven, and in the sight of men, such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague, prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their

first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men.—They were thought to be speculators on the credulity of the ignorant. Blind prejudice multiplied evil suspicions, enmity misconstrued natural acts, slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm, and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and *withal prosperous*, and we have an explanation of the fear, jealousy, envy and hatred felt against them; *an explanation, but no justification.* The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment liberty, and law, let us recollect with shame, the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings, is lost, however, in the hot glare of this infernal outbreak.

COMMUNICATIONS.

SPEAK ILL OF NO ONE, WITHOUT A JUST CAUSE.

Messrs Editors:—

For the benefit of those who are in the habit of dealing in ribaldry, low vituperation, calumny, and detraction, suffer me to present the following just remarks from the N. Y. Sun.

"There are many people in the world who are in the habit of speaking lightly or contemptuously of their neighbors, and some who do not scruple to treat those who are absent with the greatest disrespect, by showing up their faults to those who are present, without ever alluding to any good qualities they possess. There is nothing so detestable as this habit of backbiting in society; it often produces the greatest bitterness of feeling between those who ought to live in peace and good fellowship towards each other, and it never does any good. It generally arises from a selfish feeling, but sometimes from thoughtlessness; in either case it is injurious to society, and ought to be condemned by every well-meaning and sensible person. Selfish persons have generally such an over-appreciation of themselves, and the situation they hold in society, that they are apt to speak of others with contempt, and are even happy when they discover the least fault (however trivial it may be,) in some of their neighbors or acquaintances. Instead, of which, it would be well for them to examine their own conduct, to see whether they were without fault, and ask themselves whether they would like any fault or foible they might be guilty of to be made the subject of conversation amongst their neighbors. It would be better if they were to consider the noble destiny which all mankind partake of in common with themselves, both as respects the great moral ends of this life, and the more sublime prospects of the future—if they would remember the great fellowship of our common humanity—the social end, which as parts, of a great community we are all working to attain, and which awaits us at the close of our brief existence. Let them reflect on these things and not offend their Creator by injuring their fellow creatures—rather let them judge others with tenderness, as they would wish to be judged, putting aside the weeds that cover the surface of the character of their neighbors, to ascertain the depth and sweetness of the clear water beneath it."

Ponder well, and learn wisdom—"deal justly, love mercy, and walk humbly with your God."

JOAB,
General in Israel.

For the Times and Seasons.

THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.

ITS CULTURE.

The Editor of the Cincinnati Farmer and Mechanic, in his paper of July 30th, A. D. 1834, says: "Seeds that have fallen on the ground in autumn will vegetate in the spring, and the plants thus produced, when they have attained a suitable size, may be set out at proper distances, in a good wet soil, previ-

ously prepared. It will not be safe to rely on this method of obtaining plants. It is better to sow the seeds in seed-beds, about the first of April. For early plants, sow them in a hot-bed, sheltered with grass covers, about the first of March: and when the plants are two inches high, set them out, taking care to keep them covered when the weather is cool, particularly during cold nights. Some few plants might be left in the hot-bed, or potted and forced in a green house. As the tomato requires free access of air and sun to ripen the fruit, shade should be avoided, and the plants tied up to stakes." David Thomas, Editor of the Genessee Farmer, in a letter dated Greatfield, near Aurora Post Office, Cayuga county, N. Y., 11th month, 20, 1835, says; "In regard to its culture, the Edinburg Encylopœdist says, "The seed is sown on a hot bed in March: when the seedlings are two inches high, they are transplanted into a slight hot-bed 'til they acquire a little strength. They are then placed near a wall, pailing or reed hedge, to which they can be rained, in a sheltered place, with a full south, exposure. Although these directions were designed for the cooler climate of Great Britian where the plant only ripens in favorable seasons, yet such care would hasten thair ripening in this district; and it may be safely recommended to such as wish to have them early in summer. The Rev. Mr. W. Bostwick, in the 4th volume of the Gennesee Farmer, says,—'the past season I had ripe tomatoes on the 4th of July, and an abundant supply for my table the rest of the summer. The mode of practice is this: in the month of January, or February, I sow a small quantity of the seed in a box, which I place in the window in my kitchen, taking the same care of the plants when they come up that I would of a green-house plant, to guard them against being frozen. They grow here 'till March or April, when they are transplanted into a hotbed, where a part are to remain to produce the earliest fruit, and a part to be transplanted in the open ground when the season becomes warm.' Mr. Thomas says that he thinks Mr. Bostwick's mode of culture very judicious; but he thinks of "trying the experiment of planting on a raised border. like that recommended for melons." He further says,—"that the best writers advise to have them started under glass; and then to be transplanted. This operation is easily performed with the dipple, and they bear removal as well as cabbage plants. They are often allowed, however, to spring up in the garden from seeds which dropped in the preceding season; and though abundance of ripe fruit may be produced in this way, its lateness is an objection. Three feet apart, and four feet apart, have been recommended as the best distance by different writers; but if the plants are trained up on sticks, a fence, or a trellis, and not allowed to spread on the ground. either distance apart will answer well." Although the above opinions may be regarded as correct in most particulars, I must consider the writers in error in some points. The tomato is a procumbent plant, and never intended, therefore, by the God of Nature, to be trained up to any thing; it should lie on the ground: and to this end large hills should be raised at least eight feet apart, in a moderately wet soil, and one plant placed in each hill. The ground between the hills should be kept perfectly free from weeds, and the plants suffered to take their course on the ground so as to take root at each joint, except in very wet seasons, when a minute quantity of small brush may be placed under the vines. The plants will usually cover the entire ground matured, produce much more bountifully, and have a better flavor and stronger acid. This plan, likewise, gives a full and fair exposure to the sun, and the fruit ripens much earlier in the season. I will give a sample of a single tomato, which probably, had a fair chance, being untrammeled by the nearness of other plants, to wit: "the garden of Nicholas Hobson, Esq. near Nashville, has produced the largest tomato plant, probably, that was ever seen. It came up spontaneously, and had grown until it covered an area of gruond that measured 51 feet in circumference; aud had attached to its tendrils the enormous number of five thousand two hundred and ninety-two tomatoes." The seed should be preserved by drying the entire fruit in Autumn, as this mode produces more vigorous plants than the washed seeds. "In transplanting annuals it is always desirable to have the earth, in which they sprouted, preserved around the root; and, in placing them observe not to press the earth, but to settle it by pouring on water enough to render it nearly fluid. By this method it will settle sufficiently compact without injuring the small fibres. Thus you have, in a compendious form, all the directions necessary to its most successful and present culture.

Passing Events.

LATE FROM FLORIDA.

We regret to have to again detail the murderous acts of the Florida Indians. When will there be an end to these things?

It appears from the Baltimore Republican that the Indians approached within 2 miles of St. Augustine itself and robbed a plantation.

Information has been received by the Savannah Georgian, from Palatka, which states that eight warriors had been in at Tampa, and stated that they would in a few days bring in three hundred Indians to hold "a talk."

The express rider between Forts Fanning and Macomb, who had been missing for some time, had been found quartered and thrown into a pond about ten miles from the latter named fort.

LENGTH OF DAYS.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days

in the principal cities of Europe. At Berlin and London the longest day has sixteen and a half hours, and the shortest seven and a half. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven.—At St. Petersburg and Tobolsk, the longest has nineteen and the shortest five hours. At Tornea, in Finland, the longest day has twenty one hours and a half, and the shortest two and a half. At Wardorbus, in Norway, the day lasts from May 21 to July 22 without interruption; and in Spitzbergen the longest day lasts three months and a half.

There has been another attempt made to kill Louis Phillippe, the king of the French. The assassin missed his aim, however, and was arraigned for trial at the last accounts.

POETRY.

From the Quincy Whig.

COLUMBIA—MY COUNTRY

I love the land with banner spread
And waving gloriously—
The country where our fathers bled
To purchase Liberty.

I love the land where regal lord
Has never trod the soil:
Where humble merit meets reward
And plenty follows toil.

And when on fancy's wings, I ride
To other lands, afar;
My thoughts return—with conscious pride
I hail my country's star.

To frigid climes, thro' airy plains
By fancy's skill, I stray;
Where winter, crown'd with night, maintains
A lengthen'd rigid sway.

There, human thought, and seas and streams
Are mutually congeal'd;
And there existence, almost seems
With nonexistence seal'd.

I visit Grecia's Turkish coasts,
Long, long in darkness chain'd:
While superstitions sombre ghost
O'er intellect has reigned!

There female character, unfreed
From bigotry's control?
Too well attests Mohammed's creed,
That "woman has no soul!"

I list to music soft and sweet,
Along Liberia's shore;
Where Afric sand's salute the feet
Of Afric's sons, once more.

And while beneath the torrid skies
O'er burning plains I tread;
And see the lofty bamboo rise,
And broad banana spread.

With thrilling pleasure, oft I gaze,
Upon the scenery where.
The briliant fire-fly torches blaze
Upon the midnight air.

To Asia's empires, widely spread,
I decorously resort;
And with impartial def'rence, tread
Each high, imperial court.

And then, with fairy speed, I fly
To lands of brighter fame;
And Europe's prouder standards try,
And Freedom's banner, claim.

But O I find no country yet,
Like our Columbia, dear;
And often times, ALMOST, forget
I LIVE AN EXILE HERE.

ELIZA R. SNOW

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.
December 1, 1840.—15-tf.

Letter and Writing Paper,

JUST received per steamer Mermaid, and for sale at this office.
Nov. 15th 1840.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.
ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, $1 per copy wholesale, or $1,25 retail.
Nov. 15th.

BLANKS of all kinds, for sale at this office. Nov. 15.

THE TIMES AND SEASONS,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 4.] NAUVOO, ILLINOIS, DECEMBER 15, 1840. [Whole No. 16.

RISE OF THE CHURCH.

LETTER IV.

DEAR BROTHER —

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. It was not my wish to be understood that I could not give the leading items of every important occurence, at least so far as would effect my duty to my fellow men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten." In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the Saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our Brother J. Smith Jr's, age that was an error in the type —it should have been in the 17th.— You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.— And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever, would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day, as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Ma-

ker to bring its inhabitants to judgement. But to proceed with my narrative.

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God,

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames, "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and, perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficultied to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord

I will proceed to do a marvelous work among this people, even a marvelous work and wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid: for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet, The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present, by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

THE GOSPEL. NO. IV.

Continued.

There is one thing necessary to know in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him.—"Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven. and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 "But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world.*"—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12:1,2,3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it

is said, that *in thee shall all families of the earth* be blessed. And in the latter that *in thy seed shall all nations be blessed.*

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8, 9 and 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [or the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis, and the 10,11,12,13 and 14 verses.—"And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham *thy* father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.—And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families: or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in* Abraham, and *in* his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in thy *seed* shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be *in* his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth

should be blessed, or that *in* Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself, before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. 9:6,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9. And he says as quoted above, that the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abrahams' seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is ne ther male nor female: for ye are all one in Christ Jesus.—And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we

with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.—We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37,38, and 39 verses, it reads thus, "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ;*" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then s rely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Passing Events.

DESTRUCTION OF THE TOWN OF BAJA.

PESTH, May, 4th. The populous industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

FIRE IN CINCINNATI.—There was a great fire in Cincinnati on the night of the 14th ult., commencing in Oranges' mattrass factory, and extending from Broadway to Sycamore, and nearly to Front Street.

FIRE AT NATCHEZ.—Natchez under the hill, was visited by a severe fire on the 4th ult. Amount of loss, 38,000 dollars. There were some fifteen sufferers, among whom D. H. Moldby lost $10,000.

FLORIDA.—By way of Savannah we have news from St. Augustine the 29th October. The Indians were still troublesome A plantation, about two miles from St. Augustine, was visited by a party of savages, and the negroes robbed of their blankets and clothing.—The intention was to set fire to the houses on the plantation, but the appearance of a few armed whites caused the enemy to flee with trepidation. No murders were committed.

At Tampa Bay it seems there had been a "big talk" with the Indians.—From the Pensacola Gazette we learn, that they had again broken faith and

left the whites to wonder at their treachery. On breaking lose at Tampa they killed one man, firing seven balls into his body and scalping him within a few hundred yards of 2500 troops, Thus ends the last attempt to form a treaty with the Seminoles.

CENSUS OF HANCOCK COUNTY.

Through the politeness of Mr. Williams, Clerk of the Circuit Court, we have the returns of the census for Hancock county. From which it appears that the whole number of male inhabitants is 5,284, whole number of females 4,724: total population 10,008. Number subject to military duty 1838.

In 1830 the whole population of the county was 448, showing an increase in ten years of 9,560. Where is there another county in the state, or even in the United States, that can show an increase in an equal ratio.—*Western World.*

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

NAUVOO, ILL. DEC. 15, 1840.

VALEDICTORY.

Being about to take leave of the Editorial department of the Times and Seasons, I wish to say a few words to its patrons and friends, those who have taken an interest in its welfare and prosperity, by giving it the very liberal support it has received. It is with peculiar feelings indeed, that I take my pen to address you, perhaps for the last time; recollection of the past comes rolling upon my mind like a torrent from the mountains, but to notice all the particulars of the past, would transend the limits of this address; suffice it to say, that two brief years since, I was confined in the low dungeons of a Missouri prison, together with several brethren, deprived of that liberty held so dear and sacred by every freeborn American—and for no earthly reason, but because we believed in the fulfilment of those promises made by the great Jehovah to his ancient covenant people, Israel; and taught the same principles, of the gospel which were taught by our Savior, and his Apostles, as recorded in the scriptures—the church was dispossessed of its inheritance and scattered to and fro through the world, like sheep devoured and scattered by ravening wolves—and the very press from which this sheet is issued; was buried in the bowels of the earth, to be saved from the robbers of the West. This was the situation of things two years since—but how happy the change—now we see the church flourishing at home and abroad—hundreds embracing the gospel daily—in the short space of three months no less than 1300 were baptized in England—the labor of the Elders is crowned with abundant success—the work of the Lord is rolling on with great rapidity, and no man can hinder. Under these circumstances, then, I take leave of the Times and Seasons, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

With these brief remarks, I close by asking the blessings of a kind and be-

nificient Providence, to rest upon all his afflicted people, and to roll on his marvelous work and a wonder, until the watchman upon Mount Ephraim shall see eye to eye, the North give up, and the South keep not back, and the sons of Jacob be gathered to the mountain of the Lord, and all the Saints prepared to sit down at the marriage supper of the Lamb, and drink wine new in our Father's kingdom, even so, Amen.

E. ROBINSON.

TO THE PATRONS.

It will be seen in this No. that a new arrangement has been made in the Times department, which places me in a very responsible station; realizing, as I do, that much is depending upon a proper management of the press, as it is the source of all correct information; and should any incorrect principles be inculcated at any time, the conductor alone is responsible, and must render an account at the bar of God in the day of final retribution.

It is not out of a vain idea of speculation that I am induced to enter upon so responsible an undertaking; but a fervent desire to act the humble part, and if possible, be of some benefit to my fellow men, by uniting my feeble exertion with the servants of the Most High, to aid in the propelling of the great wheel which has been rolling for the last ten years; gathering up the honest hearted—"Hunting Israel from the mountains and from the holes of the rocks"—rending the kingdoms of the devil—putting to flight his *watchman*, and rearing up the kingdom of God, founded upon the "ROCK;" that when the winds and floods of the Almighty shall descend, and "the hills melt like wax at the presence of the Lord of the whole earth: and the heavens declare his righteousness and all the people see his glory," it shall remain firm and immovable as the pillars of heaven, or the throne of Jehovah. Having in view, then, the salvation of the human family, no pains will be spared on my part to make an interesting and valuable sheet. And it will also be expected that the faithful Elders, in different parts of the world, will contribute from time to time upon doctrine, upon principle, and upon the spread of the work, which will make its columns doubly interesting.

D. C. SMITH.

We have received a very lengthy and interesting communication from Elders Kimball, Woodruff and Smith, containing an account of the first introduction of the gospel in the city of London, also, giving a minute and beautiful discription of many of the public works and additions in that populous city; among other curious incidents mentioned by them we extract the following; "we sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years. it is covered with gold tissue; it contains a stone under the seat, over which all the Scottish Chiefs and Kings were crowned, ever since they were a nation, or people; they have a tradition among them, that it is Jacob's pillar."

We shall give the letter in full, in our next. The work is progressing rapidly in England, Ireland, and Scotland; upwards of one thousand and three hundred joined the church in the short space of three months.

The weather has been very pleasant and beautiful for a few weeks past, and while we hear of snow in different directions both north and south of us, we have seen none of the article here as yet, but we have dry and suitable weather for business, and sufficiently cold to blockade the Mississippi river with ice.

A GOOD CHANCE.

All those living adjacent to Nauvoo, who desire the accommodation, can have the privilege of suiting themselves, as wood flour, meal, pork, lard, butter and cheese will be received in payment for the "Times and Seasons." Printers, like all other men, live by *eating*; and in cold weather, *fire* is very useful —now do not let them suffer,

We have received the late message of Gov. Boggs, of Mo. but too late for comment in this No. In our next we shall notice some of his nefarious *lies*.

FOREIGN NEWS.

Manchester, England, Oct., 12, 1840.

E. Robinson and D. C. Smith,

Dear Brethren:

We left Manchester immediately after the July Conference for the purpose of visiting the city of London. We visited the churches which lay on our route through Staffordshire, Herefordshire, Worcestershire and Gloucestershire; and we had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day, many new doors were opening, and all things indicate a short work in England. the last meeting we held among the Saints while on this journey, was in the open air and field, in the town of Leigh Gloucestershire on the 16th Aug., we had an interesting time, we baptized 15 and ordained one Elder and two priests; the two priests came 12 miles to hear, we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham 5 miles and spent the night, there are several Saints in that place which we baptized. On the 18th we took coach and rode forty miles, through a level farming country, something like the Illinois prairies, we passed through Oxfordshire, leaving the Oxford university a little upon our left. this university consists of twenty colleges endowed, five halls not endowed, which is considered the largest and most noted university in the world, we then took the rail road and traveled seventy miles, had a view of the splendid Windsor Castle as we passed along, we landed at the London Great Western railway station at four o'clock P. M., from thence we took coach and rode a few miles into the city, we walked over London bridge and called upon Mr. Allgood, 19 King St. Borough, Mrs. Allgood is sister to Elder T. Turley's wife, she treated us kindly, gave us such refreshments as we needed and directed us to lodgings in the neighborhood where we spent the night. After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth; we first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their Churches and Chapels, but of course you will not be astonished, when we inform you that they denied us this privilege and rejected our testimony. We next went to and fro through the city of London from day to day endeavoring to get some door open whereby we could warn the people and search out the honest in heart, when on diligent search we found the whole city given to coveteousness, (which is idolatry.) priestcraft, tradition, superstition, and all manner of abominations, wickedness and uncleanness, and all doors closed against us, we did not hesitate to stand in the midst of the streets and, *Jonah* like cry repentance unto the inhabitants of that mighty city—The Metropolis of England—the pride and glory of Britain—the boast of the Gentiles and the largest commercial city in the world—containing one million five hundred thousands souls who are ripening in iniquity and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people and bearing a message which will prove a savior of life unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting gospel shall come, even unto the whole world; and the judgement of the great day shall manifest the truth of it unto all nations.—And it will ever sweeten the memory of that eventful period of our lives, to know that our labors on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labor, diligent search and perseverance, to find some of the blood of Ephraim, a few honest souls who were willing to receive and obey the gospel, and that we were enabled to lay the foundation of a work in the city of London, which will not be removed

until the city is warned, so that they will be left without excuse, and the Saints gathered out to stand in holy places, while judgment works: until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honor and glory of God. We have baptized 11 only in the city of London, but through faith, and the mercy of God, we ere long, expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London, while conversing with the common people, concerning the gospel, we found their highest attainments to be, "Why I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers, to expect any change in the last days.—While conversing with the ministers of the various orders of the day, upon the principles of the gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or any thing as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.—When we arose to preach unto the people repentance and baptism for the remission of *sins*, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the church and body of Christ being composed of Prophets, and Apostles, as well as other members, "Irvinites, Irvinites," would immediately dash into the mind. If, in the midst of our remarks, we even for once suffered the saying to drop from our lips "the testimony of Jesus is the spirit of prophesy," "O you belong to *Joanna Southcoats'!* would be heard arising from several places at once.—If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the priesthood, they would call us "Catholics." If we testified of the administering of angels, the people would reply, "the Irvinites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night." These salutations in connexion with a multitude of others of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, gospels, Redeemers, plans of salvations, religious churches, commandments, essential and non essential, orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation and that such as Christ and the Apostles preached.—But notwithstanding this we do not feel discouraged concerning a work being perfected in London but firmly believe there will be many souls embrace the fullness of the gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences; he attended the Bran Green and Gadfield Elm Conference held in Worcestershire on the 14th of September, and also the Frooms Hill Conference held in Herefordshire on the 21st of September; at these two Conferences he heard represented, 40 churches containing 1007 members, and 113 officers, viz: 19 elders, 78, priests, 15 teachers, and 1 deacon, the whole of which had received the fulness of the everlasting gospel and been baptized in less than seven months, in that part of the vineyard which he first opened

in the month of March, and the work is still progressing very rapidly throughout that region, and among the number baptized there has not been much less than one hundred preachers of the various orders of the day. He also attended the Conference of the Staffordshire Potteries, which met at Hanlx on the 28th of September, and heard represented 231 members, 9 elders, 32 priests, 9 teachers and 9 deacons, most of which received the work, since our arrival there, last winter and spring; while he was attending these Conferences, Elders Kimball and G. A. Smith continued their labors in the city until the first of October at which time we met together again in Staffordshire and enjoyed each others company while journeying together to Manchester, at which place, the quorum of the traveling council, with many elders and Saints had the privilege of once more sitting in a general Conference together on the 6th of October, in the Carpenter's Hall in Manchester at which place we heard represented,

3626 Saints and 383 official members.
At the July Conference there was
2513 Saints and 256 official members,
Making an increase in three months, of
1113 Saints and 127 official members

besides over 200 Saints including many elders, priests, teachers and deacons who have emigrated to America which would make over 1300 additions to the churches in Europe during the last three months, and over 2000 since our Conference held in Preston on the 15th of April, which representation at that time was, 1671 Saints and 132 official members.

Thus you see the Lord hath given us an increase and blessed the labors of the servants of God universally in this land, for which we feel thankful, and our constant prayer to God is that his kingdom may roll forth, that the messengers bearing the everlasting gospel may be diligent, meek and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be FULL.

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

COMMUNICATIONS.

Plymouth, Dec. 1st, 1840.

D. C. SMITH:

Dear Brother,

I improve the opportunity of writing to you, that through the medium of the "Times and Seasons" the brethren may be informed, respecting the discharge of my duty for some time past. I am the more disposed to do so as many have thought my course of conduct strange and have had hard feelings respecting me. I do not wish to exhonorate myself from all blame, but merely wish to state the circumstances in which I have been placed, which have been a barrier to my preaching the gospel to the extent, which my calling and standing in the church, many would suppose it was my daty to do.

I can assure you, that it is not because I have any doubts respecting the work of the last days, or, that I have been destitute of the love of God, or a desire that Zion should not flourish; but because my impoverished situation has rendered it necessary for me to use every exertion to support my family. And we read in the New Testament, "that he who will not provide for his own household is worse than an infidel and hath denied the faith."

Unfortunately for me, poverty has been my lot, ever since I was called to the ministry, and it has been through much tribulation that I have had to labor in the vineyard since that.

Dear Brother, you know very well, that it is impossible to do much, when our hands are tied, or when we have nothing to do with. Ever since I can remember, it has been the lot of my fathers family to suffer great privations and change of circumstances; for when, by our economy and industry we had procured a home, and the comforts of life, as oft has our prospects and comforts vanished and we have been reduced to distress and poverty.

By persecution and unrelenting hands of wicked men, have we been robbed, times almost without number, of our last morsel, and we like slaves or menials driven from our inheritances, and have had to seek a shelter in a more hospitable land.

It is true our homes, our wives and

children and the sacred rights guaranteed by the laws of our country, are as dear to us, as to other men; yet because of pure religion, and our faith in the work of the last days, our names are had in derision, our property divided among spoilers, and our peace destroyed.

When I reflect on these thing, I am led to exclaim. Oh Lord! how long wilt thou suffer us to be trampled upon by our foes, persecuted from city to city, and our enemies to triumph over us? Let our past sufferings suffice, for we are weary and our souls desire rest. It is indeed painful to think, that the persecutions we have suffered, has been the means of shortening the days of our aged father, yes, it has deprived us of the society of one whom we loved; whose voice was more precious than the gold of Opher, the riches of Peru, or ten thousand worlds like this. Oh! may his memory long remain, and his words be written as with a diamond on the tablets of our hearts, and serve as an instructor, a comforter, and rule, to guide us through this unfriendly world. I certainly have to regret, that while he suffered so much from the enemies of truth, I did not manifest more filial duty and affection towards a parent whose life and strength had been spent in the cause of truth, and for the salvation of his children; and I must say that I have reflected much on this subject in times past, while witnessing the declining years of our aged parents, and have said in my heart, how thankful ought we to be, for the privilege of receiving council from them, and enjoying their society in their old age.

Believing it to be a duty binding upon me, to "obey my parents," and "bow with reverence to grey hairs," I feel determined to attend to every duty, and follow the footsteps of our departed sire, come life or death, honor or reproach.

And I am happy to say that I have a prospect of soon being in a situation to leave my family, and go and assist my brethren, to prune the vineyard for the last time.

I realize my calling and responsibility, and am anxious to magnify my office, and preach to other nations the gospel of Christ, which is the power of God to salvation to "blow the trumpet in Zion and sound the alarm in the holy mount," to accomplish which I intend to visit the churches in different parts of this State, and the eastern States, and as soon as I obtain sufficient funds, bid adieu for a time, to the land of my nativity, and lift up my voice on the shores of Europe, or wherever the Lord may direct.

I assure you my beloved Brother, that my heart beats high with love to the saints and to the cause of truth—their God is my God, and I am willing to share in their sorrows and tribulation knowing, if faithful, I shall share in their exaltation and glory.

I beg an interest in your prayers and the prayers of the Saints, that I may be a polished shaft in the quiver of the Lord, be an honor to the church; and to my father's house, and a blessing to the people, wherever my lot shall be cast.

I remain your
Affectionate Brother.
WILLIAM SMITH.

Mansfield, Conn. Oct. 4, 1840.

DEAR BRETHREN:

It is with pleasure that I take my pen to inform you of my labors, and the work of God in the East. May 1st, 1840, I took a mission from Boston to travel in Massachusetts came to the town of Northbridge, and gave out an appointment. The people came out in great numbers to hear these strange things, and I soon had full houses, and inquiries from all the vicinity. I preached a few times and the people gave good attention, and began to search the scriptures for a more perfect knowledge of the things taught, and the result was that some became convinced, and four came forward for baptism. I labored a few weeks and organized a branch of the church consisting of ten members. I soon had invitations to come and preach in the adjoining towns, and have been enabled to set forth the first principles of the gospel, and give in a measure, an understanding of the great work which God has commenced in these last days: many are enquiring in this section.—Massachusetts, has had but few visits from the Elders, and the people are yearning for instruction on this sub-

ject; you evidently are aware that Massachusetts is the great emporium for manufacturing principles, and sending out heralds to propogate them, by which means the people are enveloped in superstition and their minds crowded with the traditions of men; they therefore need much instruction and faithful laborers to convince them of their errors.

During my labors in this section, I received a letter from Elder Phineas Richards, stating the commencement of a work in Mansfield Conn., and a pressing invitation to come and help him: I deemed the call of importance, and soon answered his request, and had the pleasure of seeing a good begun work—17 had been baptized and many more were enquiring. I stopped two weeks and added 12 more; our desire was that God would send us more laborers, and he soon comforted us by the appearance of three faithful Elders, W. W. Rust, Samuel Parker, and M'cClanathan. Elder Richards has been obliged to go home, and this field is added to my labors. Here is a field for labor for more than a hundred miles, with open doors every 25 miles, with an organized branch in 4 different sections. I hope, dear brethren, you will consider Mass. and Conn., and inform the Elders of their wants. we have work enough for ten more, if you know any journeying East, please tell them to call at Manly Barrows, Mansfield, Conn., William Suet, North bridge, Mass.—John Haven, Holliston, Mass.

My desire is for the prosperity of Zion, I see every day the importance of humility, that the work of God may prosper, and therefore ask the prayers of my brethren, that I may be kept from every false way, and be led into the truth as it is in Jesus. I have baptized 50 all in good standing.

Yours in the Gospel,

JOSEPH BALL.

The following defence of Mrs. Laura Owens, was handed us by a friend some time since, and we think it of too much value to be lost. She was cast out of the Presbyterian church for embracing the truth, and denied the priviledge of making her defence according to the laws and regulations of their church.—Ed.

MRS. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

Feeling it a duty incumbent upon me, to lay before the minds of this people, some of the arguments that have led me to embrace, (instead of heresy,) what I verily believe to be the fullness of the gospel. As the church to which I formerly belonged has boldly asserted that I have embraced heresy, and will not grant me the privilege of openly avowing my sentiments, or vindicating myself, I therefore take this method, believing it to be my duty, in the fear of God—hoping the public will overlook all errors or mistakes that may be seen for the lack of education, which I greatly stand in need of, in undertaking this task. And finally believing that God will assist me in vindicating his truth, I will endeavor to proceed.

1st. That there has been a falling away from the apostolic order, none will pretend to deny; therefore, we will naturally conclude there must be a restoration before God's people can be of one heart, and one mind, and the watchmen see eye to eye concerning the deep things of God. The churches throughout christendom boldly assert, we need no revelation from God, in this enlightened age of the world. Do they get this from the bible, or is it man's opinion? I will just call the attention of my readers to 1st Corinthians 1st, 2nd, 3d, chapters, where they will see it delineated in what light God views the wisdom of the world?. 19th verse. For it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent, 20th verse. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? 21st. For after that, in the wisdom of God, the world by wisdom, knew not God; it pleased God, by the foolishness of preaching to save them that believe, 25th verse. Because the foolishness of God, is wiser than men, and the weakness of God is stronger than men, 27th

verse. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things, which are mighty, 29th verse. And base things, of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are, 29th verse. That no flesh should glory in his presence. Chap. 2: 10th verse.—But God hath revealed them unto us, by his spirit, for the spirit searcheth all things, yea the deep things, of God.—Gal. 12th verse. Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us, of God, 13th verse. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Now our next endeavor is to prove that we have not had the teachings of the Holy Ghost since the fall of the church, John 14: 16th verse. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 26th verse. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Let an unprejudiced mind take a view of the church, and see if it can be possible that it has had the teachings of the Holy Ghost. Chap. 16: 13th verse. Howbeit, when he, the spirit of truth is come, he will guide you into all truth; whatsoever he shall hear, that shall he speak; and he will shew you things to come. O my friends, (for such I must still call you, althought you cast my name out as evil,) I desire that you would rend the veil of prejudice and long established custom, and examine, this text of scripture faithfully, and then cast your eyes over christendom. Instead of enjoying the unanimity of the spirit, one heart, one mind, one faith, one Lord, one baptism. There are as many different opinions, almost as there are men, and yet they found their faith upon the word of God. Thence you see how plain it is that we have not the teachings of the Holy Ghost to guide us into all truth, * * * * but the honest in heart, that keep the commandments of God, and have the testimony of Jesus Christ, since the fall of the church, have had comfort, peace, and joy in believing. They say also, that we were not to have those gifts in the church that it formerly enjoyed, but can they prove it from the word of God; for where it says, Cor. 13: 8th verse. Prophesies shall fail, tongues shall cease, it also says, knowledge shall vanish away, and as far as they have ceased the true knowledge of the Lord has vanished away. Although we do not believe it had reference to that in particular, for it goes on to say, for we know in part, and we prophesy in part, 10th verse. But when that which is perfect is come, then that which is in part shall be done away, 12th verse. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.—Thence you see there will be no need of prophesies; or revelations, at that time. 1st Cor. 12th chapter. Now there are diversities of gifts, but the same spirit, 13th verse. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, 14th verse. For the body is not one member, but many, 18th verse. But now hath God set the members every one of them into one body, as it hath pleased him, 28th verse. And God hath set some in the church, 1st Apostles, secondarially prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverities of tongues. Ephesians 4: 11th verse. And he gave some apostles; and some prophets, and some evangelists, and some pastors, and teachers. And what were these for; why, 12th verse. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now here it tells us how long they were to continue, 13th verse. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. And they were designed to preserve us, 14th verse. That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, 15th. But speaking the truth in love, may grow up unto him in all things, which is the head even Christ.

[TO BE CONTINUED]

BEWARE OF THIEVES!!

Several individuals have of late absconded from this place whom, it is believed, from facts that have come to light, were notorious thieves: the public would do well to be on their guard; their names are as follows: James R. Bingham, Alanson Brown, David Holman and Artemus Johnson. The latter made his escape from the Sheriff of this county a few weeks since, being committed for further trial on default of bond for $500,—Ed.

HYMENIAL.

MARRIED—In this place on the 6th of Dec. 1840, by Elder R. A. Allred, Mr. Joseph Egbert, to Miss Mary C. Allred.

———Near Lima, Adams co. on the 17th Sept. by Elder Isaac Morley, Mr. William Burges to Miss Mariah Pulsipher.

———Near Lima, on the 29th ult. by Elder Aaron York, Mr. Richland Carter, to Miss Hannah Parker.

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement. All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.
D. C. SMITH.

Nauvoo, Dec. 14, 1840.

NOTICE TO AGENTS.

THE traveling and presiding Elders of the church of Jesus Christ of Latter Day Saints, are authorized, and solicited to act as Agents for the Times and Seasons. Also Post Masters, who feel an interest in the spread of useful knowledge. All communications addressed to the Editor, Post Paid.—Ed.

TO THE HIGH PRIESTHOOD.

The High Priests of the Church of Jesus Christ, of Latter Day Saints, of Nauvoo and vicinity, are requested to meet at the office of Joseph Smith, on the first Sunday in January next, at 1 o'clock P. M.

D. C. SMITH Pres't. H. P. H.
AMASA LYMAN Counselor.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventh day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meredian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principle meredian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meredian. I have made payment, and tendder of payment to the full amount of all the requirements of said mortgage, to said Robinson; according to the tennor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Nauvoo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, $1 per copy wholesale, or $1,25 retail.

Nov. 15th.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Been Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 5.] CITY OF NAUVOO, ILLINOIS, JAN. 1, 1841. [Whole No. 17

PROPOSALS,

BY

DON CARLOS SMITH,

For publishing at the City of Nauvoo, Hancock County Illinois, a semi-monthly periodical, to be entitled the

TIMES AND SEASONS.

As the present is an era big with interesting events, both in the political and religious world, every vehicle of correct information must necessarily find an important part to perform. With the rapid march of mind towards the summit of its destination, it is but self-evident, that accumulating means of knowledge are constantly demanded. With no other than a benevolent desire of benefiting mankind, do we contemplate sending forth this periodical among the many now in so noble an enterprise.

This paper is designed to be a miscellaneous work, containing two distinct departments, in order to accommodate all classes who have the least literary taste.

The first department will advocate the doctrines of the "CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS," and will be devoted to *Ecclesiastical* and *Theological* matter; for which original essays will be solicited. This department will comprise such articles as come under the denomination of *Original, Eclectic, Analectic, and Analytic.*

The second department, to be divided in similar form, will contain miscellaneous matter, upon which succinct compends of interesting news will be given in the various departments of the *Literary, and Scientific* world; embellished, occasionally, with the charms of Poetry. A small portion of this department will be assigned to Advertisements.

CONDITIONS.

The TIMES AND SEASONS will be published on the 1st and 15th of every month, at TWO DOLLARS *per annum*, payable IN ALL CASES *in advance*—and will contain 16 pages *octavo*. Any person procuring FIVE NEW *subscribers*, and forwarding us TEN DOLLARS *current money*, shall receive ONE VOLUME *gratis*.

Letters on business must be addressed to the *Editor*, and POST PAID, otherwise they will not be taken from the Post Office.

POST-SCRIPT. No person will be considered an accredited agent, subsequent to this date, (Jan. 1st, 1841,) whose name does not appear on the published list.

Nota Bene. The following is an extract from the instructions recently addressed to all the Postmasters of the United States by the Postmaster General:

"Postmasters may enclose money in a letter to a publisher of a newspaper, to pay the subscribtion of a third person, and frank the letter if written by himself."

EXTRACT FROM AN EPISTLE TO THE ELDERS IN ENGLAND.

TO THE TRAVELLING HIGH COUNCIL AND ELDERS OF THE CHURCH OF JESUS CHRIST, OF LATTER DAY SAINTS IN GREAT BRITAIN.

Beloved Brethren,

May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ:—

Having several communications lying before me from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your dilgence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot and crew.

It is, likewise, very satisfactory to my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to council and vied with each other in this labor of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength.—"How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed, Love is one of the chief characterestics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race— this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing, I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it; consequently the leaven can now spread without your being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some excitements and some trouble in the land in which you are now laboring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inas-

much as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to making machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, founderies, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book &c. I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there is a great demand for them I have no objections, but would rather encourage it. I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests: as long as the Saints manifest such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask council, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail; if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain, who is conversant with the rules and regulations of the church, and continue the paper which is published; consequently, taking all these things into consideration, I would not press it upon Bro. Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prospering circumstances. Provisions are much ower than when you left—Flour is worth about $4 per barrel. Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the Times and Seasons that we are about building a Temple, for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in

Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to council.

Brother's Robinson & Smith lately had a letter from Elders Kimball, Smith and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear I am likewise informed that Elders have gone to Australia and to the East Indias. I feel desirous that every providential opening of the kind should be filled, and that you should prior to your leaving England, send the gospel into as many parts as you possibly can.

Beloved Brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be coworkers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind the enemies we have to contend against are subtle and well skilled in maneuvering it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by

so doing the greatest blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

FOREIGN NEWS.

London, Oct. 28th, 1840.

BROTHERS ROBINSON & SMITH:

As we consider it perfectly consistant with our calling, with reason and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, or whether it be of things past present or to come, whether it be, in heaven, earth or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavoring to avail ourselves of every opportunity in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you from time to time, which may not be uninteresting to your readers. We will on this occasion make a few extracts from Elder Woodruff's Journal, concerning certain places which we visited while in the city of London, which is at your disposal.

On the 21st of August 1840 we visited the noted monument erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, (paid 1d on entering) and ascended 345 black marble steps, which brought us 200 feet into the air, about 150 feet above the highest dwellings; we stepped on the outside of the pillar; surrounded by an iron railing, which at once presented to our view an indescribable scenery upon every hand. Here we were standing 200 feet in the air, upon the highest and finest modern column in the world, and with the glance of the naked eye, we could overlook, and survey the largest, most noted, populous and splendid commercial city upon the face of the whole earth; even a city containing a million and a half of human beings, and such a grand scenery, and sublime prospect our eyes never before beheld. We were situated so as to overlook nearly the whole city. East of us lay the splendid Tower of London and the Mint. North the mansion of the Lord Mayor of London and the Bank of England. Northwest, St. Pauls Cathedral. West, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames running from west to east with five large arched bridges across it in full view, and another which is not seen from the pillar, making six, five of which are hewn stone, and one is all of solid cast iron, viz: Southwark, while London, Blackfriars, Waterloo, Westminster and Vauxhall bridges, are all stone. On the south of the river lies the Borough &c. In addition to these were hundreds of churches, chapels, spires and monuments standing in the midst of one universal, dense mass of brick and stone buildings; covering about six miles square of ground. While viewing this scenery in a clear day and beholding the streets and bridges crowded with human beings of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with British Shipping, from the skiff to the man of war, a Prussian traveler, (citizen of Berlin) who was standing by our side, exclaims, "I have traveled over Europe and Asia and other parts of the world, but I have never before found a spot upon the face of the earth which hath presented to my view as grand a scenery as the one now lying before us." This monument is 24 feet higher than Trajans Pillar at Rome: it cost $75,500. The following is inscribed upon one side of the monument in Latin. "In the year of Christ 1666, the second day of Sept., from hence at the distance of two hundred and two feet, the height of this column, about midnight a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent parts, but also places very remote, with incredible noise and fury: it consumed 89 churches, the gates of the city, Guildhall, many public struc-

tures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets and 26 wards; it utterly destroyed 15 and left 8 others shattered and half burnt.—The ruins of the city were 436 acres, from the Tower by the Thames side, to the Temple church: from the north, east gate along the city wall to Holborn bridge. To the estates and fortunes of the citizens it was merciless, but to their lives, very favorable, (only eight being lost,) that it might in all things resemble the last conflagration of the world. The destruction was sudden, for in a small space of time the same city was seen most flourishing, and reduced to nothing, three days after when the fatal fire had baffled all human councils and endeavors, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished."

On the 1st day of September we visited the Thames Tunnel, by descending about 80 feet into the bowels of the earth on the south side of the river, and entering the archway on the left which was finished 1120 feet and was beautifully lighted up with gas; we walked through it under the Thames, with the river and British shipping over our heads: in the middle of the river there was only about 15 feet between the top of the arch and the bed of the river—there is two archways 22 feet high, the whole length of the Tunnel which affords free communication from one shore to the other. This is considered one the most stupenduous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August we visited St. Pauls church, the whole history of which would be too tedious to be inserted here, suffice it to say, it was first built by St. Augustine in the year A. D. 610. It was destroyed by fire in 961 and rebuilt the following year; it was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps, than to any of his predecessors, that the Cathedral of Saint Paul was indebted for its permanent establishment and pre-eminence. In 1086 this Cathedral was again destroyed by fire, which also involved the greater part of the metropolis in ruin. It was sufficiently rebuilt by 1099, to again admit of public worship, and again partly burned 1132, and again in 1135-6 it sustained considerable injury. It was fired by lightning in 1444 and repaired in 1462. In June 1561 the spire was again set on fire which destroyed spire and roof. Repairs were commenced by Queen Elizabeth and finished by Laud and king Charles the first, who expended £104,330 7-8, but immediately dissentions arose between the king and parliament, the revenues of the church was confiscated, the money and materials seized by the parliament, and the whole body of the building was converted into stables and barracks for dragoons. It was again repaired in the reign of Charles the second, but it was not finished before it became a prey to the flames in the great fire of London 1666, which destroyed the chief part of the metropolis: the above is a very brief history of St. Pauls church until 1666.

The now present building, or new Cathedral was built under the direction of Sir Christopher Wren, the first stone was laid on the 21st of June, 1674 and the highest stone of the pile was laid at the top of the lantern by Mr. Christopher Wren, the son of the architect in the year 1710, and the last finishing and adorning the church was issued in 1715 by George the first; the whole expense of erecting this magnificent structure, was about £736,000, near $3,680,000. The entire dimensions of the Cathedral is as follows: length of the church from east to west is 500 feet, the breadth of the body is 285 feet, the height from the pavement in the street to the top of the cross over the dome is 404 feet, two campanite towers at the west end, are each 222 feet in height, the general height of the wall is about 90 feet; it was 40 years in building, and covers about two acres of ground. It contains 47 monuments of fine marble erected over the tombs of certain Lords, Bishops, Generals, Earls and other titles, who had distinguished themselves in the military service of Great Britain and otherwise, Lord Nelson being the most noted.—We walked through this church from the base to the ball, being about 401 feet high, from which place we could

also have a view of the city, we passed through the whispering gallery as we ascended, and though it was exceeding large yet a whisper could be distinctly heard and understood from the most remote part of it, and when the door shut together it would penetrate the ear like peals of thunder. This is considered the largest Cathedral in the world excepting the Vatian Temple at Rome dedicated to St. Peter.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, (only separated by walls or partitions,) viz: St. Benedicts, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew and St. Michael. These chapels contain the bodies, tombs and monuments of 13 kings, viz: Edward I, III, V, VI, Charles II, Henry III, V, VII, James I, George II, Richard II, William III, and Sebert king of the east Saxons, who first built this church, and died, July, 616. Also 13 Queens, viz: Athelgoda Queen of Sebert who died September 13 615, and Phillippa, Matilda, Mary I and II, and Queen Mary of Scotland, Elizabeth, Catherine, Queen Anne, Editha, Eleanor and Caroline, and of 6 princes, 11 Dukes, 7 Duchess's 1 Marquis, 7 Lords, 3 Vicounts, 8 Countesses, 3 Barons, 16 Earls, 11 Admirals, 10 Generals, 5 Colonels, 3 Majors. 10 Captains, 4 Lieutenants, 16 Bishops, 6 Divines, 15 Doctors, 52 Sirs, 152 Gentleman and 48 Ladies, making 421 persons who have been deposited in vaults in this abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary and Anne, Lord Nelson, Pitt and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years, it is covered with gold tissue, it contains a stone under the seat, upon which all the Scottish Chiefs and Kings were crowned ever since they were a nation, or people; they have a tradition among them that it is Jacob's Pillar. In walking through this abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments and brass work with which some of the abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent, in the building and finishing of this abbey as a general whole, but more especially, that part called Henry the seventh chapel; and a visit to this chapel is not only worthy of the attention of all travelers, but to occupy a place in the Journal of any historian that has any interest in British antiquity.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind, however, we had the privilege of resting ourselves, by sitting in the chair in which the speaker of the House of Lords had sat for many years. In this room all the speeches were made by Mr. Wm. Pitt while advocating the American cause before the Revolution. In this room all the laws were made that now governs and controls near 200,000,000 of human beings.—The House of Commons being burnt down several years since they now occupy this room, and another one is erected where the House of Lords sit. Some might suppose, that a House of Parliament fitted up to contain Kings, Lords and Commons would be extra grand and expensive, but we found it quite the reverse: It is exceedingly plain and undecorated. On entering the room, one would sooner think he was in an American school house, rather than in a House of Lords, and Commons. While retiring from this scenery we had a view of the order of British soldiers, or foot guards while on parade in St. James Park, accompanied by a full band of music: also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel which was glistening in the sun. We had a view of the monument erected in honor to the Duke of York which was 135 feet in height, and of the mansion of Queen Dowager—in fine St. James Park is surrounded with dwellings, mansions castles, and Palaces, of the first class

as to size, splendor and note of any in London, of which Buckingham palace is chief, this is for the royal family, and is occupied by her majesty queen Victoria, and his highness prince Albert, when they are in the metropolis. This palace was built by his late majesty William IV, it covers a number of acres of ground, and is a very costly and splendid edifice: every door, entrance and gate leading to it is strongly guarded with armed soldiers. While we were there we saw his highness prince Albert while riding from his palace across St. James Park, mounted upon a gray horse accompanied only by his groom. We have visited the British Museum, which contains a vast number and quantity of Egyptian Sepulchres, Mummies, Hieroglyphics, and Papyrus, the history and account of which we feel much interested in, and shall forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the everlasting covenant,

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

TIMES AND SEASONS.

C. C. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 1, 1841.

MUNICIPAL ELECTION.

Doctor Bennett will address the citizens of Nauvoo, on to-morrow, (Saturday, January 2nd.,) at the Messrs. Law's store, at 1 o'clock, P. M., in relation to the municipal election; at which time and place candidates will be put in nomination for the City Council—election to take place on the 1st Monday in February *proximo*.

General Bennett has just returned from the *City of Springfield* with a law embracing three charters with the most liberal provisions ever granted by a legislative assembly—one for the "*city of Nauvoo*," another for the "*Nauvoo Legion*," and a third for the "*University of the City of Nauvoo*," all of which will be laid before our readers in our next number. The present state government of Illinois will always be remembered with gratitude by the recipients of these noble blessings, who, we hope, will ever strive to prove themselves worthy so great favors.

LILBURN W. BOGGS.

The THING whose name stands at the head of this article is not a stranger to our people,—he is known, not for works of righteosness which he has done, but for the cruel murders which he caused to be perpetrated on the innocent and defenceless. His political career has been stained with blood, and cruelty and oppression have attended on every step: but his political life has ended; hear his expiring groans—

"Since your last session, the unpleasent difficulties between a portion of our State and the Mormons have entirely subsided, with the exception of some slight interruptions on our north-eastern border.—After that infatuated and deluded sect had left our State, they industriously propagated through out the Union, the most exagerated details of our difficulties and the foulest calumnies against our citizens. In some of our eastern cities, missionaries of their creed were employed daily in making converts to their cause by proclaiming the cruelties which they alledged they had endured at the hands of our authorities. The report of our alledged barbarities has not been confined to our Union, but even at this day in Europe they are made the groundwork of proselyting, and their orators find it to their interest to distort the facts into a persecution, which in every religious excitement that has marked the history of the earth, has always been found

the most effecting weapon of conversion.

In all intestine commotions, particularly when mingled with religious ferver it frequently happens that cases occur of peculiar hardship and unusual distress, and when public sympathy is excited in their behalf, these unavoidable consequences of civil dissension may easily be magnified into barbarous cruelty—that such cases arose in the course of that difficulty, I do not doubt. But they must be attributed to the excited nature of the contest between the parties and not to any desire on the part of our constituted authorities to wilfully or cruelly oppress them.

These people have violated the laws of the land by open and avowed resistance to them, they had undertaken without the aid of the civil authority to redress their real or fancied grievances—they had instituted among themselves a goverment of their own, independent of—and in opposition to the government of this State—they had at an inclement season of the year driven the inhabitance of an entire county from their homes, ravaged their crops and destroyed their dwellings. Under these circumstanses it became the imperious duty of the executive to interpose and exercise the powers with which he was invested, to protect the lives and property of our citizens, to restore order and tranquility to the country and maintain the supremacy of our laws.

We owe to our reputation, both home and abroad, the duty of cleansing every aspersion that may rest upon it. Our State character should be held equally as dear as our individual reputation, and we should use the same exertions in maintaining the one as spotless as the other. Full testimony as to all the necessary facts of that controversy has been preserved or can easily be procured. Written evidence on both sides has been filed among the papers of your last session, and forms a part also of the records of several of our courts. The facts as they occurred can be presented to the world upon proof perfectly conclusive, and the reputation of our State can be rescued from reproach by an exposition of the true causes and events of those difficulties

In recommending the publication of this testimony, I have no care about its effect upon the principles of that sect. Our Constitution has given us the high privilege of religious independence and left the worship of the Supreme to the unfettered will of every member of the community. If true the creed of that sect will ultimately triumph, if false it will "die amidst its worshippers." To explain the attitude which we have been made to assume, I would recommend the publication of all the evidence relating to the occurence and distribiting the same to the chief authorities of each State."

The above is an extract from his message to the Legislature of Missouri, delivered on the 17th, Nov. 1840.—All who know the facts, whether saints or sinners, will percieve that it is a *tissue of lies from the pen of a demon*—he evidently shudders at the contemplation of his own crimes, but he is gone, yes, LILBURN is gone down to the dark and dreary abode of his brother, and prototype; NERO, there to associate with kindred spirits, and partake of the dainties of his father's (the devil's) table.—Farewell, NERO! farewell, LILBURN!! injustice and cruelty have met together, fiends and demons have kissed each other.

From the Illinois Democrat of Nov. 21, 1840.

"All the combined factions and fragments and sects of religion, morals and politics, have been arrayed against us. The Abolitionists falsely pretended that they were neutral between the great contending parties. Their strength was a reserved force, which fought us in ambush, under the standard of Federalism."

☞ "THE DELUDED and INFATUATED MORMONS WERE MUSTERED LIKE *so many regular soldeirs*, by that INFAMOUS IMPOSTER JOE SMITH." ☜

What a beatiful specimen of democracy is here exhibited; by those too. who know as little about "*Joe Smith*"

and the "*Mormons*" as a child knows about the Emperor of Russia or the Chinese Empire. The Mormons voted, to be sure, and they had an unquestionable right so to do, according to the constitution and laws of our country: but that they were "mustered like so many regular soldiers, by *Joe* (*Smith*, as they are pleased to call him,) we have yet to learn, as he was about 500 miles from our place on the day of the election; however, this is no difference, our holy religion is the MARK upon which the gun was leveled: but as Virginius has spoken our feelings upon the subject, we submit his remarks, copied from the Sangamon Journal—they are appropriate and to the point—they do honor to himself, and to the cause of Republicanism—read them.—ED.

The above precious and *liberal* morceau is taken from a long article in the last Illinois Democrat, printed in Jacksonville, Morgan county, and is one of the most prominent leading Van Buren papers in this State. * * * The paragraph above quoted declares that all sects of religion were arrayed against the Radicals and Agrarians who were the chief supporters of Van Buren in the late political contest through which we have just passed. The assertion is in the main correct—it is not of that I complain,—but it is that out of all the various denominations of Christians which the Democrat admits were arrayed against the Van Buren party, the Mormons should alone be made the special objects of their abuse. Are not the Mormons, citizens of the United States, entitled to the same protection under our Constitution and Laws, as any other sect of Christians? Does not the Constitution guarantee to them, as well as the Baptist, the Methodist, or the Presbyterian, the unquestionable right of worshipping God according to the dictates of their own conscience?—Why then does this leading organ of Van Burenism assail the Mormons as "DELUDED" and "INFATUATED" and brand one of their principal and most exemplary members as an "infamous imposter?" Does the Democrat hope that by such unmeasured denunciation and inflamatory appeals they can excite the populace to act over the scenes in Missouri, which banished hundreds of innocent individuals from their own soil and fireside—robbed them of their property, and left their children "houseless, save in a mother's arms—couchless, save upon a mother's breast?" Do the leaders of that party hope that the fire of persecution against this injured sect of christians can be re. kindled within this State, and the objects of their malice and hatred be made to flee from without our borders? If so, they will find themselves mistaken.—The freemen of Illinois never will suffer the DISGRACEFUL scenes of MISSOURI to be acted over on this side of the Mississippi; and whenever the Democrat, or any of its leaders, or any of its supporters, shall attempt a renewal of the persecutions against the Mormons, the assailants will find that the swords of the law-abiding portion of the community "are a thousand while their bosoms are one."

VIRGINIUS.

COMMUNICATIONS.

City of Springfield, Dec. 16, 1840.

Editors of the Times & Seasons:—

The act incorporating the "*City of Nauvoo*," has just passed the *Council of Revision*, and is now *a law of the land*, to take effect, and be in force, from and after the first Monday in February next. The aforesaid act contains two *additional* charters, one incorporating the "*Nauvoo Legion*;" the other, the "*University of the City of Nauvoo.*" All these charters are very broad and liberal, conferring the most plenary powers on the corporators. Illinois has acquitted herself with honor,—and her State Legislature shall never be forgotten.—Every power we asked has been granted, every request gratified, every desire fulfilled. In the Senate, Little cancelled every obligation to our people, and *faithfully*, and HONESTLY, and with UNTIRING DILIGENCE, discharged every obligation devolving upon him as our immediate representative in the upper house—mark wel

that man, and do him honor Snyder, and Ralston, and Moore, and Ross, and Stapp, and numerous others, likewise, in that branch of our state government, rendered us *very essential services*—and the act passed that body *without a dissenting voice.* In the House of Representatives, Charles, our immediate representative in the lower house, was at his post, and discharged his duty as a *faithful representative*—he is an *acting* and not a *talking* man, and has fulfilled *all* his obligations to us. Many members in this house, likewise, were warmly in our favor, and with only one or two dissenting voices, *every* representative appeared inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law: and here I should not forget to mention that Lincoln, whose name we erased from the electoral ticket in November, (not, however, on account of any dislike to him as a man, but simply because his was the last name on the ticket, and we desired to show our friendship to the Democratic party by substituting the name of Ralston for some one of the Whigs,) had the magnanimity to vote for our act, and came forward, after the final vote, to the bar of the house, and cordially congratulated me on its passage. Our worthy Governor is certainly disposed to do us ample justice in *every respect*, and to extend to us every facility for our future happiness and prosperity. Illinois has certainly done her duty, and her *whole duty*; and now it becomes us to show ourselves upright, honest, just—worthy of the favors bestowed by noble, generous, and magnanimous statesmen. I have said that we are *a law abiding people*, and we must now *show* it. The state has washed her hands in granting *all* our petitions, and if we do not *now* show ourselves approved, *the curse must fall upon our own heads.* Justice, *equal justice*, should be our fixed object and purpose, and the GREAT GOD *will* prosper us; length of days will be in our right hand, and in our left, glory and honor. *In necessariis unitas, in non necessariis libertas, in omnibus charitas*, should be our motto, in the consummation of the *great object*, (*human liberty, and equal rights,*) and with the *suaviter in modo*, and the *fortiter in re* we *must* ultimately succeed in overcoming all unjust prejudice, and unreasonable opposition.

In haste,

JOAB,

General in Israel.

For the Times and Seasons.

THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.

ITS HISTORY.

On the history of the tomato, Dr. Reese, of the Cyclopedia, says, "It is a native of South America—a tender annual, cultivated in England ever since Gerarde's time, for the sake of its large, variously-shaped scarlet or orange fruit, which many people esteem as a great luxury, etc. In the hotter parts of Europe, the tomato has more atidity and briskness of flavor, and is, therefore, more welcome in such climates. It has also the reputation of being stimulant, or aphrodisiacal." Mr. Thomas, in writing on the subject, says: "it is generally admitted that the tomato is indegenous to South America; but, under what circumstances it has been found there, I have not learned. The year 1596 has been fixed on for its introduction into England, where it was cultivated by Gerarde. Some late traveller in the interior of Africa (I cannot recollect whether Clapperton or Lander,) mentions its cultivation there; but this is only to be received as testimony of its excellence, and not of its origin." Professor Rafinesque says, "this fine vegetable was early introduced into Europe by the Spaniards, and scattered all over it, particularly France and Italy, where it is quite a common vegetable." From all that I have been able to collect relative to the history of the tomato, from a careful perusal of all the authorities, I have come to the following conclusions: 1st. That all its varieties are indigenous to South America, 2nd. That the vera tonilosa, vera globosa, and others, are indigenous to Asia as well as South America. 3rd. That the aurea diffirmis and some others, are natives of Europe as well as the other countries, 4th. That the aurea spherica, vera depressa, and others, are natives of Africa as well as the other divisions of the earth; and 5th. That the lycopersicum celatiforme, at all events, and probably some other species, are indigenous to North America, as well as the other sections of the Globe. This opinion is not an impromptu, but has been arrived at upon a circumstantial examination of all the most accurate writers on the subject, from the days of Merculialis down to the present period of time: and is not, therefore, a mere question of meum and tuum between myself and other moderns, but an opinion that must and will obtain with the profession at large. W. Haile, in the Southern Agriculturalist, says: "I tender you for acceptance a few seeds of the Mississippi tomatoes. They are found bordering on the Mississippi swamp spreading an unusual length, forming a beautiful vine, ornamental; and the seed growing in clusters resembling grapes.,, The testimo-

ny of Mr. Haile is truly pertinent, and goes far to sustain my position; for that the Mississippi tomato is the lycopersicum ceratiforme, there can be no question. I am clearly of the opinion that there is no portion of the world, especially warm climates, where the tomato is not indigenous in some of its varieties or species. and that a general interchange of the varieties has taken place between almost all the nations of the earth.

ITS VARIETIES.

There are many varieties of the tomato, all possesing nearly the same virtues. the red, however, are more acid than the yellow. Professor Rafinesque, late of the Transylvania University, in a letter dated Philadelphia December 2, A. D. 1835, has furnished me with the following, to wit: 1st. Aurea depressa—yellow flattened smooth fruit. 2nd. Aurea torulosa—yellow lobed fruit. 3rd. Aurea sphericia—yellow globular fruit. 4th. Aurea microcarpa—small yellow round fruit. 5th. Aurea difformis—large lobed difformed fruit. 6th. Vera depressa—red flattened fruit, not lobed. 7th. Vera globosa—red spherical fruit. 8th. Vera torulosa—common red multilobed fruit. 9th. Vera difformis—lobes unequal, multiform fruit. 10th. Vera prolifera—red multilobe, with very extended procumbent branches, and much fruit. There are several other varieties, some of which are deemed species, as 11th. Lycopersicum villosum, decandria solanum, pseudo lycopersicum—differ only by pubescent fruit. and racemes simple. 12th. Lycopersicum ceratiforme—differs by racemes elongate, with much small fruit like cherries or grapes—procumbent plant. 13th. Lycopersicum Peruvianum—and 14th. Lycopersicum fungax—are two other species of the genus, but quite distinct. The above enumeration comprehends all the principal varieties of the tomato in common use; and, in fact all that need be cultivated for the various purposes to which it is applied for the full consumation of the most desirable results.

ITS BOTANICAL CHARACTER.

In reference to its Botanical character, the following accounts are given by the most eminent Botanists, of our country:

"Stem armed: leaves pinnatifid, gashed: racemes two-parted, leafless; fruit, glabrous, torulose." Porfessor Eaton, of the Rensselaer College. "This is an annual plant, with jagged or unequally winged leaves, which grows two or three feet high, and about the blossoms and upper leaves, appears somewhat like the potatoe. It bears a large glossy berry, deeply furrowed, which is at first green, but when ripe, turns to a beautiful red, similar to the great pepper (Capsicum.") Dr. Comstock. "Stem unarmed, herbaceus: leaves interruptedly pinnate, cut: clusters deeply divided, leafless; fruit smooth, variously shaped, scarlet or orange. The root is fibrous. Herb of rank growth, weak and decumbent, foetid glutinous, downy—Leafets acute, corasly cut, and toothed with a double series of smallstalked intermediate ones: Flowers yellow, in large divided bunches. Fruit shining, pendulous, very ornamental." Rev. Dr Rees. It is green at the first and of a yellowish red color; the flowers resemble those of nightshade. the fruit is fleshy and soft; it contains many flat whitish seeds in a juicy pulp." Dr. Parr.—It is not a solanum. No, this is a blunder of Linnaeus. As early as 150 years ago, Tournefort and other botanists, made of it the genus lycopersicum, totally different from solanum by having a many-celled berry, (the solanum is two celled.) and from 6 to 12 parts to the calyx; corolla 6—12 stamens—solanum has these parts in 5s. De Candolle, and all correct botannists now call the tomato lycopersicum sativum. It is the solanum lycopersicum of Linnaeus. Stem herbacuous. unthorny, branched, spreading; leaves unequal, pinnated; follicles unequal lanceate; annual plant, with yellow flowers, and fruit yellow or orange." Prof. Rafinesque.

ITS CHEMICAL ANALYSES.

I believe that no succesful analysis of the tomato has yet been made; yet I will proceed to give all the information I have acquired on the subject. Lieut. Geo. Webb Morrell, of the United States Engineers, writes me under date, Philadelphis, Nov. 3rd, A. D. 1835, that, in conversation with Prof. Clemson, I was informed that several unsuccessful attemets had been made to analyze the tomato, although its principal constituents are the same as other vegetables, but that those more minute had not yet been discovered: that the nature of the acid or acids existing in the tomato has not been discovered; it is not assertained whether it contains the malic or some other known acid in combination with an unknown acid or a base, or any unknown acids in combination with each other or a base, or any acid or substance possessing medicinal properties." Prof. T. G. Clemson of Lafayette College, writes me under date, Philadelphia, Nov. 25, 1835, "that, when in Europe, I commenced an examination of the tomato; but, finding that it would require much more time and attention than I could then devote to it, I relinquished the undertaking. My examination was chiefly directed to the acid contained, which I thought new. When I left off I was under the impression that the acid which appears to be always present in the fruit is the malic acid. I know of no examination that has been made of any of the varieties of the tomato. I recollect of having held a conversation with my much esteemed former Professor of Chemistry M. Ganther de Courbray, on the fruit in question. He, likewise, was of the opinion that the acid contained was the malic acid." Prof. Rafinesque writes me—"I do not know that the tomato has been analized, nor what is the real acid it contains; but I can intimate that it does not contain the solanic acid of the genus solanum, nor the alkalescent solania principle; both found in the narcotic species of solanum. It contains, besides an acid, mucilage, water, and an extractive and coloring matter—in what quantities and proportions I know not." In the same letter he says; "it is this tomatic acid, allow me the name, that holds the properties." I am of the same opinion; and, in a former publication, stated that themedicinal qualities resided in the lycopersic acid, which is the same as

Rafinesque's tomatic—only he uses that term which would be most naturally derived from the common name, and I that which would be derived from the technical; and I am satisfied beyond all dispute, that it is the tomatic or lycopersic acid in which the principal power resides.

ITS COLORING PROPERTIES.

The juice of the vine affords one of the most durable vegetable colors known to dyers; and it is certainly very beautiful and brilliant.

The further investigation of the various properties of this plant, must be left to another time more auspicious, or to others whose time and talents will enable him to ferret out the matter more circumstantially than I have done.

PASSING EVENTS.

BUTCHERY OF TEXIANS.

The N. Orleans Bulletin has advices from Matamoras to the 31st October. *One hundred and thirty* Texians, who had volunteered under the Federalist leader Juan N Molano, the associate of the Federal Generals Carnales and Cardenas, have been basely surrendered to Arista, the General of the Central forces and murdered in cold blood.

Canales; Molano, Bardenas, it is well known had been in arms against the goverment: but being baffled in their attempts, crossed over into Texas and induced volunteers to flock to their standard. With these recruits, they marched to the Rio Grande, where they discovered that the insurrection in the capital had been suppressed and that they had no chance of making any head-way against the goverment forces near the frontier.

This state of things produced a consultation between Conales, Molano, and Cardenas who finally determined to deliver up all the foreigners in their ranks to the enemy, provided they could make terms for their own safety and that of their Mexican followers. In order to carry this nefarious plan into effect, it was deemed advisable to divide their forces and pursue different routs. Molano passed over the river first with about a hundred and fifty foreigners and as many Mexicans; and by false pretences succeeded in decoying them into the interior, as far as Victoria, where he opened a secret correspondence with Gen. Arista, about the middle of August, and disclosed to him his perfidious designs. The infamous proposal was accepted by Arista with alacrity, but as he was unwilling to stain his hands by openly participating in a transaction of such turpitude, he ordered Molano to proceed to Saltillo, and deliver his victims into the hands of Gen. Mountego. In the vicinity of that place, on the 22d inst. all the foreigners were shamefully abandoned to the enemy, consisting of more than five times their own number. They fought like men to the last, and evinced a heroic conduct that deserved a better cause and a better fate.—*Atlas.*

CHINESE PROCLAMATION.

RATE OF REWARDS FOR DESTROYING THE ENGLISH—Whosoever shall be able to take an English man of war carrying eighty great guns, shall have a reward of 20,000 Dollars. For a smaller vessel carrying fewer guns, less.—For every gun less, the reward will be diminished $100. Whatever the vessel contains, besides, the great guns, weapons of war, and opium, which must be given up to the Mandarians, shall be awarded to the takers. Again, to any one who shall destroy a great man-of-war of the said foreigners, not leaving a single plank, shall be given a reward of $10,000.

2nd, Whosoever takes an English merchant vessel shall have as a reward whatever the vessel contains—excepting as before. In addition to which for a large vessel with three mast, the takers shall receive the reward of $10,000; two and a half masts 5,000 dollars; two masts 3,000. For taking an English large (sampan,) or passage boat, 300 dollars; a small one, 100 dollars.

3rd, For taking alive a foreign Mandarian or officer, on enquiry should it be ascertained that he is the said man-of-war's chief officer, according to his rank and office—the rule of lessening—for every degree lower, the reward shall be diminished 500 dollars!

4th, For killing foreign Mandarian or officers, one third of the proportional reward.

5th, For seizing alive Englishmen or Parsees, for each one 100 dollars; for each one killed, 20 dollars. As for taking the black devils, it ought to be decided whether they are soldiers or slaves and the reward granded accordingly.

6th For taking *Hans rascals*—Chinese—who deal in opium, the same on trial being condemned, decapitated, and their heads exposed, for each $100 reward.

☞ NAPOLEON'S REMAINS.—An arrival at New Orleans States that there was a French Frigate at St. Helena to take the remains of Nepoleon to France. The disinterment would take place on the 13th October.

FIRE AT CINCINNATI.—Two fires happened at Cincinnati, on the night of the 28th ult.

The first broke out on the west side of Vine street between Second and Third streets, in a packing-box shop belonging to Mr. James Dunlap. This was destroyed, and with it two or three dwelling houses, occupied by several German families. The buildings were of no great value, and the householding of their occupants was in great part saved. The buildings belonged to a female connection of Mr. Dunlap.

The second broke out on the north side of fifth str., between *Lodge's* Ally and Walnut st., in a dry-goods store next to the large corner building of Mr. Broadwell. This store was destroyed, with all its stock, another dry-goods store adjoining it on the west with most of its contents, Podesta's fruit store and great part of the fruits and confectionaries on hand, and the upper story of the building occupied by Mr. Ruffin as a dry-goods store, with some damage to the stock. Nearly all the property was covered by insurance.

CENSUS OF PHILADELPHIA.—Aggregate population of the city and county of Philadelphia, 258,922; aggregate increase since the taking of the fifth Census in 1830, 691.

BE EVER PUNTCUAL.—Pres't Washington was the most punctual man in the observance of appointments ever known to the writer. He delivered his communications to Congress at the opening of each session, in person.—He always appointed the hour of twelve for this purpose, and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations for dinner were always given for four o'clock, P. M. He allowed five minutes for variation of time pieces, and he waited no longer for any one. Certain lagging members of Congress sometimes came in when the dinner was nearly half over. The writer has heard the President say to them with a smile, "gentlemen we are too punctual for you—I have a cook who never asks whether the company has come, but whether the hour has come."

POETRY.

LOVE OF GOD.

Yes I love thee, and thy holy name
To me is dearer far, than even life;
Thou great Jehovah, even still the same;
In thy calm bosom there's no burning strife:
But in this heart is held a conflict dire,
Between my love for thee, and passions' pow'r;
Passions which burst like Etna's towering fire,
And threaten my destruction in an hour,
And then shoulds't thy lov'd spirit cease to strive—
Where were my hope? no anchor to the soul,
No helm to guide; tempest wild would drive
My tottering bark, beyond weak man's control.
But thou art ever gracious, ever kind:
Thy gentle hand to man is stretch'd out still,
Thy spirit calms the anguish of his mind,
And guides him by thy wise and sovereign will;
Compels him not, by arbitrary power,
But gently leads him on in wisdom's ways;
Showes him the errors of his former course,
Illuminates his path by heavenly rays.
Who but must love the Parent faithful friend
And tho' e'en life is dear, yet love the more;
Love, praise, and serve thee, always to the end,
And trust in thee, till sorrows are no more.

W. L.

TO THE SEVENTIES.

General Notice is hereby given that it is required of every member of the Quorum of Seventies that they send their names and places of residence to the clerk of said Quorum *Post Paid*, as it has now become necessary to organize said Quorum; every one receiving such notice are requested to make it known to every faithful brother of the Quorum, as all who comply with this request in the space of three months will have their names enrolled in the organization.

Done by order of the Council and Quorum.

Nauvoo Ill. Dec. 12th, 1840.

A. P. ROCKWOOD Clerk.

Painful and awful Death!!!

Died, (*politically,*) at the City of Jefferson, of MORMON MANIA, on the 17th of Nov., the notorious *Lilburn W. Boggs*, in the fourth year of his reign. DIED Lilburn as a fool dieth, yea he gathered up his feet and slept with his fathers; and all the people rejoiced exceedingly. Thus has passed from the political arena one of the proudest, most cruel, and feeble despots, that ever swayed a princely sceptre—his life, despised; his death, unlamented.—[COMMUNICATED.]

From a London paper.

WARS AND RUMORS OF WARS.

"Whether the event takes place sooner or later, it is difficult to predict; but that the French goverment is determined on a war with England, at no very distant period, cannot be reasonably doubted. The present question (the Eastern) being fairly at an end, France will seek the earliest possible opportunity of provoking us single handed into the field."

If the war should soon terminate in the East it will commence between two great nations, France and England, and how is England to protect herself at home and abroad? The Times has shown that her ships-of-the-line are few in number, and that those few are many of them unfit for an engagement—her best ships are abroad, and there they must remain; for besides those in the Mediterranean, she has a strong fleet in China, which cannot be called home, for a long and desperate battle is soon to take place with the Chinese.—Then she cannot treat lightly the claims of America, however strong her desire may be to postpone her difficulties with us till she has settled those which trouble her more than the boundary question. Of her domestic troubles, it is needless to speak. In times of less excitement she would not wink at the daring agitator, O'Connell, who has recently commenced anew his boisterous cry for "Repeal of the Union," and which has been heard by sixty thousand of his followers, at one time! I say nothing of chartism, for the chartist only sleep at the present moment, to gain strength to strike when the opportunity presents itself.

Glancing at the present political state of Europe, how stands England?—Surely in no enviable position. For twenty-five years the political horizon has not worn such a gloomy appearance. I sincerely hope and pray that war, already commenced, will not go on, but it will indeed be little short of a miracle, if it end during this year or the next.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841.

TO THE PUBLIC.

I HEREBY warn all persons against taking an assignment on a mortgage executed by me to William Robison, on the seventh day of October, one thousand eight hundred and thirty nine, on the following tract or parcel of land, lying in the county of Hancock, and state of Illinois, to wit: one undivided half of the south half, of the south west quarter of section thirty one, in township seven north, and range eight west of the fourth principal meredian. Also the south half of the west half, of the south east quarter of section thirty one, in township seven north, and range eight west, of fourth principle meredian. And the south half of the north west quarter, of section thirty six, in township, seven north, and range nine west, of the fourth principal meredian. I have made payment, and tendder of payment to the full amount of all the requirements of said mortgage, to said Robinson; according to the tennor of a written contract, which I hold in my possession in relation to said mortgage.

R. B. THOMPSON.

Nauvoo, Dec. 14th, 1840.

LAW NOTICE.

SAMPSON and PERKINS, Attorney and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, $1 per copy wholesale, or $1,25 retail.

Nov. 15th.

TO THE AFFLICTED.

GRIDLEY'S Salt Rheum Ointment, a safe, certain and final cure for Scrofula, Ringworms, Illinois Mange, &c. &c. for sale by

E. ROBINSON.

Corner of Water and Bain St.

E. ROBINSON,

Book and FANCY Job Printer,

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book* and **fancy** TYPE, Book Bindery Tools and Stock, and a *Stereotype Foundery*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

BOOKS, PAMPHLETS, BLANKS, BUSINESS AND VISITING CARDS, CIRCULARS, BILLS OF LADING, **labels, etc, etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—$1,25 single copy, $12, per dozen, 110 books for $100, 600 books for $500, or 1250 books for $1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

All Orders for Books or work thankfully received and promptly attended to.

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.

PENNSYLVANIA.

City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centerville, Crawford co.	Stephen Post.

NEW YORK.

City of New York,	George J. Adams.
City of Albany.	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co.	Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.

TENNESSEE

Whitleyville, Jackson co.	T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co.	Wm. Dixon.

OHIO.

Kirtland, Lake co.	Almon Babbit.
Dayton,	W. W. Phelps.
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co.	Rufus Beach.

INDIANIA.

Pleasent Garden,	Dr. Knight.

LOUISANA.

City of New Orleans.	E. G. Terril.

ENGLAND.

City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.

ISLE OF MAN.

Douglass,	John Taylor.

SCOTLAND.

City of Edinburgh,	Orson Pratt.
Bishopton,	Reuben Hadlock.

IRELAND.

H. Clark.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford,
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,

DISSOLUTION.

THE co-partnership heretofore existing between E. Robinson and D. C. Smith, of the firm of Robinson & Smith, is this day dissolved by mutual consent. The debts and accounts, of the paper and job printing will be settled by D. C. Smith, who has them prepared for settlement, All business belonging to the Books, or Book & fancy printing will be attended to by E. Robinson.

E. ROBINSON.
D. C. SMITH.

Nauvoo, Dec. 14, 1840.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases, in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 6.] CITY OF NAUVOO, ILLINOIS, JAN. 15, 1841. [Whole No. 18.

ECCLESIASTICAL.

[ORIGINAL.]

A PROCLAMATION, TO THE SAINTS SCATTERED ABROAD;

GREETING:

Beloved Brethren:—

The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the Islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that but a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their various, and horrid forms.—Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavored to aggravate our sufferings. But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this labor of love. We would, however, make honorable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered by a grateful community for their philanthropy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of Dec. 16, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly, on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters, (that for the "City of Nauvoo,") secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beauti-

ful situation, or place, carrying with it, also, the idea of *rest*; and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparralled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts, and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufactoring purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the county—this will secure our permanent inheritance, and prepare the way for the gathering of the poor. *This is agreeable to the order of heaven, and the only principal on which the gathering can be effected*—let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers, under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public service requires our aid—thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the Arts, Sciences and Learned Professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all mat-

ers appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated, and the education finished. This corporation contains all the powers and perogatives of any other college or university in this state. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favor in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M. D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that State, on account of our religion—his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose—He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter—He is a man of enterprize, extensive acquirements, and of independant mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and a considerable portion of the city plo opened both his heart and his hands, and "when we were strangers—took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling—He sold us his large estates, on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title for the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honored instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and to the great joy and satisfaction of the church he yielded himself to the waters of baptism, and became a partaker with us in our sufferings, "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season." In connexion with these, we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M. D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighborhood. We make mention of this, that the Saints may be en-

couraged, and also that they may see that the persecutions we suffered in *Missouri*, were but the prelude to a far more glorious display of the power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity of the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as Shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come *here*—THIS IS THE WORD OF THE LORD, *and in accordance with the great work of the last days.*

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our State government, we may expect a scene of peace and prosperity, we have never before witnessed since the rise of our church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertion or enterprize. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east and be gathered from the west; the north shall give up, and the south shall keep not back"—"the sons of God shall be *gathered* from far, and his daughters from the ends of the earth:" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The 50 Psalm from the first to the fifth verses, inclusive, describes the glory and majesty of that event. "The mighty God even the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof.—Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestous round about him.

He shall call to the heavens from above, and to the earth, (that he may judge his people.)

Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints we forbear.

We would wish the Saints to understand that, when they come here they must not expect to find perfection, or that all will be harmony, peace and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different States, but from different nations, who, although they feel a great attach-

ment to the cause of truth, have their predjudices of education, and consequently it requires some time before these things can be overcome: again, there are many that creep in unawares, and endeavor to sow discord, strife and animosity, in our midst, and by so doing bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent until "the floor be thoroughly purged" and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it, likewise, to be distinctly uderstood that we claim no privilege but what we feel cheerfully disposed to share with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that, so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the State of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,
Presidents of the Church.

Nauvoo, January 15, 1841.

City of Nauvoo, Jan. 9, 1841.

Mr. D. C. SMITH:

Dear Sir,

The following letter, received from a gentleman of high standing and respectability in the East, is at your disposal, if you think it worthy a place in your columns.—It shows the manner in which the Church is looked upon by those who are free from sectarian bigotry and superstition, and who are willing to award to faithfulness and virtue their due, and can witness the great, extensive, and increasing influence of the Church without envy.

R. B. THOMPSON.

R. B. THOMPSON Esq.

Dear Sir,—

It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled now to spare a few moments for that purpose.

You are of course aware that an attempt to promulgate new doctrinal tenets in religion, is an enterprise of momentous magnitude, and it is an undertaking, which in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance—Tact, energy, and talents, are indispensable, and will accomplish much; yet they alone cannot prevail, without encouraging virtue, and discountenancing vice;—general industry and moral conduct must exist in every community, or, that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony—Taste in laying out the streets and squares, and skill in the architecture of the buildings are important.

Now, as regards your tenets, so far as I have had an oportunity of examining them, there appears nothing objectionable, but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing you, aroused my faculties to an extent not often experienced by me, and I am constrained to say, that your views appeared novel, very curious, and extremely plausible—I am not able to discover, why they are not based upon a founda-

tion of truth—And if it be truth itself, what a tremenduous moral power can be exerted by the denomination of Latter Day Saints, particularly, if a large number possessing fine talents of good cultivation, co-operate with each other, all acting in unison, applying and concentrating, religion, intellect, and science, to the attainment of one grand object—should this take place, as I think, it assuredly will, how noble will be the results—what an increase of numbers—what an accession of political influence—what accumulations of wealth, and above all, what a broad and glorious foundation will be laid for building the triumphant Church of the Latter Day Saints—There is no estimating the deep, spreading, immense power, of such an engine as religion—It goes on rising, enlarging, and subduing—conquering and to conquer—Ambition itself can hardly grasp in imagination the almost omnipotant force of such an agent as religion—The project of establishing a new religion, or rather extraordinary religious doctrines, being magnificent in its character, will of course require means adapted to the end, and preparations commensurate with the splendor of the plan—In the first place you want a suitable rallying ground;—perhaps Nauvoo is as good as any,—it being a capital Steam Boat landing, it is in that respect preferable to any that I know. You then want a temple that for size, proportions, and style, shall attract, surprise, and dazzle all beholders—it should be entirely unique, externally, and in the interior: peculiar, imposing, and grand—Then you want clergymen of the highest mental superiority—men of education—men of profound research, subtle, ready logical reasoners, with easy manners, and powerful voices—then you should have such a choir of singers, as was never before organized. Thus arranged, you would see immediately, nearly every person, within a circle of fifty miles, attending your church, and doubtless many of them become converts. School houses should be built directly, and school the children young, for "as the twig is bent the tree 's inclined." Other sects are acquiring great strength by acting upon the young, through the medium of Sunday schools, and other juvenile institutions. Your missionary arrangements are good, and should be pushed vigorously. Let those of inteligence, prudence, and pure piety, be employed in this service. If funds for a college could be collected, nothing could be more valuable to you, as through it you would soon have, and send forth to the world, clergymen skilled in science, and calculated to strike conviction into the high and wealthy classes of society

You will say that I have been sketching schemes for mere worldly advantage, without contemplating the much more sublime spectacle, of a multitude of redeemed souls, prepared through your doctrines, for an entrance into paradise. I have already said, that as yet no sufficient time has presented itself, for me to analyze very fully your tenets, but this I can say in great sincerity, that should these doctrines promote the happiness of mankind here, and secure their salvation hereafter; no person could feel the enjoyment more intensely—And I probably feel some degree of pride and vanity, as I shall claim to have selected the spot where a concentration of moral power will exist, which shall revolvtionize the dogmas of very powerful religious denominations, and teach them to know, that many discoveries are yet to be made in heological science.

Your ob't. s'vt,

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Mrs. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

[Continued.]

I will now call your attention to 2nd Timothy, 3d chap. This know also, that in the last days, perilous times shall come.

2nd. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy.

3d. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

4th. Traitors, hendy, highminded, lovers of pleasure more than lovers of God.

5th. Having a form of godliness, but denying the power thereof; from such turn away.

7th. Ever learning and never able to come to the knowledge of the truth.

9th. But they shall proceed no further: for their folly shall be manifest unto all men.

2nd Timothy. 4: 3d verse. For the time will come, when they will not endure sound doctrine: but after their own lusts shall they heep to themselves teachers, having itching ears.

4th. And they shall turn away their ears from the truth, and shall be turned unto fables.

Now my dear readers, can you believe (when your minds are open to this subject,) that it takes a long course of study to qualify a man to preach the gospel; when the bible says it is so plain that the wayfairing man, though a fool, need not err therein. And so it is, when the understanding is open to its sublime truths. And after all their study, do they preach the same gospel that Christ commanded them to preach? Mark 16: 15th verse. "And he said unto them, go ye into all the world, and preach the gospel to every creature," 16th verse. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." And he goes on in the same chapter, telling what signs shall follow those that believe. Now, for instance, suppose they could bring it about to send the gospel to all nations of the earth. What an imperfect gospel they would have; what a variety of opinions; how far short of the original.—Can you for a moment, suppose (that seeing as you must see, that the gospel in its purity was carried from the Jews to the Gentiles,) that when God is about to gather his covenant people home to the land of their inheritance, that he would be pleased, or suffer such a perverted gospel to go from the Gentiles to the Jews. O fatal darkness that reigns over the Gentile world! How little do you know what belongs to your everlasting welfare! Rend the vail of prejudice, and embrace the fullness of the gospel, and come into the glorious liberty of the children of God. As you hope to enjoy a millenium era: as you hope to come into the celestial glory of God and enjoy his presence; Oh! search your heart, try it by the word of God, for it is by every word that proceedeth out of the mouth of God that your soul is to be tried. Is your foundation laid sure, dug deep, founded upon the rock? Are you prepared to abide the second coming of Christ? How unexpected will that day come to the greatest part of the world! And how could any of us be prepared to abide it, or to escape the heavy judgments of God that are coming upon this nation, were it not for the opening of the prophecies, by men inspired of God; that have the teachings of the Holy Ghost? A gentleman told me the other day, we were not to understand the prophecies faster than their fulfilment. That, indeed, is a strange idea. If that be the case, what is the use of them? "All scripture is written by inspiration, and is profitable for doctrine, for reproof, for correction, and instruction in rightousness." And there is a new dispensation given to this generation, and they may now read and understand, and to those that believe, those things that have been kept secret, will be brought to light, and the hidden mysteries revealed. For this generation will enjoy greater light than the apostolic order did. For mysteries that have been kept secret from the foundation of the world, will be made known. For the bible says—"there is nothing hid that shall not be made known—neither secret but shall come abroad." And while you vainly boast of this enlightened age of the world; let me tell you that it is the darkest age we have any account of since the world was created: For why? Because now for more than twelve hundred years, we have had no revelation from God. And man cannot search out the deep things of God. And by searching the bible, you will find that in all ages of the world there were prophets that had direct revelation from God. I have heard it frequently remarked of late, "we are not to have any more prophets." Where do they get their knowledge? I can answer—It is from the traditions of men. I wish them to tell me what prophet the priests and Levites had reference to, when they came to John. St. John, 1st chap. 21st verse. He told them he was not the Christ, neither Elias; nor yet that prophet. Now it is evident they were looking for a prophet, when he had told them he was

not the Christ, nor that prophet. The enquiry was, who art thou? Then it seems they were at a great loss to know who he was. In the 23d verse, he tells them who he was. Further—Acts, 3d chap; 22nd verse. For Moses truly said unto the Fathers—A Prophet shall the Lord your God raise up uto you, of your brethren like unto me, him shall ye hear in all things whatsoever he shall shall say unto you 23d. And it shall come to pass; that every soul that will not hear that prophet, shall be destroyed from among the people.

Now have we ever had any such prophet: that people have all been destroyed that did not believe in him?—No, never, some will pretend to say that it had reference to Christ, but were all the people destroyed that did not believe in him? On the other hand, a great part of those that did believe in him suffered martyrdom. And that man of sin will never triumph over the true saint of God again as he did then. I mean the Roman Catholic church. For God will fight for them and there will be deliverance for those who embrace the fullness of the gospel among the Gentiles; for they will dwell with the children of Israel, in peace and safety. Now I will call your attention to the prophecies concerning the gathering in of the scattered tribes of the children of Israel. Jeremiah 23d chap. 27, 38, 39, 40, 41, 42 verses.—33d chap. 6, 7, 8, 9, 14, 15, 16, 24, 25, 26, verses. Ezekiel 20th chap. 33, 34, 40. 41, 42, verses. In the 39th chap. of Ezekiel you can read the awful destruction of human lives, among the nations of the earth, about the time of the gathering of Israel. In the 2nd chap. of Joel, you can see where there shall be deliverance. And in the 3d chap. you will find the blessings that God's people will enjoy after their enemies are destroyed. I will now call your attention to the 3d chap. of Acts, 19th verse. "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come, from the presence of the Lord." Now here is a subject of vast importance to this generation; and how little understood! Now the Jews were not so blind on this subject as we are at the present day. For they expected Christ to establish his kingdom here, and reign over them, and rejected him because he would not be their king. And even after his resurection; they asked him (Acts 1, 6th verse,) if he would restore the kingdom to Israel, at this time, 7th verse, he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But their mistake was the time; for it is at his second coming that he will establish his kingdom on the earth. But to return to the subject—times of refreshing. It is evident that it has direct reference to the time when all the kingdoms of this world shall become the kingdoms of our Lord. 20th verse. "And he shall send Jesus Christ, which before was preached unto you" 21st verse. "Whom the heavens must receive until the times of ressitution of all things, which God hath spoken by all his holy prophets, since the world began." (Until the times of restitution of all things.) How much is comprised in these words! In short until ths earth is restored to its former paradisical state, then he will shake the earth and the heavens and they shall roll together as a scroll, and the elements shall melt with fervent heat. And for your fervant instruction read the 3d chap. of 2nd Peter, and the 19th and 20th chap. of Revelations; and you will there see what is to transpire about the time of Christ second comnig.—[To be continued.]

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

FRIDAY, JANUARY, 15, 1841.

PROCLAMATION.

We beg leave to call the particular attention of the Saints to the proclamation of the First Presidency, which occupies a considerable portion of this number, and is a document of considerable interest to the church at large, and we hope that it will not only be received with pleasure, but that the in

structions which are communicated, will be cheerfully attended to.

In order that the great work of the last days may be accomplished, it is necessary, and all important, that the energies and talents of the Saints be concentrated on that object, and if so, they can with confidence expect the blessings of heaven to rest upon them, "the labors of their hands will be established", and peace and glory will rest upon Israel.

Let the Saints make the cause of truth their first great object, hold themselves in readiness to advocate the interests of the kingdom, and assist those, who are placed in authority in the church of Christ—lift up their hands—second their efforts, and unitedly engage in a work so great, glorious, and sublime.

MISCELLANEOUS.

By the politeness of Doctor Bennett, we have been favored with the following legislative act, incorporating our city, legion, and university, for publication, which will, no doubt, be read with great satisfaction by all who have an interest in the future greatness and prosperity of our people; to wit:—

Charters of the "City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo."

"An act to incorporate the City of Nauvoo."

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That all that district of country embraced within the following boundaries, to wit: beginning at the north east corner of section thirty one, in township seven, north of range eight west of the fourth principal meridian, in the county of Hancock, and running thence west to the north west corner of said section, thence north to the Mississippi river, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south east corner of fractional section number twelve, in township six north of range nine west of the fourth principal meridian, thence east to the south east corner of said section twelve, thence north on the range line between township six north and range eight and nine west, to the south west corner of section six, in township six, north of range eight west, thence east to the south east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called, and known, by the name of the "City of Nauvoo," and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have, and use, a common seal, which they may change, and alter, at pleasure.

Sec. 2. Whenever any tract of land adjoining the "City of Nauvoo" shall have been laid out into town lots, and duly recorded according to law, the same shall form a part of the "City of Nauvoo."

Sec. 3. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal, in said city, to purchase, receive, and hold real property beyond the city for burying grounds, or for other public purposes, for the use of the inhabitants of said city; to sell, lease, convey, or dispose of property, real and personal, for the benefit of the city, to improve and protect such property, and to do all other things in relation thereto as natural persons.

Sec. 4. There shall be a City Council to consist of a Mayor, four Aldermen, and nine Councillors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold

their offices for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections, and returns, of their own members, and a majority of them shall form a quorum to do business, but a smaller number may adjourn from day to day, and compel the attendance of absent members under such penalties as may be proscribed by ordinance.

Sec. 5. The Mayor, Aldermen, and Councillors, before entering upon the duties of their offices shall take and subscribe an oath or affirmation that they will support the Constitution of the United States, and of this State, and that they will well and truly perform the duties of their offices to the best of their skill and abilities.

Sec. 6. On the first Monday of February next, and every two years thereafter, an election shall be held for the election of one Mayor, four Aldermen, and nine Councillors; and at the first election under this act, three judges shall be chosen *viva voce* by the electors present; the said judges shall choose two clerks, and the judges and clerks before entering upon their duties shall take and subscribe an oath or affirmation such as is now required by law to be taken by judges and clerks of other elections; and at all subsequent elections, the necessary number of judges and clerks shall be appointed by the City Council. At the first election so held the polls shall be opened at nine o'clock A. M., and closed at six o'clock P. M.; at the close of the polls the votes shall be counted and a statement thereof proclaimed at the front door of the house at which said election shall be held; and the clerks shall leave with each person elected, or at his usual place of residence, within five days after the election a written notice of his election, and each person so notified shall within ten days after the election take the oath or affirmation herein before mentioned, a certificate of which oath shall be deposited with the Recorder whose appointment is hereafter provided for, and be by him preserved; and all subsequent elections shall be held, conducted, and returns thereof made as may be provided for by ordinance of the City Council.

Sec. 7. All free white male inhabitants who are of the age of twenty one years, who are entitled to vote for state officers, and who shall have been actual residents of said city sixty days next preceding said election shall be entitled to vote for city officers.

Sec. 8. The City Council shall have authority to levy and collect taxes for city purposes upon all property, real and personal, within the limits of the city, not exceeding one half per cent per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner to be provided by ordinance, not repugnant to the Constitution of the United States, or of this State.

Sec. 9. The City Council shall have power to appoint a Recorder, Treasurer, Assessor, Marshal, Supervisor of Streets, and all such other officers as may be necessary, and to prescribe their duties, and remove them from office at pleasure.

Sec. 10. The City Council shall have power to require of all officers appointed in pursuance of this act, bonds with penalty and security, for the faithful performance of their respective duties, such as may be deemed expedient; and, also, to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices.

Sec. 11. The City Council shall have power and authority to make, ordain, establish, and execute, all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness, of said city; for the protection of property therein from destruction by fire, or otherwise, and for the health, and happiness, thereof; they shall have power to fill all vacancies that may happen by death, resignation, or removal, in any of the offices herein made elective; to fix and establish all the fees of the officers of said corporation not herein established; to impose such fines, not exceeding one hundred dollars, for each offence, as they may deem just, for refusing to accept any office in or under the corporation, or for misconduct therein; to divide the city into wards, to add to the number of Aldermen, and Councillors, and ap-

portion them among the several wards, as may be most just and conducive to the interest of the city.

Sec. 12. To license, tax, and regulate, auctions, merchants, retailers, grocers, hawkers, pedlars, brokers, pawn-brokers, and money-changers.

Sec. 13. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and restrain, the keeping of ferries, to regulate the police of the city; to impose fines, forfeitures and penalties, for the breach of any ordinance, and provide for the recovery of such fines and forfeitures, and the enforcement of such penalties, and to pass such ordinances as may be necessary and proper for carrying into execution the powers specified in this act; *Provided* such ordinances are not repugnant to the Constitution of the United States, or of this State: and, in fine, to exercise such other legislative powers as are conferred on the City Council of the City of Springfield, by an act entitled "An act to incorporate the City of Springfield," approved, February third, one thousand eight hundred and forty.

Sec. 14. All ordinances passed by the City Council shall within one month after they shall have been passed, be published in some newspaper printed in the city, or certified copies thereof be posted up in three of the most public places in the city.

Sec. 15. All ordinances of the city may be proven by the seal of the corporation, and when printed or published in book or pamphlet form, purporting to be printed or published by authority of the corporation, the same shall be received in evidence in all courts or places without further proof.

Sec. 16. The Mayor and Aldermen shall be conservators of the peace within the limits of said city, and shall have all the powers of Justices of the Peace therein, both in civil and criminal cases arising under the laws of the State: they shall as Justices of the Peace, within the limits of said city, perform the same duties, be governed by the same laws, give the same bonds and security, as other Justices of the Peace, and be commissioned as Justices of the Peace in and for said city by the Governor.

Sec. 17. The Mayor shall have exclusive jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution, and effect; appeals may be had from any decision or judgement of said Mayor or Aldermen, arising under the city ordinances, to the Municipal Court, under such regulations as may be presented by ordinance; which court shall be composed of the Mayor as Chief Justice, and the Aldermen as Associate Justices, and from the final judgment of the Municipal Court, to the Circuit Court of Hancock county, in the same manner as appeals are taken from judgments of Justices of the Peace; Provided, that the parties litigant shall have a right to a trial by a Jury of twelve men, in all cases before the Municipal Court. The Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.

Sec. 18. The Municipal Court shall sit on the first Monday of every month, and the City Council at such times and place as may be prescribed by city ordinance; special meetings of which may at any time be called by the Mayor or any two Aldermen.

Sec. 19. All process issued by the Mayor, Aldermen, or Municipal Court, shall be directed to the Marshal, and in the execution thereof he shall be governed by the same laws as are, or may be, prescribed for the direction and compensation of Constables in similar cases. The Marshal shall also perform such other duties as may be required of him under the ordinances of said city, and shall be the principal ministerial officer.

Sec. 20. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and of all their proceedings in their corporate capacity, which record shall at all times be open to the inspection of the electors of said city, and shall perform such other duties as may be required of him by the ordinances of the City Council, and shall serve as Clerk of the Municipal Court.

Sec. 21. When it shall be necessary to take private property for opening, widening, or altering, any public street, lane, avenue, or alley, the corporation

shall make a just compensation therefor to the person whose property is so taken, and if the amount of such compensation cannot be agreed upon, the Mayor shall cause the same to be ascertained by a jury of six disinterested freeholders of the city.

Sec. 22. All jurors empanneled to enquire into the amount of benefits or damages that shall happen to the owners of property, so proposed to be taken, shall first be sworn to that effect, and shall return to the Mayor their inquest in writing, signed by each juror.

Sec. 23. In case the Mayor shall at any time be guilty of a palpable omission of duty, or shall wilfully and corruptly be guilty of oppression, mal-conduct, or partiality in the discharge of the duties of his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the court shall have power on the recommendation of the jury to add to the judgement of the court that he be removed from office.

Sec. 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences, and Learned Professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a Chancellor, Registrar, and twenty three Regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said University, its officers, and students; Provided, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and Provided, also, that the Trustees shall at all times be appointed by the City Council. and shall have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State.

Sec. 25. The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men to be called the "Nauvoo Legion," the Court Martial of which shall be composed of the commissioned officers of said Legion, and constitute the law making department, with full powers and authority to make, ordain, establish, and execute, all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; Provided, said Court Martial shall pass no law or act repugnant to, or inconsistent with, the Constitution of the United States or of this State; and, Provided, also, that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the City Corporation, and the laws of the State, and at the disposal of the Governor for the public defence, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and Provided, also, that said Legion shall be exempt from all other military duty.

Sec. 26. The inhabitants of the "City of Nauvoo," are hereby exempted from working on any road beyond the limits of the city, and for the purpose of keeping the streets, lanes, avenues, and alleys, in repair to require of the male inhabitants of said city, over the age of twenty one, and under fifty years, to labor on said streets, lanes, avenues, and alleys, not exceeding three days in each year; any person failing to perform such labor when duly notified by the Supervisor, shall forfeit and pay the sum of one dollar per day for each day so neglected or refused.

Sec. 27. The City Council shall have power to provide for the punishment of offenders by imprisonment in the county or city jail in all cases when such offenders shall fail or refuse to pay the fines and forfeitures which may be recovered against them.

Sec. 28. This act is hereby declared to be a public act, and shall take

effect on the first Monday of February next.

Wm. L. D. EWING, Speaker of the House of Representatives.
S. H. ANDERSON,
Speaker of the Senate.
Approved, Dec. 16, 1840.
THO. CARLIN.

State of Illinois, }
Office of Secretary of State. }

I, Stephen A. Douglass, Secretary of State, do hereby certify that the foregoing is a true and perfect copy of the enrolled law now on file in my office.

Witness my hand, and seal of State, at Springfield, this 18th day of December, A. D. 1840.
S. A. DOUGLASS,
Secretary of State.

The following are the legislative powers alluded to in the 13th section of the foregoing act as purtaining to the City Council of the City of Springfield, and which, consequently, become a part of the charter of the City of Nauvoo; to wit:—

OF THE LEGISLATIVE POWERS OF THE CITY COUNCIL.

"Sec. 1. The City Council shall have powers and authority to levy and collect taxes upon all property, real and personal, within the city, not exceeding one-half per cent, per annum upon the assessed value thereof, and may enforce the payment of the same in any manner prescribed by ordinance not repugnant to the Constitution of the United States and of this State.

Sec. 2. The City Council shall have power to require of all officers appointed in pursuance of this charter, bonds with penalty and security for the faithful performance of their respective duties as may be deemed expedient, and also to require all officers appointed as aforesaid to take an oath for the faithful performance of the duties of their respective offices upon entering upon the discharge of the same.

Sec. 3. To establish, support, and regulate common schools, to borrow money on the credit of the city: Provided, That no sum or sums of money shall be borrowed at a greater interest than six per cent. per annum, nor shall the interest on the aggregate of all the sums borrowed and outstanding ever exceed one-half of the city revenue arising for taxes assessed on real property within the corporation.

Sec. 4. To make regulations to prevent the introduction of contagious diseases into the city, to make quarantine laws for that purpose, and enforce the same.

Sec. 5. To appropriate and provide for the payment of the debt [and] expenses of the city.

Sec. 6. To establish hospitals, and make regulations for the government of the same.

Sec. 7. To make regulations to secure the general health of the inhabitants, to declare what shall be a nuisance, and to prevent and remove the same.

Sec. 8. To provide the city with water, to dig wells and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

Sec: 9. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes and alleys.

Sec. 10. To establish, erect, and keep in repair, bridges.

Sec. 11. To divide the city into wards, and specify the boundaries thereof, and create additional wards, as the occasion may require.

Sec. 12. To provide for lighting the streets and erecting lamp posts.

Sec. 13. To establish, support, and regulate night watches.

Sec. 14. To erect market houses, establish markets, and market places, and provide for the government and regulation thereof.

Sec. 15. To provide for erecting all needful buildings for the use of the city.

Sec. 16. To provide for enclosing, improving, [and] regulating all public grounds belonging to the city.

Sec. 17. To license, tax [and] regulate auctioneers, merchants and retailers, grocers, taverns, ordinaries, hawkers, pedlars, brokers, pawn brokers, and money changers.

Sec. 18. To license, tax and regulate hacking, carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for the wagonage, cartage, and drayage of property.

Sec. 19. To license and regulate porters and fix the rates of porterage.

Sec. 20. To license and regulate theatrical and other exhibitions, shows and amusements.

Sec. 21. To tax, restrain, prohibit and suppress, tipling houses, dram shops, gaming houses, bawdy and other disorderly houses.

Sec. 22. To provide for the prevention and extinguishment of fires, and to organize and establish fire companies.

Sec. 23. To regulate the fixing of chimneys and the flues thereof, and stove pipes.

Sec. 24. To regulate the storage of gunpowder, tar, pitch, rosin, and other combustible materials.

Sec. 25. To regulate and order parapet walls and partition fences.

Sec. 26. To establish standard weights and measures, and regulate the weights and measures to be used in the city, in all other cases not provided for by law.

Sec. 27. To provide for the inspection and measuring of lumber and other building materials: and for the measurement of all kinds of mechanical work.

Sec. 28. To provide for the inspection and weighing of hay, lime, and stone coal, the measuring of charcoal, fire wood, and other fuel, to be sold or used within the city.

Sec. 29. To provide for and regulate the inspection of tobacco, and of beef, pork, flour, meal, and whiskey in barrels.

Sec. 30. To regulate the weight, quality, and price of bread sold and used in the city.

Sec. 31. To provide for taking the enumeration of the inhabitants of the city.

Sec. 32. To regulate the election of city officers, and provide for removing from office any person holding an office created by ordinance.

Sec. 33. To fix the compensation of all city officers and regulate the fees of jurors, witnesses and others, for services rendered under this act or any ordinance.

Sec. 34. To regulate the police of the city, to impose fines, and forfeitures and penalties, for the breach of any ordinance, and provide for the recovery and appropriation of such fines and forfeitures, and the enforcement of such penalties.

Sec. 35. The City Council, shall have exclusive power within the city, by ordinance, to license, regulate, and suppress and restrain, billiard tables, and from one to twenty pin alleys, and every other description of gaming or gambling.

Sec. 36. The City Council shall have power to make all ordinances which shall be necessary and proper for carrying into execution the powers specified in this act, so that such ordinance be not repugnant to, nor inconsistent with, the constitution of the United States or of this State.

Sec. 37. The style of the ordinances of the city shall be: "Be it ordained by the City Council of the City of Springfield."

Sec. 38. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper published in the city, and shall not be in force until they shall have been published as aforesaid.

Sec. 39. All ordinances of the city may be proven by the seal of the corporation, and when printed and published by authority of the corporation, the same shall be received in evidence in all courts and places without further proof."

POETRY.

For the Times and Seasons.

Though outward trials throng your way,
Press on, press on, ye Saints of God!
Ere long, the resurrection day
Will spread its light and truth abroad.

Though outward ills await us here,
The time at longest, is not long;
Ere prince Messiah will appear
Surrounded by a glorious throng.

Lift up your hearts in praise to God—
Let your rejoicings never cease:
Though tribulation rage abroad,
Christ says, "in me ye shall have peace."

What tho' our rights have been assail'd

What tho' by foes we've been despoiled?
Jehovah's promise has not fail'd—
Jehovah's purpose is not foil'd:

His work is moving on apace,
And great events are rolling forth—
The kingdom of the latter days—
The "little stone," must fill the earth.

Though satan rage, 'tis all in vain,—
The words the ancient prophets spoke,
Sure, as the throne of God, remain,
Nor men nor devils can revoke.

All glory to His sacred name,
Who calls his servants-sends them forth.
To prove the nations—to proclaim
Salvation's trumpet, thro' the earth.

ELIZA R. SNOW.

MUNICIPAL ELECTION.

The following candidates for the City Council have been put in nomination by different public meetings—some by one, some by another, and some by all; to wit:—

Mayor.

John C. Bennett.

Aldermen (*four to be elected*).

Daniel H. Wells, William Marks,
Elias Higbee, N. K. Whitney,
Isaac Higbee, Alex. Stanley,
and Samuel Smith.

Councillors (*nine to be elected*).

Joseph Smith, Sidney Rigdon,
Hyrum Smith, John T. Barnett,
Wilson Law, Hiram Kimball,
Arthur Morrison, John P. Green,
Vinson Knight, Charles C. Rich,
R. D. Foster, James Robinson,
Wm. Huntington, Steph. Winchester,
Titus Billings, Stephen Markham.
Noah Packard, David Dort,
and W. G. Wilson.

Elders Orson Hyde and John E. Page are informed, that the Lord is not well pleased with them in consequence of delaying their mission, (Elder John E. Page in particular,) and they are requested by the First Presidency to hasten their journey towards their destination.

Those of the lesser priesthood, in the City of Nauvoo, are requested to meet at my house, on the 24th inst. at 6 o'clock P.M. for the purpose of organizing and regulating that quorum. A general attendance is requested.

V. KNIGHT, Bp.

HYMENIAL.

"The silken cord that binds two hearts."

MARRIED—In Montrose, on Wednesday evening the 6th inst. by Elder Geore W. Gee Mr. Samuel James of this city, to Miss Maiah Evans of the former place.

We wish the above pair, a happy sail down the current of life, and should their little bark strike a rock, may it put them in mind of the printer's FEE.

——In Ramus, on the 1st inst., by Pres. Joel H. Johnson. Mr. George G. Johnston to Miss Sarah S. Johnson all of that place.

——In this city, on the 12th of November, by Elder Isaac Allred, Mr. Hosea Stout to Miss Louisa Taylor, all of this city.

We wish you well in well doing, and just as well if the printer had been remembered at the infair.

OBITUARY.

"In the midst of life we are in death."

DIED—In Warsaw on the 11th of December, Mrs. Hannah Thorp, consort of Elder John Thorp, aged 70

——In Lee county I. T. Oct. 30th 1840, John Badger, formerly of Vermont aged 40 years.

——In Schuyler co. Ill., on the 22nd of October, Junius C. son of Nathan B. and Sarah A. Baldwin, aged 7 months and 11 days.

FARM FOR RENT.

I HAVE a small farm which I wish to rent for one or more years, situated in Ambrosia, Lee county, I. T. Any industrious husbandmen wishing to lease a small farm can apply to the undersigned on the premises.

GEORGE W. GEE.

Ambrosia, Jan. 8th, 1841.

JUST PUBLISHED,

THE Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of the commencement of the work of the Lord in Great Britain.

ALSO an address to Americans, a Poem in blank verse, by the late Elder James Mulholland. For sale by R. B. Thompson the publisher.

Nauvoo, Jan. 1, 1841

LAW NOTICE.

SAMPSON and PERKINS, Attorney and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

BOOKS OF MORMON, for sale at this office, by wholesale or retail.

All orders and letters for books must be addressed to E. Robinson. Post Paid.

ALSO, For sale by Elder Erastus Snow, Philadelphia city. Price, $1 per copy wholesale, or $1,25 retail.

Nov. 15th.

E. ROBINSON,

Book and FANCY Job Printer:

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book* and **fancy** TYPE, Book Bindery Tools and Stock, and a *Stereotype Foundery*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

BOOKS, PAMPHLETS, BLANKS, BUSINESS AND VISITING CARDS, CIRCULARS, BILLS OF LADING, **labels, etc. etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—$1,25 single copy, $12, per dozen, 110 books for $100, 600 books for $500, or 1250 books for $1000.

ALSO

For sale P. P. Pratt's Voice of Warning, S. Rigdon's Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

All Orders for Books, or work, thankfully received, and promptly attended to.

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.	
City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
PENNSYLVANIA.	
City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centerville, Crawford co.	Stephen Post.
NEW YORK.	
City of New York,	George J. Adams.
City of Albany.	Albert Brown.
West Leyden, Lewis co.	J. L Robinson.
MASSACHUSETTS.	
Georgetown, Essex co.	Nathaniel Holmes.
NEW HAMPSHIRE.	
Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.
TENNESSEE	
Whitleyville, Jackson co.	T. K. Witcher.
KENTUCKY.	
Centre Point, Monroe co.	Wm. Dixon.
OHIO.	
Kirtland, Lake co.	Almon Babbit.
Dayton,	W. W. Phelps.
West Milton.	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co.	Rufus Beach.
INDIANIA.	
Pleasent Garden,	Dr. Knight.
LOUISANA.	
City of New Orleans.	E. G. Terrill.
ENGLAND.	
City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.
ISLE OF MAN.	
Douglass,	John Taylor.
SCOTLAND.	
City of Edinburgh,	Orson Pratt.
TRAVELING AGENTS.	
John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford,
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Benj. Johnson,
A. L. Lumeraux,	Samuel Bennett,
Samuel Bent,	G. W. Harris.

Postscript.

DISGRACEFUL! DISGRACEFUL!!

Just as our paper was going to press, we were informed, by Pres't. Hyrum Smith, who has been at Augusta, on Skunk river, in the Iowa Territory, that at a meeting which was held at that place on Sunday evening last, some angry feelings were manifested, and in the evening, some monsters in the shape of men, entered into the stable where two horses belonging to Pres't. Joseph Smith were, and cut off their tails, manes, and one of their ears and otherwise maimed them. These proceedings are somewhat new in this country, and we ask the authorities of that Territory, if such transactions are to be suffered to go unpunished!

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 7.] CITY OF NAUVOO, ILLINOIS, FEB. 1, 1841. [Whole No. 19.

ECCLESIASTICAL.

[ORIGINAL.]

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem"—*Micah.*

From the above prophesy of Micah, and also from the 2nd chapter of Isaiah we learn certain things which the inhabitants of the earth in the last days have a right to look for, and confidently expect. We might reasonably suppose from the words "top of the mountain," that the prophets had a particular allusion to some part of the earth called high, or good above other lands. That there was, and is, such a land, not only esteemed as such by men, but also in the mind of the great God himself, we have abundant proof in the Book of Mormon, which describes the land of America as being a choice land above all other lands; then if above all other lands it may very properly be called the highest or top of the lands or mountains. The fact that this place when established is to be a place of gathering of the people, can admit of no doubt from the words of the prophesy which says, "and people shall flow unto it," that they may be taught the ways of the Lord. Then if these high privileges are to be enjoyed by the people who inhabit the earth in the last days, and we (Latter Day Saints) who say, we are living in those days; why are we not in the enjoyment of these privileges, let us enquire, do we believe these things? the answer is we do most assuredly believe them. Then where is the mountain where the house, and where the people flowing together to learn the ways of the Lord. The mountains, as we said before, we may consider definitely pointed out in the Book of Mormon. Not only so but the Lord has actually commenced the work, by raising up a prophet in these days, and through him, has definitely pointed out places of gathering for the people; and also, through this prophet has expressed his will to those who profess his name, that a house should be built for the salvation of his people, and for a place of instruction in all things which pertain to the kingdom of God on the earth,—consequently a place to be desired and sought for by the nations of the earth, where the ways of God can be taught; a place where those of many nations will gather to, and especially all who desire to serve God with singleness of heart: and when gathered, the pure in heart constitute Zion, concerning which we find much said by the ancient prophets, especially, that place which should be called Zion in the last days; and that out of Zion should go forth the law, &c.

But to show more fully the will of God concerning the house which is to be built, we make an extract from the Book of Covenants, page 209, which reads as follows:

"Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices: in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth."

Now, I would candidly ask the Saints, and all who desire to do the will of God, will we lay hold with our mights to accomplish this mighty, this glorious work, and show by our works,

that we, who enjoy the glorious privilege of living in these latter days, (in which God has begun his work to bring to pass the gathering of his elect,) are worthy of the high privileges which we enjoy, by coming up like men of God and sacrifice, and by our works show that we are such a people as the Lord would have gathered together, as described in the 50th Psalm which says: "Gather my Saints together unto me: those that have made a covenant with me by sacrifice?"

Among the sacrifices which God requires at this time is the tithing for the building of this house. Will we now exert ourselves, or will we hoard up our silver and gold and canker our souls, and have to lament in the day of visitation that we loved our money, or our property better than we loved God and his cause, and would not do as did Abraham, give tithes of all we possess, that we might become heirs of the same glory with him? I ask, how will God look upon a people who would be thus coveteous, after he had made known unto them his will, and told them what sacrifice he required of them? It was this covetous principle which caused the Savior to exclaim, "It is easier for a camel to go through the eye of a nedle than for a rich man to enter into the kingdom;" because if the rich withhold their riches when God requires sacrifice, the will of God is not done by them, consequently they fall under condemnation, the Spirit is grieved and withdraws, and they are left to themselves to reap the reward of the coveteous and idolitors. But of the Saints I hope better things, that they will count all earthly riches as dross, compared with the eternal riches and glory of God which is to be revealed, and of which we, as a church, may be made the happy partakers by making every sacrifice which God requires, and worship the God which made heaven and earth and sea, and not worship gold and silver, or property, or any thing made with men's hands. We owe this sacrifice to God, we also owe this to our fellow men, knowing as we do, that much depends upon the accomplishment of these things, so that they, of *all* nations may come to the house of the God of Jacob, according to the words of the prophets; that they may be taught in his ways, and walk in his paths. The brethren abroad must be aware of the poverty of most of the church here, by reason of their being robbed of almost all they possessed in Missouri; therefore much depends upon the brethren abroad for means.

Most of the brethren here, have manifested a disposition worthy of imitation by the remainder in the good cause, by working every tenth day, since the last Conference, by which some materials are made ready for the building: those who live in this place, who have not been able to put in their tenth day, will, I hope, not fail to put in an equivalent against Spring. Those who live at a distance, who cannot put in work, will, I trust, send in their tithing speedily, so that the work may be accomplished speedily: for when we consider the great things which are depending upon our exertions,—surely we should lose no time; for when the house is finished, the priesthood will be set in order, an acceptable offering can then be offered unto the *Lord of Hosts*; who does not desire to see, (according to the words of Malachi,) the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years? Then can the oracles of God be daily received if necessary for the salvation of the people, by those who are appointed to minister in the holy place. Then can God be worshipped in the beauty of holiness: then will those who are appointed to minister be as a watchman on a tower, who can warn the church of approaching danger, or dispense unto them, through the priesthood, the words of eternal life.—Then, brethren, with one accord, let us exert ourselves in doing the will of God, that the glory of God may rest down upon us, and we be preserved as a people, and finally overcome the world, and obtain a crown of eternal life in the kingdom of our God, through Jesus Christ our Redeemer, is the prayer of your unworthy brother in the Lord.

ELIAS HIGBEE,

One of the Building Committee.

An example animated by an ardent and sincere love, shines like the sun—It warms and invigorates.

For the Times and Seasons.

Dayton, (Ohio) Dec. 15. 1840.

NO. 1.

DESPISE NOT PROPHESYINGS,

St. Paul to the Thessalonians—5:20.

As the world, the mother of harlots, and her daughters, are opposed to prophets and prophesying in this momentuous age of our earth, I have concluded to write an epistle on the subject, which, in its nature, must include a sketch of the priesthood. The text embraces revelation, past, present and future, and brings the whole human family, to one of the greatest questions which can be asked: what is the use of prophets? My plain answer is this:—To reveal the will of God, and perfect the salvation of man. From this simple answer the conclusion is natural, that God never had a church without a prophet in it; and so it is, as is evident from Ephesians 4:11,12 verses:—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

This scripture shows plainly that one of the officers of the church of Jesus Christ, *is a prophet*, and as a matter of course, and a requisition of duty, according to the common usage of the office, *he must prophesy*, to perfect the Saints, as *his work* of the ministry.—And St. Paul tells the truth in the command, DESPISE NOT PROPHESYINGS.

No allowance is made for false prophets, as was the case before the destruction of Jerusalem. Jesus then told the Jews—beware of false prophets, which will deceive many. But nothing is given to caution the Gentiles against such unhallowed beings as come in sheep's clothing and cheat them with new revelations. Peter says in his second epistle, 2:1,2 verses:—

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

If, as Paul says in 1 Cor. 12:28 verse, God hath set some in the church, first apostles, secondarily prophets, and so on to the gift of tongues, then I am authorized in saying I know that such offices and officers, have always been in the church, wherever and whenever, there was one on earth, that the Lord acknowledged to be his; and such will continue to be the case, till that which is perfect is come:—The restitution of all things prophesied of by all the holy prophets, from Adam to Joseph. But to the point, if holy brethren are partakers of the heavenly calling, (Heb.3: 1,2,) let us consider the Apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him; because by their prophetic declaration, and oath of his heavenly Father, through the Psalmist, he is made known to man as a priest forever after the order of Melchisedec: But says Paul in the 5th of Hebrews, *no man* taketh this honor to himself, but he that is called of God, as was Aaron. Well, if no man can officiate in the priesthood, but he that is called of God, as was Aaron, it is high time to look into the rule of God for calling and consecrating officers to minister in the church of Jesus Christ. The apostle or high priest has a right to officiate in the lesser offices. And, as there never was any other name given under heaven whereby men could be saved, but through Jesus Christ, so there never has been a time, when there was a dispensation of God's goodness and salvation for the celestial kingdom, open to the inhabitants of the earth, where they could be admitted to the benefits and rewards of the gospel without legal officers.

So then, how was Aaron called of God? By revelation. For in Exodus (7;1.) And the Lord said unto Moses: See, I have made theo a God to Pharaoh. And Aaron thy brother shall be thy prophet. How consecrated? The 30th chapter of Exodus shows how, which can be read at leisure, and will learn us that it was by anointing with holy oil, and as God anointed his Son with the oil of gladness, it is no more than right to follow the pattern. But one ordinance more seems necessary to bestow the power in full upon an officer in the church of Jesus Christ, and

that is the laying on of hands for the gift of the Holy Ghost, which is to bring all things to remembrance. In the 34th chapter of Deuteronomy and 9th verse the specimen is there given: And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. And in confirmation of this ordinance Paul in his first epistle to Timothy (4:14,) says, neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Now, having the rule for calling, ordaining, and consecrating ministers for the business and revelation of God, we can see that Paul's broad command:—*Despise not prophesyings*—plural, past, present, and future, as it was, embraced eternal truth, older than the world, and better for instruction, than all the wise sayings of Babylon from Nimrod the founder to the chief prince of Meshach and Tubal, who may have the sight of seeing the end of that kingdom's confusion, at the great battle of Jehoshaphat.

On reading the 28th chapter of Exodus it not only appears that Aaron was set apart to minister in the priest's office, but also, held his office as an appendage to the Melchisedec priesthood, carrying the holy Urim and Thummim in the breast plate of judgement, which Urim and Thummim, if I may be allowed the expression, was the spy-glass of a seer. A prophet is commonly called a foreteller, but a seer reveals matters past, present and future. To confirm this, we read in first Samuel 28:6, that the Lord answered him (Saul) not, neither by dreams, nor by Urim, nor by prophets.

Aaron seems to be introduced into an office that before existed, and took the Urim and Thummim as instrument, that was as old as Adam for all that is known in the bible to the contrary.—In fact the word *Teraphim* translated into English from the Hebrew, "images," (Gen. 31:19,) might, with more propriety, be rendered spectacles or spy-glass, and actually mean the Urim and Thummim; for neither Laban or Abraham are charged with worshipping "images," or idols. The Urim and Thummim, Seer stones, Teraphim, and Images, whatever name is given to them; are found in the United States of America. And when Israel according to the 3rd chapter of Hosea, shall seek the Lord their God in the latter days, the same instruments of the holy offices of God, will be used as formerly. We are coming back to the light ages.

The next, and most important part of the subject, God being the same yesterday, to day, and forever, is, have these offices and officers always existed in the church of Jesus Christ? Certainly. For we read in the fourth chapter of Genesis, that Cain and Abel offered an offering unto the Lord,—and the Lord accepted Abel's: For it was according to the pattern: without shedding of blood, there was no remission. (Heb. 9:22,) This is an evidence that the priesthood so liberally treated of by Paul in his epistle to the Hebrews, without beginning of days or end of years, *is verily so.* And as Aaron could not minister in the priest's office, till he was called, ordained and consecrated, by revelation of God, so neither could Abel: for God changes not, neither does an everlasting priesthood.

And again, the expression of Eve, after the birth of Seth, mentioned in the same chapter, goes to show the continuation of the priesthood. For God hath *appointed* me another seed instead of Abel whom Cain slew. The Hebrew word "*zarang*," translated *seed*, would come nearer the truth, rendered *power of lives*, as will appear by reading (Gen. 1:12, and Gal. 3:16,) for Christ is the power of life in trees, animals and man, as well as the priesthood. Instead of translating *Habal* (Abel greek) "*breathe*," it should be "*breath of lives*," for God breathed into him the breath of life and he became a living soul: Then Eve's language would be: *For God hath appointed* another power of life instead of the breath of life whom Cain slew. Literally a priest for souls, I mean to be liberal and not warp an old language into national notions. My translation of a dead language is as apt to be good, as a sophmore of Oxford, or a sacerdotal tunic of St. James.

In the fifth chapter of Genesis, after Adam and Seth, first-born only are named, in the history of the priesthood to Noah: which explains, 1st Chroni-

cles 5:1—that the eldest had a right to the priesthood, like unto the Son of God: hence they were called "Sons of God." Enoch is recorded as having the priesthood by Jude: for he says, and Enoch also, the *seventh* from Adam prophesied, &c., and that shows him a prophet. But is Jude correct in calculating numbers according to Gentile wisdom, and slick, smooth, black-coat mathematics? Leaving Adam to start from, we have Cain 1; Abel 2; Seth 3; Enos 4; Cainan 5; Mahalaleel 6; Jared 7; and Enoch 8, setting women and children aside. Now Jude you were inspired, let us hear you reckon: well says the man of God, Cain was driven from the presence of the Lord for defiling his office and murdering Abel whose soul was caught up to paradise, and in the Chronicles it is written Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch—just seven.—These seven all held the priesthood and lived on the earth at one and the same time. But let not any one think that Adam had no more sons for Moses allows of *twelve* (Deut. 32:7,8).

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee?

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

The next link in the chain of priesthood and prophesying, is from Enoch to Noah, between whom lived Methuseleh and Lamech, who having a personal acquaintance with Enos, Cainan, Mahalaleel, and Jared, who were known to Adam and Seth, conferred on Noah the priesthood, and left this important and prophetic record of his ordination: saying, "*this Noah shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*" Gen. 5:29. No wonder Peter said he was a preacher of righteousness; for so it was, and his father a prophet, and a seer. What a glorious record is the bible!

Noah's and his son's names are chronicled as among the Son's of God, and so we have the priesthood safely landed this side of the flood. Now as Abraham was born about 292 years after the flood, and Noah lived 350 years, and his sons more, there is no marvel how Melchisedec, or Abraham became priests of the Most High God. They had it from the lineage or hands of Noah. Paul calls Abraham a patriarch, and according to Peter's definition of patriarch, given in Acts 2:29,30, he was a prophet and so God says of him. Moses got his ordination from his father in law Jethro, who was a priest of Midian. The Midianites were descendants of Abraham through his son Midian, born of Keturah, and brought up under the covenant of circumcision.—No wonder Balaam was a prophet. No wonder he could not curse Israel: they should have been brethren. But I must leave my subject for another epistle, and close by saying though God assuming Catholics, and money loving sects together with the giddy world, do not believe in any prophesyings, yet like Paul, I do: and for the honor of heaven, the glory that shall be, as one who has to appear before the Judge of all, to answer for the deeds done in the body, I declare, in union with my brethren, and with the holy prophets, as did Amos, 4:7: "SURELY THE LORD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS."

As ever,
W. W. PHELPS.

MRS. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

[Concluded.]

It is said that while I was a member of the Presbyterian Church, I could not get time to attend the preaching of the word. The fore part of the year I admit that I was so situated, that I could not conveniently; being well aware in these days of refinement, it is quite impolite to have the trouble of children in meeting; but that is not all. Bare with me while I deal plainly with you. I attended your meetings; they were cold, dead, lifeless, formal, and were drinking into the spirit of the world; following after the fashions of the day; decorating these perishing bodies, (and they were not interesting to me,) while the never dying soul was perishing for the want of spirtual

blessings. And while we were endeavoring to draw nigh to God with our lips, while our hearts were far from him.—and we did not have that pure love of Christ flowing out to each other, nor could we while carrying the world in one hand, and religion in the other.—And where is the honest hearted christian that cannot see that there has been a falling away from true vital piety, for the last 12 years.—and why? People are not so humble before God as they were then, and there is not so much of the spirit of Christ among them.—but more of the spirit of the world. I saw the error, but I could not prescribe the remedy. And when I read my bible and saw the character of a child of God, I wished to be one but I could not attain to it. It was rare, if ever, that I could read my title clear to mansions in the skies, and while I firmly believed that it was my daily privilege to enjoy it. It was only now and then, that I had foretaste of that Heavenly inheritance. But now I see the mystery. Preachers are not qualified with the power and spirit of God:—or since the fall of the church, they have lost sight of the priesthood, and have not the teachings of the Holy Ghost, and are uninspired,—consequently, they, nor their hearers could not come into the full liberty of the chiidren of God. Now I do not wish to cast censure upon any of the various orders of ministers, for I believe as far as they have endeavored to discharge their duty faithfully in the fear of God, according to the light they have had, God has accepted and blest them. But now when God requires them to make a sacrifice, and humble their hearts before him, and embrace the fulness of the Gospel, (for they must acknowledge they have only had a part,) while part of it has been lying before them as a dead letter. When these truths are opened to them, and they reject them through the pride of their hearts, or clinging to long established customs, God will remove their candlestick out of its place, and the light they formely had will become darkness. Now what is the use to bring up this or that man's say so, to combact the word of God? It will stand and there is nothing that can overthrow it. And if this work is of God it will prevail and I know by an experimental knowledge, that it is of God.

The Methodist as a people have read the bible and while reading the precious promises therein contained have believed it to be their privilege to enjoy greater blessings and have strove to attain to it. And as far as they have been more humble, more dilligent, and more faithful, they have enjoyed greater manifestation of the love of Christ. But they could not get a victory over sin, and for some reason, they were continually brought into bondage. While other churches in defiance to these greater and precious promises tell us we are not to expect such great blessings in this world, and thus charge God with commanding them to do something that he never has given them power to do.

And the Baptists, while they think the scripture is so plain on the subject of baptism. And they not enjoying no greater light than others. That they set themselves up as being the only right way and all others are wrong, and building up division stiffer than all others, excluding them from the sacrament of the Lord's supper.

Now they baptize for the remission of sin, in defiance of the plain word of God. Paul tells them; let no man take this authority, except he be called of God as was Aaron. Where is the authority of the priesthood? Have they got it? I answer no. Now how evident that we have lost the authority of the priesthood; and that we have not had the teachings of the Holy Ghost to enable us to grow up into the perfect stature of men and women in Christ Jesus. And this brings the idea to your minds, clearly, why you could not say in the language of the Apostle.—Romans 8th chap. 1st verse. There is therefore now no condemnation to them in Christ Jesus, who walk not after the flesh, but of the spirit

15th. For ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba Father.

And now my dear brothers and sisters, of all denominations, that are sincere desirers after truth, and worshipers of the true and living God, I tell you at the time of this ignorance

God winked at, but now he commandeth all men every where to repent. Now I beseech you to come to Jesus in a child-like manner and earnestly continue in prayer to God, that your understanding may be opened to search the scriptures, take them for the man of your council. As to the charge of of my being unstable, the session, at the time of my uniting with them did not object to me on the account of my views in regard to churches. I viewed them all equally acceptable to God and was not prejudiced in favor or against any, but could worship with any, where the spirit of the Lord was. When I was born into the kingdom of God. I was not born a Prsbyterian, Methodist, or Baptist, but a child of God. I leave then all alike. I longed for union, and for latter day glory; and my happy soul is witness that it has commenced! And this they call delusion. If this is *delusion*—happy delusion! It has been remarked, that the book of Mormon has nothing to do with our salvation. First, if God sent an angel from heaven, authorizing them to preach the fullness of the Gospel, and has given them the Holy Spirit to accompany it with power, also a record or history of his covenant people, and of his Gospel, whibh is so plain that it enables the watchman to see after being enlightened on the subject, that it will have something to do with your salvation. You, will find proof sufficent to prove that there is a book to come forth; (whether the book of Mormon is it or not; and I do not expect you will ever be prepared any better to receive one than now, unless there should be something come that should be considered respectable, and suit the taste and feelings of this refined age of the world.) In the 29th Chapt. of Isaiah, 34th, 9th, 10th, 11th 12th, 18th, 19th and 24th verses. In Habakkuk, chapter, 1st, 2nd 3rd, verses. And if you search your bibles, you will find sufficent scripture, right to the point, that the law of Ephraim has or will come forth. Another charge is, I am crazy. I will just state fifteen years ago I was taken with a violent fever which caused me to be deranged and the management of a drunken doctor in connexion, and it was almost or quite, a miracle of mercy that my life was spared, which any one that was acquainted with the cir, cumstances can testify if they will. But whether it has any effect upon me now or not, I leave the people to judge. While I was speaking of the prophets I overlooked one prophecy, I will mention it; 2d chap. of Malachi. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom, ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. How plain to be seen that this has no reference to his first coming, did he come suddenly to his temple? how much more applicable to his second coming, when he shall come and all his saints with him to reign on the earth. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. It was an easy matter to abide his coming when he came before, so you see that the messenger could not not have been John the Baptist. Chap. 4 and 5; behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. John came in the spirit and power of Elias as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. But who is this that is to come in the spirit and power of Elijah that shall turn the hearts of the fathers to their children and the hearts of the children to their fathers. I wish my readers to examine the 3rd and 4th Chapters of Malachi. It is perfectly clear to me that it has reference to the time when Christ will destroy all his enemies, restore the earth to its former paradise, establish his kingdom and reign with all his saints a thousand years and thus it is said, Rev, 20 and 6 verse. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall reign with him a thousand years.

In conclusion God has always had a covenant people, the elect chosen, in him before the foundation of the world, and when he came unto his own, they received him not—but rejected him, his doctrine was too humiliating, too self denying, cross bearing, and they

could not endure it, their proud hearts spurned him. And the judgements of God following them and they were scattered through all the nations of the earth, and when they have borne their shame, God will remember his covenant with them, and his mighty power and out-streched arm, and with fury poured out on all nations that oppose his gathering them in his own appointed way, will he gather them out from all the nations of the world whither he has scattered them. For the time cometh it shall no more be said the Lord liveth that brought the children of Israel out of Egypt. But the Lord liveth that brought them out of the North country, and all countries whithersoever I have driven them.—And they shall become a delightsome land saith the Lord, he will smite the great river in the seven streams, and his people shall come over dry shod. It seems there will be a miracle similer to the Red sea. Examine your bibles and you will find these texts of scripture, and much more to the point. And here will be the fulfilment of the prophecy, all the people that will not hear the word of the prophet that is sent to prepare the way of the Lord for the latter day glory, will be, cut off from among the people. For those that are not cut off before, will be, with an overwhelming desolation at Christ's coming, for the earth shall burn as an oven and all the wicked shall be burned up. Now I hope the people will not throw this contemptously from them until they have carefully perused it and tried it by the word of God. And search and see, if indeed there can any good thing come out of Nazereth. LAURA OWEN.

The petition of the Latter Day Saints, by their Delegates, R. B. Thompson and Elias Higbee, has been laid before the House and ordered to be printed: and by the politeness of R. M. Young we have been favored with a copy. What Congress may do on this subject, we are not able to divine: but we sincerely hope that an investigation may be had, and all the facts that pertains to the Missouri outrage, come to light, and be made known to all the world:—we want the guilty punished, and the innocent to go free.—Ed.

Mr. Benton of Mo. has introduced a bill in the U. S. Senate to provide for the payment of the Missouri Militia who served in the late Mormon war.—Ed.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO.

MONDAY, FEBRUARY, 1, 1841.

"CHICAGO DEMOCRAT."

Among the many papers published throughout this State, we know of none possessing more of the genuine principles of PURE REPUBLICANISM than the "Chicago Democrat;" t has always breathed a spirit of frec toleration, and spoken against mobocracy in the highest terms; something never done by a religious bigot—but to the reverse, they fan the flame and urge on the midnight pillager to destroy the man or sect who is so unfortunate as to differ with them in religion; the constitution and laws are trampled upon by holy functionaries with impunity, and freedom's soil made crimson with the blood of innocence;—Missouri is on the black catalogue. No wonder the Freeman is aroused to see the same flame kindling in this or any other state.

We owe an apology to the "Democrat" for not having expressed our views upon this subject before, as we were highly pleased with the remarks which appeared in that paper of March 25th, in regard to the cry of mobbing which wss raised about that time, by some of the lower class of community near Woodville, Adams co. in this State.

We are of the Editors opinion, that "a minister, who is afraid to encounter the doctrines of Jo. Smith, [Joseph Smith,] should be made to quit the pulpit:" for the simple reason, that sectarian "pulpits" would soon be without inhabitants, as the "doctrines of Jo. Smith" (Joseph Smith,) is "the intrinsic excellence of the code of our blessed Savior," which has stood the test of ages, and will stand while the earth rolls upon its axis: but coersion in religion is far from us, and may God grant that this State shall NEVER be stained with crimson gore which has polluted Missouri's soil, and can never be erased —NO NEVER.

The following is the article above alluded to.

THE MORMONS.

We regret to learn that the fell spirit of persecution towards this religious denomination, which has cast such a reproach upon the people of Missouri, is taking root in our own State. We will not go so far as to call the leaders of the Mormons martyr-mongers, but we believe they are men of sufficient sagacity to profit by any thing in the shape of persecution, and fear but little from it.—To constitute martyrdom, there must be both persecution and sympathy. And with a humane people, the latter follows the former.—The Mormons have greatly profited by their persecution in Missouri, and let war be commenced here so that the first person shall be killed, and the cry of martyrdom is heralded throughout the Union to the great profit of the Mormons and the disgrace of our State.

But what is this Mormon religion that the intrinsic excellence of the code of our blessed Savior is insufficient to compete with it without physical force? Are we to glorify a God of infinite mercy and goodness by worshiping him as a Moloch who delights in human sacrifices? Will the destruction of a few enlighten the minds of the other Mormons?—But there is no reasoning with religious persecutors, generally the foulest hypocrites on earth, whose burning zeal for the Lord and Soviour is generally lighted up at the alter of worldly ambition. A minister, who is afraid to encounter the doctrines of Jo. Smith, should be made to quit the pulpit; and the man who enlists in a personal crusade against the Mormons, who have a right to preach just what they please, should suffer the proper penalty for larceny, arson or murder, as the case may be. Let Illinois repeat the bloody tragedies of Missouri and one or two other States follow, and the Mormon religion will not only be known throughout our land, but will be very extensively embraced. We hope the friends of civil order in the Bounty Tract will extinguish this smouldering fire of persecution, knowing that a fire merely material can never do away with the intellectual darkness of the Mormons.

The remains of the Emperor Napolean have been removed to France under the national flag, attended with all the splendor and ceremony of his rank:—his dying wish is now accomplished.

In looking over the news of the day, it is plain to discover that wickedness abounds, and men "grow worse and worse." Almost every paper is employed in giving long detailed accounts of horrible murders, suicides, Mail roberies, highway robery, burglary, arson, &c. &c., a particular account of which would occupy more space than a Journal several times larger than ours could afford: self murder particularly, has become very popular among the higher classes of community.—Men are unsafe in the hands of their neighbors—they are unsafe in the hands of strangers;—and to cap the climax, they are unsafe in their own hands.

COLD WEATHER.—At day-light on Sunday morning, the 17th ultimo, the thermometer stood at 22 degrees below zero, in this city.

WAR IN THE EAST.

BOMBARDMENT AND CAPTURE OF THE FORTRESS OF ST. JEAN D'ACRE!—TERRIBLE LOSS OF LIFE!—The celebrated fortress of St. Jean D'Acre, which once resistsd the power of Napolean, has been captured by the British and allies, and a dreadful destruction of human lives. The following is the account published in the London papers. and copied from the N. Y. Commercial Gazette.

Owing to the light winds, the *ships* did not get into action till 2 P. M. on the 3d, when an animated fire was commenced and maintained. without intermission, until darkness closed the operations of the day. About 3 hours later the Governor, with a portion of the garrison, quitted the town, which was taken possession of by the allied troops, at daylight the following morning. The moral influence on the cause in which we are engaged that will result from its surrender, is incalculable.

During the bombardment the principal magazine and the whole arsenal blew up. By the explosion two entire regiments, formed in position on the ramparts, were annihilated, and every living creature within the area of sixty thousand square yards ceased to exist; the loss of life being variously estimated at from 12,00 to 2,000 persons.

To her majesty's Ambassador at Constantinople, I have reported the measures I have adopted for the temporary administration of the Pachalic of Acre, pending the pleasure of the Sultan.

I have the honor to be, &c.

(Signed,) C. F. SMITH, Colonel,
Commanding the forces in Syria.

STATISTICS OF THE BOMBARDMENT AND CAPTURE OF ST. JEAN D'ACRE.—The action took place on the 3d day of November. The firing commenced at half past 2 P. M.; the action was general at 3 P. M.; the magazine exploded at 4 P. M.; the firing of the south division ceased at 5 P. M.; that of the north west division at 6 P. M.; the town was evacuated during the night, and at 5 A. M. the troops of the allies were landed. The total loss—the British and allies, 18 killed and 45 wounded; the Egyptians, 2000 by the explosion of the magazine, and 300 on the ramparts, killed—wounded unknown—3000 prisoners. The booty—on the walls of Acre, 121 mounted guns, 42 not mounted, and 20 mortars—in store and ready, 97 brass field pieces, and 97 morters—besides arms, ammunition, shot, shell, stores of all kinds, military chest, hospital stores, and specie, supposed to be near £5000.

We are favored in this number with a lengthy communication from our beloved Brother W. W. Phelps, who has in former times written much upon the subject of the latter day work, which is now in lively operation, and upon various subjects, to the great satisfaction of all those who have been conversant with the productions of his pen.—Some, who are acquainted with the scenes of the west in the time of our deepest distress and affliction, and are unaquainted with the restoration of Elder Phelps, it may seem some what strange to find this our beloved brother in fellowship with the Saints, and once more wielding his pen in the cause of truth, but the following letter will remove every obstacle: it was read to the Saints in this place and acted upon soon after it came to hand, and with one voice and upliſted hands they received brother Phelps into fellowship.—men are not perfect—Peter denied the Lord in the time of peril, and yet the Lord was ready and willing to forgive, and Peter afterward wrought a great work. We believe that Elder Phelps has a great work yet to do, and let the Saints hold him up by the prayer of faith, and help him do it. We hope Elder Phelps will continue to contribute his favors and they shall have a place in our little sheet.

Dayton, Ohio, June 29, 1840.

Brother Joseph:—

I am alive and with the help of God I mean to live still.—I am as the prodigal Son, though I never doubt or disbelieve the fullness of the gospel: I have been greatly abased and humbled: and I blessed the God of Israel, when I lately read your prophetic blessing on my head, as follows: "The Lord will chasten him because he taketh honor to himself, and when his *soul* is greatly humbled, he will forsake the evil, then shall the light of the Lord break upon him, as at noon day, and in him shall be no darkness," &c. I have seen the folly of my way, and I tremble at the gulf I have passed so it is, and why I know not. I prayed and God answered, but what could I do? Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet *I will die* with them, for their God is my God. The least place with them is enough for me, yea it is larger and better than all Babylon. Then I dreamed "that I was in a large house with many mansions, with you and Hyrum and Sidney, and when it was said supper must be made ready, as one of the cooks, I saw no meat, but you said there was plenty and showed me much, and as good as I ever saw; and while cutting to cook, you and Hyrum looked very pleasant and smiled, but Sidney's heart and mine beat within us, and we took each others hand and cried for joy." And I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me.—Like the captain that was cast away on a desert Island, when he got off he went to sea again, and made his fortune the next time. So let my lot be. I have done wrong and I am sorry.—The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship: if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet. And whenever the Lord brings us together again, *I will make all the satisfaction on every point, that Saints or God can require.* Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

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Dear Brethren:

We have been in this place a few days, and have preached faithfully; a very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony: baptized a considerable number. We shall write again soon as we learn the result of our labors here more particularly. We are well and in good spirits through the favor of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Bro. Phelps says he wants to live; and we want he should live: but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says that his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advised him to write, which he has done. He tells us, verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted. Yet reposing that confidence in your magnanim-

that you will take no advantage of his open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the kingdom: to you is power given to "exert your clemency, or display your vengeance." By the former, you will save a soul from death, and hide a multitude of sins: by the latter, you will forever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and dispair.

But former experience teaches that you are workman in the art of saving men: therefore, with the greatest confidence do we recommend to your clemency and favorable consideration the author and subject of this communication.

"Whosoever will, let him take of the water of life freely;" Brother Phelps says, *he will*; and so far as we are concerned, we say he MAY.

In the bonds of the covenant,

ORSON HYDE,
JOHN E. PAGE.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

THE BOOK OF MORMON.

The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati. It originally appeared in the "New-Yorker," and is from the pen of "Josephine," supposed Gen. Sandford's daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willling to give us an impartial hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason.

THE BOOK OF MORMON.

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partizans, here and in Europe, and that it should agitate a whole State to such a degree that law, justice and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter Day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change.—They believe, and insist upon believing, *literally*, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing, after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon *inspired* that the chief difference consists; but it must be admitted that this is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found, in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown

characters. The characters the Mormons believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Mormons have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong.—If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter Day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the wars and alliances among the various branches of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel without committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a learned gentleman of this city, who of course was unable to decipher them, but thought they bore a resemblance to the ancient Egyptian characters.

If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting ægis over every religious doctrine. If the Mormons have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call forth a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate. JOSEPHINE.

CONFERENCE MINUTES.

Minutes of a Conference held in the city of New York, on the 4th of December, 1840.

At a Conference meeting, of the branch of the church of Jesus Christ of Latter Day Saints in the city of New York, held at the house of Elder G. J. Adams agreeably to previous appointment, on the evening of December 4th, 1840. Elder Orson Hyde was unanimously chosen Chairman of the meeting, and Elder L. R. Foster, Clerk.

The meeting was opened by singing, "Guide us O, thou great Jehovah," &c. and by the President addressing the throne of grace.

The President then read from Rev. 2nd chap. 12th verse, and onward: after a few preliminary remarks the President proceded to give his reasons for believing that the spirit which had

been manifested among us, since the coming of Elder Sidney Roberts, was not from the Lord.

The items objected to are, having a revelation that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also, saluting the sisters with what he calls a holy kiss, taking them on his lap, and putting his arms around them, &c.

After concluding, the President invited Elder G. W. Harris to speak on the subject, he declined, but afterwards did speak.

The accused, Sidney Roberts, answered for himself, he spoke at some length, and attempted to justify himself concerning these things; after remarks by several brethren, the President proposed that if he would confess his transgressions, he might retain his membership, but that his license must be demanded. He arose and stated that he knew the revelations which he had spoken were from God, and that he had no confession to make, whereupon the Conference cut him off from the church, and demanded his license, which he refused to give up.

Resolved, That a copy of these minutes be forwarded to Nauvoo, and one to Mr. Burr Tomlinson, Oxford, Zoar Bridge, Conn.

Elder Robert C. Arnold, of Oxford, the companion of Mr. Roberts, renounced the spirit manifested by said Roberts, and acknowledged that he was righteously cut off.

ORSON HYDE,
L. R. FOSTER, Clerk. Chairman.

Minutes of a Conference held in the Brownhelm branch, of the church of Jesus Christ, of Latter Day Saints, in Lorain county, Ohio, Nov. 26th 1840.

Meeting commenced at 1 o'clock P M. by a discourse from Elder Chilion Daniels, then adjourned until evening at early candle lighting.

Conference met pursuant to adjournment, and a discourse was delivered by Elder Thos. Kerr, and followed by Elders Hughes, and Coltrin: the Conference adjourned until half past nine, A. M.

Conference met pursuant to adjournment, a discourse was delivered by Elder John Hughes, and followed by Elder Zebidee Coltrin at considerable length, then adjourned for one hour: at two o'clock, Conference met pursuant to adjournment, commenced by a discourse from Elder Z. Coltrin on the seven dispensations, it was one of great interest to the church; many of the Saints bore testimony to the truth of the gospel, and expressed a firm and unshaken confidence in the doctrines they have received; then adjourned until six o'clock in the evening.

Conference met pursuant to adjournment, President Coltrin opened the meeting by prayer, then proceeded to ordain Brother Charles Weedon an elder in the Brownhelm branch. The Brownhelm church was represented by Elder Z. Coltrin, containing 15 members, and one elder, one priest, and one deacon all in good standing. Elder Hughes represented the Brooklyn, and Parmy branch of the church, consisting of twenty members, one elder, one priest, one teacher, all in good standing.

The prospect looks favorable in this region of country, for doing much good, notwithstanding the many craftsmen, such as Alexander and Demetrius; together with a hireling priesthood, are doing all they can to stop the work of God, but God's people will come out and be separate from among them.

ZEBIDEE COLTRIN,
THOS. KERR, Clk. President.

COMMUNICATIONS.

Lain End, Staffordshire, Nov. 18th, 1840.

Brother D. C. Smith:

Dear Cousin, I sit down to communicate a few lines to you, being aware of the many obsticles in the way to prevent your receiving it, I pray my heavenly Father that these lines may reach you. I am in comfortable health at present, enjoying many of the common blessings of life, and surrounded with friends, even the Saints of the Most High, but neither time, nor distance, new friends, or enemies can ever erase the pleasing scenes we have been called to pass through, as well as many severe trials, for we too, have been made to drink of that bitter cup of affliction which we shall long remember, and perhaps shall ex-

claim with the prophet, "it is good for a man to bear the yoke in his youth." I heard the death of your venerable father, his loss is deeply lamented by us, his bles sings will never be forgotten, through time or eternity; but we behold our fathers fast leaving the stage of action—the power of Anti-Christ seems to be wearing out the Saints, we hope the Ancient of Day's will soon come. * * *

I left London on the tenth of November. Elder Woodruff still remains there. We keep our Academy open 4 times a week. I took the railway for Birminghan. The railway's in this country are fitted up in a most expensive manner, they are generally safe conveyance s: the last 18 miles of my journey on the railway was performed in 21 minutes, I arrived at Birmingham, found Elder Cordon preaching, after which we went to the water and baptized five. The work is prospering very well in Birmingham. I then visited the Saints at West Brumidge, preached several times in different parts of the parish, met some opposition with the hireling priests, some obeyed the gospel, others believed and said they would obey, the greater part mocked. On Friday I fell in company with Elder Lorenzo Snow, who had just arrived from America, he seems in good spirits, and expects to labor in Birmingham and Wolverhampton, he wished to be remembered to his friends: I left him yesterday morning at Wolverhampton, and after a cold and disagreeable ride of 30 miles I reached Longton, found the saints in good health, and prospering. Elder P. P. Pratt and family are at Manchester enjoying good health, the last information. * * Elder Kimball and Young, are expected in this part, they have been visiting the churches in Lancashire. The work is prospering in all the churches. Doctor Levi Richards has arrived at Manchester, his health is not very good, he expects to go to Herefordshire with his Brother Willard in a few days. Elder Burnham has arrived and gone to Wales, the work is spreading there.—Elder Blakeslee has gone to Glasgow, Scotland. Elder Hadlock still remains there. Elder Curtis has baptized 15 at Hilsburgh, Ireland. The work prospers in Edinburg, the church there numbers about sixty. Elder Taylor and Clark are on the Isle of Man—the work is prospering there, they have met with a great deal of opposition with the Wesleyans and Ranters. The Editor of the Manx's Liberal has published several lengthy communications for Elder Taylor in defence of the truth. The Book of Mormon will be published in about three or four weeks; Elder P. P. Pratt has published several pamphlets. This country is as much flooded with false reports concerning us, as ever America was. The work still is progressing in Herefordshire, and is making no small stir in Gloucestershire and Worcestershire. * * *

You will please to continue, to send me your paper.

Yours, &c. in the
Gospel of Christ,
G. A. SMITH.

Payson, Ill., Jan. 12, 1841.

BRO. D. C. SMITH:

Sir, I embrace the opportunity of informing you that the Lord has been, and yet is, working here; I have been laboring here for some time, the congregations are large, and of the respectable class of community. I have baptized in and about Payson thirty one persons, while others are almost persuaded to embrace the truth. The priests here, together with the dissenter Mr. Harris, have put their heads together to brake down the work, but to their great astonishment it still rolls on, yea, and will roll on until the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever.

Yours Respectfully in the
Covenant of the gospel,
DAVID EVANS.

Nauvoo, Jan. 17, 1841.

BROTHER SMITH:

I beg leave to inform you that I have been laboring in Brown and Pike counties, and that great success has attended my exertions. The Saints are rejoicing in the Lord, and there are daily accessions to the church. There has recently been great manifestations of the power of God in the way of healing, which alarms both priest and people, for their craft; and they have recourse to all the lies that

they can invent to obstruct the progress of the work, but all in vain.

Yours, &c.

JACOB FOUTZ.

(By request.)

Freedom, Jan. 10th, 1841.

This is to certify that, Jacob Foutz and family, Margaret, Anna, and Elizabeth are all in good standing, and in full fellowship with the Saints at this Stake, and we feel to reccommend them as faithful followers of Jesus Christ.

Given by order of this branch of the church and published in consequence of certain false reports.

HARVEY LEECH, Clerk.

MUNICIPAL ELECTION.

The first election for members of the City Council took place to-day: and the following ticket was elected by majorities varying from 330 to 337 votes; to-wit:

REGULAR TICKET.

For Mayor.

John C. Bennett.

Aldermen.

William Marks,
Samuel H. Smith,
Daniel H. Wells,
N. K. Whitney,

Counsellors.

Joseph Smith,
Hyrum Smith,
Sidney Rigdon,
Charles C. Rich,
John T. Barnett,
Wilson Law.
D. C. Smith,
J. P. Greene,
Vinson Knight.

The Council will be organized on Wednesday the 3rd inst.

A list of receipts for the second volume of the Times & Seasons during the first quarter by mail.

L. M. Davis, Cross Keys, S. C.	$8,00
W. C. Dyre Victor, N. Y.	1,00
J. McWithey Bennington, N. Y.	2,00
Lydia Griswold White Hall, Ill.	2,00
P. Brown Sparta, N. Y.	5,00
S. M. Farnsworth,	2,00
J. M. Adams Andover, O.	4,00
A. T. Ball Westminster West Vt.	2,00
N. Talmage, Livonia, Mich.	10,00
[one of which was for Hymn Books,]	
J. H. Gaugh, Smiths P. O. Mo.	1,00
J. M. Grant Mt. Airy, N. C.	5,00
J. W. Sargent, Mansville, N. Y.	4,00
S. Bent Wendell, Mass.	20,00
Z. Parker Lisbon, N. H.	6,00
J. Seely Savannah, N. Y.	3,00
F. Nickerson Buffalo, N. Y.	5,00
Stephen Post, Sparta, Penn. broken open and robbed of two dollars.	
S. B. Stoddard Quincy, Ill.	6,00
A. Vanhuyle, West Niles N. Y.	8,00
A. Sausbury P. M. Theresa, N. Y.	2,00
S. B. Stoddard, Quincy Ill.	4,00
N. Holmes, Georgetown, Mass.	6,00
Thomas Taylor, Anondale, Va.	1,00
A. Palmer, Springfield, Ill.	1,00
I. H. Bishop, do. do.	2,00
J. Putnam, Jacksonville, Ill.	2,00
D. Spencer, W. Stockbridge Mass.	6,00
John Strong, Freeport, Ill.	2,00
A. M. Wilsey E. Hamilton N. Y.	5,00
E. G. Turrell New Orleans, La.	10,00

POETRY.

Awake! ye Saints of God awake!
Call on the Lord in mighty pray'r,
That he will Zion's bondage break,
And bring to nought the fowler's snare.

He will regard his people's cry—
The widow's tear—the orphans moan!
The blood of those that slaughter'd lie
Plead's not in vain before his throne!

Tho' Zion's foes have counsel'd deep,
Altho' they bind with fetters strong—
The God of Jacob does not sleep,
His vengeance will not slumber long.

Then let your souls be stay'd on God—
A glorious scene is drawing nigh!
Tho' tempests gather like a flood, [by.
The storm, tho' fierce, will soon pass

With constant faith and fervent prayer
With deep humility of soul—
With steadfast mind and heart prepare,
To see th' eternal purpose roll.

For God in judgment will come near;
His mighty arm he will make bare:
For Zion's sake he will appear—
Then O ye Saints! awake! prepare!

Awake to union and be one,
Or saith the Lord you are not mine.
Yea, like the Father and the Son,
Let all the Saints, in union join.

E. R. S.

E. ROBINSON,

Book and FANCY Job Printer,

STEREOTYPE FOUNDER, AND BOOK BINDER:

HAVING procured an EXTENSIVE assortment of *Book* and **fancy** TYPE, Book Bindery Tools and Stock, and a *Stereotype Foundery*, is prepared to execute work in either, or all of the above branches, with neatness and despatch—such as,

BOOKS, PAMPHLETS, BLANKS, BUSINESS AND VISITING CARDS, CIRCULARS, BILLS OF LADING, **labels, etc. etc.**

He keeps constantly on hand and for sale, wholesale or retail, Books of Mormon, which he offers at the following reduced prices:—$1,25 single copy, $12, per dozen, 110 books for $100, 600 books for $500, or 1250 books for $1000.

ALSO

For sale P. P. Pratts Voice of Warning, S. Rigdons Appeal (second edition published by Elders Hyde and Page;) letter and writing paper, Justice's and Constable's Blanks, etc. etc.

All Orders for Books, or work, thankfully received, and promptly attended to.

Office corner of Water and Bain Streets.

NAUVOO, Jan. 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.

PENNSYLVANIA.

City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centerville, Crawford co.	Stephen Post.

NEW YORK.

City of New York,	George J. Adams.
City of Albany.	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co.	Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.

TENNESSEE.

Whitleyville, Jackson co.	T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co.	Wm. Dixon.

OHIO.

Kirtland, Lake co.	Almon Babbit.
Dayton,	W. W. Phelps.
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co.	Rufus Beach.

INDIANIA.

Pleasent Garden,	Dr. Knight.

LOUISANA.

City of New Orleans.	E. G. Terrill.

ENGLAND.

City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.

ISLE OF MAN.

Douglass,	John Taylor.

SCOTLAND.

City of Edinburgh,	Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford,
Henry Lumereaux,	James Standing,
J. M. Grant.	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston.
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Benj. Johnson,
A. L. Lumeraux,	Samuel Bennett,
Samuel Bent,	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

Hyrum Smith who some time since received the appointment of Patriarch in the church in place of Joseph Smith, Sen., deceased, has recently, by revelation, been appointed a Prophet and Revelator.

William Law has recently, by revelation, been appointed one of the first Presidency, in place of Hyrum Smith, appointed as above.

George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Ebenezer Robinson was this day elected Justice of the Peace for this precinct, by a majority of 168 votes.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 20 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 8.] CITY OF NAUVOO, ILLINOIS, FEB. 15, 1841. [Whole No. 20

THEOLOGICAL.

[ORIGINAL.]

Manchester, Eng. Oct. 7th, 1840.

Elders Robinson & Smith:

Dear Brethren,

While on my way from the city of London to Manchester, the 7th 8th and 9th Nos, of the Times and Seasons was put into my hands; these are the first and only numbers of your paper which I have had the privilege of perusing since my arrival in England, except three or four of the first numbers which the Twelve brought with them in the spring. The three above named were directed to Elder G. A. Smith, Burslem Staffordshire, and you may rest assured the perusal of those papers was a feast to me, and none con more highly prize and value such a privilege and blessing, than those of us who are seperated far from our families and friends by distance tide, and time, in such a manner that months roll around and not a word to break that deep and long silence that reigns between us. I know by experience, that as water to a thirsty man, so is good news from a far country. We rejoice exceedingly brethren, to learn that you are once more settled in a good degree of peace and quieteness, after passing through such scenes of persecution, privation, and suffering, for the word of God, and the testimony of Jesus Christ. I learn from the Times and Seasons that you have not obtained letters from us, as often as you expected, or could wish. I am well aware that any, and every word of information from the servants of God, while among the Nations of the earth, as touching their labors, ministry, mission, and a historical knowledge of kingdoms and countries, will be hailed as a welcome message by the Saints in general, and gladden the hearts of our intimate friends, our kindred, and our wives and children, the society of whom we are called to sacrifice for the great cause of Christ. It is under such a view that I freely and cheerfully give an account of my stewardship from time to time as circumstances may require. I learn that you did no obtain my letter which I sent you, under date of Feb. 27th, in which I gave all particulars concerning my mission, from the time I left Montrose until the date of the letter; but as you have not received it, it may not be amiss (though out of season) to give a short detail of my travels from Montrose to Liverpool. I do not believe that ever a company of men, from the days of Adam to A. D. 1839, ever attempted to perform a journey and mission of such extent and magnitude, under such unparalleled embarrassments and circumstances as did the quorum of the Twelve and others that started for England in 1839. Had any one judged from outward appearances, they would naturally have supposed that the bodies of some of us were more fit subjects for dissection than missionaries.

It is with no ordinary feelings that I reflect back to the 8th day of August, 1839, at which time I took the parting hand with my wife, family, and friends in general at Montrose, and with a trembling step bore my feeble body (which was suffering under the power of the chills and fever,) to the banks of the Mississippi, where I was conveyed over in a canoe in company with Elder John Taylor for the purpose of taking a mission to England, and that too without purse or scrip, not even so much as one penny at my command or control. Yes Brethren it was under such circumstances that I started on my mission by the commandment of God to go a journey of more than five thousand miles, for the purpose of assisting in warning one of the greatest nations upon the face of the earth, to repent of their sins, obey the gospel, and prepare for the judgments which are to come. But notwithstanding my situation was such that I was under the necessity of walking by faith and not by sight, yet, I can say of a truth, with a thankful heart before the Lord, that I have lacked nothing as touching food, raiment, means, or

friends in all my journey either by land or sea; for which blessings I feel to render up the gratitude of my heart unto my Heavenly Father, praying at the same time that God will reward four fold unto those who have extended the hand to assist me, or any of my brethren, or our families while we are filling this mission. As concerning the journey, I would say, after crossing the Mississippi in a canoe and taking the parting hand with our friends in Nauvoo, among whom was Elder Joseph Smith jr. who bid us God' speed, saying I should soon leave my ague behind me, which proved true. Elder Hadlock conveyed us about 20 miles in a waggon on our road, and while passing along Elder P. P. Pratt gave me an empty purse, it being all he had, and Elder H. C. Kimball $1,00 to put into it to help me on the way: the next day another brother took us into his waggon and carried us about 20 miles, during which time I had the chills and fever upon me, which caused me much suffering through the day while riding over a rough road, but it here left me and I had no more of it for several weeks. We spent the Sabbath with Elders Don C. and Samuel H. Smith, and held a two days meeting in the neighborhood in which they were residing, which had a good effect; we were entertained and treated kindly by them and their families, and all the friends in that region, who extended a liberal hand in assisting us on our journey: while here we were informed by Elder Zebedee Coltrin that his father was about to take a journey to the State of Ohio, and would freely give us a passage with him as he was going with a wagon, which invitation we accepted and continued our journey with father Coltrin. We called upon the Saints in Springfield and spent several days with them, and while there, Elder Taylor published a brief sketch of the persecution; during which time I visited the Saints from Fox Islands who had stopped at Rochester; and though still very feeble in body, I held several meetings with them; they also manifested a liberal spirit, as did the Saints in Springfield in assisting us on our journey, Elder Taylor had enjoyed good health through the summer, and also on his journey until we arrived into the State of Indiana, when he was taken very sick with the billious fever; the attack was so violent that in several instances he fell upon the ground like a dead man, when it seemed to be with difficulty that he could be restored either to stand or speak, and he continued his journey for several days in this situation, until he could proceed no farther, and we stopped at an inn kept by a German in Germantown, Indiana, here we spent several days together until we found he could not continue his journey. I was so low and feeble that I was scarcely able to take care of myself, much less to render him that assistance which a person in his situation so much required: he knowing my situation advised and requested me to leave him where he was and continue my journey which request I complied with, and was under the painful necessity of taking the parting hand with my brother and leave him in the midst of affliction and strangers: those with whom he was left, however manifested a great willingness to do all that lay in their power to make him comfortable and happy. Here Elder Taylor remained for several weeks and was brought nigh the gates of death, but like the rest of his brethren, through the great mercy of God was afterwards raised up and enabled to continue his journey. I proceeded on my way with Brother Coltrin, until I arrived at Cleveland, Ohio. I there took Steam Boat for Buffalo, which is generally about 20 or 24 hours sail, but we were in a storm three days. I took cold, my chills and fever returned upon me, and I was quite sick, having a chill 10 days in succession, journeying at the same time, via. lake, canal, and stage until I arrived at my fathers house in Farmington, Hartford county, Connecticut: there is a small branch of the church in Farmington of 10 members, which I baptized and organized in July, 1838, 9 of whom were my relatives, including my father Aphek Woodruff and his household. As I was very feeble in body, I tarried 15 days at my fathers house; I was not able to hold any public meetings except on one occasion while attending the funeral of Mr. Adna Hart, a friend who died in Avon: I addressed a large assembly of relatives and neighbors with whom I had been

acquainted from my youth up; I also baptized one while in Farmington.—Having in some degree recovered my strength I took Steam boat at Hartford, and sailed to New York, where I was kindly received by the Saints in that city. I found Elders Mulliner and Wright had been in the city quite a length of time waiting for some of the Twelve to accompany them to England, but as I was the only one of the quorum who had arrived in New York, and my health being very poor, I considered it wisdom to tarry until I either saw or heard from some others of the quorum; I therefore spent several weeks in New York, and Sing Sing, laboring among the churches when I was able. Brother Hiram Clark was the next that arrived, and as it was now getting to be late in the fall, and hearing nothing from those that were on their way we concluded to sail for Liverpool, and as we were about ready to set sail, Elder P. P. Pratt arrived in the city, and expected others of the Twelve in a few days, therefore I tarried for some others to come that we might hold a council before we left: but Elders Clark, Mullinner, and Wright sailed for England.

My health now began to improve more than at any time since I had left home. I visited Long Island and spent a number of days preaching, and was finally joined by Elder O. Pratt who had just arrived in New York. We returned to the city and held a conference, and then Elder O. Pratt and myself accompanied Elder James to New Jersey. Br. Pratt preached several times and proceeded on to Philadelphia, and also into the field in which Elder Barnes was laboring. I continued laboring with Elder James for several days, the prospect was good, congregations large and attentive: Elder James was much blessed in his labors in that region. But while here from day to day, the Spirit of God was upon me like fire shut up in my bones, urging me forward to fill my mission to England, and tarry no longer by the way, and feeling determined to be obedient to the commandments of God; I left the Saints in New Jersey and returned to New York intending to take the first boat that sailed for England, and when I arrived in the city I found Elders Taylor and Turley had just reached the city; also, both were much improving in their health: the friends assisted us in preparing for our voyage, and after bidding the Saints farewell, Elders Taylor, Turley, and myself set sail on board of the packet ship Oxford, on the 20th day of December, and after a favorable passage of 22 days, we landed in Liverpool, on the 11th of January 1840.

One thing worthy of note transpired during this voyage, that is, the packet ship Independence left New York 10 days before the Oxford, and the Steam Ship Liverpool 5 days before the Oxford, and the three above named ships reached the quay or dock at Liverpool within 30 minutes of each other; the Oxford arrived first, and we landed in the midst of thousands who stood upon the quay anxiously awaiting the arrival of the ships.

Our health once more having been restored we landed in good spirits, feeling to rejoice for the privilege of once more setting our feet upon terra firma. As England was the native place of Elders Taylor, and Turley, of course it appeared natural unto them; but it being the first time that I had set my feet upon the soil of England, it appeared unto me like an old world sure enough, for all the fires, from the parlor to the largest public works of every name and nature, being fed alone from stone coal, that it causes the whole horizon, air, elements, earth, buildings, and every thing visible to be covered with gas, soot and smoke, that it makes the towns and cities appear at the first sight something similar to a coal pit, or smoke house. The buildings in England are mostly composed of stone or brick, the plain walls of which show that the majority of them were built more for durability and profit, than outward show; while others indicate great architecture, splendor, and magnificence. We past through Liverpool New Market, had a view of the Custom house, and Lord Nelson's monument, which is quite noted in England, all of which were quite splendid. We spent the Sabbath in Liverpool, Elder Turley and myself attended meeting at St. Paul's church and St. Thomas': it gave me rather peculiar feelings to hear one of the Rectors preach against a form

of godliness without the power thereof, and professing religion without bringing forth the fruits of it. I felt to pray to God with all my heart, that the day might speedily come when the power of godliness should be preached to the inhabitants of that city, which has since been the case by Elder Taylor who has lifted up the standard in that city and gathered out a good number of souls, as you already know. On Monday we took the train from Liverpool to Preston, where we were permitted to meet with Elder Richards in that place. We held a council on the 17th of January, when it was resolved that Elders Taylor and Fielding go to Liverpool, Elder Clark to Manchester to join Elder Clayton, Elder Turley and myself to visit the Staffordshire Potteries: while on our way, we called at Manchester and preached to the Saints on the Sabbath. I found Manchester to contain a population of near 300,000 and a church of Latter Day Saints of 164 members. While there I was called upon to visit a woman that was possessed with the devil in such a manner that it required several persons to hold her from destroying herself, several of us laid hands upon her, and the devil was subject unto the power of God and departed out of her, and she was clothed in her right mind, and next day attended meeting and all felt to give the glory to God.—We arrived in Burslem, Staffordshire on the 21st. The Staffordshire Potteries which are so noted in England, are composed of the following market towns, viz: Tunstell, Burslem, Hanlx, Stoke upon Trent, Lancend, and several other villages, containing a population of about 75,000 persons, nearly all of whom procure their livelihood in the pottery line; here is manufactured every kind of English, earthen, stone, and China ware, said to be as good as any made in the world. We found a church of Latter Day Saints in these potteries of about 60 members, under the care of Elder Alfred Cordon a potter by trade, who labored 6 days in a week for his daily bread, and preached 5 evenings in a week, and 3 times on the Sabbath. Here we commenced our labors, we immediately procured a preaching room in Hanlx, it being about the centre of the potteries, in a few days Elder Turley went to Birmingham, as it was his native place, to visit his friends and to try to open doors in that region. I continued my labors in the potteries for six weeks, the interest became general among the people, I preached every evening, or nearly so, and 3 times on the Sabbath. I had crowded congregations, and very frequent public opposition from preachers of the various orders, among whom was Mr. John Jones, who has become very famous and noted in Burslem as a warm friend and advocate of Mrs. Matilda Davidson, and Mr. Warren Parrish, by reading their letters and other foolish stories which are in circulation, to stop the work of God. But while Mr. Jones has attempted to disturb our meetings by reading these things in our midst, he has become as disgusting in the eyes of the people, as he has zealous in trying to stop the work, and in some instances, he has been under the necessity of bringing Constables, or police with him to protect him against the attack of the unbelievers or world for the people saw his conduct was not becoming a christian or a gentleman, however, his opposition has had no tendency to stop the work of God, but has rather given us friends.

W. WOODRUFF.

[To be continued.]

The following was written by Elder Wm. Smith in answer to a portion of the late message of Governor Boggs, we give it entire as it corroborates with the history we have already published. It should have appeared in the 17th No. but owing to a press of matter it has been delayed until now.

"INFATUATED & DELUDED SECT."

Here is a singular picture of human depravity presented to the world for consideration, a man (Governor Boggs) clothed with power, a man whose sole object should be to set an example of equity and truth, for the imitation of the people over whom he rules; descending from that high and honorable station to which he has been called, and placing himself at the head of a gang of ruffian outlaws, and thereby showing to the world that he is not only capable of tolerating, but of participating in one of the most inhuman and barbarious persecutions, ever recorded in the annals of history, by favoring, and encouraging the Missouri mob in butchering, beating, and driving the Saints from the State

and robbing them of their possessions. That he has uttered slanderous falsehoods against the Saints, and caused them to be published to the world; can be clearly and conclusively shown. He has charged them with setting up a form of government different from and opposed to that of the state, within its limits. Here he has resorted to a fools cunning (LIES,) to cover a crime: that charge can easily be proven false, for although we had a church government, yet one of our articles of faith required every church member to reverence and obey the laws of the land. And will the patriotic governor of Missouri contend that such a church government was in opposition to the laws of the state, (for that was the only form of government ever known among the Mormon people other than that of the state,) The governor has stated in his message that the Mormons violated the laws of the land by an open and avowed resistance to them, and by undertaking, without the aid of the civil authorities, to redress their grievances. He cannot be ignorant of our petitioning the civil authorities, time after time for relief, before we even so much as thought of acting in self defence; but finding at last that if we waited for the interposition of the civil authorities, that we would be butchered by the unrelenting hands of robbers; for our crops had already been destroyed, our goods and chattels plundered, our houses burned, and we driven from our farms in the face of government, without once retaliating.

At the time the mobbers invaded Daviess county; Gen. Parks being in Daviess at that time, we appealed to him to know what we should do, he advised us to go and give them a "complete dressing" for said he "you will never have any peace with them until you do and I will stand between you and all difficulty." Here permit me to state that General Parks was a citizen of Ray co.; Mo. and not a Mormon, but one of the commanding generals of the Missouri Militia; this will go to prove that we had orders from a man in authority to do as we did in the defence of our lives and property. We were denied the protection which the laws of the State was calculated to give, and were thus compelled to follow the advice of Gen. Parks. We were at that time totally at a loss to account for the conduct of men in authority, in refusing us the protection of the laws of the State: but since we have earned that it was a plan which was concocted by them to drive an innocent people from the State, and divide the property which they might be enabled to obtain by robery and pillage, among themselves. For proff of the above assertion, I beg the privilege of refering to Uriah B. Powel, a citizen of Clinton co., Mo. who was present when the plot was entered into.

According to Gen. Parks' advice we mustered a small force, and went out to repel the mobbers, who were then in the neighborhood burning houses, and driving away horses and cattle, when they saw us coming out, they fled according to their previous agreement, burning houses as they went. They then sent an expresss to Governor Boggs, representing to him, that the "Mormons" were burning houses, (a likely thing to be sure, that they should be burning their own houses, for the Mormon houses were the only one's burned,) and ravaging the country.—When Gov. Boggs, being ever willing to "MAINTAIN THE SUPREMACY OF THE LAW," issued a proclamation to EXTERMINATE, or DRIVE the "Mormons" from the State, and ordered out from ten to fifteen thousand men, to see that his brutal edict was faithfully executed.

It was astonishing to think that the humane Governer would endanger the lives of his citizens by sending out only fifteen thousand men to exterminate, a small handful of "Mormons," men women and children.—While one division of the Governor's mob, were on their way to Far West, under the command of one Comstock, they came across a company of the Saints who were encamped on Shoal Creek, on their way to Far West from Ohio, who were in a great measure ignorant of the extent of the difficulty, and entirely innocent of any charge that could be prefered against them, by the Missourians.—Cumstock, on learning that there was a company of Saints encamped on Shoal creek, sent a committee of men to require them to give up all arms and amunition that they might have with them, to which hey replied, we will, provided that we can be assured that the Missourians will not molest us; stating at the same time, that peace was what they desired. An article of agreement was signed to that effect, in which the Missourians pledged their honor for the faithful fulfillment of the same. Articles of this nature, have in all ages of the world been held sacred both by heathen, and civilized nations: and individual, or a nation that was so base, as to forfeit their oaths or solemn pledges, was considered too base to deserve notice, but merited the vengeance of the gods: I would ask, how faithfully did Cumstock and his men keep their vows which they had so solemly pledged themselves to do? on the day following they showed themselves capable of perpetrating the most barbarious acts, as well as violating their solemn pledges; for while the Saints were engaged in solemn prayer to God, these lawless desperadoes came upon them with the fury of demons and commenced firing upon them while they were thus solemnly engaged: the Saints cried for quarters but in vain, they then endeavored to escape by flight but were surrounded;—the Missourians continued to shoot them, they would even place their guns to the heads of their victims, and thus barbariously take their lives. After the firing had partially subsided one of Cumstock's men found an old Revolutionary soldier, by the name of McBride, under the bank of the Creek, on finding him he exclaimed, "you old grey headed Mormon, I will fix you," the old man got on his knees and begged for his life, but neither age, nor innocence, could afford any protection, he was inhumanly butchered and thrown into the Creek. During the slaughter a small boy endeavored to conceal himself in a black-smith shop under a bellows, but one of the assassins seeing him, was in the act of shooting him, when one of the company cried out, "do not shoot the boy," another said "shoot him d—m him

he will make a big Mormon some day;" so he put the gun to the child's head, and blew out his brains. There were in this slaughter eighteen of the Saints killed, and thirteen wounded, out of a company of Saints who were on their way moving to Far West, who had never violated the laws of the State, a company who had never taken any part in the past difficulties; a company, whom Gov. Boggs himself cannot (as base and unprincipled as he is,) contend had violated even one clause of the law of the state, or had even acted in concert with their brethren when ingaged in self defence, butchered too, by his command, and their waggons plundered of their contents, and their dead bodies robbed of their coats, watches, money, hats, and boots.

From this place of slaughter the mob proceeded to Far West, where they, with other divisions of the Governor's clan, drove the Saints to the public spuare, and there at the point of the bayonet compelled them to sign away all their personal and real estate, to defray the expenses of the war: after which they drove sixty or seventy of our citizens before them to Richmond in Ray co. and put them in Jail, where they were kept confined in prison a number of weeks withiout even being informed of what they were accused.—At length a mock trial was had, in which case the Saints were refused the privilege of introducing any testimony by "*the supreme laws*" (the will of the mob) of Missouri, and were thus deprived of justice: And will Gov. Boggs, that foul columniator of human character, still contend that the Mormons were the agressors? can it be that he is so far lost to a sense of honor, and justice, as to dare accuse the Mormons of violating the laws of the land, after they have sufered so much at the hands of the Missouri outlaws! shall they still endure to be belied by such a worthless vagabond! Is it by such foul and slanderous language as is found in his recent message that he thinks to "*maintain the supremacy of our laws*" if the supremacy of laws are to be maintained by aiding one part of the community in murdering and plundering the other, it may be truly said that his whole aim and object is to "maintain the supremacy of the law."

After the great quantity of furnitnre and other property which the Gov. caused to be robbed from the Saints by his unhallowed order, I should doubt the necessity of his recommending his house being furnished with now and better furniture while he occupies it, for I should think that among the great quantity of furniture which he ordered taken from the Saints, he might at leat find enough to furnish his mansion in splendid style, which too, has cost him but the *small sum* of the conscience of a thief and a robber. He has shown himself abundantly worthy of being the Govnor of Missouri. In his recent message he wishes to impress it on the minds of the legislature, "that the will of the people is the supreme law." In that recommendation he has shown himself to be perfectly consistent, for it is the same doctrine which he preached when he was at the head of a mob in Jackson co. in 1833, at the time the Saints were driven out of it: for said he, ☞"law or no law, we will drive the Mormons from the county, for the will of the people is superior to all law."☜

Worthy man, you will furnish some biographer with materials that will perpetuate your name throughout the vista of coming ages, for having been honored with the writing of your life. The sage yet unborn, shall consume his midnight oil, in admiring your super-human perfections; you shall be cited as a model worthy of imitation: yes, all rulers in coming ages shall take you as their model—and every member of the "humane society" shall hold you in high esteem.—Time will only make your graces shine with a brighter luster. You can convince the world that a Nero, a Domitian, a Trajan, an Aurelius, a Septimus, a Severus, a Maximin, a Decius, a Valerian, an Aurelian, and a Diocletian, have at last been robbed of their barbarious glory by an obscure, and an illiterate Governor of Missouri.

WILLIAM SMITH.

MISCELLANEOUS.

Inaugural Address.

City of Nauvoo, Illinois, Feb. 3rd, 1841.

Gentlemen of the City Council;

Aldermen and Councillors:—

Having been elected to the Mayoralty of this city by the unanimous suffrages of all parties and interests, I now enter upon the duties devolving upon me as your Chief Magistrate under a deep sense of the responsibilities of the station.—I trust that the confidence reposed in me, by my fellow citizens, has not been misplaced, and for the honor conferred they will accept my warmest sentiments of gratitude. By the munificence and wise legislation of noble, high-minded, and patriotic statesmen, and the grace of God, we have been blessed with one of the most liberal corporate acts ever granted by a legislative assembly. As the presiding officer of the law making department of the municipal government, it will be expected that I communicate to you, from time to time, by oral or written messages, for your deliberative consideration and action, such matters as may suggest themselves to me in rolation to the public weal; and upon this occasion I beg leave to present the following as matters of paramount importance.

The 21st Sec. of the *addenda* to the 13th Sec. of the City Charter concedes to you plenary power "to tax, restrain, prohibit and suppress, tippling-houses, dram-shops," etc. etc., and I now recommend, in the strongest possible terms, that you take prompt, strong, and decisive measures to "*prohibit and suppress*" all such establishments. It is true you have the power "to tax," or *license and tolerate*, them, and thus add to the city finances; but I consider it much better to raise revenue by an *ad valorem* tax on the property of sober men, than by licensing dram shops, or taxing the signs of the inebriated worshippers at the shrine of Bacchus. The revels of

bacchanalians in the houses of blasphemy and noise will always prove a disgrace to a moral people. *Public sentiment* will do *much* to suppress the vice of intemperance, and its concomitant evil results: but ample experience has incontrovertibly proven that it cannot do *all*—the *law* must be brought to the rescue, and an effective prohibitory ordinance enacted. This cannot be done at a better time than at the present. Let us *commence* correctly, and the great work of reform, at least so far as our peaceful city is concerned, can be summarily consummated. It would be difficult to calculate the vast amount of evil and crime that would be prevented, and the great good that would accrue to the public at large by fostering the cause of temperance; but suffice it to say that the one would be commensurate to the other.—No sales of spirituous liquors whatever, in a less quantity than a quart, except in cases of sickness on the recommendation of a physician or surgeon duly accredited by the Chancellor and Regents of the University, should be tolerated. The liberty of selling the intoxicating cup is a *false* liberty—it enslaves, degrades, destroys, and wretchedness and want are attendant on every step,—its touch, like that of the *poison Upas*, is DEATH. Liberty to do good should be cheerfully and freely accorded to every man; but liberty to do evil, which is licentiousness, should be peremptorily prohibited. The public good imperiously demands it—and the cause of humanity pleads for help. The protecting ægis of the corporation should be thrown around every moral, and religious, institution of the day, which is in any way calculated to ennoble, or ameliorate the condition of the human family.

The immediate organization of the University, as contemplated in the 24th Sec. of the act incorporating our city, cannot be too forcibly impressed upon you at this time.—As all matters in relation to mental culture, and public instruction, from common schools up to the highest branches of a full collegiate course in the Arts, Sciences, and Learned Professions, will devolve upon the Chancellor and Regents of the University, they should be speedily elected, and instructed to perfect their plan, and enter upon its execution with as little delay as possible. The wheels of education should never be clogged, or retrograde, but roll progressively from the *Alpha* to the *Omega* of a most perfect, liberal, and thorough course of university attainments. The following observations in relation to *false* education, from Alexander's Messenger, so perfectly accords with my feelings and views on this highly important subject, that I cannot do better than incorporate them in this message.

"Among the changes for the worse, which the world has witnessed within the last century, we include that specious, superficial, incomplete way of doing certain things, which were formerly thought to be deserving of care, labor and attention. It would seem that appearance is now considered of more moment than reality. The modern mode of education is an example in point. Children are so instructed as to acquire a smattering of every thing; and, as a matter of consequence, they know nothing properly. Seminaries and academies deal out their moral and natural philosophy, their geometry, trigonometry, and astronomy, their chemistry, botany, and mineralogy, until the mind of the pupil becomes a chaos; and, like the stomach when it is overloaded with a variety of food, it digests nothing, but converts the superabundant nutriment to poison. This mode of education answers one purpose:—it enables people to *seem learned;* and seemingly, by a great many, is thought all-sufficient. Thus we are schooled in quackery, and are early taught to regard showy and superficial attainments as most desirable. Every boarding school Miss is a Plato in petticoats, without an ounce of that genuine knowledge, that true philosophy, which would enable her to be useful in the world, and to escape those perils with which she must necessarily be encompassed. Young people are taught to use a variety of hard terms, which they understand but imperfectly;—to repeat lessons which they are unable to apply;—to astonish their grand-mothers with a display of their parrot-like acquisitions;—but their mental energies are clogged and torpified with a variety of learned lumber, most of which is discarded from the brain long before its possessor knows how to use it. This is the quackery of education.

The effects of the erring system are not easily obliterated. The habit of using words without thought, sticks to the unfortunate student through life, and should he ever learn to think, he cannot express his ideas without the most tedious and perplexing verbosity. This is, more or less, the fault of every writer in the nineteenth century. The sense is encumbered with sound. The scribbler appears to imagine that if he puts a sufficient number of words together he has done his part; and, alas! how many books are written on this principle. Thus literature, and even science itself, is overloaded with froth and flummery. Verbalizing has become fashionable and indispensable, and one line from an ancient author will furnish the materials for a modern treatise."

Our University should be a "*utilitarian*" institution—and competent, industrious, teachers, and professors, should be immediately elected for the several departments. "Knowledge is power,"—foster education and we are forever *free!* Nothing can be done which is more certainly calculated to perpetuate the free institutions of our common country, for which our progenitors "fought and bled, and died," than the general diffusion of useful knowledge amongst the people. Education should always be of a purely *practical* character, for such, and such alone, is calculated to perfect the happiness and prosperity, of our fellow-citizens—ignorance, impudence, and false knowledge, are equally detestable,—shame and confusion follow in their train. As you now possess the power, afford the most ample facilities to the Regents to make their plan complete; and thus enable them to set a glorious example to the world at large. The most liberal policy should attend the organization of the Univer-

sity, and equal honors and privileges should be extended to all classes of the community.

In order to carry out the provisions of the 25th Sec. of the act incorporating our city, I would recommend the immediate organization of the Legion. Comprising, as it does, the entire military power of our city, with a provision allowing any citizen of Hancock county to unite by voluntary enrollment, early facilities should be afforded the Court Martial for perfecting their plan of drill, rules, and regulations. Nothing is more necessary to the preservation of order, and the supremacy of the laws, than the perfect organization of our military forces, under a uniform and rigid discipline, and approved judicious drill; and to this end I desire to see all the departments, and cohorts of the Legion put in immediate requisition. The Legion should be all powerful, panopled with justice and equity, to consummate the designs of its projectors—at all times ready, as minute men, to serve the state in such way and manner as may, from time to time, be pointed out by the Governor. You have long sought an opportunity of showing your attachment to the state government of Illinois—it is now afforded: the Legion should maintain the constitution and the laws, and be ready at all times for the public defence. The winged warrior of the air perches upon the pole of American liberty, and the beast that has the temerity to ruffle her feathers should be made to feel the power of her talons; and until she ceases to be our proud national emblem we should not cease to show our attachment to Illinois. Should the tocsin of alarm ever be sounded, and the Legion called to the tented field by our Executive, I hope to see it able, under one of the proudest mottos that ever blazed upon a warrior's shield—*Sicut patribus sit Deus nobis*; as God was with our fathers, so may he be with us—to fight the battles of our country, as victors, and as freemen: the juice of the uva, or the spirit of insubordination should never enter our camp,—but we should stand, ever stand, as a united people—ONE AND INDIVISABLE.

I would earnestly recommend the construction of a wing-dam in the Mississippi, at the mouth of the ravine at or near the head of Main street, and the excavation of a SHIP-CANAL from that point to a point terminating in a *grand reservoir* on the bank of said river, east of the foot of said street, a distance of about two miles. This would afford, at the various outlets, the most ample water power for propelling any amount of machinery for mill and manufactoring purposes, so essentially necessary to the building up of a great commercial city in the heart of one of the most productive and delightful countries on earth. I would advise that an agent be immediately appointed on behalf of the city corporation, to negotiate with eastern capitalists for the completion of this great work, on the most advantageous terms, even to the conveyance of the privilege for a term of years. This work finished, and the future greatness of this city is placed upon an imperishable basis. In addition to the great advantages that will otherwise accrue to the city and country by the construction of this noble work, it would afford the best harbor for steam-boats, for winter quarters, on this magnificient stream.

The public health requires that the low lands, bordering on the Mississippi, should be immediately drained, and the entire timber removed. This can and will be one of the most healthy cities in the west, provided you take prompt and decisive action in the premises. A Board of Health should be appointed and vested with the usual powers and prerogatives.

The Governor, Council of Revision, and Legislature of Illinois, should be held in everlasting remembrance by our people—they burst the chains of slavery and proclaimed us forever free! A vote of thanks, couched in the strongest language possible, should be tendered them in our corporate capacity; and, when this is done, Quincy, our first noble city of refuge, when we came from the slaughter in Missouri with our garments stained with blood, should not be forgotten.

As the Chief Magistrate of your city I am determined to execute all state laws, and city ordinances passed in pursuance to law, to the very letter, should it require the strong arm of military power to enable me to do so. As an officer I know no man; the peaceful unoffending citizen *shall* be protected in the full exercise of all his civil, political, and religious, rights, and the guilty violater of law *shall be punished, without respect to persons.*

All of which is respectfully submitted.

JOHN C. BENNETT.

INDICATIONS OF WAR.

THE BURNING OF THE CAROLINE.

Our readers will see, by reference to the Congressional proceedings in to-day's paper, that the controversy between this country and Great Britain in relation to the burning of the Steamboat Caroline, is likely to lead to serious consequences. If the positions taken by the British Minister are persisted in by his Government, we see no alternative but war. Our Government has tamely submitted to Brittish aggression, upon the rights of our citizens and upon our teritory, until endurance has ceased to be a virtue.—*Quincy Argus.*

M'Leod, charged with being engaged in the burning of the Caroline, and who was indicted a year or two since, by the Grand Jury of Niagra county, N. Y., was recently apprehended, underwent an examination, and failing to give bail was committed to the county jail. Bail demanded was $5000 himself, and two sureties $2500 each. The arrest caused much excitement in the neighborhood of M'Leod's residence in Canada.

TIMES AND SEASONS

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, FEBRUARY1, 15, 1841.

THE CITY COUNCIL, AND GENERAL BENNFTT'S INAUGURAL ADDRESS.

The City Council of the City of Nauvoo, was organized on the 3d Inst., when His Honor, the Mayor, delivered his inaugrual address, which appears in this days paper.

The address is a document of considerable interest, and is well worth the perusal of our readears, and every one who loves the prosperity of our peaccable and improving city.

The sentiments respecting the subject of temperance, are good, and such as must meet with the approval of all patriotic and virtuous citizens, and will undoubtedly have a powerful influence on the future prosperity of Nauvoo. Let the blow be struck at the root of intemperance, and then the foundation of peace and prosperity is permanently laid; virtue will raise its head, and around her will soon be gathered and concentrated, men of enterprize, honesty, and intelligence, and peace and harmony will abound, while vice with all its attendant evils, will hide its deformed head. We say then, let the Council carry out the recommendations of the Mayor on this subject, and they will perform an act which must ever secure to them the good will of a virtuous community.

Another subject of vast importance to the future greatness of this City, recommended in the address, is that of a canal passing through this City for the purpose of water privileges. It is supposed that a fall might be obtained by cutting a canal through the City, of from three to five feet, and water power to any amount obtained. This once accomplished would give an impetus to the prosperity of the City, and, with the natural advantages which it already possesses, it would soon take the lead of nearly all the cities in the west. It may be thought by some that the agitation of this subject is premature, and that in the infant state of our City, it would be well to postpone the consideration of this subject for some time. We are aware that this is a subject which requires time to mature, but at the same time, it presents itself with such force to the mind, and the advantages appear so great, that the most superficial observer must be led to the conclusion that it is not only practicable, but that it will be of incalculable benefit, not only to this city, but to all the surrounding country.

We are glad to see the action of the Council on the subject of education; and that they have chosen a Board of Regents, and appointed a Chancellor and Registrar for the "University of the City of Nauvoo." The appointment we think does great credit to the Council, and, we have no doubt but that the board will assiduously engage in the great and all important work of education.

From the unsettled state of the Saints, in consequence of being driven from their inheritances, and their sudden transitions from affluence to poverty; the education of their children has consequently been neglected.—But we hope the night of darkness has passed away, and that we behold the dawning of a refulgent morn, which shall shine upon our youthful city through the "University" and not on our city alone, but like the king of day, will diffuse its benign and enlightening rays throughout the world.

The "Nauvoo Legion" has been organized agreeably to the provisions of the charter, and the different offices filled, by men of intelligence, courage, and resolution, whose pride as well as duty will be, to sustain the rights of freemen, maintain the laws and constitution of our beloved and devoted state, and of the United States, and place themselves in a situation, that whenever called upon for the public defence to be ready for the immergency.

By wise laws and regulations we have no doubt, but that our city will prosper and increase in population to an extent unparallelled by any city, not only on this continent, but in the world, and will become the brightest "star in the west."

CITY OFFICERS.

The following persons were, on the 3rd Inst.. on the nomination of the Mayor, unanimously elected, by the City Council, to the offices annexed to their respective names; to wit:

H. G. SHERWOOD, Marshal;
JAMES SLOAN, Recorder;
R. B. THOMPSON, Treasurer;
JAMES ROBISON, Assessor;
AUSTIN COWLES, Supervisor of Streets

PRESIDENT OF THE UNIVERSITY.—James Kelly, A. M., an Alumnus of Trinity College' Dublin, was on the 9th Inst., on the nomination of the Chancellor, unanimously elected President of the University of the City of Nauvoo, by the Board of Regents. Doctor Kelly is a ripe scholar, and his selection as president of our University, (on the duties of which station he is expected to enter in the Spring,) will, no doubt, greatly advance the cause of education in this section of our state.

CHANGE OF POST ROUTE NO. 2774.—We are informed by a letter from the Hon. Richard M. Young, of the United States Senate, to General John C. Bennett, that the Hon. S. R Hobbie, of the Contract Office of the Post Office Department, "has made an order to terminate Route 2774 at Nauvoo." For the accomplishment of this highly important, and much needed, additional mail facility, the gentlemen concerned will accept the warm thanks of our citizens. The contractor has entered upon the discharge of his duties, and the stage has made its first trip.

NAUVOO LEGION.—By a letter from the Hon S. H. Little, of the State Senate, to Gen. Bennett, it appears that the following additional section in relation to our Legion, recently forwarded to Esq. Little by Gen. Bennett, has become a law, to wit:

"*Any citizen of Hancock county, may, by voluntary enrollment, attach himself to the Nauvoo Legion, with all the privileges which appertain to that independent military body.*"

This is quite a privilege; and we say to our friends—come on and enroll yourse ves so that there may be a perfect organization by the *4th of July next*—which day we wish to celebrate with appropriate military honors. The Legion will be called out, likewise, on the *6th of April.*

VOTE OF THANKS.—On the 3rd inst. President Joseph Smith presented to the City Council the following resolution which was unanimously adopted; to wit:

Resolved, By the City Council of the City of Nauvoo, That the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revis on, and Legislature, of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred—and that the citizens of Quincy be held in everlasting remembrance for their unparallelled liberality and marked kindness to our people, when in their greatest state of suffering and want.

In consequence of a press of matter we have discontinued the articles on the rise of the church, and the gospel, for the present, but shall continue them again as soon as practicable.

We have numerous letters and communications from the Elders abroad, all giving cheering intelligence of the spread of truth; new doors are opening in all directions, and souls are daily being added to the church, a summary of which we shall publish in our next.

THE GENERAL CONFERENCE, AND THE TEMPLE OF GOD.

☞ IT will be recollected that the next General Conference of the Church of Jesus Christ of Latter Day Saints will convene, in the City of Nauvoo, on the 6th of April, 1841, on which day the *Corner Stone* of the TEMPLE OF GOD will be laid, attended with appropriate ceremonies. There will be a great gathering of the people on that occasion, and many of the most conspicuous persons in our state are expected to be in attendance.

NEXT GOVERNOR.

We extract the following, which originally appeared in the Peoria press, from the Illinois Democrat. Judge Smith is a gentleman of the first order of talents, and one of the most able jurists in the state, and is in every respect fully qualified for the high trust contemplated.

"The time is rapidly approaching when it will devolve on the democracy of Illinois to nominate a candidate for the office of Governor. For this station it becomes us to select a firm republican; one whose honesty and capacity are such as cannot be called in question. There is probably no member of our party in whom these requisites are combined in a more eminent degree than in Judge T. W. Smith, of Cook county. He is one of the most firm and able supporters of democratic principles in Illinois, and has been a citizen of the State nearly a quarter of a century, a portion of which time he resided in the southern part of it, where, we understand, a branch of his family is permanantly located. His professional busines for a number of years has given him great opportunities of extending his knowledge of the people: and having risen to his present station from a humble, yet we may add, honorable situation in life, (although it has been malignantly laid to his charge as if it were criminal to rise by industry and worth, we speak it to his praise.) with his well known honesty and capacity, we think he is both familiar with the wants and interests of the people of the State, and well qualified to preside over her destinies as their Governor. We would therefore most respectfully recommend him to the favorable consideration of our fellow citizens, believing that his nomination to the above named station would receive the cordial and hearty response of the democracy in this section of the State."

☞ GREAT MORAL VICTORY!—The high grounds taken by our Mayor, General Bennett, in relation to the great work of temperance reform, have been fully sustained by the City Council. President Joseph Smith, Chairman of the committee to whom was referred that part of the inaugural address of His Honor, the Mayor, which relates to *Tem-*

perance, reported the following ordinance to the City Council on the 15th instant, which was elaborately discussed by Aldermen Wells and Whitney, and Councillors J. Smith, H. Smith, Rigdon, Law, and Greene, and in Committee of the Whole, by His Honor, and, after dispensing with the rules, read three several times, and passed, UNANIMOUSLY.

This ordinance passed by ayes and noes, on the call of Councillor Barnett, as follows:

Yeas—Aldermen Wells, Smith, Marks, and Whitney—Councillors Joseph Smith, Hyrum Smith, Don C. Smith, Rigdon, Law, Rich, Barnett, Greene, and Knight—and the Mayor—14. (Full Council.)

Nays—None!

Thus has the City of Nauvoo set a glorious example to the world—sustained by *principle*, and the GREAT GOD; to wit:

An Ordinance in relation to Temperance.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all persons and establishments whatever, in this City, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a Physician duly accredited, in writing, by the "Chancellor and Regents of the University of the City of Nauvoo," and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor, or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor, or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Sec. 2. This ordinance, to take effect, and be in force, from and after its passage.

Passed, Feb. 15th, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance organizing the "University of the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the "University of the City of Nauvoo," be, and the same is hereby organized, by the appointment of the following Board of Trustees; to wit: John C. Bennett, Chancellor, William Law, Registrar, and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, N. K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don C. Smith, John P. Greene, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams, Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents; who shall hereafter constitute the "Chancellor and Regents of the University of the City of Nauvoo," as contemplated in the 24th section of "An act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Board named in the 1st section of this ordinance shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, P. M.

Sec. 3. This ordinance shall take effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN Recorder.

An Ordinance organizing the "Nauvoo Legion."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the inhabitants of the City of Nauvoo, and such citizens of Hancock county as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An act to incorporate the City of Nauvoo," approved, December 16, 1840.

Sec. 2. The Legion shall be, and is hereby, divided into two Cohorts,—the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major General, as the second in command of the Legion, the Secretary of the Court Martial, and Legion, and Adjutant and Inspector General; a Brigadier General, as commander of the first Cohort; and a Brigadier General, as commander of the second Cohort.

Sec. 4. The staff of the Lieutenant General shall consist of two principal Aids-de-Camp, with the rank of Colo-

nels of Cavalry, and a guard of twelve Aids-de-Camp, with the rank of Captains of Infantry, and a Drill Officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major General shall consist of an Adjutant, a Surgeon-in-Chief, a Cornet, a Quarter Master, a Pay-Master, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Captains of Light Infantry; and two Musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier General shall consist of one Aaid-de-Camp, with the rank of Lieutenant Colonel of Infantry; provided that the said Brigadiers shall have access to the staff of the Major General when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court Martial, and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court Martial shall fill and supply all offices ranking between Captains and Brigadiers General by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank and command according to the date of their brevets; provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City corporation, shall meet at the office of Joseph Smith, on Thursday the 4th day of February 1841, at 10 o'clock A. M. and then, and there, proceed to elect the general officers of the Legion as contemplated in the 3rd section of this ordinance.

10. The Court Martial shall adopt for the Legion, as nearly as may be, and so far as applicable, the dicipline, drill, uniform, rules and regulations, of the United States Army.

Sec. 11. This ordinance shall take effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

An Ordinance in relation to the City Council.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That should any member of the City Council absent himself from, or neglect or refuse to attend, any regular or special meeting of said Council, for more than thirty minutes after the time appointed, or should the Marshal or Recorder be guilty of a like offence, he shall be fined in the sum of two dollars for each offence.

Sec. 2. Should any member of said Council neglect, or refuse, to attend said meetings, forthwith, on a summons from the Mayor, served by the Marshal, or special messenger of said Council, he shall be fined in the sum of twenty-five dollars, for each offence; Provided, that the City Council may on good cause shown, remit any fine herein, or by this ordinance, assessed.

Sec. 3. The above fines to be collected as other debts before the Mayor, at the suit of the City corporation.—This ordinance to take effect, and be in force, from and after its psasage.

Passed, Feb. 8th, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

From the Upper Mississippian.

LETTERS ABOUT THE WEST.

NUMBER THREE.

Nauvoo—Mormon Religion

NAUVOO CITY. This place is in the north western part of Hancock county, Illinois, and was formely known by the name of Commerce, but has recently received a city charter by the name of *Nauvoo*, the name given by the Mormons. The town is situated upon a slightly inclined plain, or piece of ground, of from one to two miles in extent, projecting westward into the Mississippi, somewhat in the shape of a man's arm, half bent; presenting a fine appearance for some miles above and below the town. Since the Mormons, or "*Latter Day Saints*," (as

they call themselves) were so wantonly driven from their homes and estates in Missouri, by an *armed mob*, under the excited authorities of that State, these persecuted people have settled in this town, and the adjacent country upon both sides of the Mississippi—and added from 75 to 100 buildings, mostly neat and painted, spread over a large extent of ground, and covering the plain and the bluffs in the rear.—These numerous new, bright looking buildings, scattered about amongst the trees and shrubbery which abound here, present, in warm weather, a delightful appearance. Under the shade of some beautiful shrubbery near the river's brink, seats are erected for the accommodation of the society, at their religious meetings. The spot selected is favorable to a calm and serene temper, and a devotional frame of mind.

Nauvoo is said to have a population of about 3000 inhabitants some 300 buildings, several small traders, Tavern keepers, Physicians, and various kinds of mechanics and laborers: and some water craft, among which is a small steam-boat called Nauvoo. The landing, soil and timber about the town, are favorable to its future growth but being at the *head*, instead of the foot of the Rapids, its location is not so advantageous for trade as that of *Warsaw* or *Keokuck*, mentioned in my last letter. Besides this, there being considerable low lands upon the Islands in its vicinity, their decomposing vegetable matter is supposed to send forth delaterious exhaltations prejudicial to the health of the town. However, Nauvoo has a fine country in its rear, and if to many drones and rogues do not creep in among these generally quiet, industrious and economical people, we may expect to see a very considerable city built up here—particularly as many of this sect in Europe, are now known to be about removing to this country—and indeed some two hundred have already arrived at Nauvoo, and the vicinity. Mr. Smith is reported to have said that it is destined to be the largest city in the world! It is some 18 miles above Warsaw, and 6 or 8 below Fort Madison.

RELIGION OF THE MORMONS. In the course of two land journeis between Stephenson and Quincy, I stopped over night at Nauvoo, rode one day in company with a Mormon preacher, and two days with one of the most respectable private members of the society. I also saw, in Stephenson, the celebrated Joseph Smith, but had no opportunity to converse with him respecting the peculiar tenets of their religion. Mr. Smith (commonly called "*Joe. Smith*,") is a stout, muscular, course looking man, of about 32 or 33 years of age, and six feet high—and is said to be a man of good natural talents, but of inferior education—and that, as a scholar and logician, Mr. Rigdon is much his superior. Dr. Bennett, one of their preachers, and with whom I rode as above, appeared to be a man of considerable reading and general intelligence—to possess a christian temper, and pretty correct ideas of personal piety. He was courteous and gentlemanly in his deportment, though somewhat *selfish, exclusive and bigoted* in notions about other sects and creeds. I, however, derived considerable information, and consequent satisfaction from conversing with him upon the subject of this strange religion. I may not be able in this brief and hasty newspaper sketch, to do full and exact justice to their creed as represented by this and the other gentleman, but I will *aim* to do so.

I understood from them as follows, vix:—That their society did not recognize *Mormon*, as a Prophet or Teacher sent from God to the "*Latter Day Saints*"—that they did not discard the Bible as used by other christian sects—that the book, commonly called "*the Mormon Bible*," was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith, when 17 years of age, and under deep and prayerful concern of mind about his spiritual condition—that it relates principally to the history of the house of Ephraim and their descendants, which these people say was lost, or omitted, in the compliation of the generally accredited christian Bible. That the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried "*Brass Plates*," containing some unknown hieroglyphics, the further and hitherto undiscovered history of

this branch of the Jewish nation—which history foretells, as they say, the character, condition and duty, of the "*Latter Day Saints*," or Mormons—and the persecutions which they have endured in Missouri and elswhare, on account of their religion. They hold that the Lord made a verbal, personal communication to Smith, an uneducated and ignorant youth of 17, and instructed him to employ persons to translate the history contained in these few strange characters, engraven upon these brass plates, and that the Almighty stood by, and by a miraculous exercise of infinite power and wisdom, told Smith the meaning of the letters and characters upon the plates, and directed him to communicate it to the ignorant and uninspired translators, to be by them penned down for publication. And also that at a certain stage of the proceeding, the Almighty directed Smith to cease the work of translation, and again to bury the plates until mankind should become more virtuous, and better qualified for the reception of a further and complete revelation of the whole matter, at which time the Lord would again appear upon earth, and direct Smith how to proceed upon this momentuous subject!!!

The object and plan of these letters will not admit of pursuing this matter further, or commenting upon the monstrous delusion that could take possession of so many apparently sensible and intelligent people— or upon the success with which an uneducated man, like Smith, has impressed belief in this extraordinary imposition, which fact induces the belief that he is a man of very considerable talents. But I really believe that these people, after all, are generally quite conscientious in this matter—are more to be pitied than despised, and "*more sinned against than sinning.*"

When putting the preceding article in type we intended to have made some corrections, but time will not admit in this number; we will make them in a future No. The writer, no doubt, intended to give a fair statement, and in the main, did; but respecting our faith, (on some points,) the book of Mormon, &c., he is widely from the mark.—Ed.

HYMENIAL.

MARRIED—In Pike co. Ill. Jan. 1st by Elder Harlow Redfield, Mr. Thomas McKay to Miss Persius M. Sweat.

——At the same place, on the same day by Elder Redfield, Mr Benjamin Sweat to Miss Lydia Stephenson.

——In St Louis, Mo. Jan. 23rd, by Elder A. P. Rockwood Mr. E. Sayers to Miss Ruth D. Vose formely of Boston, Mass.

——On Bear Creek, Feb. 7th, by elder R. B. Thompson, Mr. Howard Corey to Miss Martha Jane Knowlton.

——In Carthage, Jan. 22nd, by Elder Chester Loveland, Mr. Harvey Call to Miss Mary Ann Lougy.

——Near Bear creek, Feb. 11th, by Elder Andrew M. Hamilton, Mr. P. Ireland, to Miss Susannah Sumner.

OBITUARY.

DIED—In this city, Jan. 25th, Mary, consort of Samuel H. Smith, aged 31 years. She has left four small children, an affectionate companion, and numerous relatives and friends to mourn her loss, a loss which is easier felt than described. Mrs. Smith was one of the first who embraced the fulness of the gospel in the New England States. She was a resident, of the city of Boston, Mass. surrounded with friends and the comforts of life, but there was no sacrifice too great for her to make for Jesus Christ and his cause; and in A. D. 1833, in company with Miss Coolbrith, (now the companion of my bosom,) she bid farewell to friends and connexions, and every thing most dear, and traveled the distance of one thousand miles to Kirtland, Ohio, with no human protector but the one above named, to associate with the saints, in obedience to the commands of God, and the instructions of the inspired Prophets and Apostles.

She has ever manifested a willingness to endure persecution and affliction for Christ's sake, and it has been her lot to suffer much for the sake of the gospel; her companion being stript of his goods and made desolate by the enemies of truth, they suffered much in journeying to Missouri, being exposed for the want of the comforts of life.

They located in Daviess co. Mo, and while in child bed she was driven from her home by an infatuated mob, and exposed to a violent storm in the midst of an open prairie for several days, which brought her nigh unto death; she however recovered to witness more distressing scenes, all of which would be lengthy to ennumerate, and too disgraceful to harrow up the soul of the reader: we will state however, that before she had recovered of her illness, her companion had to flee for his life and leave her to the mercy of an enfuriated community, while he wandered through the wilderness for the space of fourteen days without seeing one white inhabitant, and the most of the time without food. The reader can judge that her journey to Illinois must be attended with suffering, being robbed of their all;—but she is gone—she "rests from her labors," she has been patient in all her afflictions—has kept the faith, and will inherit eternal life, which is the greatsst gift of God.—Ed.

——In this city, Jan. 5th, Phebe Ann, consort of Benj. R. Bently, aged 34 years. Sister Bently was formely the wife of the brave D. W. Patten who fell a martyr in Missouri. She has suffered much from the power of disease, which was occasioned in consequence of her exposures. Her life has been an example of piety—she has lived a saint, and has fallen asleep in the triumphs of faith, and having died in the Lord, no doubt she will have part in the first resurrection.

——Near Naples, Scott co., Ill., on the 21st day of Aug. 1840, Casander, consort of Wm. Harper, aged 35 years.

——Near Exeter, Scott co. Ill. Sept. 2nd, 1840, Mary Ann, daughter of Wm. and Casander Harper, aged five months and four days.

——In Fulton co. Ill. Minerva, consort of Asa Earl, aged 24 years.

——In this city, Dec. 21st, 1840, Charlotte, consort of James M. Henderson, aged 24 years.

[Communicated.]

——In West Milton, Ohio, of typhus fever, on the 30th ult. 1841, Mary, wife of H. Fate M. D. and daughter of Abraham and Anny Wilson, in the 27th year of her age. In life she was intelligent, faithful, and kind, in sickness patient, in death submissive and resigned. She expressed her feelings as follows, I do rejoice that we live in a day when we can enjoy the fulness of the everlasting gospel—she was truly comforted in her last moments by its benign influence, her pain was removed, her mind quieted, her soul comforted through all her illness, and the pangs of death withstood: she did pray for her friends individually that they might come to a knowledge of the truth even as she had embraced it; just before she expired requested her husband to sing the hymn "How firm a foundation ye saints of the Lord," &c. We sorrowed, but not as those who have no hope; death has a sting, the grave has a victory now, but thanks be to God who will give us the victory when the last enemy shall be conquered, when the devil who hath the power of death shall be bound, Amen.

City of Nauvoo, Jan. 29th, 1841.

Brother D. C. Smith.—

Dear Sir,

I wish you to insert, in the Times and Seasons, the Obituary of the wife of my youth.—She departed this life on the 18 Inst. being 51 years, 4 months, and 8 days old. She was from her childhood almost a christian; and at the age of 16 made a profession of religion, and was zelous and divotional in all communications and manners—believing the laws of Moses and the Prophets, as also, the sayings of Jesus the holy apostles and evidently was looking for the personal appearing of our Lord Jesus Christ. And in the month of May, in A. D. 1829, received the Book of Mormon, and on the first reading believed it a true history, and longed to see the author and the despised people; (having only heard that there was such a people;) and in the month of April, 1831, we first heard the gospel preached, when she heard she believed with all her heart and immediately obeyed the heavenly mandate; and on the morning of the 13 of April, we were both baptized for the remission of our sins, and from that hour her heart was fixed on gathering, living, and suffering with the saints of the last days; the latter of which she has shared liberally, in the gathering at and disper-

sion from Kirtland Ohio, and she was found at Far West, Mo. suffering the disgraceful insults of a Missouri mob, and there being like many others, deprived of her husband and also her property, under Gov. Boggs' (*hell born*) exterminating order, and Gen. Clark's administration: alone, with her four daughters and a little son, she was compelled to make her pasport, a distance of 200 miles in the month of January, 1839, by waggon, lodging in the same by night. The deprivations and sufferings of that journey, laid the foundation of that fatal disease (the inflamatory rheumatism,) which after suffering the severest pains for the of space two years and more it terminated her natural life, and the least that can be said of this saint; she was a constant affectionate, and faithful companion, a mother—a watchful follower of Christ—inflexable in every duty, and finally was perfected in suffering and died a martyr to the religion of our Lord Jesus Christ, and I believe will have a part in the first resurrection.

Believe me, dear brother,
your very affectionate friend
and brother in the Lord,
JOHN P. GREENE.

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LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

Horse Bills,

HAND BILLS, CIRCULARS,

ETC. ETC. ETC.

EXECUTED WITH NEATNESS AND DISPATCH AT THE

OFFICE OF THE

TIMES AND SEASONS,

Water street one square west of Messrs. Law's Store.

Feb. 15. 1841.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers; and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 9.] CITY OF NAUVOO, ILLINOIS, MARCH 1, 1841. [Whole No. 21.

THEOLOGICAL.

[ORIGINAL.]

ELDER WOODRUFF'S LETTER

[Concluded.]

During my stay in the Potteries, there were 40 added to the church by baptism and many new doors opening; and in the midst of the prosperity of the work, as I arose to speak before a large congregation in Honly, on the 1st day of March, the Lord manifested unto me that it would be the last time I should warn that people for many days, and as I arose and informed the people it would be the last time they would hear my voice for many days, they marveled, for they expected, as well as myself, when I entered the house, that I should spend months in there midst; but the ways and thoughts of God are not like our ways and thoughts in every respect. On the day following Elder Turley returned from Birmingham, we counciled together thinking it best for me to go to Birminham and try to open doors and establish the work in that city, and leave the Potteries in the hands of Elder Turley; but beleiving it to be my privilege and duty to know the will of the Lord upon the subject, therefore, I asked my Heavenly Father in the name of Jesus Christ to teach me his will in this thing, and as I asked, the Lord gave, and showed me that it was his will that I should go immediately to the south of England. I conversed with brother William Benbow upon this subject, who had lived in Herefordshire and had friends still residing there, and much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted: and on the 4th of March we left the Potteries and traveled 80 miles together, and in the evening arrived at the house of Mr. John Benbow, at Frooms Hill, Castle Froom, Herefordshire. I would here remark, that as you have already published a letter from me, giving a brief sketch of some of my labor there, and we have also published in the Millennial Star, something of a history of the same, which, perhaps you may have obtained before this, that I shall speak of some things which occured during this mission which has not appeared in my other communications.

Mr. John Benbow kindly entertained me for the night, during which time I spent several hours in laying before him an account of the origin, rise, and progress of the Church of Jesus Christ, of Latter Day Saints, and like good old Cornelias the Spirit of God was upon him, and he received my testimony with all his heart, and opened his doors for preaching, and on the evening following. (the 5th of March,) for the first time I preached the fulness of the gospel to a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things; on the evening following I met a still larger number at Mr. Benbows and preached unto them the first principles of the gospel, viz: faith in Christ, repentance and baptism for the remission of sins, and the gift of the holy ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formely belonged to the body of the Primitive Methodist, but had seperated themselves from that body and chosen the name of United Brethren, they had from forty to fifty preachers, and about the same number of established places of preaching, including one or two chappels licensed according to law.—Mr. Thomas Kington was the superintendent of the Church of United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 20 to 30 miles. This people universally felt willing to hear a matter before they condemned it, they opened their doors for me to

preach, and searched the scripture daily to see if the things which I taught were true, and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy to many souls in that region.

On Saturday the 7th, I spent the day in prepareing a pool for baptizing, for I saw their was much to be done. On Sunday the 8th, I preached at Bro. Benbows before a large congregation, and baptized seven, four were preachers, I confirmed 13 and broke bread unto them: the power of God was with me and we had an interesting time. On the 9th I preached at Standly Hill and baptized 7, two were preachers. On the 10th, I preached again at Br. Benbows, and baptized twelve, three were preachers; next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his own mother and son, baptized into the new and everlasting covenant, making 32 persons, 13 of whom were Methodist preachers of the United Brethren, which were baptized during the first five days, after my arrival in Herefordshire; and the report of these things flew through all parts of the country like electricity, and the whole country was stired up to inquire into these matters. The church Minister of Frooms Hill, or Bishop Froom, called upon the constable of that Parish to take me up, but he called upon the wrong man, for as soon as he saw me he received my testimony and I babtized him: next one of the church *Clerks* attended one of my meetings to see what I was doing, and likewise he received my testimony, and when meeting was closed he said he would soon be baptized: thus mightily grew the word of God and prevailed. The church Ministers in that region held a council, I was informed, to see what measures they could adopt to stop the work; but I was licensed to preach in any part of the English government, and the law tolerated all Protestant religion, and the Old and New Testament supported our principles in every sense of the word, therefore there was no steps taken against it except to warn the people not to hear. I would here say, Herefordshire as well as the surrounding country is a farming country altogether, and I can say as pleasent and healthy as any part of England I have visited. Hereford, Glocester, and Worcester are large towns being the capitol of those *Shires*, yet the country being given to farming, it is not so densly populated as many other parts of England, yet the report of a work like the fulness of the gospel would spread far more rapid in such a country than in a dense city, which was the case in Herefordshire and all the surrounding country; in fine I never had seen such a work before, and the like had not been known in the last days, it was not the work of man but the work of God, the power of God was among the people, and his spirit was like a rushing mighty wind in our midst from time to time, untill multitudes were stired up to inquire into these things. If any one asks why these things are so, I answer because the *Lord* is about to make a short work in England, and not only in England, but upon the face of the whole earth, for the wickedness of the earth is great, and the cry of the widow, the orphan, and the poor, and oppressed, are entering into the care of the Lord of Saboaoth, who is about to call down his indignation upon the heads of the Gentile world. But to return to my subject, I would say that I continued daily to preach and to baptize. On the 15th, (Sunday) I preached at Brother Benbows and confirmed 22; and in the evening I preached to about 800, notwithstanding it was entirely a country place, 10 offered themselves for paptism, but had to go home without receiving the ordiance that night, in consequence of the excitement and crowd of the throng. I sent for Mr. Thomas Kington, the superintendent of the United Brethren, as I wished an interview with him, which I was agreeably favored with on the 17th: Mr. Kington, as an humble man of God, heard my sayings and testimony with candor, we parted with good feelings and he made it a subject of prayer, and he returned to me again on the 21st in campany with Mrs. Kington, and I baptized them both, and all their household straightway; and the enqui-

ry and excitement continued to increase far and near. On the 24th, a preacher called upon me to inquire into these things, I spoke unto him the word of God, he received my testimony and requested baptism at my hands; just as I got ready to go to the pool, three preachers rode up to the house in a charriot or vehicle, they had never heard a word from my mouth, only had heard the sound thereof, and had now come more than twenty miles to see me and inquire into these things for themselves. I invited them into a room; notwithstanding they were strangers I stood up before them and boldly preached unto them Jesus Christ, and testified unto them of the Book of Mormon, and the Bible, and the great work of God in these last days, and the power of God rested upon us, and we all bowed down and prayed and gave glory to God: we then rose up and the chariot stood still until we all went down into the water at the same hour, and I baptized all four of them, (being preachers.) I laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing. I then walked three miles to another pool and baptized five others the same day. On Sunday the 29th, I preached three times at Frooms Hill, baptized thirteen, confirmed thirty five, broke bread unto eighty saints, had the Spirit of God and a good time, and felt that I needed strength of body and mind, much of the grace of God, and humility I arose next morning and baptized five preachers and four members, making nine in all. I then immediately walked to the town of Ledbury, distance six miles; it was the first time I had visited this town: I had not been in town an hour before many flocked around me to see me and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chappel for me to preach in, and he went into the pulpit with me and opened the meeting by reading the 35 chap. of Isaiah and praying mightily for me; I then arose and preached to a large and attentive audience and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town, which made twenty two persons during the day, 9 of of whom where preachers, however, I did not baptize the last 13 named until the next morning.—These preachers of whom I speak, were mostly United Brethren, who, on hearing the report of these things assembled together at the place of my meeting for the purpose of investigating our doctrine and to recieve it if true. By this time doors were open upon every hand, many more than I could possibly fill; and I frequently was called upon to go to pools three or four times in a day to baptize those who received my testimony and believed the gospel.

On the 2nd of April, I visited Leigh, Gloucestershire, and preached twice and baptized 9. On the 3d I preached for the first time in the Gadfield Elm Chapel, Worcestershire, to a large congregation, when I closed 11 offered themselves for baptism whom I baptized next morning. I would here remark that in all my labors in this part of the vineyard, first and last, there has not been the first person to arise and oppose me before the public at any of my meetings, although there has been instances where persons have come for that purpose, but yet there has been rabbles, or mobs of the baser sort, who have attended my meetings from time to time, and in some instances disturbed the public. While in the midst of my labors I received a letter from Elder Taylor at Liverpool, informing me that five of the Twelve had just arrived from N. Y. viz: Elders B. Young, H. C. Kimball, P. P. and O. Pratt, and G. A. Smith, and also Elder Hadlock, and they wished me to meet them in council at Preston. I received this letter on the evening of the 9th, as I was going to fill an appointment in a place which I had not before visited, called Howcross, when I arrived at the place, I found a vast assembly of people, the house, yard, and street was thronged, and among the number a mob was collected, determined to break up the meeting; however, I arose and preached the gospel unto the people, many of whom could hear notwithstanding their was much confusion created by the mob. and when I closed a number wished to be baptized, and I told these who made the request, that notwithstanding the desperation of the mob if they had faith enough to be baptized, I had faith enough to administer the ordinance un-

to them; and we repaired to the pool, which was surrounded by the mob armed with stones, I walked into the water with my mind stayed on God and baptized five persons, while they were pelting my body with stones, one of which hit me on the head and came very near knocking me down, however I received no lasting injury. I complied with the request of my brethren, and left this field of labor for a season to meet with my brethren the Twelve at Preston. When I left Herefordshire, I had labored one month and five days, had baptized more than forty preachers, and about 120 members, making 160 in all, and more than 30 established places of preaching, licensed according to law, which opened a wide field for the spread of the work in that country. I was absent from this field of labor ten days, during which time I sat in conference and council with the Twelve, and church in general, on the 14th, 15th, and 16th of April, it being the first council and general conference we had ever held in a foreign nation, at which time their was 1671 saints, 34 elders, 52 priests, 38 teachers, and 8 deacons represented. After attending this conference, I continued my labors in Herefordshire and surrounding country in company with Elders Young and Richards; Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the gospel; and while the saints were much edified and their hearts made glad with the teachings and instruction of Elder Young, I also obtained much benefit myself by enjoying his society, siting under his instructions and sharing in his councils. Elder Richards continued his labors with me about two months and the Lord constantly blessed our labors, and before we left to attend the Manchester conference which was held in July, we organized the churches and formed them into two conferences called the Bran Green, and Gadfield Elm conference in Worcestershire, and the Frooms Hill conference in Herefordshire.—These two conferences consisted of 33 churches, 534 members, 75 officers, viz: 10 elders 52 priests, and 13 teachers; and these all embraced the work in this field of labor, in less than four months after they first heard of it.

I received much benefit from the council which Elder Richards gave, in the organizing of the churches in that region, and it was manifest that he had passed through an important school of experience during the three years of his travels in England. The minutes of these conferences are published in the 7th No. of the Millennial Star. We left that field of labor again for a season, to attend the general conference at Manchester on the 6th of July, at which time we heard 71 churches and conferences represented, containing 2513 members, 56 elders, 126 priests, 61 teachers, 13 deacons, making an increase since April 15th, of 840 members, including 22 elders, 74 priets, 23 teachers, and 5 deacons.—From this conference we designed to go forth and open other new places, and while numbers of our brethren went into new places in different parts of Europe, Elders Kimball, G. A. Smith, and myself concluded to visit London, and we took our departure from Manchester for that purpose: we spent about a month on the way, visiting the churches in Herefordshire and other places on our route, we baptized and confirmed about 125 during this time, and arrived in London on the 18th of Aug. we shall forward you an account of our mission and ministry in that city in a communication hereafter. I will just remark however, that we spent 23 days together in that city, which was as profitable a school to me as any I have met with in my travels. I left Elders Kimball and Smith in London and returned to Herefordshire, to attend two conferences in that region, and again meet my brethren at the general conference in Manchester. I attended the Bran Green, and Gadfield Elm conference in Worcestershire on the 14th of Sept. Also the Frooms Hill conference, in Herefordshire on the 21st Sept., and heard 70 churches represented containing 1007 members, and 113 officers, viz: 19 elders, 73 priests, 15 teachers, and 1 deacon, all of whom have embraced the fulness of the everlasting gospel in less than seven months in that part of the vineyard or field which I opened, commencing on the 5th day of last March at Bro. John Benbows at Frooms Hill, Here-

fordshire; and I would, here say, that never at any time hath the work been as prosperous as at the present day in that region, and was it not for continuing this communication to great a length, I could speak of many circumstances that would be interesting to your readers. Notwithstanding the church ministers are alarmed in that region and using every exertion against the work, for numbers of the church clerks and musicians and many members have been baptized, and the Lord is truly making a short work in that region, and in some instances the spirit of mob is manifest.

On the 16th Sept. I met at the house of Elder Kington in Dymock, near Ledbury for the purpose of holding a prayer meeting, and as the saints began to assemble, the beat of pails, kettles, pans, and sticks were heard through the streets, and soon a mob of 50 or a 100 assembled and parraded rank and file before the house where we were met, we closed our window shutters and doors in the room where we were, and I opened meeting by singing and prayer, and as soon as I commenced, they armed themselves with stones, brick-bats, eggs, and every thing they could lay their hands upon, and began to throw them upon the house like a shower of hail for nearly an hour, they dashed in the windows, scatered stones, brick and glass through the rooms, broke the tile on the roof, and continued to commit such depridations until I closed the meeting, and we considered it wisdom to make a begining to try what virtue there was in english laws, which are very strict against such proceedings. We considered this our duty in order to leave the people without excuse, therefore I proposed to accompany some of my brethren into the midst of the mob that we might see who they were, that there might be sufficent testimony against them; but my brethren would not permit me in consequence of the shower of stones, however some of the brethren went themselves and took the names of the leaders and returned into the house amid a shower of stones and brick-bats, though without injury; the saints soon went home, the mob dispersed, we cleared the house of stones, brick-bats, and glass, and lay down and had a good night's rest.—Their has about 40 emigrated to America from Herefordshire, mostly thro.' the generosity of Elder John Benbow, who has used every exertion to assist in building up the kingdom of God; my prayer is that the blessing of God may rest upon him and his household, and those that accompanied him from this land, and all saints.

I left Herefordshire on the 26th of Sept. for Manchester; and again met with Elders Kimball, and Smith at Staffordshire Potteries, we held several meetings with the saints there and baptized 14 and returned to Manchester and held a general conference on the 6th of Oct. & heard 26 churches and conferences represented containing 3616 members, and 402 officers, viz: 81 elders 211 priests 84 teachers, and 26 deacons, making an increase since 6th July of 1349 saints.

I *am expecting* to return to London to spend the winter in that city in company with Elders Kimball, Smith and others if the Lord will: I shall visit the churces in Herefordshire on my return. You will hear from me from time to time, and we shall endeavor to give you an account of things and matters with us as time passes along. I never was more sensible than at the present time that what we do we have got to do quickly, for soon night cometh when no man can work, and we shall be under the necesity of entering into our closetts and shuting the door that we may be hid while the indignation of the Lord passeth by, may the Lord prepare his saints for this, and every other event which awaiteth this generation.

W. WOODRUFF.

FRIENDLY CAUTION—*Mormonism!*—From the Manx Liberal, (a paper published in the City of Douglass, Isle of Manx,) of Oct. 31st, 1840.

'TO THE EDITOR OF THE MANX LIBERAL—

Sir,

I feel rather surprised and chagrined that that modern delusion, *viz:* "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our towns people from becoming the dupes of designing knaves, "and being led away by every wind

of doctrine;" Above all, I imagined the two pamphlets issued by that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the happiness and honor to belong,) would have been quite sufficient to prove the falacy of such a system, and prevent its further spread —but sir, alas! alas! the case is quite the reverse ,numbers continually flock to the Wellington room and listen with eagerness to the principles there acvocated; the members of our society (Methodis,t) seem to be most conspicuous in sanctioning and *premoting* this *vile* and abomable dictrine.

Oh, sir, the results to our connection will be dreadful! the havoc tremendous! just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this discription! Oh sir! lamentable and heart rending to witness the beaming countenances and smiles of approbation displayed recently at Taylor's meeting! I could innumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list ofnames) O Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country; what will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stood forward to expose the errors of the Mormon system—God bless him, and preserve him from want! but Mr. Editor, what makes the case worse, is, that a rumor is prevalent that all these pious men are to be BAPTIZED! that is duly Immerced in the salt water of Douglas Bay, by that abominable creature, Taylor.!! surely, there must be something enchanting about the vile man—IMMERSION!! (my hand shakes while I write) and in winter too. Oh sir! the though chills my very soul,—surely this American dipper intends to drown them —he can have no other object in view, therefore, brethren of the Methodist society, beware!! drowning is not to be envied and that too in your sins—besides what would the venerable John Wesley (if he were alive) say to such conduct? what will the Conference say? and what will the world say? I leave these questions to yourselves to answer.—in conclusion brethren, I recomend you to read much, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

A STANCH WESLEYAN.

Duke street, 29th Oct.

TO THE ED. OF THE TIMES & SEASONS:—

Sir, I have forwarded you the above for too reasons, first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom of error; and second, because the language of the writer so strikingly reminds me of the sayings of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason why, Jer. 25: 34, 36, "Howl ye shepards and cry, and wallow yourselves in the ashes ye principal of the flock for the days of your slaughter and of your dispersion are accomplished and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their *pasture*". John in the 18 chapter of his revelation has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them and they should find them no more at all, that they would stand afar off weeping and say "Alas alas!" but all their combined efforts to stop the progress of the work of the Lord in the last days will prove unaffecnal, for "the Lord will rise up as in mount Perazin and be wroth as in the valey of Gibeon, that he may do his work his strange work, and bring to pass his act his strange act," though the heathen rage and the people imagine vain things (as in the drowning above vainly imagined) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it; though the Saints are persecuted afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue and people shall hear the fullness of the gospel—the testimony of the Book of Mormon: and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

G. W. GEE.

THE GOSPEL. No. V.

(CONTINUED FROM PAGE 247.)

Inasmuch then, as the gospel was preached to Abraham, would it be tho't hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is; ever since man was in existance there has been but one way of being saved; for

God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved *through faith*," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge? We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is *in* Christ Jesus that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family, were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability: that is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was, which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it.—Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse;—which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior; but of the way by which the world of mandkind was made partakers of he benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were *baptized* into Christ did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgement, when the Lord should come with ten thousand of his saints,

who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the scriptures are pointed on this subject, and so clear that a caveller has no room left, only to show his unfairness and want of candor. Paul says to Timothy, in his second epistle, 1:9, 10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and mortality came to light by the gospel, the same as, to say that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existance after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be in Christ Jesus, or else they could not be blessed; and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptized for remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy, see Acts of the Apostles, 2nd chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The auswer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

CAUSES OF DEATH AMONGST WOMEN.—The highest mortality of English women by consumption, may be ascribed partly to the indoor life which they lead, and partly to the compression, preventing the expansion of the chest, by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposites tuberculous matter, with a fatal, unatural facility. 31,090 English women died in one year of this incurable malady.—Will not this impressive fact induce persons of rank and influence to set their country-women right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic-malady in the frame?—Girls have no more need of artificial bones and bandages than boys.—*English papers.*

TO TAX-PAYERS.

PAY up forthwith if you would save the cost of my second coming!

W. BAGBY, Collector.

Carthage, March 1st, 1841.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, MARCH, 1, 1841.

Elections by the Chancellor and Regents of the University. School Wardens for Common Schools—John P. Greene, for the first ward—Charles C. Rich, for the second ward—Daniel H. Wells, for the third ward—and Vinson Knight, for the fourth ward of the city: and Vinson Knight, Daniel H. Wells, and Charles C. Rich, Building Committee for the University Edifice, vested with full powers as a Finance Committee, to receive and disburse subscriptions, etc., etc.

Elections by the City Council. High Constables—

D. B. Huntington, for the first ward; George Morey, for the second ward—Leonard Soby, for the third ward—and James Allred, for the fourth ward of the city: and James Allred, Supervisor of Streets, in place of Austin Cowles, necessarily absent from the place.

At a conference held in Akron, Erie co. N. Y. Dec. 20th, Archibald Montgomery was tried for lying and other imprudent conduct, found guilty, and the following resolution sent for publication.

"Resolved, that this conference disfellowship Archibald Montgomery, and report him to Nauvoo, with a request that he be published," &c.

Elder Joseph Wood was tried by a conference of elders and members, Nov. last in the Moroni branch of the church, Brown co., Ill., and found guilty of conduct unbecoming a man of God, and fellowship was withdrawn. We were requested to publish the minutes of said conference, but we have no space to appropriate for matter of that description.

"St. Louis Daily Gazette".—We had *almost* thought that no good thing could come out of Missouri, but if there is any merit, or worth in a newspaper, this will certainly take the first rank among all the daily papers "west of the mountains," and is not inferior in size; and to be afforded cheaper, would be offering an insult to the generosity of an enlightened community. There is no time lost in the perusal of a paper that can stand upon its own merits: *experience* is the best schoolmaster—please favor us with a few copies.

"Ladies' Garland"—We have received a copy of this work, published in Philadelphia, Pa. It contains 24 pages, with an engraving, neatly executed, and devoted to "Literature, Instruction, Amusement, Female Biography," &c.

ERRATA.

In our last No. page 319, 1st article, 2nd column, 11th line from the bottom, it reads beloved and devoted state, it should read beloved and adopted state. On page 325, 4th line from the bottom, it should read H. Tate.

Freedom of the City.—On the 22nd of Feb., the City Council, by a unanimous vote adopted the following resolution; to wit:

Resolved, by the City Council of the City of Nauvoo, That the freedom of the city be, and the same hereby is, conferred on the present Governor, Lieutenant Governor, Council of Revision, and members of both Houses of the General Assembly, of the State of Illinois, as an evidence of our gratitude

for their great liberality and kindness to this community, during the present winter.

The freedom of the City was likewise confered on Hon. Richard M. Young, of the U. S. Senate, on the 1st Inst.—this day.

COURT MARTIAL OF THE NAUVOO LEGION.—On the 20th of Feb., the Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following regulations; to wit:

"That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this court;" and the fines for neglecting, or refusing, to appear on the days of *general parade* were fixed at the following rates—"for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars;" and for *company parade* at the following rates—"for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars."—The 1st and 6th of April, and the 3rd of July,* were fixed upon as days for *general parade* for this year.

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*The 4th coming on Sunday.

CITY ORDINANCES.

An Ordinance creating certain additional city offices therein named.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in addition to the city officers heretofore elected, there shall be elected by the City Council, one High Constable, for each Ward, one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector, for the city, whose duties shall hereafter be defined by ordinance.

Sec. 2. This Ordinance to take effect and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to the City Plot.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That no tract of land, within the limits of this city, shall hereafter be surveyed, plotted and laid out into city lots, unless the same be surveyed, and plotted, so as to correspond with the original survey and plot, of the City of Nauvoo—and any survey, or plot, made in violation of this ordinance shall be null and void.

Sec. 2. This Ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to roads and town plots.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all state and county roads within the limits of this city, excepting where they occupy the same ground as the city streets; and the original surveys and plots of the old town of Commerce, and Commerce City; be, and the same hereby are, vacated.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A.D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to the University.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 22, 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder,

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City

Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating, another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to public meetings.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this city may, from time to time, peaceably assemble themselves together for all peaceable, or lawful, purposes whatever; and should any person be guilty of disturbing, or interrupting, any such meeting, or assemblage, he shall, on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. Should any person be guilty of exciting the people to riot, or rebellion, or of participating in a mob, or any other unlawful, riotous, or tumultuous, assemblage of the people, or of refusing to obey any civil officer executing the ordinances of the city, or the general laws of the State or United States, or of neglecting or refusing to obey, promptly, any military order for the due execution of said laws, or ordinances, he shall, on conviction thereof as aforesaid, be fined, or imprisoned, or both, as aforesaid.

Sec. 3. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor,

JAMES SLOAN, Recorder.

An Ordinance dividing the city into wards.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the city be, and the same hereby is, divided into four wards, as follows; to wit: all that district of country, within the city limits, north of the center of Knight Street, and west of the center of Wells Street, shall constitute the first ward—all north of the center of of Knight Street, and east of the center of Wells Street, the second ward—all south of the center of Knight Street, and east of the center of Wells Street, the third ward—and all south of the center of Knight Street, and west of the center of Wells Street, the fourth ward of said city.

Sec. 2. Each ward shall be entitled to the following representation in the City Council; to wit: one Alderman, and two Councillors; Provided, that the fourth ward shall be entitled to three Councillors;—and the Mayor for the city at large.

Sec. 3. The Aldermen, and Councillors already elected by the general ticket system, shall be assigned as follows, for the first term; to wit: Samuel H. Smith, Alderman, and John P. Greene, and Vinson Knight, Councillors, for the first ward—N. K. Whitney, Alderman, and Sidney Rigdon, and Hyrum Smith, Councillors, for the second ward—Daniel H. Wells, Alderman, and John T. Barnett, and Charles C. Rich, Councillors, for the third ward—and William Marks, Alderman, and Joseph Smith, Wilson Law, and D. C. Smith, Councillors, for the fourth ward of said city.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage.

Passed, March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

CONFERENCE MINUTES.

Minutes of a Conference held at Walnut Grove, Knox co. Ill. January 30th, 1841.

The elders and members of the Walnut Grove branch met pursuant to previous notice, the meeting was called to order by Elder John Gaylord, Elder William Smith was chosen President and Samuel Burton Clerk for the Conference, the Conference was opened by prayer by the President, remaks were then made by the President appropriate to the occasion. It was moved by Elder J. Gaylord, seconded by Elder Phineas Wright that the case of Elder Stephen Kittle should be laid before this Conference for various charges which are as follows, viz: that Joseph Smith is not a prophet of the Lord, second, that self-defence is not righteous, third, that the Book of Mormon is not true, fourth, that Zion is not on this land, fifth, striving to persuade men to embrace error. &c. the Conference gave Stephen Kittle's case a fair investigation and found him not worthy a standing in the church of Jesus Christ of Latter Day Saints. The case of Giles Cook, one of the Seventies, was presented before the Conference having been disfellowshiped in Kirtland: brother Cook made an acknowledgement and was restord to his former standing, and also his wife. The Conference was adjourned untill the 31st at 10 o'clock A. M.

Sunday the Conference was opened by prayer by Elder P. Wright, Newton Russel was appointed teacher.—Elder John Landers represented the branch of Henderson Grove consisting of thirty members, they having no elder amongst them at this time, to unite with this branch was thought the best for them to do. Brother John Riggs represented a branch at Greenfield, Warren county, consisting of twelve members, six of whom he baptized, two of them was Methodists preachers.—Twenty five were united with this branch on Sunday. Elder John Gaylord represented the Walnut Grove branch of 113 members, fourteen elders, 2 priests, 2 teachers, 2 deacons, which makes an increase, since the 4th of July, of 66 members. After the church business was over, a very excellent and appropriate discourse was delivered by Brother William Smith from the first of Peter, second chapter first verse. "Ye also as lively stones are built up a spiritual house an holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ." Brother Smith, by the help of that God who is at all times willing to assist his servants in his work in these last days, gave great satisfaction to his hearers; and this branch is highly gratified with the labors of Brother Smith since with us he having deliered several excellent discourses, and it was moved seconded, and carried unanimously that a vote of thanks be given by this Conference to Brother William Smith for his zealous services at this Conference. Also Brother Jehial Savage delivered a sermon in the afternoon, gave great satisfaction. This branch of the church was organized Oct. 27th 1839 consisting of 10 members. So the work of God still rolls on. On Monday, Feb. 1st 4 were baptized by Brother William Smith and one ordained to the office of an elder. The Conference, adjourned until the second Saturday in July at 10 o'clock A. M.

WILLIAM SMITH, Pres't.

SAMUEL BURTON, Clerk.

A Conference of elders and members of the church of Jesus Christ of Latter Day Saints, held Nov. 7th, 1840, *in Lincoln.* Vt.

Elder P. Brown was chosen to preside over the Conference, and J. S. Gleason Secretary. The Conference was opened by a short lecture and prayer by Pres't. Brown, after which Brothers H. Hatch J. Houston, B. Miller were set a part for the ministry, by voice of said Conference and were ordained elders, and Br. A. Smith by voice of said Conference ordained a Priest, and Br. S. Chase a Deacon by the voice of the same; after which Br. S. A. Chase was chosen by voice of

said Conference to preside over said branch in Lincoln, Addison co. Vt.

P. BROWN, prest.
J. S. GLEASON, Clerk.

SUMMARY.

In our last we promised to give a summary of the news from the elders, and believing it to be due our patrons to know from time to time concerning the spread of truth, as well as encouraging to all those who are interested in the great cause, we most cheerfully fulfil our promise.

We are informed by elder Norvel M. Head that he took a mission in the South, in company with elder Sanders, the past season, in which much good was done. They held a conference in McNary co., Ten. and baptized 8, organized, and strengthened up the little branch consisting of 28 in all.

They visited a *small* branch of the church in Tishawingo co., Miss., containing 6 members in good standing: after adding 7 to their number, they commended them to God and separated. Elder Head then went to Shelby co. Ten. and commenced laboring in company with elder Paden. By the assistance of God they were enabled to induct several into the kingdom, and organise a branch in that region.

From elder John Riggs we learn that a small branch of the church has recently been organized in Warren co. Ill. through his instrumentality, called the Greenfield branch, and Solon Powers ordained an elder.

By a letter from E. Ludington and E. G. Terrill to J. Smith, dated, New Orleans, Jan. 4th. we get the cheering intelligence that there is a branch of the church in that great city, and they are exceedingly anxious to have some faithful elder come to their assistance; the following is the language of the invitation: "For God's sake send help to this city before the people perish, for it is a time of great excitement here, send us a Peter, or an apostle to preach unto us Jesus," &c. Brother Terrill also sent $10,00 to assist some elder to come to that city. Ye ministers of God notice this.

By a letter from Nathaniel Holmes, it appears that the church at Georgetown, Mass. are strong in the faith, and "are trying to overcome through the testimony of Jesus, that their robes may be washed and made white thro'. the blood of the Lamb, that they may be prepared for a better and more glorious world than this."

Brother Zadok Parker writes from Lisbon, Vt. the following is a short extract.

There is a few brethren in this place who are strong in the Lord and are trying to keep his commandments.—We meet together as often as is convenient to worship God, and the gifts and blessings of heaven are enjoyed by us, so that we are led to praise the name of the Lord, that he has been pleased to reveal the secrets of his will unto his servants the prophets in these last days; and some who have been opposed to the work are beginning to believe, and there is a prospect of others obeying the gospel; and our request is that some of the elders traveling east, would call here.

Elder Samuel Bent writes from Wendell, Mass., dated, Dec. 17, 1840. That the prejudices which once kept the people from investigating the truth, are now all swept away. He has been traveling through the eastern states visiting the churches, and says that he has calls to preach on every hand, more than he can fill: he also says that the Saints in *every* branch of the church where he has visited, appear to be strengthed, and are rejoicing to hear of the rapid spread of the work of the Lord throughout the world, &c.

Elder A. J. Lumereux writes from Dearfield, Warren co. Ohio, Dec. 17, 1840: It is an excellent communication, giving an account of his ministry and success from July, 1838, up to the above date; had we space we should give it entire, but shall only give a short synopsis.

After sketching his journey from place to place, he says he arrived at Dayton, O. and commenced holding meetings in the court house, but a mob rose up and broke up his meeting; he then felt encouraged, and contined preaching until he baptized 12 in that place: since that, additions have been made, and the church now numbers about 40. He says, "on the 5th of August I went to a small town called West Charleston, 12 miles from Dayton and commenced preaching in one

week I baptized 8 and organized them into a church, the number has since increased to 15 all in good standing.—I have been preaching in this neighborhood for a few weeks, and have baptized 3, and the prospect is good for a large branch here. I have calls on every hand for preaching, and I can truly say the Lord is confirming the word with signs following."

"When I look around me and behold the fields already for harvest, my prayer to my heavenly Father is, that he may send forth more laborers into the harvest: and let me say to the Elders abroad, go on dear brethren, let nothing hinder you, be faithful and the kingdom is ours. And to those who are at home, remember that while you are at ease at home, thousands of the inhabitants of the earth are groping in darkness; and take care brethren, that their blood is not required at your hands. While I, for a moment, consider that God has set his hand again to gather his people from the east and from the west, that they may sit down in the kingdom with father Abraham, Isaac and Jacob, and the children of the kingdom be cast out—O, that we may be mindful of the words spoken afore by the holy prophets and the commandments of the apostles of our Lord and Savior.."

Elder P. Brown writes from Sparta, N. Y. Nov. 24th, 1840, as follows:

To the Editor of the Times and Seasons:—

Dear Sir, I now sit down to communicate to you how it has gone with me for a few months back in the ministry. I left Sparta, Livingston co. N. Y., June 9th, in company with brother E. Chace, for Vt. we made a stop in Lincoln, Addison co., Vt. where we commenced preaching the everlasting gospel, the Lord was with us, our labors were blessed the powers of darkness gave way, and we formed a church of 33 members.

Brother Miles Wheaton, writes from chester, Randolph co. Ill. Feb. 1st, expressing a great desire for some elder to call and lift the standard in that place: he is energetic in his request as can be seen by the following: "For my sake, for my neighbor's sake, and for God sake, do call and preach in this place, and bring books of different kinds," &c.

TO THE ELDERS SCATTERED ABROAD.

Beloved Brethren:—

The time having arrived when it is necessary that we should know how many are on the Lord's side, how many there are laboring in the vineyard and trying to roll the great wheel in these last times; it is therefore requested that all those that hold the office of an elder in the church of Jesus Christ of Latter Day Saints should notify the Clerk of the quorum of elders of their place of residence, if by letter *post piad*, that we may know where to find them; for the time has come, when it is necessary that every one should render an account of his stewardship if he wishes to continue any longer steward. Dear Brethren, the reason of this requisition is because we hear that there are some traveling in the world calling themselves elders of the church, who have neither license or recommend from us, by whom the way of truth is evil spoken of. There are also others who have gone out from us because they were not of us, they are unclean persons, some of whom have fled from justice, they keep not the commandments neither the *word of wisdom*, they have a covering but not of my Spirit saith the Lord. The Savior said it is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God.—Also, he that breaketh the least of my commandments, and shall teach men so, shall be called least in the kingdom of heaven; therefore Beloved Brethren, we beseech you, arm yourselves with the whole armor of God, teach the doctrine of Christ, keep the word of wisdom, be faithful in a few things, and God will make you ruler over many, even so—Amen.

JOHN A. HICKS, Pres't.

SAMUEL HENDERSON, Clerk.

N. B. All those who have formerly belonged to the quorum of Elders and have joined the quorum of Seventies since last spring Conference, will please notify the Clerk of the Elders quorum, if by letter *post paid*.

POETRY.

For the Times and Seasons,

THE INVOCATION.

Roll on thy work, Eternal God;
And speed the glorious time,
When thy pure gospel, spread abroad
Will gladden every clime.

When burnish'd error will return,
E'en down from whence it came
When truth— the lamp of life. shall burn
With clear, ceslestial flame.

When knowledge, flowing from on high,
Shall o'er the earth be spread,
Deep mantling, as the waves that lie
Upon the ocean's bed.

O; give the happy period birth
When strife and war shall cease;
When all the nations of the earth,
Will learn the art of peace.

When foul iniquity, will hide,
In shame its hateful head;
And wicked men, no more, in pride
Upon the righteous, tread.

When all the people will be wise,
And all their dealings just:
When lying tongues, and envious eyes
Will moulder in the dust.

When Zion shall be plac'd on high,
In bold security:
When all the watchman, eye to eye,
Upon her walls, shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill,
The nations, all be b est.

When Zion's lofty towe's shall rise,
Above all earthly height:
And mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy g'orious kingdom forth—
Extend its light abroad:
Perform thy purpose on the earth,
Thou great Eternal God!

ELIZA R. SNOW,

For the Times & Seasons.

Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—*Matt.* 7:14.

When I espous'd the cause of truth,
The holy spirit, from on high,
Promply instructed me. forsooth,
To lay my youthful prospects by.

I saw along the "narrow way"
An ordeal, which the saints must meet
To gain the prise: I therefore lay
My earthly all, at Jesus' feet

My life committed to his care,
With food and raiment I'm content;
While with the "faithful," I share
The glorious blessings, God has sent.

Who, thinks beneath life's golden sky,
To reach the upper court of God?
Who, can the christian armor ply,
In life's gay pathway, smooth and broad?

With purpose fix'd, we must presume
An onward course, with steadfast aim;
And keep perfection's mark in view,
Reckless, of grandeur, ease and fame.

Alas! for some, who lately shone
Resplendent, like the orbs on high:
Who're waning like yon late full-moon,
That now seems verging from the sky!

Can man secure the great reward,
And from thy holy precepts stray?
Take not thy spirit from me, Lord!
But keep me in the "narrow way,"

Oh! let me never never prise,
Thy favor, less than earthly good;
Nor thy prophetic voice despise,
Like those that perished in the flood!

ELIZA R. SNOW.

PROCLAMATION.

To the Saints who are coming to the conference—Forget not your tithes, and your offerings, for we have in this place the blind, the halt, the widow and the orphan, and we desire that they all may have a blessing. Forget not those whom God has placed at your head to instruct and teach you, for they have to eat and drink and be clothed. I will say that if the poor can eat, and the needy have their wants supplied, the Saints will get a blessing worthy of their profession; I say it by the authority of my office, and in the name of Jesus Christ.

V. KNIGHT Bishop.

Nuvoo March 1st, 1841.

THE JEWS OF DAMASCUS.

The New York Herald of the 2d contains an extract from a letter to a gentleman of that city from Sir Moses Montefiore, who our readers will recollect, was appointed the agent of the Jews of the Western Europe, and despatched to Egypt to intercede for their persecuted brethren at Damascus.—The letter is dated at Syra, in Greene, September 24, and gives the truly

gratifying intelligence that Sir Moses had suceeded in obtaining from the Viceroy of Egypt, an order for the unconditional discharge of the nine Jews confined at Damascus on the charge of being parties to the murdre of Father Thomas; permission for all who had fled during the persecutions to return to their homes unmolested; and a general order that the Jews in Syria should enjoy the same protection as other persons.

Sir Moses was hurried away from Alexandria by the war, but before he left he had the satisfaction of learning by letter from Damascus that the orders which he had obtained from Mohemet Ali in favor of his oppressed brethren had been carried into full effect. He was not content with what he had done, though all the Jews in the East had "felt the benefit of the Mission, and were blessing the God of their fathers" for their deliverance; but he intended to go to Constantinople, to solicit from the Sultan what the Viceroy denied—"the means of demonstrating to the world the falsehood of the foul charges made against his brethren and his religion."

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.	
City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
Pleasant Vale, Pike co.	Wm. Draper, jr.
Pittsfield, Pike co.	Harlow Redfield.
PENNSYLVANIA.	
City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centerville, Crawford co.	Stephen Post.
NEW YORK.	
City of New York,	George J. Adams.
City of Albany,	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.
MASSACHUSETTS.	
Georgetown, Essex co.	Nathaniel Holmes.
NEW HAMPSHIRE.	
Gilsum,	Chilon Mack, P. M.
Lisbon, Grafton co.	Zadock Parker.
TENNESSEE	
Whitleyville, Jackson co.	T. K. Witcher.
KENTUCKY.	
Centre Point, Monroe co.	Wm. Dixon.
OHIO.	
Kirtland, Lake co.	Almon Babbit.
Dayton,	W. W. Phelps.
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co. Mich.	Rufus Beach.
INDIANA.	
Pleasant Garden,	Dr. Knight.
LOUISANA.	
City of New Orleans.	E. G. Terrill.
ENGLAND.	
City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.
ISLE OF MAN.	
Douglass,	John Taylor.
SCOTLAND.	
City of Edinburgh,	Orson Pratt.
TRAVELING AGENTS.	
John E. Page.	Orson Hyde.
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	P. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Samuel Bennett,
Wm. Smith,	Hyrum Smith,
Julian Moses,	Z. H. Gurley,

Ebenezer Robinson Esq. was nominated by the Governor, on the 12th ult. Notary Public, for this city, and confirmed by the Senate.—Ed.

$10 REWARD!!

On Friday evening, the 19th Inst. some evil disposed person entered the yard of J. M. Henderson and shamefully disfigured his horse by shearing off his mane and tail;—the above reward is offered by the owner of said horse, for the arrest, of those engaged in the naggardly act.—Ed.

LAW NOTICE,

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 10.] CITY NAUVOO, ILLINOIS, MARCH 15, 1841. [Whole No. 22.

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER V.

Dear Brother:

Yours of 6th ult. is received and puplished in this No. It contains so *many questions*, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indend, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, *now*, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen;" &c. This, I conceive to be an important item—Not many mighty and noble were called in ancient times, because they always *knew so much* that God could not teach them; and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should *feel* a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the holy scriptures.

You will remember to have read in Daniel—"And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow-servant, and of thy brethren the prophets." Please compare these sayings with that singular expresion in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions first.

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly; have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation will they not minister for those heirs? and fifthly if they do will any one know it?

Sixthly: Will Michael, the archangel, the great prince stand up in the

last days for Israel? Seventhly: will he defend them from their enemies? Eighty will he lead them, as they were once lead; and ninthly, if so will he be seen? These questions I leave without answering, because ther easoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable.—Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day. because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall: man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him; by the ministering of angels who delivered it as they were commanded

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they prayed. Knowing, as they did, that the fall had brought upon them death and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace, for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to his requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavered to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord. excepting Enoch, who with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they *should not enter into his rest; and in consequence of this* decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the gentiles.

They however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day; to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people, in consequence of his covenant with their fathers, and that if they would they might be the first who should receive

these glad tidings and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel.—This gospel has been perverted and men have wandered in darkness.—That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and *the honest have been* led by the designing, till there are none to be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel. This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows: which was given to Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord foretels all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

"I will heap mischiefs upon them; I will spend my arrows upon them.—They shall be burnt with hunger and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs for he says:

"If I whet my glittering sword, and my hand take hold on judgement, I will render vengeance to my enemies, and will reward *them* that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel hereafter, as rehearsed by the angel. Accept assurances of my esteem as ever. C.

GOSPEL NO. VI.

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we

are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its ordinances are the same: its institutions are the same; its commands are the same, and its regulations are the same, whatever it required of one man in order to obtain eternal life, it required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest, which God has prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15, and as *the knowledge of life and immortality is essential to salvation*, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved: but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equaliy as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that

God saves men by the gospel and nothing else, for whatever will save men is gospel; so long as it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel; we will find that prophecying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Mathew 23:34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy, seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject for if we ask why has prophesying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel? is a question we will leave for those more learned than ourselves to answer.

COMMUNICATIONS.

Mt. Airy, Surry co., N. C. Dec. 15th, 1840.

To the Editor of the Times & Seasons: Fellow labour in the dispensation of the fulness of times—

I imbrace this opportunity of telling you something about the "Times & Seasons" in this part of our Masters vineyard: undoubtedly, you had concluded that the times must have been very hard with me, or I would have written to you before, giving an account of my success in the ministry; but you very well know, that it is not expedient for those who are pruning the vineyard to trouble you with a detailed report of the Times & Seasons while sowing the good seed among the Gentiles. For the last 17 months I have been laboring in the following counties; viz: Surry, Stokes, Rockingham, and Guilford, in N. C. also in Patrick, Grayson, Wythe, Smith, and Washing. in south western Virgina. Perhaps no part of the United States have heard as many false reports from Mo. as the citizens of the before mentioned counties. During the last two years, the western breezes from Ephraim's lovely plains, have been frequently impregnated with scurilous reports, and base epithets of the foulest kind against the saints of the Most High: also, some of the upper Mo. land vermins have passed through this country, retailing slander and abuse with a lavish hand; the above, in connection with the various falsehoods from the North, which have been new vamped over by the Rev. D. D's. and put in circulation by their deceptive Editors, who are duly blackening their columns with the most unhallowed falsehoods that ever disgraced civilized society. From the foregoing you can readily see that the enimies of truth in this region of country have been deeply supplied with weapons to fight against the great work of the last days, inhailing, as they have, the western air, pregnant with lies, and slanderous reports, a fine (stimulant you know,) for the "heaped up teachers" of the Gentiles, to assist them in saving their sinking craft from irretrievable ruin, its inevitable doom, where ever truth prevails. The priests have contented in public against the impenetrable law of God written to Ephraim, until they have become disheartened and have left the field of public investigation clear and undisturbed: they now use a privet influence, threatening their members with excommunication if they listen to the doctrine of the saints. I shall not attempt to describe the course, or conduct of the priests,—a whole Encyclopedia of wit, argument, and abuse would not more than do the subject justice. It sufficeth to say, that all their public exertions have proved abortive and insufficient to prejudice the public mind, and their *privet* influence is not sufficient to keep the honest in heart from hearing the fulness of the gospel as taught in the last days by the servants

of the Lord, who are unfurling the blood-stained banner among the nations of the earth.

I introduced the gospel into this country in 1833. At that time their had been no preaching (to my knowledge) by the Latter Day Saints within 200 miles of this county. You may well suppose that the people had a great curiosity to hear "the Mormon" preach, so much so, that they came out by hundreds from every direction of the country, inviting me to go east, west, north, and south, and when they found that I could not travel extensive enough on foot to satisfy them, they soon made up a hundred dollars and bought me a horse and equipage, suitable for traveling: my circuit soon become very extensive but I still had 3 requests for preaching, where I could fulfill one. I continued to sow the good seed in various parts of Carolina, and Virgina until the 9th of Oct. I then bid adieu to my hospitable friends and eight saints, with whom I was sorry to part. I bent my course for upper Missouri to visit my parents, and the saints in that region of country. I did not, however, reach upper Missouri before I met some of L. W. Boggs's mob militia returning home: from them, I learned in some faint degree, the situation of the saints. I still pursued my course onward, and arrived at Far West on the 12th day of Nov. I there saw a fertile country once rich with the blessings of peace, and industry, but suddenly blackened with the smoke of desolation: and its pure stream reddened with the blood of the saints of the Lord and a wilderness sheltering the widow and the orphan.

"In Caldwell forest the night wind was high,
Fast drifted the snow through the bleak winter sky,
And trees, cliffs and mountains were hoary and cold,
The clear waves of her streams congealed as they rolled."

I heard the mother weep, I saw the children cry,
I saw the blooming youth, the tears gushed from his eye,
I saw the priests of Zion, their feet made fast in chains,
I heard her prophets groan, her Virgins sighed in vain.

You are well acquainted with the distress of those days, "To tell it all would take a thousand tongues, a throat of brass, and adamantine lungs." On the 25th of Dec. I left the land of sorrow, of anguish, pain, and wo, in company with my aged parents, and after a journey of three hundred miles, we arrived at my brothers in Knox co. Ill. where we fully realized our expectations.

I tarried in Knox co. until the 12th of May, preaching as often as my health would permit: I baptized but 2 in the co. I attended the Conference at Quincy the last day of May, it was thought best for me to return to N. C. accordingly, I started the next morning, I arrived in Carolina the last of June, and commenced preaching in Surry co. I soon found that the mind of the public had become very much prejudiced since I left in 1833, but many were yet willing to listen to the truth of heaven. I used every exertion possible to remove prejudice from the minds of the people. I had not been here long before my heart was made to re oice by the arrival of Elder's S. B. Stoddard and C. Bird, by their assistance much prejudice was removed, although they staid but a few weeks, yet I trust that much good will result from their labor. Before they left, some 6 or 8 came forward and was baptized, for the remission of their sins in the name of the Lord Jesus. After Elder's S. and B. left, I continued to hold forth the fulness of the gospel in diferent parts of this land. In January, 1840, I had the much desired privilege of meeting with my Br. Elder J Grant Jr. we have continued to trave and preach very extensively, having more calls then we could or can possibly fill but few have, as yet, joined the saints. We have, within a few weeks past, baptized 10, and 5 more have offered themselves as candidates for baptism, which will increase the number baptized to 40 and hundreds are believing in various parts of our circuit.—The prospect for harvest is at this time more flatering than it has ever been. I think that many will ere long be adopted into the kingdom and participate with the saints in the glory of the last days, which may God, in his mercy grant, through Jesus our Saviour and friend.

G. M. GRANT.

Batavia N. Y. Feb. 2nd, 1841.

Br. Smith:—

Dear Sir, It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions: many have beleived and obeyed the truth and hundreds of others are saying "tell us more about these things" and the Lord is working like himself, a wonder working God; his councils of old are faithfulness and truth. It is a little over one year since I began to labor in this region, during which time I have babtized near 100, and the foundation is now begun for a great ingathering of souls through this country, there having been some baptized in various towns, and the work still progressing. There is now more calls for preaching within 30 miles of this place, than ten faithful elders could fill. Elder Alonzo LaBaron has been with me in this region since last harvest, but intends to be in Nauvoo at the April conference. He has been Preaching in Attica and other places, and has become quite useful in the ministry, and will, (if faithful)

in a short time become mighty in pulling down the strong holds of satan and erecting the kingdom of God among many people. We have ordained some, which you will learn by the minutes of the conference below, who are about to begin to magnify their calling.

During last harvest I introduced the gospel into Batavia village. I preached 7 times in the court-house to attentive audiences, composed of many of the first men in the place and others from the country round about, this served to break down much of the prejudice through this country; since then, we have had access to many neighborhoods through this region, and many are beleiving in almost every direction, and the Lord works with us, and confirms the word with signs following them that beleive. For they speak with new tongues, and *interpret* them, many sick are healed, and even the deaf are made to hear, and the dumb to speak, About two months since I baptized a man by the name of Shamp and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb, since then through the laying on of hands and the anointing with oil, in the name of the Lord—she has been perfectly restored to hearing, and is begining to talk; this has caused a great excitement, *many* come from various towns to see the person upon whom this great miracle has been wrought, and to enquire of her parants concerning it while the enemies of truth are doing their utmost to make people beleive that no miracle has been wrought, some have offered to swear that the child is deaf and dumb still, and others assert that the child began to hear and speak before the Mormons ever saw it: thus like the false witness that came against Christ—their testimony does not agree together, but the parents of the child, (like the parents of him that was blind) testifies (and their testomony is backed by many of their neighbors both in the church and out) "this is our child, and she was both deaf and dumb, when we embraced '*Mormonism*,' but now she both hears and speaks."

I held a debate in Attica about two weeks since with David Marks, the Freewill Baptist champion: the question was "is Mormonism of divine origen or is it an imposition?" The debate continued one day and a half and two evenings, and though the congregation was none of them members of our church, but mostly Freewill Baptists, yet the decision was given in my favor, both by the moderators and the congregation: many are believing there, and I expect some will be baptized, this week.

I would say further, there is a great call for Books of Mormon here: had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am &c.

Your Brother in Christ—
CHARLES THOMPSON.

Pekin, Tenn. 3nd Ferbuary 1841.

MESSRS. SMITH & ROBINSON,

Gentlemen,

Through the kindness of my brother, and by a well directed turn of divine Prvidence, I have been favoured with the reception of the Book of Mormon, the doctrine and Covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the 1st volume of the Times and Seasons, all of which I have perused with wonder and admiration, with wonder because I discover there is no such a Book in existance as the "Mormon Bible" no society by the name of "Mormons" whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the sacred scriptures; indeed I was amazed, when I discovered that all this, and much more was misrepresented, therefore, I say, I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively, I find that it not only brings to light things that have been dark and mysterious and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the bible, the book of Covenants I discover contains items of the religion which the Latter Day Saints profess to believe, also principales for the

regulation of the church which seems to have been given by revelation since, as well as before, its organization, this seems to be very appropriate and not at all in contradiction with the scriptures. The Voice of Warning I think contains nothing but plain truth and sound reason. but alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints. I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of christnedom; good Lord! is blood and slaughter the religion of the Prince of peace? what! to see a bloody mob, headed by a band of men denominating themselves the ministers of the gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth. and power of the word of God: Ah! but their craft is in danger. Is not this enough to drive men into the, doctrine of. infidelity? I verily believe, but for the interposition of divine Providence in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the gospel, but priests of sectarians, that I should have fallen into the doctrine myself. Yours Respectfully.

WILLIAM R. VANCE.

CHANGE, ETC.—The past year was noted for political revolutions and changes. We see the Pacha of Egypt defeated in a war with four powers of Europe—the King of Holland abdicating his throne to marry a lady of his court—the Queen of Spain deserting her sceptre to live with her lover in Sicily—the Emperor of Austria calling his son to share with him the trials of government—the King of France hazarding his crown to preserve peace, and perhaps abdicating in favor of the Duc d' Orleans—England making war upon China and Egypt, and the people of the United States strongly excited, revolutionizing their Government. To what end is the tide of human affairs tending?—Madisonian.

Lending news papers is a bad practice and should not be tolerated. Let every man buy for himself and not live on his neighbor's *purse*.—ED.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

CITY OF NAUVOO,

MONDAY, MARCH, 15, 1841.

TRUTH PREVAILING.

We learn verbally, that Elder Z H. Gurley has been laboring for the last few weeks at Laharpe, in this county, with extraordinary success: In the short space of six days he had the unspeakable privilege of immersing 52 in the waters of baptism, and a prospect of great accessions to their number. Those baptized, we are informed, are of the first class of society.

We are also informed that Elders Lyman Wight, Amasa Lyman, and George Miller have succeeded after an untiring effort, to lay the foundation of a great work throughout different parts of Iowa Territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labor in that field until conference. Elders who are waiting for the coming conference, can find a plenty of labor in the adjacent country at any point of compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith: and a fair, unprejudiced investigation, is all we ask of this generation.

SIX MONTH'S ABOUT GONE—Two numbers more finishes half the year for the present volume, those of our subscribers who are on the six months list, will remember that our terms are

in advance in *all* cases, and *no* paper will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: therefore, we hope that our patrons will make us early remittances as possible.

☞ Agents living at a distance, having large remittances to make, would do well to make deposits in some bank and take a certificate of depsosit, or check, and forward us by mail; this would be, by far, the most safe conveyance, and not so apt to get robbed by the way. We wish our agents would take *this extra* pains in making remittances, as experience has taught us that all Post Masters are not to be trusted with money, for large amounts of money sent to this office has been intercepted during the past season.

☞ Agents will please be particular in their directions, and name the Post Office, county and state to which papers are to be sent, and write all names very plain. Also when ordering back Nos. mention the No. and Volume explicitly. To those ordering the Times without specifying the time when they wish to commence, we shall in all cases begin with the Volume; (being the 1st Nov. No.) we are satisfied our subscribers will be better suited to commence with the Volume.

GEN. J. C. BENNETT, a very popular and deserving man, has been elected Mayor of Nauvoo, Hancock county.—*Chicago Democrat.*

We cheerfully respond to the above statement respecting our worthy Mayor, and we are indeed glad that any of our friends of the press, can nobly come forward and award to faithfulness and integrity their due, even if found in a Mormon.

We would say, that if untireing diligence to aid the afflicted and the oppressed, zeal, for the promotion of litereature and intelligence, and a virtuous and consistant conduct, are evidences of popularity &c. we venture to say that no man deserves the appelations of "popular and deserving" more than Gen. J. C. Bennett.

SIGNS OF THE TIMES.—What careful observer of the times, professing faith in the scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart—the COMING OF THE LORD IS NEAR? The age is big with events, *events* are big with meaning, but the whole world seems to be in a state of lethargy—totally dead to any thing that shall portend the second advent of Christ; yet the scriptures tell us, that he *is* to come *in* a cloud with power and great glory, and at his coming, it shall be as it was in the days of Noah, (i e) "as the days of Noah were so shall also the coming of the Son of Man be."—Mat. 24:37. in the days of Noah the wicked were all destroyed, and the righteous were saved; but previous to the destruction of the former, God sent revelations to advertise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall preceed his coming, the whole world shall ridicule them and cast them off, for so it was in the days of Noah, and the consequences were, inevitable destruction; and so it will be with this generation, the righteous only, will be saved.

There are various signs put forth by the inspired writers, also, which are to precced his coming; among the number we quote the following, recorded in Luke, 21:25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea & waves roaring; men's hearts failing them for fear," &c. These signs, are to leave the world without excuse, & to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night: the reason is obvious, they do not believe in revelations, signs and

wonders. When spots [signs] appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumed by the commotion of the starry heavens; as was the case in 1833—it is but an idle tale; nothing but *meteors*. When the howling tempest, and furious tornado, comes rolling the sea ("waves") beyound her bounds, desolating cities, sweeping off its thousands—it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps—it is *only* the work of incendiaries. When aspiring Tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet *the inspired writers have told us that these would be* SIGNS, and they should forebode Christ's coming.

Look for a moment at the "portentous omens" which are enumerated by political demagogues to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost $5,000, came tumbling down and broke into attoms. Again, it is said that "the scroll held in the talons of the Eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E Pluribus Unum*—is stated to have fallen to the earth; and on the same day the hand of the figure representing the goddess of Liberty, standing in front of the Capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down." Again, "the individual elevated to the honored place of Chief Magistrate of this great Republic starts from his home for the National Capitol.—An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains and arrives at Baltimore, and an explosion of the Banks in that city, and Philadelphia—the 'great regulator of the currency' taking the lead—salutes him! * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of georgeousness which Royalty itself might envy, a cord, which is stretched by them across the broad Avenue leading from the Presidential Mansion to the Capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the North, and to the South, are thrown to the ground, and draggled in the mire."

These are some of the principle "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are disigned for political data to subserve the interest of either party.—We believe that God "is no respector to (*parties*) *persons;*" *and if the accounts given are correct,* (and they are well authenticated) we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have any thing to do, or part to act in this tragedy, no doubt would be thought strange: but what is better calculated to produce a "*distress of nations with perplexity,*" than the moneyed power of the world? What is better calculated to make "*men's hearts fail them for fear,*" &c. than to leave them pennyless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of to U. S. bank, "the great regulator of the currency:" it is feared that the institution is so rotten at heart, that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters following the example set by their mother, has increased the alarm to an amazeing degree, and the consequences are exceedingly feared: consequently, there is no doubt but banks will perform their *part* in the great theatre of the world to bring about

the purposses of God, preparatory to the second advent of Christ.

In the 20th, No. Feb. 15th. We copied an article from the Upper Mississippian. headed "Letters about the west—Nauvoo, Mormon religion, &c. As far as it relates to Nauvoo, it needs no particular comment, and we shall pass on to the writer's account of the "Mormon Religion."

In the first place he says "that their society did not recognize *Mormon* as a prophet or teacher sent from God to the Latter Day Saints," &c. It seems from the nature of the expression, that in consequence of the fictitious name ("Mormons") given us by our enemies, he had supposed that Mormon was a prophet sent among us, but this was not the case. Mormon was a prophet who lived on this continent about 400 years after the crucifiction of Christ, and was a deseendant of Ephraim; his fore-fathers came out of Jerusalem about six hundred years before the coming of Christ, in the reign of Zedekiah King of Judah, and were led by the hand of God in a miraculous manner through the wilderness and across the sea to this continent, being warned of the destruction which was coming upon Jerusalem just previous to her captivity by the King of Babylon. Again, "that the book, commonly called the 'Mormon bible,' was considered by them as an *additional* revelation from heaven, made by God himself, to Joseph Smith," and "that the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried '*Brass plates.*" As respects the "Mormon bible, additional Revelation," &c. We suppose he has refferonce to the Book of Mormon, which received its title from the fact that it was written by the hand of Mormon, and is the history of a people who were once spread over the face of this continent, but are now extinct; and naught remains but old forts, mounds, dilapidated walls and cities, hieroglyphics, and fragments of mechanism which are strewed over the face of nature, to testify that a great and powerful people, possessing a knowledge of science and the arts, were once the lords of American soil. Antiquarians have presented these facts to the world with a formidable front too plain to be discarded.

The Book of Mormon gives an account of the Aborigenees of America, from whom they descended, &c. a subject which has exausted all the learning and talents of the age, and would have been a secret still had it not been for this work. It was revealed to Joseph Smith by an holy angel where he would find the plates, (not "*brass plates,*") or records; an account of which we have already published in No 4, whole No 16, which the reader can reexamine at leasure.

That an angel should appear to a man in this age of the world, we are aware, is thought incredible. That God manifested himself to the ancients in various ways, none will pretend to deny. Moses could see the Lord, Jacob could wrestle with an angel, Abraham could converse with angels. Isaiah could gaze upon the "King the Lord of Hosts," Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel could gaze upon the Lord, and even describe the place of his feet, angels could take Lot and his family by the hand and hasten them from the city of Sodom lest they should be destroyed, and even Hagar, Sarah's maid, could view a messenger of the skies and hear his voice; also, hundreds of others, and all this is no marvel—yet God is unchangable and no respector of persons. For God to speak, or angels to appear now, is considered to be sacrilege; however, we are disposed to believe in the God of Abraham, Isaac and Jacob, and HE is unchangable. See Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Acts 10:34, "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

As God is unchangable, why is it thought a thing incredible that angels should appear in this age of the world, as well as in the days of the apostle and prophets? there is certainly as much need of their administration now, as there was then. But says one, we have the Bible now; so we have, and so had the apostles the old scriptures. Paul told Timothy "that from a youth thou

hast known the scriptures which are able to make thee wise unto salvation:" yet they were divided into sects and parties, all understanding the scriptures their own way; and it was necessary that angels should appear to them, notwithstanding all their former revelations, and that too after they had been privileged with the ministry of Christ during his life, and he had been slain upon the cross, as was in the case of Peter when he was led out of the prison by an angel, also Cornelius the Centurian, and John upon the Isle of Patmos, Mary Magdalene, and also the Roman Soldiers who kept the sepulchre, and in *many* instances, which are too numerous to mention here. The Lord also, appeared to his apostles at different times after his resurrection, and we are informed that he appeared unto five hundred at once.

What individual in his sober senses, possessing common intellect, will profess to believe the sacred scriptures, and then have the daring affrontery to say that God has ceased to give revelations, that angels have ceased to come to earth, and then say, I am consistant? None but hireling priests and their dupes, who, by their inconsistencies, have driven the world into infidelity.

Much might be written upon this subject, but we have already been more prolix than we had intended.

The writer seems to express himself with full confidence as though the whole "Mormon" system was a mere sham, or delusion; however, he is willing to acknowledge that the society is "*more sinned against than sinning.*" This, we think, is an unbiased sentiment; and we presume that a candid investigation would unmask a field of light and intelligence to his understanding, so that he would not only believe that "*this people, after all are generally quite conscientious in the matter,*" but he would be "quite couscientious" himself. For a better understanding of the book of Mormon, the plates upon which it was engraven, and the manner of translation &c. we subjoin the title page, and also the testimony of the witnesses, which testimony is sufficient to establish the fact in any court under heaven, and CANNOT be controverted.

THE BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of GOD unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God:

An abridgement taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the LORD confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of GOD that ye may be found spotless at the judgement seat of CHRIST.

MORONI.

TRANSLATED BY JOSEPH SMITH, JR.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates: and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we

know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwe l with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jr.
JOHN WHITMER,
HIRAM PAGE.
JOSEPH SMITH, Sen.
HYRUM SMITH,
SAMUEL H. SMITH.

BOOKS.

We would just say to those who have been calling for books, that they can be served, with pleasure, at the coming April conference, as there will be received previous to that time, several hundred copies of the books of Mormon, and for sale by E. Robinson. The Hymn books are also, just out of the press, and as many will be bound and ready for distribution upon that occasion as possible. For sale by prest. J. Smith. All who wish books please come prepared.

MISCELLANEOUS.

CHARTER.

An act to incorporate the Nauvoo Agricultural and Manufacturing Association in the County of Hancock.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That Sidney Rigdon, George W. Robinson, Samuel James, Wilson Law, Daniel H. Wells, Hyram Smith, George Miller, William Marks, Peter Haws, Vinson Knight, John Scott, D. C. Smith, William Huntington Sr., Ebenezer Robinson, R. B. Thompson, William Law, James Allred, John T. Barnett, Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, A. Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelly, Sidney Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of the Nauvoo Agricultural, and Manufacturing Association, and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association, shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may by its by-laws provide: which capital stock shall be exclusively devoted to the object, and purposes set forth in the second section of this act, and to no other object, and purposes, and to the same end the said corporation shall have power to purchase hold and convey real estate and other property to the amount of its capital.

Sec. 4. Said corporation shall have power by its Trustees, or a majority of them present at any regularly called meeting to make by-laws for its own government, for the purpose of carrying out the objects of this association, *Provided*, the same are not repugnant to the laws and constitution of this State, or of the United States.

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law, shall be commissioners to receive subscriptions for,

and distribute said capital stock for said corporation, said commissioners or a majority of them, shall within six months after the passage of this act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock at least ten per cent upon each share subscribed for, shall be paid to said commissioners, or their duly appointed agents, and the remainder of said stock so subscribed for, shall be paid in such sums and at such times, as shall be provided for by the by-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this act, the duties of said commissioners shall cease and the Trustees of said corporation or a quorum thereof, may thereafter receive subscriptions to said stock from time to time until the whole shall be subscribed.

Sec. 7. The stock, property and concerns of said corporation shall be managed by twenty trustees, who shall be stockholders of said corporation, any five of whom to be designated by a majority of the trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this act, shall be the first trustees of said corporation, and shall hold their offices until the first Monday in September A. D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said corporation for every subsequent year, shall be elected on the first Monday of September in each and every year, at such place as the trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice, by advertisement in some newspaper in or near the city of Nauvoo, at every election of Trustees, each stockholder shall be entitled to one vote on each share of stock owned by him, *Provided*, that no stock-holder shall be entitled to more than twenty votes and said stockholders may vote either in person or by proxy. The election for trustees shall be conducted in such manner as shall be pointed out by the by-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise among the trustees, the remaining trustees shall have power to fill such vacancy until the next general election for trustees.

Sec. 9. The trustees of said corporation as soon as, may be, after their appointment or election under this act shall proceed to elect out of their number a President, Treasurer and Secretary who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the by-laws of the corporation and said trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation and shall likewise have power to fill any vacancy occasioned by the death, resignation or removal of any officer of said corporation.

Sec. 10. This act shall be construed as a public act and continue in force for the period of twenty years. And the trustees appointed under the provisions of this act, shall hold their first meetng at the city of Nauvoo on the first Monday of April, A. D. 1841.

WM. L. D. EWING,
Speaker of the House of Rep's.
S. H. ANDERSON,
Speaker of the Senate.

Approved, Feb'y 27th, 1841.

THO. CARLIN.

State of Illinois,
Office of Secretary of State.

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and [L. S.] Seal of State, Springfield, March 10th 1841.

LYMAN TRUMBULL,
Secretary of State.

A Boston editor states that of every thousand females who die of consumption, over three-fourths are sacrificed by the prevailing false ideas of beauty of form produced by the continued practice of tight lacing.

From the Ladies Garland.

TIGHT LACING. WITH ITS INJURIOUS TENDENCIES.

In one of the late numbers you call for facts, whether communicated in elegant language or not. I have recently learned one to which I give all possible publicity, and have told it in almost every circle of the young in which I have since found mysolf. Two weeks since, while on a visit to a respectable, long experienced physician in one of the southern boundary towns of New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called a week or two previous to visit a young female, I think not over twenty years of age, who was distressingly ill of a complaint of the lungs laboring under a great difficulty of breathing, which his discrimination led him at once to *impute* to a long continued practice of *tight lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say? I am unwilling to wound the feelings of her friends,) her own *folly* and *vanity*. It could not be *suicide*, because no such result was contemplated, though the deed was done by her own hand. We can call it by no safer name than *self-slaughter*, for such even an external examination of the body proved it to have been.

The shoulder blades were found to be literally lapped one over the the other; the false ribs had been so compressed that the space of only about an inch and a half remained between them; and so great was the curvature of the spine which had been girdled in by the cords of death, that after the corpse was laid out for interment, two pillows were put under the arch thereby formed, while the shoulders rested on the board. She was a large healthy person, and was ignorantly led by the desire to please, to sacrafice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was said to be of amiable disposition and correct moral habits otherwise.

My own mind was so impressed with the recitle of this story, that I could hardly forbear weeping over the folly, and wickedness, and ignorance of my sex. I inwardly wished the ability to ring it in the ears of every female in the land, until their voluntarily assumed "strait jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.

—

SONNET ON TIGHT LACING.

TO AMERICAN MOTHERS.

If ye would crash the tree, before one flower
Hath made its fragrance or its fruitage known;
If ye would break the harp, before one tone
Hath told the compass of its varied power;
If ye would quench the lamp at twilight hour,
Or plant the brier where the rose had grown,
Or crush the statue in the encasing stone—
Then make the "CORSET CURSE" your daughter's dower!
But, oh, if ye revere your God's impression
Stamp'd on the human form! If ye would arm
Your sons against CONSUMPTION'S ghastly charm;
BANISH THIS VICE OF EVERY CHRISTIAN NATION!
And know that MURDER—in whatever form—
Of self, or offspring, is no slight transgression!

Philadelphia, Nov. 1840. P.

HYMENIAL.

MARRIED—by Elder James Carroll, Mr. William Shockly to Miss Elsy Yeoman, both of Henry county, Iowa Teritory.

In Walnut Grove Knox co. Ill Dec. 31st, 1840, by Elder Wm. Burton Mr. John Gaylord to Miss Elvira Edmonds, both of the same place.

In this city on the 20 ult. by Elder Wm. Smith, Mr. Thomas Grover to Mrs. Carolina E. Hubbard, both of this city.

Near this city, Dec. 30th, by Elder R. A. Allred, Mr. John Carson to Miss Elvira Egbert.

In this city Febury 27th, 1841, by Elder Wm. Nisewanger, Mr. William D. Pratt to Mrs. Wealthy Shumway.

OBITUARY.

DIED—In this city on the 21st of November, 1840 Susannah, consort of Harmon Cutler, aged 34 years, 11 months and 7 days. Sister Cutler was

from Amboy, Oswego co. N. Y. She died in the triumphs of faith.

Near Quincy, Adams co. Ill. February 15th, 1841 Eliza Jane daughter of William C. and Eliza B. Perry, aged nine months and seventeen days.

EPITAPH.

Parents weep not, though earth inclose
My mortal parts beneath this sod!
Know, such as I on high compose,
The kingdom of my Saviour God.

In this city, on the 10th Inst. Elder David Dort, aged 48 years.—Brother Dort was a member of the High Council:—In his death we have lost one of our most valuable citizens.

FLOUR, meal, pork, lard, butter and cheese, will be received in payment for the Times and Seasons, if delivered.

NOTICE

IS hereby given to the saints scattered abroad, that a few weeks since George W. Davison disgracefully absconded from this stake and vicinity, *leaving his business unsettled, and his debts unpaid; in concequence of which* the church unanimously withdrew the hand of fellowship from him until he shall return and make satisfaction.

Mount Hope, Ill. Feb. 14th, 1840.

ABEL LAMB, Pres't

S. J. COMFORT, Clerk.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfie ld.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J, Adams.
" " L. R. Foster
City of Albany. Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Pekin, Jackson co. Wm. R Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISANA.

City of New Orleans, E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London. H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	*Joseph Ball,*
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Samuel Bennett,
Wm. Smith,	Hyrum Smith,
Julian Moses,	Z. H. Gurley,
Samuel Bent,	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 11.] CITY OF NAUVOO, ILL. APRIL 1, 1841. [Whole No. 23.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 1, 1841.

THEOLOGICAL.

[ORIGINAL.]

THE PROPHET.—"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." *Acts* 3. 22,23. Every one of experience knows, that an old garment fits much easier than a new one; so any one traditionated in a system, knows that it is extremely difficult to rid himself of his preconceptions, and that, in embraceing a new system of things, he is in danger of distorting or even rending that, which after mature deliberation and experience he finds to be true, easy, and delightful. It should not, therefore, be deemed a matter of great wonder, if, among the multitudes that have, in these last days, come out of *spiritual coufusion*, and embraced the true light of life, some should be found who occasionally make a wrong application of passages of holy writ. These remarks are deemed timely and important, in consequence of the use that has been made of the above passage, together with its context, by some who have lately embraced the faith of the "saints:" and who fancy that it applies to the prophet whom God hath raised up in these last days. Let such turn to the passage and read it in connection, and they will undoubtedly perceive such an application to be erroneous. That the words apply to Jesus Christ and to him only, the following arguments may be given.

1st The Jewish doctors were expecting such a prophet, and at that time.

2nd He was to be a Jew;—"of your brethren."

3rd He was to be like Moses;—a lawgiver, a judge, a deliverer.

4th The testimony of the Father, "this is my beloved son, *hear ye him.*"

Sister Owen, in her communication [see No. 6.] asks; "now have we ever had any such prophet; that people have all been destroyed that did not believe in him?"—We answer, yes, we have had such a prophet, "and it *shall come* to pass, that whosoever will not hear that prophet *shall be* destroyed from among the people." And the time of their destruction draweth nigh. The dark cloud is gathering. The roaring of the whirlwind of his fury is heard already, in the rumors of wars, and the convulsions of nature. Let the saints be ready and waiting for the grand events which are about to burst upon this generation. For "the time of redemption *shall come* from the presence of the Lord; and he *will send* Jesus Christ, who before was preached unto you;" whom the heavens will soon restore to his persecuted, scattered and afflicted church; and he shall gather out of his kingdom all that do wickedly, and recompence to them indignation and wrath, tribulation and anguish. But to those who by patient continuence in well doing, seek for glory, and honor, and immortality, eternal life.

In confirmation of the truth of the application above given, sister Owen, and all others who have doubted, will please read the record of Nephi [I. Nephi, VII. ch.]where the matter is fully set at rest, by positive declaration.—"And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying; a prophet shall the Lord your God raise up.—And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded.—And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory."

If any are fearful lest we, by our interpretation, wrest a gem from the crown of our beloved prophet, let them remember that we place it in the royal diadem of him who is more excellent than Joseph; and where even Joseph will be pleased to have it remain and shine. That God hath exalted him to a station of great dignity and responsibility, we do not doubt; but the truth of it rests on other testimony than the above. [see Book of Nephi latter part of IX. ch.] "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.—But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him* to bring forth unto the Gentiles,(it shall be done even as Moses said,) they should be cut *off from among my people who are of the covenant.—And then shall they say*, how beautiful upon the mountains are the feet of *him* that bringeth good tidings unto them, that pulisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

RISE OF THE CHURCH.

[Continued from page 243.]

LETTER VI.

DEAR BROTHER.

When reviewing my letter No. 3, I am lead to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the *heart,*) with so much force, that I cannot pass without noticing it. It is a line or two from that little book contained in the Old Testament, called "RUTH." It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God."

There is something breathed in this, not known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, *shall strictly confine myself to the facts in substance.*

David said, (Ps. C.) make a joyful noise nnto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness: Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge, In that, David saw a promise for the righteous, [see 144 Ps] when they should be delivered from those who oppressed them, and from the hand of strange children, or

the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similtude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous wi l be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says; Your country is desolate, your cities are burnt with fire. Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after the calamity has befallen Israel, and the Lord has poured upon them his afflicting judgements, as he said by the mouth of Moses—I will heap mischiefs upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward you shall be called, the *city of righteousness, the faithful city.* Tken will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will creare upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering and a defence. And there seall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain, And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast, And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so, will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them, but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotton: and watchmen upon Mount Ephraim shall say Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully

accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them, and after send for many hunters, who shall hunt them: not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass that though the house of Israel has forsaken the Lord, and bowed down and worship other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepperd when he calls upon them this time; for soon his people will be willing to hearken to his counsel; and even now are they already beginning to be stired up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days; is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written: the first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory. even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to be

hold the same mighty things transpire in vision before their eyes: and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

* * * You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible:" What is here meant to be conveyed, I suppose, is that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is the way, and the other, this is the way, while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from the Deity, if that Being is perfect and consistent in his ways. But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place to lead to those things within the vail, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions?—If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is theer efficacy and virtue sufficient, in the blood of him who groaned upon Cavalry's summit to expiate our sins and cleanse us from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only anticipate—the full enjoyment of the presence of our Lord. Happy indeed, will be *that* hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the WISE men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord ful-

filled his purposes: But the one of of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfilment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived.

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was suffered to take the lead of the heart of the man thus favored. The allurements of vice, the cotaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire, for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assurdly follow. Such was the instruction and this the caution.

[To be continued.]

COMMUNICATIONS.

The following is an extract of a letter from *Elder P. P. Pratt*, to *Prest. S. Rigdon*.

Manchester, Jan. 8th, 1841.

PRES'T. S. RIGDON:

Dear Brother,

I take this opportunity to address you, hoping these lines will find you alive, and recovered from that lingering sickness which has so long prayed upon your system. We are well; that is, myself, wife, and children, and the brethren generally, with whom you are acquainted. We have just received a few numbers of the Times and Seasons, [Sept. and Oct. Nos.,] from which we learn that Gadiantan [Lilburn] has sent a demand for some of us to come back to Mo. in order to have a trial. Say to him and his band, that I for one, will be there quite as soon as he will wish to see me, and that when I come it will be to have a trial, and a just one too! therefore in his patience let him possess his soul; in the mean time I will be gathering up witnesses, for I only left the dungeon to be gathering up witnesses whom he had dispersed, and thus prepare for trial. Tell Missouri to fear not, for we will never forsake her. * * *

I must now give you a little news from this part of the vineyard. In the

first place, we have had one snow this winter of some 3 inches deep. The weather is now so cold that it is in danger of freezing potatoes in the chamber: it is the coldest we have had.

It is somewhat sickly with scarlet and other fevers. One family of Saints burried 3 children at a time.

Peace is declared between the allied powers and Egypt. Palestine is in the hands of Turkey. The Jews have as much liberty there as the United States Government guarantees to its citizens.

As to the progress of the work of God in this country it is increasing at every step. It is now prospering in Ireland, and in Wales, as well as in Scotland and England. It is spreading into various new places in England. We have several hundred faithful preachers; and the spirit of enquiry seems to be more generally awakened. The Clergy of the church of England, the Methodist priests, and the Baptist ministers, and Unitarians, etc. are all in arms, as it were, against the Saints.

The country is flooded with pamphlets, tracts, papers &c. published against us. Some of them have *bear* & *wolf* stories in them, some of them, have *snake* stories, and others *gander* stories. I must say that "Jonathan" is far behind "John Bull" in ingenuity in regard to inventing lies; all the foolishness ever published in the United States against the truth, would be considered sober earnest, compared to the follies which are being made manifest here, but I will forbear with a promise to send you a few specimens when our next emigrants sail for your place.

I must now inform you of the fact, that we have rept the first fruits of Campbellism in England. A few societies have been formed in England upon that principle for some years, but have made but little progress. One sosciety of one hundred members exists about seventy miles from Manchester, at a place called Nothingham. They discovered about 2 years ago that they had been baptized for the remission, of sins without authority, and that they had not obtained remission, nor the gifts of the Spirit. From that time till now, many of them have been seeking and praying for the Lord to send officers and raise up his own church.—At length, some of our writings fell into some of their hands, which soon brought two of their number to Manchester to enquire. They attended our meeting in the hall of Manchester, were well pleased, and called at our office next morning: after spending the day in enquiring, etc. one of them purchased 3 Voices of Warning and returned home; the other, (an inteligent gentleman,) staid two or three days, enquired diligently, and at length was baptized and confirmed, and went home to tell the glad tidings; this was a week or two ago. We expect to hear from them soon, and go out and baptize and organize the church there. Tell friend Campbell to go ahead and prepare the way, the Saints will follow him up and gather the fruits. The work of the Lord in this country rolled on unnoticed for some years except by the few.—It was *almost* exclusively confined to the poor, and what they would call the lower classes; the editors, priests, and public in general hardly knew of its existence: but at length they began to "smell the rat," and since that time it has blazed forth like a flame which had been smothered. Many of its opposers who were very violent against it have become preachers of it; and at this time a general spirit of enquiry is beginning to be awakened among all classes.

I often feel as though I should like to be in the midst of our old friends in the west, but when it will be my lot I know not, I am resigned to the kind of life. I am now living; I can truly say that I was never more contented, or more happy than of late. It does us much good to hear from Nauvoo, and I hope the presidency, and others will favor us with frequent communications.—Say to President Smith that I want to see his essay on the priesthood very much. Br. Rigdon, be sure to write to me when you receive this. Our latest news from Nauvoo is Nov. 12, or when the two Englishmen left there, —they have just arrived safe with letters. &c. this is January 13th. * *

Yours &c.

P. P. PRATT.

The wise will improve their time, while the sluggard sleeps.

Livonia Wayne co. Mich. March. 2nd, 1841.

BR. SMITH.

I take a few moments opportunity to inform you and the friends of Zion that the cause of truth is onward in this section of country. I have just returned home from a Conference which commenced on the 26 of Feb. last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptized during said meeting under the hand of E. M. Serrine who was chosen to preside over said Conference, there were represented at said Conference by different elders something rising of one hundred and forty members, there has been considerable increase since the Conference held in December last, but the enemies of Christ and his cause in different sections of this country, are not only manifesting their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned: it is truly the case that Daniel saw the situation the children of men would be in, (at the time the God of heaven would sit up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The saints in this section of country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those that sell their effects will have to do it at a considerable sacrifice, but the most of them I think, see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up and see manifest the abominable corruption of human beings when God withdraws his spirit from them, it is then easy to discover what an awful spectable of demons, in human shape, presented themselves, with their weapons of death against the saints in the Missouri mobs. I must here say, that before I joined the church of Latter Day Saints, or knew that God had as yet set his hand to bring in the dispensation of the fulness of times, I saw myself among such beings, sealing up the law, and binding up the testimony, while the judgements of Almighty God were closely following up so that I had to flee from place to place, as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his saints grace for their day and trial Amen.

Yours in the bonds of
a peaceful gospel.
RUFUS BEACH.

ON ANSWERS TO PRAYER.

When we offer up our petitions to our Heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark 11:24, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord, may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgeting that we are to offer up our prayers in faith as he says, "believe that ye receive them, and ye shall have them." And as he also says, Mathew 21:32, "and all things whatsoever ye shall ask in prayer, believing ye shall receive." Observe, he says. "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the apostle James says of him who wavers when asking; "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves, and denies, may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favors from heaven, they do not ask for them in faith nothing wavering. But they reject them; and use their influence to hinder others from receiveing them.

If we inquire what favors they are, that we may receive by asking for them in faith nothing wavering; the Lord says in the first verse already quoted. "What things soever ye desire when ye pray." And in the other. "All things whatsoever ye shall ask in prayer believeing." And we have no right to limit the Lord in his plan of dealing favors to men. Nei-

ther have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessings. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

"Why could we not cast him out," said the diciples to the Lord, on a certain occasion; and he answered them, "because of your unbelief." See Mathew 17,19,20. Now they were not so established in their own opinion, as to deny the faith he taught, and he went on to teach them saying· "For verily I say unto you, if ye have faith as a grain of mustardseed, ye shall say unto this mountain, remove to yonder place, and it shall remove; and nothing shall be impossible unto you." Observe he says, "and *nothing* shall be impossible *unto you*." Here, again he makes the promise unlimited, as also in the two other cases. In the first he says. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And in the other. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And in this "and nothing shall be impossible unto you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away the teachings and promises of the Lord, through their unbelief. But after all that men can say, it is the Lord's promise, and as to the faith, it was the Lord that taught it and if we reject it we reject his teachings. Now let the Lord be true, and let his teachings be for our belief and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own words, for we cannot reject the Lord's teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same prileges now, that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to the test, we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive. For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges, that the ancient saints enjoyed; that we have the glorious privilege, of receiving communications from heaven; and knowing the truth of our holy religion; of knowing God and things of eternity. This doctrine so confidentially received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion is a glorious truth.

C. BIDDLECOME.

JEWISH APOSTACY.

When the Jewish church were in a state of apostacy, and were about to be broken off because of their unbelief; (as is the condition of the Gentiles;) they supposed themselves to be a wise people, to have great understanding in spiritual things: and therefore, they could not receive the light that come immediately from heaven, because they were too much blinded by their own superstition and bigotry, having all confidence in the imagined light and wisdom of their age and nation. But instead of so great light and wisdom as they imagined, how dark and benighed was their minds while they received not a ray of light from heaven to interrupt their darkness! They were called blind Pharisees, and their leaders "blind leaders of the blind." Indeed, nothing was now wanting to render impossible their escape from this dilemma, but an established opinion that there could be no revelations from heaven in their days. They erred from the truth because they were not dictated by the spirit of truth, but formed opinions of their own according to the depravity of the human heart; and disagreeing in their opinions, they split into sects and parties: but still supposed themselves to be an enlightened people, that they had a perfect knowledge of their scriptures, and that their scriptures were sufficient for their instructions.—Yet they did not understand their scriptures, because they had not the teach-

ing of the holy Spirit. Their scriptures had taught them "that Christ cometh of the seed of David, and out of the town of Bethlehem where David was," John's gospel 7: 24, therefore they rejected him that came out of Galilee.—For they stumbled at the stumbling stone because there was no light in themselves, for where there is no light from heaven, the darkness is total.—And although the Lord sent them apostles, evangelists, prophets, and teachers, men inspired of God, yet, this people knowing that they received no revelations from heaven, immediately to themselves, and disbelieving others who did, might have concluded like the present day Gentiles, that there was no revelations from heaven in their days. B.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 1, 1841.

MISCELLANEOUS.

Vernal Equinox.—Stern winter has left us, though reluctantly and with a parting frown, and pleasing Spring is again upon us. Business begins to assume a cheering aspect in our city.—As in the day-break of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence; so no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr, than our eyes are cheered with a scene truly enchanting. Every where we see men of industry, with countenances beaming with cheerful content, hurrying to their several occupations and scenes of labor. The sound of the ax, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were, upon this shore, they have indeed wrought wonders. Habitations are reared for miles in every direction, and others are springing up, and ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philanthropic good, to witness the industry and enterprise which are already manifest in our beautiful city. Though immigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equaled in any place in our country. The saints have a great and arduous work before them; but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.

BURGLARY!!!

We learn by advertisement that the store of Mr. Cyrus Peck of Montrose I. T. was robbed, on the night of the 20th, Inst. of shelf goods &c. of a large amount. Among the goods stolen, Mr. Peck specifies 75 yds Fancy colored Silk.—30 yds black Levatine Silk.—125 yds Mosquito Lace.—remnants Calico, &c.

$150 is offered for the apprehension of the thieves, and the recovery of the goods, or $75 for either of them.

We are highly pleased with the active measures taken by our citizens, and we hope the city and other authorities will continue to be vigilant and active in ferreting out the perpetrators of

the above mischief, and bringing them to deserved punishment; and we have confidence that the saints will be found clear in this matter. If however, any of our citizens have so far forgotten their duty to God and their fellow men, as to have participated in this evil, we sincerely hope they will be detected; and we will not be backward to expose them to the contempt they deserve.—We wish to see the rights of all men respected, and justice and judgment fall where it ought, upon the heads of the *guilty.*

THE TEMPLE.—The magnificent House now being erected to the Lord of Hosts in our city, is in a rapid state of advancement, and will be ready to have its corner stone laid with due solemnity, at our approaching conference.

THE NAUVOO HOUSE ASSOCIATION, whose charter we publish in our present number, are zealously engaged in erecting a house for the accommodation of strangers, visiters, and the public, which for magnitude and splendor of workmanship, will stand unrivaled in the western country, and will be a lasting monument of the taste and enterprise of our citizens and friends. It is to be in L form, presenting a front on two streets of 120 feet each, 40 feet deep, and three stories high, exclusive of the basement story. It will be constructed principally of brick, and the estimated expense is $100,000.

SUMMARY.

We have received President Harrison's Inaugural address. It is judged to be one of the best that has ever issued from the presidential chair.

Since the 15th March 1840, upwards of 56,000 foreign passengers arrived at New York.

Intelligence has been received from the West Indies, that the British Government has given orders that 25,000 negroes should be disciplined as soldiers, in addition to the ordinary colored militia.

It is said an iron ore has been discovered in the State of N. Y. having the extraordinary property of yielding, by the simple process of smelting, a substance convertible at once into tools and cutlery instruments of the best quality, in other words *native steel.*

WAR MOVEMENTS IN MAINE.—We learn from the Portland Argus of the 15th ult. that resolutions on the subject of repelling British aggressions, were taken up in the Senate on the 13th and after being amended by inserting $1,000,000, instead of $400,000. for the defence of the State, were refered to the committee—Mr Davies then offered the following resolution:

Be it resolved, that the President of the United States be requested and urged to cause the immediate removal of the foreign armed force by which our State is invaded, stationed upon the upper valley of the St John's, and that the Government of the United States be earnestly invoked to relieve this State from the present heavy needless burden of its own defence.

Dr. Franklin said "when I see a house well furnished with books and newspapers, there I see intelligent and well informed children; but if there are no books or papers, the children are ignorant, if not profligate." The Dr. was no doubt right in his observation; for, as the adage is, "if parents will not find employment for their children, the devil will."

The Editor of the New York Herald, who is at present in Washington, writes as follows:

"A Queen's messenger arrived recently from Upper Canada, with important despatches from Governor Arthur to Mr. Fox. On these despatches Mr. Fox re-opened the correspondence, and has made new and menacing demands upon our Govermeut to interfere and protect McLeod from the legal authorities of Lockport, New York. He has gone over the recent riotous events, and indulged in a strain of acrimony and harshness, which has re-kindled a

fresh flame in the breast of our Secretary. There is every reason to believe that the organization of a war army of 40,000 men, regular and militia in Canada, is intended to enforce the demand of the British Government for the delivery of McLeod, nor is there the slightest hopes to think that the disputed territory in Maine will ever be given up by England."

The Editor of the "Cross & Journal" Columbus, O. March 5th, has picked up another piece of slander on "Mormonism." The piece is selected from the N. Y. Baptist Register, and only deserves a passing notice. The author one Norman Bentley, professes to have had an acquaintance with Joseph Smith, and makes various ridiculous and contradictory statements which he says Smith made. We pronounce the whole a tissue of lies. We doubt whether the author ever saw Brother Joseph Smith: if he has ever conversed with him, he has knowingly and wilfully vilified his character.—The article is too low and vulgar to deserve notice

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CHARTER FOR THE NAUVOO HOUSE.

An act to incorporate the Nauvoo House Association.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws and their associates are hereby declared a body corporate, under the name and style of the "*Nauvoo House Association*," and they are hereby authorized to erect and furnish a public house of entertainment to be called the "Nauvoo House."

Sec. 2. The above named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said association, with full power and authority to hold in joint tenancy by themselves and their successors in office, a certain lot in the city of Nauvoo, in the county of Hancock and state of Illinois, known and designated on the plot of said city, as the south half of lot numbered fifty six, for the purpose of erecting thereon the house contemplated in the first section of this act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred nor less than one shares of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec. 5. As soon as the above contemplated house shall have been completed and furnished, the stockholders, shall appoint such agents, as the Trustees may deem necessary in the management of the affairs of said association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any court of this State, in the name and style of the "Trustees of the Nauvoo House Association."

Sec. 7. *They shall also take the* general care and supervision in procuring materials for said house and constructing and erecting the same, and further to superintend its general management and to do and perform all matters and things which may be necessary to be done in order to secure the interests and promote the objects of this association.

Sec. 8. This association shall continue twenty years from the passage of this act, and the house herein provided for, shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto, for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house to be observed by all persons who may keep or occupy the same, that spirituous liquors of every discription, are prohibited, and that such liquors shall never be vended as a beverage or introduced into common use in said house.

Sec. 10. And whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared, that the said Smith, and his heirs shall hold by perpetual succession a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his

heirs by said Trustees as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as president thereof.

WM. L. D. EWING,
Speaker of the House of Rep's.
S. H. ANDERSON,
Speaker of the Senate.

Approved, Feb'y 23rd, 1841.
THO. CARLIN.

—

State of Illinois,)
Office of Secretary of State.)

I, Lyman Trumbull Secretary of State do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand, and
[L. S.] Seal of State, Springfield,
March 10th, 1841.
LYMAN TRUMBULL,
Secretary of State.

CONFERENCE MINUTES

At a conference of the church of Jesus Christ of Latter Day Saints held in Batavia, Gen, co. N. Y. Jan. 1841.

There being present 11 elders, 4 priests, 2 teachers, 1 deacon, and about 50 members. Charles Thompson was unanimously chosen president, and L. E. Harington clerk. Elder Thompson gave an account of his travels and labors since last conference, the prospects were good. Elder LeBaron gave an account of his labors, the prospects were very encouraging. Elder F. W. Russel gave an account of some enquiries relating to where the people desired preaching, which appeared to be in every direction. Elder N. K. Knight gave an account of several places where the people desired preaching. Elder John Gleason gave an account (having lately visited Canada,) of the desire for preaching there, which was very extensive. Elder Thompson represented the branch of the church at Batavia—consisting of 26 members including 1 elder and 2 priests all in good standing except one. Elder Daniel Russel represented the branch at Akron, Erie co. consisting of 47 members, including 3 elders 2 priests 2 teachers, and 1 deacon, all in good standing.—Elder Calkins represented the members in Alabama, not organized into a branch, 11 in number including 2 elders 1 priest and 1 teacher all in good standing but one. Elder Gleason represented the branch in Sparta, consisting of 40 members all in good standing.—Elder McWithey represented the members in his vicinity (Benington) 14 in number, including 1 elder, not organized. It was motioned seconded and carried, that a branch be organized in Benington, also in Alabama. Motioned, seconded and carried, that Elder Calkins and Wineger should visit Brother Wheeler who has signified his wish to leave the church, motioned, seconded and carried, that Elder LeBaron visit Elder Stratton living in LeRoy and inquire into his standing. Motioned, seconded and carried, that licenses [certificates] be granted to Elders Calkins and Wineger, and also Teacher Whitney. The president then called upon all those whose circumstances would permit to spend all, or part of their time in preaching, to arise, whereupon ten arose, elders and priests. L. E. Harington was then appointed to keep a list of the names of the whole church within the bounds of this conference, which is denominated the Genesee conference, voted that Elder Thompson read a book (in manuscript.) on the proof of the Book of Mormon written by himself. Adjourned until evening, met according to adjournment, and Elder Thompson proceeded and read about one half of his book, (there being near two hundred pages of it,) when it was motioned, seconded and carried unanimious that the book be published as soon as possible, Adjourned until 10 o'clock A. M.

Met according to adjournment at the court house in the vilage of Batavia, a large concourse of people being assembled, Elder C. Thompson delivered a discourse, on the institution, design, powers, and authority, of the gospel priesthood; when after one half hours intermission, Elder Tyson delivered a discourse on the first principles of the gospel, and was followed by L. E. Harington on the same subject. Adjourned until evening—met accordingly, and had a real penticost. The gift of tongues, interpretation of tougues, the gift of prophecying the gift of healing, &c. was made manifest. This conference then adjourned to

meet at Akron, Erie co. N. Y. on the last Saturday and Sabath in April next.

C. THOMPSON Prest.
L. E. HARINGTON Clerk.

Minutes of a Conference held in Freedom, Adams ccounty, Ill. Feb. 20th, 1840.

Conference met pursuant to appointment, prayer by President Miller. H. W. Miller was called to the chair, and James Brown was chosen clerk.

The Conference took into consideration the propriety of doing something for the widows and orphans at Nauvoo, provided they are willing to come to this place. Whereupon it was resolved, that we build three houses, this Spring, on three lots set apart for that purpose, and as soon as they are finished invite three widows to occupy them, and we pledge ourselves to provide for them the common necessaries of life.

The question was taken, shall we on the knowledge of any of our brethren having the intention of leaving the bounds of this stake in debt, with the design of defrauding their creditors, make the same known to their creditors; decided in the affirmitive.

Question was taken, will we fellowship a brother that puts his property out of his hands with the intention of defrauding his creditors; decided in the negative.

Question was taken, will we fellowship a brother that takes into his possession the property of another brother, to assist him in defrauding his creditors; decided in the negative.

Resolved, That this Conference proceed to ordain Elders, Priests, Teachers, and Deacons, whereupon the following brethren were recommended and ordained Elders Harace B. Owens, David Grant, John L. Hunsaker, and Alworthy F. Leach.

Priests—Jesse Spurgen, Abraham Hunsaker, John Harvey, William Barton, Thomas Seater, Israel Alphin, William Potter.

Teachers—James Rollins, Francis Lee; and George Carson, Andrew Cunningham were Deacons.

Inquiry was made by the Conference how many Elders were willing to go from this Stake into the vineyard to preach the gospel, and eight volunteered. The church list was then read and there were 225 belonging to this Stake.

Resolved, that the Conference adjourn till tomorrow at 10 o'clock, A. M.

Conference met pursuant to adjournment. Meeting opened by prayer, after which there was an able address delivered by prest. Miller on the sub- of the resurrection, to a large respectable audience. Conference adjourned for 30 minutes.

Met pursuant to adjournment—several short addresses were delivered by different brethren, after which the sacrament was administered.

Resolved, that the minutes of this Conference be published in the Times and Seasons.

Resolved, that this Conference adjourn to meet the first Sunday of June next, at 10 o'clock, A. M.

H. W. MILLER, Prest.
JAMMES BROWN Clerk.

☞ DREADFUL STEAMBOAT DISASTER. From the N. O. *Crescent City of the 24th, we cut the following:*—

The General Gaines brings the melancholy intelligence of the loss of the steamer Creole, with about one thousand bales ofcotton, and it is apprehended the destruction of twenty human beings.

When the Gen. Gaines came up with the Creole on Monday morning, at half past five o'clock, six miles below Red River Cut Off, the latter was on fire, and the utmost consternation prevailed. She had twice reached the shore on the Louisiana side, at which time numbers of the passengers leaped ashore, but it was impossible to round her to, and she each time drifted off before many of those on board could save themselves. The number of passengers on board was 65, nine of whom are known to have perished, and it is supposed that 14 or 15 more have shared the same fate.

The early hour at which this accident occured, and the rapid progress of the flames, prevented the saving of baggages or property of any description; and many of the passengers were scarce allowed to secure even clothing enough to serve the purposes of comfort.

The heaviest consignment of cotton

on board was one of 688 bales to J. B. Plauche & Co. There were also $5000 in specie belonging to the Exchange Bank of this city.

The following is a list of those known to have perished:

——Calgohan, of Natchitoches.

A child of Mr. Cuny of Alexandria.

A child of Mr. Normand, of Cane River.

A man name unknown.

Two negro men and two children.

A fire man.

Mr. Calhoon, President of the Natchez Bank, and a step-daughter of Mr. Bynum, of North Carolina, are reported among the missing.

POETRY.

For the Times & Seasons.

THE FAITH OF THE SAINTS.—

BY D. ROBERTS.

Far from the birth-place of the Lord,
The Saviour of man kind:
In western wilds the saints accord,
And songs of Zion join:
To sing the praises of our God,
To thee, the Great I AM,
And chant the theme on western plains
Of Moses and the Lamb.

In these last days a voice is heard,
As speaking from the ground;
Proclaiming to the world in deed,
That free salvation's found—
As first proclaimed by Israel's King,
And prophets, who are joined
In holy anthems, *round the throne*
Of Moses and the Lamb.

Prophets foretold the eventful dawn,
Of a Messiah's reign—
And when the appointed time had come,
Angels from heaven came;
Proclaimed to man, God's chosen one,
The mysteries of the theme—
That's long been sung, by angel tongues,
Of Moses and the Lamb.

Then let Isaiah's hallowed fire,
Our faithless bosoms burn:
A prophets born in seer's attire,
Endowed with Gifts divine.
A book is found, the learned are dumb,
The urim still is sealed;
The seal is broke, the thummim spoke,
What beauties are revealed!

Glory to God! Messiah's reign
Has just begun to dawn;
Soon will Appolyon sleep in chains,
And hell receive her doom.
Ye earth be glad! ye saints rejoice!
Hosanna! on our tongues
Shall swell the theme of Zions plains,
Of Moses and the Lamb.

Then let our persecuting foes,
This precious faith revile:
Securely still, will we repose
In our redeemer's smiles,
Till all the ransomed happy throng,
To praise the Great I AM
Shall join their voices in the song
Of Moses and the Lamb.

A POEM ON THE SUFFERING OF THE SAINTS IN MISSOURI,

BY JOEL H. JOHNSON

Why do the Heathen rage, and the people imagine a vain thing, the rulers take counsel together, against the Lord, and against his anointed. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. And break them with a rod of iron; and dash them in peices like a potters vessel.—DAVID.

No wonder why old David cried,
"Why do the Heathen rage!"
When we look round on every side
And see them all engage:

To persecute the saints of God,
And take them for a prey;
Bind them in chains and shed their blood
And drive them far away.

Their lands and houses left behind,
Thus from their homes are cast;
While Matrons, maids, and infants find
No shelter from the blast.

No orphans cry, nor widows tear,
Can pity now receive;
In weather cold and winter drear,
Their firesides have to leave.

Yes destitute of food and clothes,
'Mong strangers seek employ;
While earthly fiends and hellish foes,
Still seek them to destroy.

While some have bled upon their lands,
Their testament to seal—
That they believed in God's commands,
And what he does reveal.

And were resolved t' obey the same,
Though hell against them raise;
And so have died for Jesus, name,
Like saints in ancient days.

How long O Lord shall men prevail,
To kill and drive thy saints?
Let not, O God, thy promise fail,
But hear thou their complaints!

And let thy judgements be made known,

Until oppression cease,
And wickedness shall all be gone,
The earth be filled with peace.

For thou hast promised in thy word
That when the wicked rage,
And press upon them like a flood,
Thou wouldst for them engage.

And now we do thy promise claim
And will not give the rest;
Until thou dost fulfill the same,
And make thy people bles't.

HYMENIAL.

MARRIED—at Siloam, Iowa, on Sunday March 7th, by Elder George W. Gee, Mr. Seth W. Church to Miss Polly Haskins.

In this city, March 7th by Elder John C. Bennett, Mr. Henry B. Jacobs to Miss Zina D. Huntington.

In this city Febuary 21st by Elder Charles C. Rich. Mr. Benjamin R. Bently to Miss Rhoda Ann Thompson.

NOTICE!!

NOTICE *is hereby given* to all the debtors of John P. Greene, of Nauvoo, that all the notes and book accounts of the said J. P. Greene have been assigned to the firm of Ruggles and Chase, of St Louis, and are put into the hands of the subscriber for collection. Let all who know themselves indebted to said Greene, either by note or book account; come forward and settle the same without delay, as indulgence is out of the question. *Save cost! Save cost!!*

SIDNEY RIGDON,
Attorney for Ruggles & Chase.
Nauvoo, March 30th, 1841.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.
City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.
" " Daniel B. Bush, P. M.

PENNSYLVANIA.
City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.
City of New York, George J. Adams.
" " L. R. Foster
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.
Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.
Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE
Pekin, Jackson co. Wm. R Vance.
Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.
Centre Point, Monroe co. Wm. Dixon.

OHIO.
Kirtland, Lake co. Almon Babbit.
" " W. W. Phelps.
West Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.
Pleasent Garden, Dr. Knight.

LOUISANA.
City of New Orleans, E. G. Terrill.

ENGLAND.
City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London. H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.
Douglass, John Taylor.

SCOTLAND.
City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	*John Cairn,*
Lorenzo Barnes,	*Joseph Ball,*
Benj. Winchester.	*Samuel Parker,*
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	B. F. Boydston,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Samuel Bennett,
Wm. Smith,	Hyrum Smith,
Julian Moses,	Z. H. Gurley,
Samuel Bent,	G. W. Harris,
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

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D. C. Smith,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 12.] CITY OF NAUVOO, ILL. APRIL 15, 1841. [Whole No. 24.

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

THURSDAY, APRIL 15, 1841.

Celebration of the aniversary of the church—Military parade—Prest. Rigdon's address—Laying the corner stones of the Temple.

We should do violence to our feelings, were we to pass by, without comment, the interesting scenes that passed before us during the past week. It being the season for the constituted authorities in the church of Jesus Christ of Latter Day Saints, to assemble for the purpose of deliberation and action upon the important concerns of the Redeemer's kingdom; to hail and welcome their co-workers in the vineyard; and to instruct and be instructed in things pertaining to their temporal and spiritual salvation; as might be expected, the Saints flocked in from the several stakes, branches, and the surrounding country in multitudes, to witness the interesting operations that were to transpire during the Conference. At an early hour, on the 6th Inst. the several companies constituting the Nauvoo Legion, with two volunteer companies from Iowa T. making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing; and reflect great credit upon the taste, skill, and tact of the men comprising said Legion, especially the chief officer of the day, Maj. General Bennett. We doubt whether the like can be presented in any city in the western country.

At half past 7 o'clock, A. M., the fire of artillery announced the arrival of Brigadier Generals Law, and Smith, at the front of their respective Cohorts; and at 8 o'clock Major General Bennett was conducted to his post under the discharge of cannon, and took command of the Legion.

At half past 9 o'clock A. M. Lieutenant General Smith with his guard, staff and field officers, arrived at the ground, and were presented with a beautiful silk national flag, by the Ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the Cornet, to the appropriate position in the line; after which, the Lieutenant General with his suit passed the lines in review. At 12 M. the procession arrived upon the Temple ground, inclosing the same in a hollow square, with Lieutenant General Smith, Major General Bennett, Brigadier Generals Law and Smith, their respective staffs, guard, field officers, distinguished visiters, choir, band, &c. in the center, and the ladies and gentlemen citizens surrounding in the interior. The superior officers, together with the banner, architects, principal speaker &c. were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new hymn book.

Pres't. Sidney Rigdon then addressed the assembly. We regret that the address cannot be given to our readers entire instead of a very imperfect outline. He remarked,

"That the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indescribable interest—that it was the third occasion of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honor of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been, not cursed, but blessed with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus—in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing—now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy,

crowned their assembling; and their endeavors to serve God were respected and viewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defence of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of glory; to call up to remembrance the once crucified, but now exalted and glorified Savior—to say that he is again revealed, that he speaks from the heavens, that he reigns; in honor of him to tell the *world* that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but those only whom he himself directs—that the present military display is not to usurp; but to command as they are commanded and directed; to honor, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honor a God of unbounded power and glory—that he is the chief corner stone in Zion, also the top stone—that he cannot be conquered—that he is working in the world to guide, to conquer, to subdue—that as formerly, so now he works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jusus Christ, that some from different parts of Europe and from Canada as well as the different parts of the United States are present, and among all a unanimity of purpose and feeling prevails, and why? because the same God over all had spoken from the heavens, and again revealed himself—he remarked, that he defied the devil to collect such an assemblage; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers as anciently—shows himself—lifts the veil &c. that such things are marvelous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutie were subject matter of revelation, and all the scenery acts of obedience, and understood by the Saints—that the ancient prophets beheld and rejoiced at this scene and are near to witness the fulfillment of their predictions—that we are highly favored of God, and brought near to the spirits of just men made perfect—he then closed by exhortation, first to the surrounding multitude, and lastly to the church."

The speaker then gave out a hymn, page 205, and closed by prayer.—When we consider the feeble health of the speaker, worn down, as he has been, by a long, and arduous, and ever hazardous service of the gospel truth, the unpropitious circumstances in which he was called to speak, in the open air, and to almost an innumerable multitude, there being probably not less than ten thousand persons present, we are constrained to say he acquitted himself honorably, and in a manner which, the almost breathless attention of the multitudes hanging upon the words that flowed from his lips, as he was borne on by the inspiration of his theme, fully manifested, was deeply interesting and satisfactory.

The architects then, by the direction of the First Presidency, lowered the first (S. E. corner) stone to its place, and Pres't. Joseph Smith pronounced the benediction as follows, "This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head." Pres't. Sidney Rigdon then pronounced the following, "May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son, and of the Holy Ghost; even so, *Amen.*"

Adjourned for one hour.

Assembled according to adjourn-

ment and proceeded to lay the remaining corner stones, according to previous order.

The second (S. W. corner) stone, by the direction of the Pres't. of the High Priesthood, with his Council, and Pres't. Marks, was lowered to its place, when the Pres't. of the High Priesthood pronounced the following: "The second corner stone, of the Temple now building by the church of Jesus Christ of Latter Day Saints, in honor to the great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue, till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the same; *Amen.*"

The *third* (N. W. corner) stone, superintended by the High Council, as representatives of the Twelve, (they being in Europe,) was then lowered to its place, with the benediction of Elias Higbee as follows: "The third corner stone, in representation of the Twelve, is now duly laid; and as they are, in some measure the support of the church, so may this stone be a firm support to the corner, that the whole may be completed as before purposed, and according to the order of the Priesthood."

The fourth (N. E. corner) stone, superintened by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following, "The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever; *Amen.*

The services were then declared closed, and the military retired to the parade ground and were dismissed with the approbation and thanks of the commanding officers.

The military band under the command of Capt. Duzett, made a conspicuous and dignified appearance, and performed their part honorably. Their soul stiring strains, met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honorable duties of the day.

The choir also, under the direction of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact, that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God, that the intoxicating beverage, that bane of humanity in these last days, that———what shall we call it? *devil?* is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence and virtue, and order; in short, that they were *saints;* and that the God of love, purity, and light was their God, their exemplar, and director; and that they were blessed and happy.

RISE OF THE CHURCH.

[Continued from page 364.]

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift

reflection of the words of the holy messenger,—"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develope the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice' seemed to inspire further thoughts of gain aud income from such a valuable history. Surely, thought he, every man will sieze with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections duriug his walk of from two to three miles:- the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previuosly remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give yot some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a

state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath contending, as it were, brother against brother and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengful foes and demons in human form—all alike were trampled down by the feet of the strong, and

crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamites of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms the fall of empires and the disolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay, had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel. C.

Hon. R. M. Young, J, T. Stewart, J. M. Robinson, A. C. Dodge will please accept our thanks for various public documents.—Ed

COMMUNICATION.

Laying the corner stone of the Temple. General Conferance.

"Oh! that I could paint the scenes
Which on my heart are sketch'd"

The general conference of the church together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid, in which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself, but we are happy to say, this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to portray the grandeur and majesty of the celebrations, the union and order which every way prevailed, we are confident, we shall come very far short of doing them justice.

For some days prior to the sixth, the accession of strangers to our city was great. and on the wide spread prairie, which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the fery boats on the Mississippi, were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens, all was bustle and preparation, anxious to accomodate their friends who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length, the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays, were preparations for the celebration of the day going on. Shortly after sun rise, the loud peals from the artilery were heard, calling the various companies of the legion to the

field, who were appointed to take a conspicuous part in the days proceedings.

The citizens from the vicinity, now began to pour in from all quarters, a continous train, for about three hours and continued to swell the vast assembly.

At eight o'clock A. M. Major General Bennett left his quarters to organize and prepare the Legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa, and other parts of the county, which joined them on the occasion.

At half past nine Lieut. General Smith was informed that the Legion was organized and ready for review, and immediately accompanied by his staff, consisting of four Aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the Band, beautifuly equiped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut. General. On his approach to the parade ground the artilery was again fired, and the Legion gave an appropiate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies, presented a beautiful and interresting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers, would have become a Bonaparte or a Washington.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. Maj. General Bennett, very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropiate address. Lieut. General Smith, acknowledged the honor confered upon the Legion, and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies gave it into the hands of Maj. General Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the Legion. During the time of presentation, the Band struck up a lively air, and another salute was fired from the artilery.

After the presentation of the flag, Lieut. General Smith, accompanied by his suit, reviewed the Legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand and the whole Legion by companies passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organized the procession, to march to the foundation of the Temple, in the following order; to wit:

Lieut. Gen. Smith,
Brig. Generals Law & Smith,
Aids-de-Camp, & conspicuous strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies eight abreast,
Gentlemen, eight abreast.
1st Cohort, (horse troops)

Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

The procession then began to move forward in order, and on their arrival at the Temple block, the Generals with their staffs and the distinguished strangers present, took their position inside of the foundation, the ladies formed on the outside immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendance of B. S. Wilber, sung an appropriate hymn.

Prest. Rigdon, then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION,

which was listened to with the most profound attention by the assembly.—From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and

being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God, and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short it was full to overflowing, of christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which, they endured with patience, knowing that they had in heaven a more enduring substance, a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple that the Most High might have a habitation, and where the saints might assemble to pay their devotions to his holy name,

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder them in their labors, consequently their circumstances were very different than before.

After the address, the choir sung a hymn. Prest. Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labor on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south east corner of the building, which done, Prest. J. Smith, arose and said, that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the saints might have an habitation to worship the God of their fathers.

Prest. D. C. Smith and his counsellors, of the high priests quorum, then repaired to the south west corner, and laid the corner stone thereof.

The High Council, representing the Twelve laid the north west corner stone.

The Bishops with their counsellors laid the north east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the Legion marched to the parade ground, and formed a hollow square for an address. Maj. General Bennett addressed the Legion at some length, applauding them for their soldier like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant General Smith, likewise expressed his entire approbation of the conduct of the Legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favorite and adopted state.

It was indeed a gladsome sight, and extremely affecting, to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs and where they could, again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious—heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April A. D. 1841 be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the saints, admired their order and unanimity, and undoubtedly received favorable impressions by their visit.

Too much praise cannot be given to Maj. General Bennett for his active services on the occasion, he has labored diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud

day for him, and entirely satisfactory, to see his efforts crowned with success and his labor so well bestowed.

R. B. THOMPSON

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, APRIL 15, 1841.

MISCELLANEOUS.

☞ We have on our table a very neat little Poem, styled, "Time and Change," written by Miss Eliza R. Snow, and printed by E. Robinson of this city. Sister Snow is well known to most of our readers as having contributed liberally to our columns, and we take great pleasure in commending the Poem before us to the notice of the Saints and the public, we doubt not they will be, as we have been, highly gratified in its perusal. It is the production of a well cultivated, chaste, and pious mind. Let the young commit it to memory, and thus transmit it as a useful and pleasing lesson to future time.

Our readers will be pleased to learn that we have the promise, from Pres't. S. Rigdon, of a lengthy communication, for our next number, containing an expose of the false systems of the day, an exhibition of the true Priesthood, a vindication of the claims of the Saints, drawing the contrast between true and false prophets, &c. &c.

ELOQUENCE.—A worthy female correspondant writes as follows, "There is a commandment which says, 'Be ye therefore wise as serpents, and harmless as doves.' It was generally believed by the ancients, that the serpent possessed the power of fascinating in order to secure his prey. There is a fascinating power in eloquence, which I have often thought is more like the fascinating power attributed to the serpent, than any thing else on earth. A minister of the gospel should possess that power, in order to obey that commandment literally and fully; and his success will generally be in proportion to the degree in which he possesses it: for there is nothing that can so effectually secure the attention, and gain the hearts of the people, as *truth* clothed with *eloquent language*."

☞BAPTISMS.—We are informed that about 80 persons were added to the church of Latter Day Saints, by baptism, during the sitting of the conference in this city.

☞ MONEY INTERCEPTED—Frequent communications have been lately received stating that moneys had been forwarded for the Times and Seasons, and that no returns had been received. We have not failed, in all cases where moneys had been received, to answer the request of our correspondents, by forwarding our paper immediately.—There must be mischief some where, and we hope our friends will be duly cautious in forwarding moneys. Interceptions are becoming numerous, and call for watchfulness and investigation, that these abuses may be obviated.—We wonder if the like things happen to our brother Editors!

NOTICE.—Our agents and subscribers will perceive that this number closes the first half year of the present volume. It will be remembered that our terms are, in *all* cases, annually or semi-annually, in advance, and *no* pa-

per will be continued after the subscription expires. The reason of our being thus strict, is obvious to every candid observer of the times—it is the only safe principle upon which we can support the press: persons therefore who are on the six months list and who wish a continuance, will please remit immediately.

Agents and others about to make remittances, would do well to join with others, enlarge their remittances as much as possible, make a deposit in some bank, and transmit to us by mail, a certificate or check. This would be, by far, the safest course, as moneys are frequently intercepted. We hope our agents will take this extra pains, and prevent as far as possible, the embarrassment growing out of such iniquitous pilfering.

The report comes to us, by way of St. Louis, apparently well authenticated, that the Chief Magistrate of the United States *William H. Harrison*, died on the 4th inst. of pleurisy.

Dreadful shipwreck.—One of the most appalling disasters at sea ever recorded, occured in the Irish Channel on the night of the 16th Feb. The New York Ship Gov. Fenner sailed from Liverpool at noon on that day, with *one hundred and twenty four* persons on board, mostly Irish emigrants, and when off Holyhead, at two hours past midnight she came in collision with the Dublin Steamer, Nottingham, which was on its way from Dublin to Liverpool, and the Gov. Fenner sunk immediately, only the master and mate escaping.

REPORT OF THE FIRST PRESIDENCY.

The Presidency of the Church of Jesus Christ of Latter Day Saints, feel great pleasure in assembling with the Saints at another general conference, under circumstances so auspicious and cheering; and, with grateful hearts to Almighty God for his providential regard, they cordially unite with the Saints, on this occasion, in ascribing honor, and glory, and blessing to his holy name.

It is with unfeigned pleasure that they have to make known, the steady and rapid increase of the church in this State, the United States, and in Europe. The anxiety to become acquainted with the principles of the gospel, on every hand, is intense, and the cry of, "come over and help us," is reaching the elders on the wings of every wind, while thousands who have heard the gospel, have become obedient thereto, and are rejoicing in its gifts and blessings.—Prejudice with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off.

The reports from the Twelve in Europe are very satisfactory, and state that the work continues to progress with unparalleled rapidity and that the harvest is truly great.

In the eastern states, the faithful laborers are successful, and many are flocking to the standard of truth. Nor is the south keeping back—churches have been raised up in the southern and western states, and a very pressing invitation has been received from New Orleans for some of the elders to visit that city, which has been complied with.

In our own State and immediate neighborhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith.

Peace and prosperity attend us; and we have favor in the sight of God and virtuous men.

The time was, when we were looked upon as deceivers, and that Mormonism would soon pass away, come to nought, and be forgotten. But the time has gone by when it was looked upon as a trancient matter, or a bubble on the wave, and it is now taking a deep hold in the hearts and affections of all those who are noble minded enough to lay aside the prejudice of education, and investigate the subject with candor and honesty.

The truth, like the sturdy oak, has stood unhurt amid the contending elements, which have beat upon it with tremendous force. The floods have rolled, wave after wave, in quick succession; and have not swallowed it up. "They have lifted up their voice, O Lord, the floods have lifted up their voice; but the Lord of Hosts is migh-

tier than the mighty waves of the sea." Nor, have the flames of persecution, with all the influence of mobs, been able to destroy it; but like Moses' bush it has stood unconsumed, and now at this moment presents an important spectacle both to men and angels.—Where can we turn our eyes to behold such another? We contemplate a people who have embraced a system of religion unpopular, and the adherence to which has brought upon them repeated persecutions—a people who for their love to God and attachment to his cause, have suffered hunger, nakedness, perils, and almost every privation—a people, who, for the sake of their religion, have had to mourn the premature deaths of parents, husbands, wives, and children—a people who have prefered death to slavery and hypocracy, and have honorably maintained their characters, and stood firm and immovable, in times that have tried men's souls.

Stand fast, ye Saints of God, hold on a little while longer, and the storms of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ's sake and the gospel's. Your names will be handed down to posterity as saints of God, and virtuous men.

But we hope that those scenes of blood and gore will never more occur, but that many, very many such scenes as the present will be witnessed by the saints, and that in the Temple, the foundation of which has been so happily laid, will the saints of the Most High continue to congregate from year to year, in peace and safety.

From the kind and generous feelings manifest, by the citizens of this State, since our sojourn among them, we may continue to expect the enjoyment of all the blessings of civil and religious liberty, guaranteed by the constitution. The citizens of Illinois have done themselves honor in throwing the mantle of the constitution over a persecuted and afflicted people; and have given evident proof, that they are not only in the enjoyment of the privileges of freemen themselves, but, that they willingly and cheerfully extend that invaluable blessing to others, and that they freely award to faithfulness and virtue their due.

The proceedings of the Legislature in regard to the citizens of this place have been marked with philanthropy and benevolence; and they have laid us under great and lasting obligations, in granting us the several liberal charters we now enjoy, and by which we hope to prosper, until our City becomes the most splendid, our University the most learned, and our Legion the most effective, of any in the Union. In the language of one of our own poets, we would say,

In Illinois we've found a safe retreat,
A home, a shelter from oppressions dire;
Where we can worship God as we think right,
And mobbers come not to disturb our peace;
Where we can live and hope for better days,
Enjoy again our liberty, our rights:
That social intercourse which freedom grants,
And charity requires of man to man.
And long may charity pervade each breast,
And long may ILLINOIS remain the scene
Of rich prosperity by *peace secured!*

In consequence of the impoverished condition of the saints, the buildings which are in progress of erection do not progress as fast as could be desired; but from the interest which is generally manifested by the saints at large, we hope to accomplish much by a combination of effort, and a concentration of action, and erect the Temple and other buildings, which we so much need for our mutual instruction and the education of our children.

From the reports which have been received, we may expect a large emigration this season. The proclamation which was sent some time ago to the churches abroad, has been responded to, and great numbers are making preparations to come and locate themselves in this city and vicinity.

From what we now witness, we are led to look forward with pleasing anticipation to the future, and soon expect to see the thousands of Israel flocking to this region, in obedience to the

heavenly command; numerous habitations of the saints thickly studding the flowery and wide spread prairies of Illinois; temples for the worship of our God erecting in various parts; and great peace resting upon Israel.

We would call the attention of the saints more particularly to the erection of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the saints in this city is indeed praise worthy, and we hope will be imitated by the saints in the various stakes and branches of the church, and that those who cannot contribute labor, will bring their gold and their silver, their brass, and their iron, with the pine tree and box tree, to beautify the same.

We are glad to hear of the organization of the different quorums in this city, and hope that the organization will be attended to in every stake and branch of the church, for the Almighty is a lover of order and good government.

From the faith and enterprise of the saints generally, we feel greatly encouraged, and cheerfully attend to the important duties devolving upon us, knowing that we not only have the approval of Heaven, but that our efforts for the establishing of Zion and the spread of truth, are cheerfully seconded by the thousands of Israel.

In conclusion we would say, brethren, be faithful; let your love and moderation be known unto all men; be patient; be mindful to observe all the commandments of your heavenly Father; and the God of all grace shall bless you, even so, Amen.

R. B. THOMPSON, *Clerk.*

Minutes of the general conference of the Church of Jesus Christ of Latter Day Saints held at the City of Nauvoo, Hancock Co. Ill. on the seventh day of April, in the year of our Lord one thousand eight hundred and forty-one.

Conference convened at 10 o'clock A. M. when the names of the presidents of the several quorums were called, who took their seats on the stand, and their councillors immediately in front. The meeting was then called to order, and the choir under the superintendence of B. S. Wilber sung a hymn, and the conference was opened by an address to the throne of grace by Pres't. W. Law.

The clerk was then called upon to read the report of the First Presidency, which was read.

On motion. Resolved that the report be printed in the Times and Seasons.

Pres. Rigdon arose and stated, that in consequence of his weakness from his labors of yesterday, he would call upon Gen. J. C. Bennett to officiate in his place.

Gen. Bennett then read the revelations from "The Book of the Law of the Lord," which had been received since the last general Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the church &c.

Pres. Jos. Smith rose and made some observations in explanation of the same, and likewise of the necessity which existed of building the Temple, that the saiints might have a suitable place for worshiping the Almighty, and also the building of the Nauvoo Boarding House, that suitable accomodations might be afforded for the strangers who might visit this city.

The choir sung a hymn, and the meeting adjourned for one hour.

Conference met pursuant to adjournment and was called to order by Pres. W. Law.

The choir sung a hymn, and Pres't. W. Marks addressed the throne of grace.

Gen. Bennett, read the charters granted by the Legislature of this state for incorporating the "City of Nauvoo," the "Nauvoo Legion," "The University of the City of Nauvoo," "The Agricultural and Manufactoring Association" & for the "Nauvoo House Association."

On Motion; Resolved; That the charters now read be received by the Church.

Carried unanimously.

Pres't. D. C. Smith arose and gave an exhortation to the assembly.

Gen. J. C. Bennett, then spoke at some length on the present situation, prospects, and condition of the church, and remarked that the hand of God must indeed be visible, in accomplishing the great blessings and prosperity of the

church, and called upon the saints to be faithful and obedient in all things, and likewise forcibly and eloquently urged the necessity of being united in all their movements, and before he sat down, he wished to know how many of the Saints who were present felt disposed to continue to act in concert, and follow the instructions of the First Presidency, and called upon those who did so, to arise on their feet; when immediately the saints, almost without exception arose.

The choir sung a hymn, and the meeting after prayer, adjourned until to morrow morning.

Thursday morning April 8th: at an early hour this morning the different quorums, who had previously been organized, came to the ground and took their seats as follows: the Frst Presidency, with the presidents of the quorums on the stand; the High Council, on the front of the stand; the High Priesthood on the front to the right of the stand; the Seventies immediately behind the high priesthood; the Elders in the front, to the left; the Lesser Priesthood on the extreme right.

On motion; Resolved: that this session of Congress continue until Sunday evening.

Pres't. J. Smith declared the rule of voting, to be a majority in each quorum, exhorted them to deliberation, faith and prayer, and that they should be strict, and impartial in their examinations. He then told them that the presidents of the different quorums would be presented before them for their acceptance or rejection.

Bishop Whitney then presented the First Presidency to the Lesser Priesthood, who were unanimously accepted.

Pres't. J. Hicks presented them to the elders' quorum—unanimously accepted.

Pres't. J. Young presented them to the seventies—unanimously accepted.—

Pres't. D. C. Smith presented them to the High Priesthood.

Councellor Elias Higbee presented them to the High council—unanimously accepted.

The clerk then presented them to the Presidents of all the quorums, on the stand—unanimously accepted.

Gen. J. C. Bennett was presented with the First Presidency as assistant president, until Pres't. Rigdon's health should be restored. The presidents and counselors belonging to the several quorums, were then presented to each quorum seperately for approval or rejection, when the following persons were objected to, viz. John A. Hicks, president of the Elders quorum; Alanson Ripley, Bishop; Elder John E. Page, one of the twelve; and Noah Packard of the High Priesthood.—Newel K. Whitney, Bishop; moved their cases be laid over until the intermission, to be tried before the several quorums.

Pres't. Joseph Smith presented the building Committee of the "House of the Lord," to the several quorums collectively, who were unanimously received.

Pres't. Smith observed, that it was necessary that some one should be appointed to *fill* the quorum of the twelve, in the room of the late Elder David W. Patten, whereupon, Pres't. Rigdon nominated Elder Lyman Wight to that office, which was unanimously accepted. Elder Wight stated, that it was an office of great honor and responsibility, and he felt inadequate to the task, but inasmuch as it was the wish of the authorites of the church, that he should take that office, he would endeavor to magnify it.

On motion; Resolved: that James Allred be appointed to the office of High Counsellor, in the place of C. C. Rich, who had been chosen as a councillor to the presidency of this stake.—On motion; Resolved: that Leonard Soby be appointed to be one of the High Council in the room of David Dort, deceased.

The choir sung a hymn, and after prayer by Pes't. Rigdon, the meeting adourned for two hours.

Conference met pursuant to adjournment. A hymn was sung by the choir. Pres't. Rigdon delivered a discourse to the conference on the subject of "Baptism for the dead" which was set forth in a manner new and interesting, and with an eloqueuce peculiar to the speaker, which was listened to with intense interest by the assembly.

Gen. Bennett made some very appropriate observations in continuation of the subject.

Pres't. Smith likewise followed on the same subject, threw considerable light on the doctrine which had been investigated.

The choir then sung a hymn, and after prayer by elder W. Smith, it was moved that conference adjourn until to morrow morning at 10 o'clock.

Friday Morning, conference met pursuant to adjournment.

The quorums reported, that they had investigated the conduct of the persons who had been objected to, and that they had rejected Alanson Ripley and James Foster.

Leave was then given for Elder James Foster, to make a few remarks to the qurums respecting the charges prefered against him; after speaking; on motion, resolved, that James Foster continue his standing in the church.

Resolved, that as Alanson Ripley, has not appeared to answer the charges prefered against him, that his bishoprick be taken from him.

Pres't. J. Smith made some observations respecting the duty of the several quorums, in *sending their members into the vineyard*, and also stated, that labor on the Temple would be as acceptable to the Lord as preaching in the world.

Pres't. Smith then stated that it was necessary that some one should be appointed to collect funds for building the Temple.

On motion resolved that John Murdock, Lyman Whight, William Smith, Henry W. Miller, Amasa Lyman, Leonard Soby, Jahiel Savage, and Zenas H. Gurley, be appointed to travel and collect funds for the same.

A Hymn was then sung by the choir and prayer by Pres't. D. C. Smith.

Pres't. J. Smith then stated that he should resign the meeting to the presidency of the Stake, and the president of the High Priest Quorum.

The building committee were called upon to address the assembly, Elder Cahoon first took the stand and spoke at length on the imporiance of building the Temple, and called upon the saints to assist them in their great undertakings.

Elder Alpheus Cutler spoke in continuation, and made some very appropriate remarks. The conference adjourned for one hour.

Conference met pursuant to adjournment. Elias Higbee spoke on the same subject.

Elder Lyman Wight then came forward and addressed the meeting at considerble length.

The clerk read a letter from Elder J. Taylor in England, to Pres't. Joseph Smith which gave an account of the prosperity of the work of the Lord in that land.

On motion resolved that conference adjourned till to morrow morning at 10 o'clock.

Friday April 9th: the weather being so wet and cold, the conference did not meet

Saturday, the weather was unfavorable consequently no business was transacted.

Sunday morning. The conference again met, Elder Gurley was called upon to preach. He spake on the subject of the literal fulfillment of prophesy.

Pres't. Rigdon made some observations on *baptism for the remission of sins*. A Hymn was sung by the choir. Conference adjourned for one hour.

Conference met pursuant to adjournment and was addressed by the Bishops of the Stake, who stated the situation of the poor who had to be supported and called upon the saints to assist in relieving the necessities of widow and fatherless.

Elder Lyman Whight made some observations on the subject.

Pres't. Joseph Smith then addressed the assembly and stated, that in consequence of the severety of the weather, the saints had not received as much instruction as he desired and that some things would have to be laid over until the next conference—as there were many who wished to be baptized, they would now go to the water and give opportunity to any who wished to be baptized of doing so. The procession was then organized and proceeded down to the water.

After the baptism were over—on motion resolved, that the conference adjourn to the 1st of October next

R. B. THOMPSON *Clerk.*

HYMENEAL

MARRIED, In Lee County I. T. on Sunday April 4th, by Elder Jas. H.

Rollins, Mr. Geo. Peacock, to Miss Sarah Lowry.

In Vanburen Township, Marshall Co. Ia. March 21st by Elder Franklin D. Richards, Mr. Wm. H. Bishop of Laporte, to Miss Eliza Pratt of the former place.

OBITUARY.

DIED,—Jan. 2nd in Laporte, Ia. *Jas. Whitley*, aged 40 years.

Dec; 16th *Joseph Jarvis*, aged 49 years. They were both from Canada, on their way to the place appointed for the gathering of the saints, and have left their bereaved families as pilgrims in a strange land. May the widow's God be their God, and the orphan's Father their Protector!

POETRY.

For the Times & Seasons.

PROSPERITY OF ZION.

BY C. HILLS.

Arise thou, and shine! for thy light is appearing,
And glory and beauty thy temples adorn;
Lo! darkness and gloom on the nations are brooding,
While brightly to thee breaks the radiant morn.

The beams of thy glory the saints are reflecting,
And scattering wide the refulgence so bright;
While princes and sages the dawn are expecting,
When Gentiles and Jews shall rejoice in the light.

Lo! now in glad troops see them hast'ning to Zion,
The sons and the daughters of faith, love and joy;
Their trumpets are sounding, their banners are flying;
In songs of redemption their tongues they employ.

The camels of Midian, in multitudes, bending
With frankincense, myrrh, and with offerings of gold;
The flocks too of Kedar, with shepherds attending,
Shall lay on thy altars their treasures untold.

Behold, what are these, like a cloud on the ocean?
Like doves to their windows, that fly thro' the air?
Ah! these are the ships from the Isles; for devotion
They bring with their treasures, thy sons from afar.

The sons of the strangers shall rear thy munitions,
And Kings shall thy walls and thy temples adorn:
Thy gates shall be crowded with hastening millions,
That bear to thy treasuries oil, wine, and corn.

The glory of Lebanon, dressed in full verdure,
The fir-tree, the pine-tree, the box-tree, shall rear
Their evergreen beauty; and, odor and splendor,
The place of thy dwelling abundantly cheer.

The sons of thy captors shall come to thee bending,
And all that despised thee shall bow to thee low;
Acknowledge thy excellence, greatly commending
The Zion, the dwelling of Jesus below.

The love and the presence of Jesus, thy Savior,
Redeemer, and King, who is mighty to save,
Thou fully shalt know, and experience his favor,
Rejoice in his smiles, now set free from the grave.

Thy wood and thy stone, changed to brass shall abound,
Thy iron to silver, thy brass to pure gold;
Thy rulers and judges shall spread peace around,
Thy officers true, shall the righteous uphold.

No more in thy borders, the voice of contention,
Of discord, or wailing, or sorrow, they raise;
But high from thy walls sounds the trump of salvation,
And songs, in thy gates, of devotion and praise.

The days of thy mourning forever are ended,
The sun and the moon shall no more be thy light;
But beauty and glory are over thee blended,
Shed forth by Jehovah in majesty bright.

Thus Zion! the saints, after holiness panting,
Inherit for ever and ever thy lands;
A branch of renown, of Jehovah's own planting,
Messiah's own people the work of his hands.

A list of receipts by mail for the second volume of the Times and Seasons during the second quarter.

A. Lisk,	Sacketts Harbor, N. Y.	$1,00
E. Randall,	" "	1,00
J. Luff,	" "	1,00
W. Black,	Shinston, Va. *	2,00
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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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RISE OF THE CHURCH.

[CONCLUDED.]

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a "description of the place where, and the manner in which these records where deposited;" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feelings of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho.—And I confess that my mind was filled with many reflection; and though I did not *then* loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, and is ready to conclude that they were same feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they *have* contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting *in* the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a brest-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the brest-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower *far, far* before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, *we* might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was coverd with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were conceald by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a futher trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.—And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time arriving at Cumorah, on the morning of the 22nd of September, 1823. after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him,

that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of, the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing, and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of ac-

cumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongues, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord

will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver the from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefitted with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So however afflicting to his feellings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instrction was necessary to the accomplishing this great work, he had learned by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of *many* persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, If he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that

my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward *them;* but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehannah river. Some forty miles south, or down the river, in the town of Harmony, Susquehannah county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgement, in a manifest willingness to *fulfil*, on her part, that passage in sacred writ.—"and they twain shall be one

flesh,"—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquited. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord confirmed to them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDERY.

To W. W. Phelps.

COMMUNICATIONS.

BAPTISM FOR THE DEAD.

Why are they then baptized for the dead?—Paul.

A knowledge of the state and condition of the dead has been anxiously desired and sought after, by almost every nation and people in all ages of the world. This knowledge was once, by revelation, unfolded and understood; but like other truths of divine teaching, through neglect, contempt, and the malicious operations of the prince of darkness was shrouded, and lost, and mankind were left to mourn in dispair over the ashes of their departed friends and associates. Though Enoch, the seventh from Adam, wrapped in vision, was privileged to look through the vista of succeeding years, and centuries, and eras unnumbered, scan the history of convolving and conflicting empires, rising, rolling forth, dashing, and expiring; though he beheld myriads of intelligences embodying, growing dying, redeemed, restored, and rising; though the end from the begining was thus spread before him, and thousands were permitted to hear him descant upon the mysteries of redemption, delineate the modes and changes of being, and depict the glories of the celestial world; yet how soon did the Almighty look down from heaven and find them "all gone out of the way,"—"the imagination of the thoughts of their hearts only evil continually." And because they did not like to retain God in their thoughts, he gave them up to reprobacy of mind, to work out their own destruction greedily. From time to time, however, he renewed to the just the gospel covenant; established a lineal priesthood of wisdom, intelligence, virtue, and blessing; thus penetrating the gloom of moral darkness, and bespangling the firmament of a benighted world with radiances, which, if heeded would have been sufficent to guide the way-

ward to "the port of peace." At length the "Sun of righteousness arose, and life and immortality were brought to light." Salvation for the living and the dead was proclaimed, "through the redemption that is in Christ Jesus," faith in him established as a condition, and baptism with water, as a seal and pledge of the latter, and the effusion of the Holy Spirit, as an earnest of the promised and desired inheritance. No wonder the multitudes "*gladly* received the word, and were baptized;" when, by simply trusting in the Son of God, and going down into the laver of regeneration, in obedience to his command, they could come forth filled with hope and joy; and by the laying on of the hands of his duly commissioned and authorized servants, receive the fulness of his spirit; to lead them into all truth; to show them things to come; to take of the things of the Father and convey them unto them; to assure them that death was deprived of his sting, and the grave robbed of its victims; and to point them to a state of existence free from woes and ills, and glorious in all its associations and enjoyments. Such was the gospel. And as such it was proclaimed, by Christ and his apostles, to the living and to the *dead*; for we learn from Peter, that Christ went spiritually, "and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is eight) souls were saved by water. The like figure whereunto baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him" 1. Peter iii. 19-22

Speaking of the wicked Gentiles, he says [iv. 5,6,] "who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached ALSO to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—We see by the above, and by other scriptures, what is the gospel method of saving mankind—faith in him, and obedience to his commands by submission to the ordinance of baptism, administered by those duly authorized and commissioned. How the living, who hear the gospel and have the means of obedience within their reach, stand affected, is plain and not easily misunderstood; "He that believeth and is baptized shall be saved, but he that believeth not and and is not baptized shall be damned.

Here we leave the living and inquire for the dead. How are they affected by the gospel? We have seen that the gospel has been, and we infer is *still*, preached to the dead—that is, to disembodied spirits. St. Peter has informed us why the gospel is preached to the dead; "that they might be judged according to men in the flesh."—Men in the flesh are judged according as they believe and obey the gospel, or disbelieve and reject it. Inasmuch then as the gospel is preached to the dead, they have a capacity and agency, to believe and in some way obey it, or the contrary. It is easy to imagine how the departed spirit may be made to see, to understand, to comprehend, and to embrace truths which were not manifested to, nor embraced by that spirit while incarnated; but how that spirit could render acceptable obedience, is the subject of our present inquiry. It has been a general supposition for ages past, that no such acceptable obedience could be rendered, and if such spirit had departed before being visited by the sound of the gospel and without ever having had an opportunity of embracing it, it was irrevocably lost and sealed up to misery indescribable and irremovable. True, some have had charity to suspend so heavy a judgment, and to recommend them to mercy; while others have endeavored to conjure up some means to bribe justice. God has been pleased to reveal an answer to our inquiry, and disclose a truth, once well understood and practised upon, but for a long time past wrapped up and lost among the rubbish of error. It is simply this, that the disembodied spirit shall have the opportunity of embracing by faith, or rejecting the gospel of the Son of God; and that its believing kinsman may step forth in its behalf and be baptized for the remission of sins, and be confirmed for the reception of the holy spirit; and that

this service thus rendered shall be acceptable in behalf of the believing spirit; and that such shall be blessed with a part in the first resurrection, and be a partaker and an inheritor of a celestial glory.

St. Paul understood this principle of the gospel, as we learn from his letter to the Corinthians, [1 cor. xv. 22, 25, 26, 29.] "For as in Adam all die EVEN so in Christ shall all be made alive:—For he must reign, till he hath put all enemies under his feet.—The last enemy, DEATH, shall be destroyed.—Else what shall they do which are baptised for the dead if the dead rise not AT ALL? why are they then baptised for the dead?"

The above passages of scripture teach us the important and cheering truth, that the departed spirit is in a probationary state and capable of being affected by the proclamation of the gospel. The idea is perfectly consistent with reason, honorable to the divine character, and in accordance with the desires and wishes of every truly pious and benevolent mind.

Compare it with the horrible views of the partial bigot, who anticipates basking eternally in the beams of the sun of righteousness, in ineffible bliss, while he beholds in full view a father, a mother, a brother, or a sister, or a beloved child, dwelling in eternal burnings, writhing in hopeless anguish and despair, tossed upon the billows of a lake of fire, blowing the flames that consume his inconsumable spirit, cursing his Maker, and being cursed.—Dreadful heaven to any being but a devil!

Compare it with the motley association of the impartial liberalist, who fancies heaven composed of characters as various as those of earth, the pious and the profane, the virtuous and the vicious, the willing and obedient, and the disobedient and rebellious, commingling in one eternal association, some praising the Angel who redeemed them, others ascribing honor to the penitentiaries that sanctified, or, the gibbets that saved them. Horrible heaven to any beings but devils!

But we have not so learned of Christ. He offers pardon peace, holiness, and and eternal life to the quick and the dead—the living on condition of faith and baptism for remission of sins; the departed on the same condition of faith in person, and baptism by a living kinsman in his behalf. It may be asked, will this baptism by proxy necessarily save the dead? we answer no: neither will the same necessarily save the living. But this, with the other requisites will save both the living and the dead; and God will raise them up to glorify him together.

We are not surprised that this doctrine should meet with the bitterest opposition from the sectarian world. It aims a heavy blow at their malevolent and dictating spirit; meekly submitting the cause of salvation into the hands of him who is bitter able to devise and execute the same. Sectarianism is not its only enemy; the devil no doubt will oppose this doctrine with all his hosts of earth and hell combined; and why? Because it enters his dark dominions, bursts the prison doors, proclaims liberty to the captive spirits, and sets them free. Yes, satan and wicked men will rage; but let them rage. The glorious truth, through the instrumentality of the prophet whom God has raised up in these last days, is proclaimed again in the earth; and though satan with all his sectarian hosts wages war against it, it shall stand unshaken and immovable while their schemes, their creeds, and their works shall fade, vanish away, and be forgotten, or only remembered as a painful dream.

G. H.

Philadelphia April 5th, 1841.

DEAR BROTHER JOSEPH SMITH:

Through the mercies of our Heavenly Father we have been prospered on our journey thus far—we have enjoyed reasonable health on the way, and have succeeded in accomplishing a part of our business.—Brother Hyrum has labored unremittingly in the word and doctrine on our whole route; he has been joyfully received by the brethren every where. I trust his labours will be like bread cast upon the waters to be gathered many days hence. We have had the cheerful and valuable co-operation of the services of brothers Babbit and Winchester, who have aided us in the object of our mission. But amidst the cheering prospects of our present prosperity, it has pleased our Heavenly Father to remove from the scenes of political turmoil and party strife, our beloved HARRISON. That the ways of the Almighty are inscrutible to the human mind, his wisdom surpassing our deepest researches, his councils exceeding our most exalted perceptions of pro-

priety, and his goodness excelling our most sanguine expectations, will not admit of a single doubt; we are however still left to trust to that inscrutible wisdom, and Almighty power, to turn this most melancholly and disastrous event to our good—whether we have not sinned as a nation by idolizing that worthy and long to be lamented patriot and father of the West. by looking to *him* as a source of relief in our present calamities, instead of relying upon that God in whose hands is the fate of all the kingdoms and empires of the earth, is worthy of our serious consideration. It would seem that the wickedness of the present generation is so superlatively great, that the Father of mercies has condescended in his infinite wisdom and benevolence to afford to the present nations of the earth, one of the most striking examples of the mutability of all earthly glory, honor and excellence. For it is asserted, and that too with great propriety, that the office of Chief Magistrate of the United States, filled as it is by the voice of the people (which is the voice of God) is surrounded with a halo of human glory, and earthly grandeur, unparallelled in excellence by all the hereditary Monarchies, Royalties, Aristocracies, or mixed Republics of the earth. Hence the individual whose sudden and unexpected death this nation is now called to mourn, has been called from the very pinicle of human aggrandizement, after filling, for the brief period of thirty days, the highest and most exalted station upon this earth, to the peaceful slumbers of the tomb, and joyful repose in the paradise of God. Though he is hereby taken from the "evil to come," yet we are admonished thereby that "in the midst of life we are in death." O, what a lesson is this to a sinful world!—But I tremble for my country when I reflect that God has taken from us the individual who was so pre-eminently qualified to restore again the tranquility and prosperity of our nation. While we are surrounded with menaces from abroad, and threatened with ruptures and disunion from within, it has pleased the Almighty Father, for some wise purpose, known only to himself, to deprive us of the aid and influence of that amiable person to whom all eyes were turned. We are again loosed from our anchorage and cast forth upon a boisterous political sea, to toil and strive with adverse winds of political speculation, with the blustering gales of human passion and the mis-leading *ignis fatuus* of political demagogues. Vain, therefore it would seem, is the help of man; we can only rely with assurance of success upon the Lord for help. For the credit of human nature, I wish I could say that this national bereavement was duly appreciated by all our citizens, but alas! how mortifying the reflection to know that there are some who would even wish to be regarded as respectable citizens, who are so destitute of every redeeming virtue, and so puffed with the malignity of party rancor, that they cannot suppress their infernal and fiend-like howlings of exultations until the solemnities of the occasion are ended. O! what a comment on human depravity—it would seem as though this generation was labouring under a depravity which could only be the result of the fall of a *second* Adam.

But I cannot dwell on a subject which is a reproach to my species, and makes me blush that I am a man. May God protect our nation, and grant that this signal judgment of his providence may cause our people to learn wisdom and practice virtue.

I am most sincerely yours
in the bonds of the everlasting gospel,
I. GALLAND.

P. S. President HARRISON breathed his last at 35 minutes past 12 o'clock on the morning of the 4th inst, (yesterday morning.)
I. G.

Liverpool, Feb. 3rd, 1841.

VERY DEAR BROTHER:—

Peace be to you and your household, and may the blessings of the God of Abraham, of Isaac, and of Jacob rest upon you, and abide with you for ever, and ever, Amen.

I have to apologise for being so long in writing to you, as month after month has rolled along in quick succession since ever I performed that duty, or dropped a line to that man whom above all others upon the face of the earth, I have the greatest reason to respect; because God has done it, and chosen him from among all the nations of the earth as the honored instrument to whom he would reveal himself, commit the keys of the kingdom unto; and by whose means he would usher in the "fulness of the dispensation of times," gather his Israel, bring in the fulness of the Gentiles, redeem the earth from under the curse, and prepare a people for that time when the earth should resume its paradistic glory, creation be delivered from under the curse, and all creation praise the Lord, that dispensation which cheered the hearts of Patriarchs, and Prophets, and Apostles, that restitution the thought of which dried the martyrs tear, soothed the pillow of the dying saint; supported his prophets when strangers, and pilgrims, upheld and cheered them in prisons, in dens, in caves, in dungeons, in death; for they had respect to the recompense of reward. That dispensation which has employed the energies of dead (living saints) to accomplish, even Abel, Enoch, Noah, Melchizedek, Abraham, Moses, Eligah, Our Savior, Peter, Moroni, Alma, Amalek, Nephi,—and Michael, and all the priesthood, who according to the councils of God, the decrees of heaven, the order of the priesthood, the eternal purpose of Jehovah have selected the man, set in order the priesthood, ushered in that dispensation of which they all wrote, all prophesied of, all looked forward too, all anticipated, all died in the faith of: which faith we participate of, which blessings we enjoy; which glory we expect to see brought about through the mercy of God the intercession of Jesus, and the united energies of living and dead saints, we being made perfect by them and they by us.—

I thank God my Heavenly Father, that ever I heard the sound of this gospel, and received a part in this priesthood. I received it with greater joy than earthly treasures, than the effervescent praise of man, or all the empty bubbles of earthly honor. And I pray

that I may be kept humble, and that I may be able to realize continually the importance of my calling and finish my work with joy.

I have no doubt but that the rest of my brethren in the Quorum have all written to you, and no doubt will have put you in possession of all general information in relation to the work here; you have also received intelligence of our movements through the medium of the "Star" it would therefore be superfluous in me to enter into, those things generally. I am happy to state, however, that we have been united in our councils to the present time; that there has been no discordant feeling, nor jarring string: we were very happy to receive a communication from you, and to hear that things were prospering so well in Nauvoo, and with the church generally; we were pleased to have your approbation and council which at all times is very acceptable. We have also received your letter in the "Times and Seasons" which also gave us satisfaction: and we feel thankful to our Heavenly Father that in all things we have gone right both in regard to our publishing the Hymn Book, the Book of Mormon and to our purposes in regard to coming home, and in regard to our labors. We find that in all things our proceedings have precisely accorded with your council.

As it regards the work in general it is prospering here on all hands, in Preston, where it first commenced; they are continually adding to the church in Manchester, Gloucestershire, Herefordshire, and in Lancashire. In London, the work is beginning to break out, and in Edinburg, and Glasgow it is prospering. In the Isle of Man, and in Wales, it is rolling forth and to use a Sectarian expression "there has been a going among the mulbery trees" "a shaking among the dry bones."

Perhaps it may not be altogether uninteresting for me to give a brief history of my proceedings since I left Nauvoo in company with Elder Woodruff, it would be superfluous for me to state the route we took to New York. Our mode of traveling, my sickness on the road, and our visit to Kirtland &c. Suffice it to say, Elder Woodruff, Elder Turley and I landed in Liverpool January 1840 and immediately proceeded to Preston, to council with the President of the church in England and his council, as to our best mode of proceeding until the rest of our Quorum came, when it was agreed upon that I should go to Liverpool, Elder Woodruff and Turley go to Staffordshire and then go to Birmingham if they thought proper; we took the parting hand the day following and each one took his respective course. Elder Fielding accompanied me to Liverpool where we immediately commenced our labors: the first Sabbath we visited several places of worship I asked liberty to make a few remarks in one and had an opportunity of speaking in their vestry to 18, or 20, preachers, and leaders while I was delivering my testimony some wept and others shouted Glory be to God, but when on being asked, I informed them what society we belonged to, they were afraid of us, having heard so many reports. One of their preachers, however, invited us home in the evening, and we appointed a meeting at his house in the week—members attended, to whom we conversed. We then took a room that would hold 4 or 500 people and in the meantime visited all that we could get access to. We called upon many of the leading ministers of different denominations, and delivered our testimony to them, some received us kindly, some otherwise but none would let us have their Chapels to hold forth in, they were so good in general, and so pure, that they had no room for the gospel, they were too holy to be righteous, too good to be pure, and had too much religion to enter into the kingdom of heaven.

Our being in town soon got rumored about and I suppose about 300 attended our first meeting, in preaching the power of God rested upon the people, and on my asking them if it was not good news they responded "yes" —while many wept under the influence of the spirit; after preaching, ten persons came forward to be baptized, some of which felt convinced as soon as they saw us that we were men of God, and others had dreamed about us. Thus we see that the power was of God and not of man and to Him be the Glory. Things have continued to progress in this place from that time to the present we have now about 160 in society: 3 Elders, 5 Priests, 2 Teachers, and 2 Deacons.— We have taken the largest Hall in Liverpool, and in the most eligible situation for twelve months, and things seem more likely for progressing than ever they have done from the commencement.

I visited Ireland some time ago and planted the standard of truth in that nation I stayed there something over a week, preached in several places, and baptized 2 before I left. Elder Curtis is now there and there is between 20 and 30 baptized. I did purpose making a stand in Belfast, but as I had other engagements in Scotland and Liverpool, I knew that I would not commence without giving our adversaries an advantage which I knew that they would make a dishonorable use of; so I thought it best not to commence, as I had not time to stay. From thence I went to the City of Glasgow in Scotland where I met with Elder Hadlock, who had raised up a small church, to whom I preached. On my way to Glasgow a gentleman on the same boat informed me that Elder Mulholland had written a letter to his friends concerning the persecution and that as he was acquainted with him he, had published it in a periodical of that City (Belfast.) I preached several times also in a place called Paisely in Scotland, where Elders Mulliner and Wright had raised up a church and obtained considerable influence, from thence I returned to Liverpool, soon after I started to the Isle of Man, where I hired a large room capable of containing 1000 persons and commenced delivering lectures: great excitement prevailed and a persecuting spirit soon manifested itself. I held a discussion with one man, a preacher which had a tendency to enlighten the eyes of the public. Another wrote in the papers, and I answered him, another published pamphlets, and I answered them; another delivered lectures and I answer-

ed them, and finally challenged any of them to meet me before the public and prove the Book of Mormon, and my doctrine false if they could, but this they were afraid to do and gave up the contest. I see sir, more clearly every day the impossibility of overturning the principles of truth by any of the foolish dogmas or lame reasoning of this present generation, and how should they! for God has revealed it, and his arm supports it. I went to a country place on the Island and sat down in the chimney corner, and talked to a few neighbors, who came in, and baptized 8 and and confirmed them the same night before I left them, nor would they wait until the morning. I sent you several papers which no doubt you will have received, I staid between two and three months in the Island, Elder Blakesley has been laboring there since I left, now he is gone to New York, and one of our Liverpool brethren is there. There is about 70 baptized and the work is still progressing there is another place in the neighborhood of Liverpool, a branch of this place, where there is 30 members. The numbers in this neighborhood that I have had a hand in, are as follows:

Liverpool	160.	Isle of Man	70.
Ireland about	25.	Howarden	30.

I mention this to show that I have not labored in vain, but that God has in some measure blessed my feeble labors.

The work in this country is beginning to attract more general notice, and to assume a more formidable and respectable appearance in Manchester, in Liverpool, and also in the Isle of Man, we have the largest Hall in this place, and men of respectability and influence begin to look at it: it has for some time been almost exclusively confined to the lowest grade of society, particularly in the manufactory districts, but I think the time is not far distant when the trumpet will sound loudly through all parts of this land and all classes will hear it.

You will probably be made acquainted with our attentions of visiting America this next Spring we propose holding a general conference and setting in order the affairs of the church and then taking our departure some time in the middle of April. Elder P. P. Pratt however purposes staying. We have no intelligence yet of Elders Hyde and Page, nor any of the Seventies arrived but three, two of which have returned. (Elders Winchester and Blakesley) Elder Burnham will stay for some time. It would be well if more of them were here, if they were good men, and men of intelligence. Elder Snow is in London, from whence Elders Kimball, and Woodruff have started. Elder Levi Richards continues, he is I think in, or near Birmingham. Elder Haddock will return with us. About 330 saints started from here about 3 weeks ago, upwards of 200, by Elder Clark, Ship "Sheffield." Captain Porter, via New Orleans, the remainder on Ship "Echo." Captain Wood, also for New Orleans. A small company, expect to start the same route, perhaps 50, to sail on the 12th, of this month on the "Ulesto," perhaps you may get this before any of them arrive, as it goes to-morrow per Steam Packet. I have not room for politics, in fact there is nothing particular at present. The Egyptian affair is settled. France is coming to her reason again, and I do not think that America and England will go to war about McLeod, the sitting of the Syrian question has of course opened a way for the Jews. How the affairs of China will terminate is yet, I believe a little uncertain.

As ever yours in the
bonds of the Everlasting Covenant.
JOHN TAYLOR.

To President Joseph Smith.

TIMES AND SEASONS.

CITY OF NAUVOO.

SATURDAY, MAY 1, 1841.

New Arrangement.—It is with much pleasure that I have to announce to the patrons of the "Times and Seasons," the very desirable consociation of Bro. R. B. Thompson with myself in the editorial department. A multiplicity of cares, together with some bodily affliction, has rendered some such arrangement necessary on my part, in order that our paper may continue to merit the respectable standing which it has in some measure hitherto sustained. In selecting Bro. Thompson as an associate, regard was had to his talents as a scholar, to his wisdom as a man of extensive acquaintance with business, to his candor, prudence, and skill in composing, selecting, and compiling, as also his connexion with the first Presidency of the church; he being the clerk of the church, and consequently having a better acquaintance with the subjects, doctrines, &c., which comes before them, than any other person. To those acquainted with him, commendation is unnecessary; and I have no doubt he will meet with a favorable reception in coming before the patrons of our paper.

We shall spare no pains to make our paper a true mirror of the *times*, and a correct index of the *seasons*; introducing from time to time such improvements in its typographical execution and collation of matter, as may be suggested by our united judgments; that in all things we may not be, in this matter, behind the age in which we are called to act.

We confidently expect that this arrangement will meet the best wishes of our patrons, and we earnestly hope our agents will use their influence to for-

ward the interests of the paper by extending its circulation as much as possible. While the world is flooded with literary and religious *trash* of every description, it becomes the saints to counteract as far as possible its baneful influence; and this may in a great measure be effected by the extensive circulation of a periodical, devoted to the cause of *Truth*. Plain, simple, unadulterated, and unvarnished TRUTH, shall be, as heretofore, unchangeably inscribed upon our banner.

D. C. SMITH.

TO THE PATRONS OF THE TIMES AND SEASONS.

Having made arrangements to assist Bro. D. C. Smith in conducting the Times and Seasons, I would observe that great responsibilities are envolved and it is important that no other desire but to communicate truth and correct principles should pervade the minds of those who have the management of the same. Thousands are looking to it as a source of correct information respecting the doctrines and ordinances of our holy religion, both in this and other nations, and it has been a means in the economy of God of removing much prejudice, and throwing a flood of light into places where the elders of Israel have not visited, and has also been a source of comfort and happiness to many of the Saints who reside at remote distances from this place.

To maintain its character, and to make it interesting to the saints and to the lovers of truth, shall be my constant study, and I shall, conjointly with Brother Smith, avail myself of every opportunity of giving the earliest information of all important matters respecting doctrine, revelation, and the general affairs of the church.

If, in this undertaking, I shall advance the cause of TRUTH, or be the means of administering comfort to the meek and persecuted saint of God, I shall feel myself abundantly rewarded.

R. B. THOMPSON.

Nauvoo, May 1st, 1841.

MURDER AND INCENDIARISM!

The citizens of St. Louis, have lately been thrown into consternation, by a gang of ruffians, who entered into the Store occupied by Messrs. Collier & Pettus, and murdered two clerks, and then not being able to effect their main purpose & get possession of the funds which were in the establishment, maliciously set fire to the building which consumed a large quantity of goods valued at $30,000, and the building valued at $10,000.

Nor is this all; one of the engineers of the Union Fire Company, was crushed to death by the falling of the walls. From the last accounts, no trace of the perpetrators of this foul deed had been obtained.

"See the numbers, how they swell!
How they gather like a cloud!"

Since our last, Elder Hiram Clark, with about two hundred persons from Old England, have arrived in this city. They had a very favorable voyage indeed, and but very little sickness.

Numbers more are on the way, and are expected here in a few days, among whom is Bro. Charles Ivins and a company from New Jersey. Great curiosity is excited, by persons in the various ports, where our bretheren have to wait, and great wonder and surprise is manifest. And well may the people be surprised, for the Lord has set his hand to "gather his sons from afar, & his daughters from the ends of the earth." This is but the commencement of the work of the last days, which must roll forth with a power and glory which will not only astonish individuals and communities, but the whole world.

We are happy to state that Pres. H. Smith, who left this city with Dr. Galland to transact business for the church in the east, returned a few days ago, in good health, and gives a favorable account of the progress of the work of the Lord, where he has travelled, and that the saints in the east were making every preparation to come to this place as soon as possible. During their journey, they were treated with the greatest respect. The bretheren hailed them with delight, and were greatly edified by their labors.

Dr. Galland will continue in the east some time longer, to attend to some business transactions.

Elder Samuel Bent, has likewise returned from a mission to the east, and gives a very pleasing and satisfactory

account of the spread of truth, and states that great enquiries were made respecting "the everlasting gospel" wherever he travelled.

Elder Geo. W. Harris, who accompanied him to the east, is expected home in a short time.

We beg leave to call the attention of our subscribers and agents to inform them that we have now entered upon another six months labor, and that the period for which many have paid for their papers has elapsed. As many as desire to subscribe for the next six months, are respectfully invited to do so soon, by remitting the money to D. C. Smith, the publisher, or handing it to any of onr authorized agents. We would likewise urge upon our agents abroad to use their endeavors to obtain subscribers. We think that with a very little exertion, our subscription list could be doubled, and we assure them that there shall be a corresponding exertion on our part, to make the Times and Seasons as interresting and valuable a periodical as possible.

It is probably unnecessary for us to urge the utility of our paper, in removing prejudice, and in giving correct information respecting the movements of the church, which has now become very extensive, and from the vast accession of members who are daily flocking to the standard of truth, will undoubtedly soon assume an important standing.

To those who prefer the prosperity of Zion to their chief joy, and who feel desirous to assist in the great work, let them second our efforts, by all the means in their power; by doing so they will facilitate the great and good work in which we are unitedly engaged.

All the elders in good standing who are engaged in the ministry, are respectfully requested to act as agents for the Times and Seasons, and as soon as their names are known, they shall appear on the list of agents. Brethren, help!

IMPORTANT.

Dr. Bennett is of the opinion that most of the bilious affections to which our citizens are subjected during the hot season, can be prevented by the free use of the Tomato—we are of the same opinion, and as health is essential to our happiness and prosperity as a people, we would earnestly recommend its culture to our fellow-citizens, and its general use for culinary purposes. Do not neglect it.

ERRATUM.

Being in ill health when our last was published, a typographical error, on page 387, first column, 3 paragraph, escaped notice. It read thus; Resolved, that this session of *congress* &c. it should read *conference*.

☞ In consequence of the sickness of Pres. Rigdon, the article on false prophets, &c. promised in our last, could not be got ready for the present number, but as soon as his health will admit, we shall take pleasure in giving it publicity.

No 40 Ironmonger Row, St. Lukes, London. Feb. 20th 1841.

To the Elitor of the Times and Seasons:

It is with pleasure we occupy some few moments this morning in presenting you information in relation to the progress which the everlasting Gospel is making in this great Metropolis. We more cheerfully do this, as we suppose that information of this kind will be looked for, and when received we hope it will prove satisfactory.

Though we have experienced much tribulation, and had many difficulties to oppose in establishing, in this city, a branch of Zion's kingdom, but through the power and assistance of the Most High, at length we have succeeded; the stone is permanently laid, and bids fair to become a great mountain, and fill a large portion of this vast city.

Several persons of acknowledged intelligence, influence, and respectability in this city, have submitted to the laws of the celestial kingdom; among whom are Dr. W. Copeland, and J. Albon. minister of the Presbyterian denomination.

For your more particular information we have thought to present you entire the minutes of the first conference of Latter Day Saints held in this great city, which is no doubt properly esteemed the mistress of the world.

Minutes of a Conference held in London.

A Conference of the church of Jesus Christ of Latter Day Saints was held

at J. Barrett's Academy, 53 King Square, Gosmel road, on Sunday the 14th of Feb. 1841, there being present elders H. C. Kimball, W. Woodruff, L. Snow, W. Pit, and 4 Priests.

The meeting was then called to order by elder Kimball, at —— o'clock P. M.

It was then moved by Elder Kimball, second by Elder Pit, that Elder Woodruff be Pres't of this Conference, carried.

Moved by Elder Kimball, seconded by Elder Woodruff that Dr. Wm. Copeland be Clerk of this Conference, carried.

The meeting opened by Elder Kimball by singing and prayer.

The Pres't then called upon the official members to represent their respective branches.

The church at Bedford represented by Robert Williams Priest, consisting of 42 members, one Priest, seven moved, two died.

The church at Ipswich, represented by Elder Pitt, consisting of 12 members, one Elder, one Priest, one Teacher.

The church at Wolwich represented by John Griffith consisting of six members, one Priest.

The church at London represented be Elder Kimball consisting of 46 members, 1 elder 2 Priests, generally in good standing, excelent prospect of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff that James Albon be ordained Elder in the church at London, carried.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained Teacher, carried.

Moved by Elder Kimball seconded by Elder Pitt, that R. Williams be ordained Elder to oversee the church at Bedford, carried.

Moved by R. Williams, seconded by Elder Pitt that Wm. Smith be ordained Priest in the church at Bedford, carried.

Moved by Elder Kimball, seconded by Elder Pitt that Richard Bates be ordained Priest in the church at Wolwich, carried.

Moved by R. Williams, seconded by Elder Pitt that John Sheffield be ordained, Teacher at Bedford, carried.

Moved by Elder Kimball, seconded by John Griffith that A. Painter be ordained Teacher at Wolwich, carried.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff that Elder Snow be appointed President of this Conference; also to take the superintendency of the church in London, carried.

Much valuable instruction was then given by Elder Kimball, and Woodruff, in relation to the duties of official members.

It was then moved by Elder Kimball, seconded by Elder Snow, that this Conference be adjourned to Sunday the 16th of May 1841; carried.

The Conference was then closed by the President at half past five by singing, and prayer.

W. WOODRUFF Prest.
W. COPELAND Clerk.

We are now about leaving this city, having placed the churches of the London Conference under the care of El-Elder Snow through whose instrumentality we have the highest confidence that the work of our Lord in these parts will prosper and still be onward in its progress. We shall visit the churches in different parts of the kingdom; after which we shall be on the 6th of April at the Conference of the Twelve held in Manchester. After this we intend to proceed home as soon as possible.

As ever,
we remain your bretheren
in the new and
everlasting covenant.
H. C. KIMBALL.
W. WOODRUFF.

HYMENEAL.

MARRIED, in this city, Jan. 28th 1841, by Elder HYRAM SMITH, Mr. MYRON CRANDAL to Miss TIPHENA BIZBEE.

—— in Payson, Adams co., Illinois, on the 31st of March, by Elder CHAUNCY G. WEBB, Mr. JOHN HARVEY, to Miss ELIZA EVERETT.

OBITUARY.

DIED, in this city, April 1st, HANNAH, consort of Wm. Snow, aged 31 years.

—— at Franklin, Portage co. Ohio, March 57th 1841, SUSAN S., consort of ZERUBBABLE SNOW, aged 30 years.

—— at this place on the 20th ultimo Mr. JAMES ROBISON, aged 30 years.

The deceased had resided in this county many years, and from his business habits and kind disposition he was highly respected. Previous to his death he held the offices of Quarter Master Sergeant in the Nauvoo Legion, and Assessor for the city of Nauvoo. In his death, this community has lost one of its most active and effective members, and his loss will not only be severely felt by his relations and friends, but by all who had the pleasure of his acquaintance.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dye Stuffs, all of which he will sell low for ready pay *only*.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.	
City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
Pleasant Vale, Pike co.	Wm. Draper, jr.
Pittsfield, Pike co.	Harlow Redfield.
" "	Daniel B. Bush, P. M
PENNSYLVANIA.	
City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centerville, Crawford co.	Stephen Post.
NEW YORK.	
City of New York,	George J. Adams.
" "	L. R. Foster
City of Albany,	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.
MASSACHUSETTS.	
Georgetown, Essex co.	Nathaniel Holmes.
NEW HAMPSHIRE.	
Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.
TENNESSEE	
Pekin, Jackson co.	Wm. R Vance.
Whitleyville, Jackson co.	T. K. Witcher.
KENTUCKY.	
Centre Point, Monroe co.	Wm. Dixon.
OHIO.	
Kirtland, Lake co.	Almon Babbit.
" "	W. W. Phelps.
West Milton.	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co. Mich.	Rufus Beach.
INDIANA.	
Pleasant Garden,	Dr. Knight.
LOUISANA.	
City of New Orleans.	E. G. Terrill.
ENGLAND.	
City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.
ISLE OF MAN.	
Douglass,	John Taylor.
SCOTLAND.	
City of Edinburgh,	Orson Pratt.
TRAVELING AGENTS.	
John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
J. Savage,	Samuel Parker.
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	F. D. Richards,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Robert Snider,
Wm. Smith,	Hyrum Smith,
Julian Moses,	Z. H. Gurley,
Samuel Bent,	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

The Times and Seasons,

IS EDITED BY

D. C. Smith, & R. B. Thompson,

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NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 14.] CITY OF NAUVOO, ILL. MAY 15, 1841. [Whole No. 26.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, MAY 15, 1841.

THE JEWS.

Among the various nations which have flourished on the stage of life, there is none whose history is more interesting, or which ought to occupy the saints more, than that of the house of Israel. Descended from an ancient and honorable stock, and chosen by divine command, to be a peculiar people, distinct and separate from all others on the face of the earth, that they might keep the statutes and judgments of the Most High, and be a light and an example to all surrounding nations.

Whether we trace their history while surrounded with the blessings and privileges enjoyed in the land of Canaan, or while in captivity, and under circumstances of humiliation and wretchedness, there is something peculiar—something striking in their character and procedure, both individually and nationally.

To follow them through the various scenes in which they have been called to act a conspicuous part, different feelings occupy the mind, which linger in sorrow, when we consider, that for near two thousand years, their houses have been left desolate, their harps have been unstrung, the voice of joy and gladness have not been heard; their enemies in possession of their lands and holy places, which, above all others, were the most dear to them; 'their holy and beautiful house, where their fathers worshipped, destroyed, and all their pleasant places laid waste,' while they, scattered and pealed, have had to wander, like fugitives through the world, and have become a hiss and a by word among all people. But there is no necessity for the mind to settle down in gloomy melancholy at their present state, but to look forward, and through the glass of scripture, contemplate a scene of glory and excellency, far surpassing their former exaltation, and beyond the glory and honor of any other nation under heaven.

To the saints of the last days, especially, who through obedience to the gospel, claim a relationship with their father Abraham, the events, which have transpired from the time they became a people to the present, must be doubly interesting.

There are many things recorded in the scriptures, respecting them prior to the destruction of their beloved city, which shed considerable light on their history and future prospects, and, which shew forth the power and majesty of Jehovah, and also, his loving kindness and tender mercies. Their sojourn in Egypt, their exit there from, their wanderings in the wilderness, their settlement in Canaan, their captivity, &c., all afford materials to the contemplative mind, and present before it, all that is great and grovelling in man, and all that is glorious, compassionate and just in our Heavenly Father.

Their situation since their rejection of the Messiah, altho' painful to contemplate, is full of interest, and shows to a demonstration, that all those things have come upon them, which were spoken by the prophets and by the Savior, respecting their degradation and overthrow. From the historians who have written since the death of the Savior, many facts are related, which show that the predictions of the ancient prophets, have been fulfilled, and likewise many things respecting their history which are worthy of being handed down from generation to generation. We intend to make such selections, and publish from time to time, such of their proceedings, and anecdotes, which we hope will meet with the approval of our readers, and will illustrate their peculiar attachment to their ancient faith, their ardent love for the land of their fathers, their bravery and indommitable spirit in war, and likewise their unwavering belief of their final restoration to the land of Canaan.

In whatever light the Jews may be looked upon by the world, it is evident, that they will ere long assume an important attitude. That they will "rise from the dust," gather up from their long dispersions, return to their much loved lands, re-build the Temple, and again take the lead among the nations of the earth, is abundantly proven from the word of God.

The assurance of these things, are calculated to raise feelings of no ordinary kind in the bosom of every Saint of God. It was the anticipation of the glorious events connected with the return of the Jews, and the building of the Temple, that caused the sweet singer of Israel to tune to sweetest harmony, and strike his golden lyre in praises to the Lord, and which called forth the unrivalled eloquence of Isaiah, and the pathos of Jeremiah, who, while contemplating the scenes which are now about to be fulfilled upon the heads of the Jews, broke forth into such sublime and delightful strains; which have a powerful effect upon every mind, and carry conviction, that the writers were then under the operation of the spirit of Him who hath said, "*I am a Father to Israel and Ephraim is my first born.*"

Not only have we "the more sure word of prophesy," but the events which have recently transpired, on the old continent, have been gradually preparing the way for Israel to gather to the places where their fathers once flourished, and which are endeared to them by unnumbered pleasing and interesting associations, calculated to raise and give scope to the most lively feelings of the heart.

But it is not their mere gathering together, that awakens such interest in the bosom of the saint of God, but the glorious events which necessarily grow out of the same. We not only contemplate the ancient covenant people of the Lord, restored to happiness, and in the enjoyment of power, wealth, and immense influence, but the much more sublime and glorious spectacle of the glories of Heaven's King resting down upon them, the veil which has long shrouded them in darkness, for ever rent assunder, the spirit of grace and supplication poured out upon them, the Savior appearing in their midst, shewing his hands, his feet, and side, while twice ten thousand tongues, in one commingling strain and glorious exhaltation sing, "BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. HOSANNA, HOSANNA IN THE HIGHEST, AMEN, AND AMEN."

"Come thou glorious day of promise,
Come and spread thy cheerful ray;
When the scattered sheep of Israel
Shall no longer go astray;
When Hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath for ever burn?
Rise, redeem thine ancient people,
Their transgressions from them turn.
King of Israel
Come and set thy people free.

O that soon thou would'st to Jacob
Thine enliv'ning spirit send;
Of their unbelief and misery
Make, O Lord, a speedy end.
Lord, Messiah,
Prince of Peace, o'er Israel reign.

Glory, honour, praise and power,
Be unto the Lamb for ever;
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!
Praise ye the Lord!
Hallelujah! Praise the Lord."

From the "Gospel Reflector."

THE PRESENT CONDITION OF THE RELIGIOUS WORLD REPRESENTED BY THE SIMILITUDE OF A DREAM.

As I was reposing one day in a beautiful grove, and meditating upon the present condition of the world, my mind became lost as to the things that were around me, and I fell into a deep sleep and dreamed a dream; and behold I was carried away and set down in a great field, and it was filled with a numerous concourse of people who seemed to be in great confusion, and they did not appear to agree with each other, but walked in different directions.—When I saw this I marveled greatly, and when I viewed them more closely, I discovered they were people of all ranks and grades of society; and what still more astonished me, was, they were people from all the nations of the earth. I also discovered that they were engaged in several different exercises. I enquired of one that stood by what this meant, he told me that it was their several exercises in religious worship. While beholding the heathen part of this company I was much pained to see the awful cruelties that they inflicted upon themselves during their ceremonies;—I exclaimed, O ignorance! thou foul monster, why hast thou so much degraded this people?

I then turned my attention to that part of the multitude that professed Christianity. As I drew near and entered into the midst of the company, I was asked if I enjoyed religion, and belonged to any society; I answered and made known my condition, hoping to receive such instructions as would relieve my mind, and remove the burden from it. I entered into conversation with several and found them to have opposite opinions. Some manifested a warm zeal for their cause and strenuously opposed others; and others were more candid. At this warring about creeds, and clashing of opinions, I was astonished, for they all pretended to prove their sentiments true by the bible. I was much disgusted and was about to turn from the scene in despair; but several gathered around me who tried to persuade me to embrace their several creeds. Some said this difference of opinion was of minor consequence. I soon turned from the scene of contention about creeds and listened to hear some of them give their descriptions of the glory, majesty and beauty of heaven: also the advantage of being a Christian. On the other hand some attempted to describe the woes and pains of hell that will be inflicted upon those who disobey the commands of God. This produced much contention among them; some said there was a hell, others said there was none. I was also displeased at this, and was about to turn away and have nothing more to do with religion or its votaries: but being urged by all parties to read the scriptures and satisfy myself,—which I resolved to do; but when I thoroughly examined them for myself I found that the mass of the christian part of this company were professing one thing, and living by another. In order to reconcile my mind to this I was cited to learned men to get an explanation of the scriptures. I called on them, and truly they made much exertion to explain the scriptures to my satisfaction, and at the same time to suit their creeds. With their fine speeches, and the rehearsing of popular traditions, and through the means of the modern spiritualizing system, I was in part converted to their opinions. Therefore, I resolved to embrace some popular doctrine, and float with the current of popularity. I then forsook candid investigation, and commenced to support a party and abide by the teachings of men. But before I was so deeply involved in party spirit that I could not be prevailed upon to investigate for myself, the scene was changed, and I was rescued: before bigotry and superstition had fastened their serpent fangs upon me, I was aroused to see my situation.

Suddenly there appeared a cloud which hovered over the multitude, having a singular appearance, being accompanied with a terrible noise. The bustle and noise of the multitude was soon hushed, and a profound silence reigned in its stead, whilst every eye looked upon this singular phenomenon with wonder and astonishment. And behold, there appeared a personage in sight that was descending through the etherеal sky, and bending his course towards the field that contained the

multitude. I was much astonished at this scene, and wondered with great admiration. All still continued in silence, wondering what this meant. Some thought that it was an omen of some awful event; and some thought otherwise. This personage soon landed in the midst of the multitude.

I drew near him, to hear from whence he came, and I soon learned that he was from some distant planet, but he refused to give any further information upon the subject. I was then very anxious to watch the actions and movements of this stranger, and hear what he had to say. Some of the Christian part of the multitude soon enqnired if he believed and enjoyed religion; he answered that he was entirely ignorant of the Christian religion; but he manifested a willingness to learn the particulars of the same. I was much elated at this, and supposed that he would soon be converted and embrace the Christian faith. Some from all parties rushed forward to enter into conversation with him, each hoping to convince him that his system of religion was superior to others. He was however dissatisfied with their contentious spirit, and called for their rules or statutes; they soon presented the bible to him, extolling it as being the best of all books. In it said they are the principles of the pure Gospel of Christ,—the fountain of light and knowledge. The favorable description they gave of it, induced him to peruse it.

Without any prepossessed opinions he read its sacred pages, and was much pleased with the doctrine therein set forth. He read the history of Christ, and the object of his mission, and was much elated. He read the Gospel of Christ and was overwhelmed with joy to think that he had found a doctrine that guaranteed unto him his soul's salvation, and warranted to him such precious blessings and gifts. He read that God had organized his Church on earth, with apostles, prophets, and had promised various spiritual gifts, such as healing the sick, speaking in other tongues, prophesyings, visions, administration of angels, &c., on conditions of obedience. After he had learned the doctrine of Christ, and the manner the church was organized, and the blessings promised, he resolved that he would go to any length in order to embrace such a religion as this. After he had carefully perused the scriptures, he had no other expectation than that he should find a church organized according to the New Testament pattern, and people enjoying the blessings above mentioned. Indeed, he was conscious in his own mind that those who advised him to read the bible believed all those things, and that they had apostles, and prophets in the church according to the pattern. He immediately solicited some of them in a candid way to give him an introduction to some of their apostles, that he might converse with them on this important subject. The reply was we have no apostles in the church now-a-days.

The stranger was astonished at this, and looked as though he was greatly disappointed in his anticipations, and his hopes were entirely blasted, and he would sink in despair. However, he recovered himself from the shock, and enquired for prophets and those who enjoyed some of the spiritual gifts.—The reply was, we have no prophets, and these gifts are no longer needed. He immediately accused them of acting dishonestly with him: first, they informed him that the bible gave a description of their doctrines; but when he read and compared it with their doctrines and enquired for apostles & prophets, &c., they denied having any such organization; yet they said they worshipped God according to the scriptures. He declared that they did not believe what they professed, and turned from them much dissatisfied, condemning the whole of the Christian religion and its votaries, saying he would have nothing more to do with them.—They soon, however, said he was deluded, and warned the multitude to beware of him.

After carefully watching the actions of the stranger, and hearing what he had to say, and seeing the manner in which he was treated, the eyes of my understanding were opened, and I saw the condition I was in, and also the awful apostacy of the Church, or of those who professed the Christian religion, and began to contend for the necessity of a continuation of apostles, prophets, &c. I was soon considered a heretic—the finger of scorn was poin-

ted at me, and an uproar was raised among the multitude, and they cried, saying, "have nothing to do with this man, for he is deluded." I immediately, with others, who contended for the above mentioned gifts, separated from them, and the dream closed, and I awoke—

A BELIEVER IN THE SCRIPTURES.

The following letter we copy from one of our exchange papers, which places in a striking point of light the tendency of this generation.

It has something more than the bold, clear and eloquent style which we admire, to recommend it to the saints, viz; truth, which, although this generation may be unwilling to admit, will by and by break upon them with tenfold violence and carry away their refuge of lies.

INCREASE OF CRIME.

Mr. Editor: I am horror stricken with dreadful facts of almost daily occurrence. Scarcely a newspaper which is not surcharged with terrible accounts of murder, theft, robberies, house-burning or the like. Moral restraints no longer hold men in check.—The ligaments of law are but feeble barriers to licentious man. Ambition, rage, revenge, or lust, are the laws by which he is governed. The most slight insult, is a pretext for shedding a fellow creature's blood, as if the blood of a murdered man had no voice before the throne of the Lord God of heaven and earth. Dirks, Pistols, Bowie-knives, &c., are daily worn by thousands—worn even at the plough.

I tremble for the fate of my country—for the fate of the human family! Where will these things end? What a horrid state of things at this time, compared with the moral situation of the world thirty years ago! What recklessness of life! How impotent are the laws of God and man in checking the mighty tide of crime!—What is to be the state of society, thirty years hence, if vice should go unchecked at a ratio with the last ten years?—O, heaven! my heart sickens! No human being on the earth will see the fact tested. Long before thirty years, the world will be smitten by the strong arm of Omnipotence! The most imposing events are hanging over the world—at the very doors—events which will put all past events in the shade—obliterating all the epochs of the human family—stamping a new era on the annals of time! These things are true, or I have read the living oracle in vain. These things are true, and the pulpit is crying out peace and safety! These things are true, and are come on the world as a snare; aye, as a snare, or the scriptures are not true. Why as a snare? Because the pulpit is crying "peace and safety!" Oh, what a crash of governments, thrones and empires is awaiting the world, and the pulpit is chaunting lullabies to its slumbering care! War, pestilence, and fire, standing in dread array against the human family, and the conservators of its moral weal, hailing the dawn of universal peace—hailing a millenial dawn, when the harbingers of war and carnage are standing in bold relief over a guilty world.

They are dreaming about times of refreshing from the presence of the Lord, when we are to have the vials of his wrath! They are clothing in brilliant drapery, the future triumphs of the gospel, when the drama is about to close, and present a theatre of blood! They are, in imagination, smoothly gliding by the gradual flow of time, into a heaven of repose, without once turning an eye to an intervening vortex which is to engulph, perhaps, more than half the human family! They are spreading a banquet of peace, and proclaiming the acceptable year of the Lord, when he is about to deluge the world in fire! This tremendous event is passed over by the pulpit, as a doomsday work of Almighty God, when it is to be pre-millennial, and, probably, consummated on the present generation.

A deluge of water once depopulated the world for crime; a similar scourge, by a different element, has a similar mission to perform, and for a like cause. The measure of human crime is coming to the full, and the arm of Omnipotence lifted to "shake terribly the earth;" and the watch quarrelling about creeds, territory or gold. The present christian dispensation is about to close like the Jewish—the heavens about to be rolled to-

gether like a scroll; the stars in that heaven about to be thrown from their orbits, in wild consternation, and the indications overlooked; prophetic allusions to the terrible wreck, mistaken, misapplied, or applied to the wreck of nature; an event without foundation in holy writ. These things are true.—They are not the freaks of a heated imagination; but predicated upon a long, candid, cool, unbiassed investigation of the living oracles; and on the premises we throw the gauntlet to all the clergy, learned or unlearned on earth!

S. M. M'CORKLE, *a layman.*

CONFERENCE MINUTES.

Minutes of a general Conference held in Philadelphia, April 6th, 1841.

The conference was called to order by Elder B. Winchester; Pres't. Hyrum Smith was unanimously called to the chair, and B. Winchester chosen secretary.

The conference was then opened with prayer by the president.

The president then made known, in part, the business of the day, which was as follows; that this branch of the church should be more extensively organized, with necessary officers; viz: a presiding elder, and two counsellors, to be ordained to the office of the high priesthood, to preside over the spiritual affairs of the church in this place: also, that a bishop and his counsellors be ordained, to take charge of the financial affairs of the church, and transact such business as the law directs.

The church was then called upon to make choice of men to fill these several stations.

On motion, Elder B. Winchester was chosen and ordained to preside in this branch of the church, Edson Whipple and Wm. Wharton were chosen and ordained to act as assistant counsellors.

On motion, Jacob Syfrett was chosen and ordained bishop.

Jesse Price and —Nickolson were chosen and ordained to act as the bishop's counsellors.

Liberty was then given for elders residing at a distance, to represent the various branches of the church.

Elder Lucian R. Foster represented the New York (city) branch to consist of 155 members, including 2 high priests, 9 elders, 3 priests, 2 teachers, and 2 deacons in good standing. He also stated that the work of God was in a prosperous condition in that city, and the vicinity, and gave a general invitation for the travelling elders to come to their assistance.

Elder L. D. Barnes represented the Chester County (Pa.) branch to consist of 150 members, firm in the faith of the everlasting gospel, and rejoicing in a hope of a glorious resurrection, and reign with Christ. He also stated, that the lately ordained elders of that branch had been faithful in the discharge of their duty.

Elder E. Snow represented the Monmouth County (N. Y.) branch to consist of 102 members, including 5 elders, 2 priests, and 1 teacher, to be in good standing. He also represented the Toms River branch (N. Y.) to consist of 24 members in good standing and enjoying the spirit of God.

Elder R. Crawford represented the Lancaster County (Pa.) branches, viz: The New Holland branch to consist of 34 members including 1 Elder, 2 Priests and 1 Teacher. The Georgetown branch to consist of 32 members, including 2 Elders, 2 Priests, 1 Teacher & 1 Deacon, firm in the faith, observing to keep the commandments of the Lord, given to his people of the last days. The Octarara branch to consist, to the best of his knowledge, of 21 members, including 1 Elder, 1 Priest, 1 Teacher and 1 Deacon; all in good standing, with one or two exceptions.

Elder J. Newton represented the Burlington (N. Y.) branch to consist of 11 members, including 1 Elder and 1 Priest; all in good standing, enjoying the spirit of God.

Elder L. R. Foster stated that 11 or 12 had lately been baptised at a place called Stoney-Brook (Long Island, N. York.)

Elder J. G. Divine represented the following branches, to wit:

The branch at New Rochell, Westchester County, (N. Y.) to consist of 9 members, including 1 Priest, firm in the faith.

The branch at Brooklyn (city) to consist of 14 members, including 1 Priest, firm in the faith.

The Hempstead branch (Long Island) consisting of 33 members, 1 Elder, 1 Teacher and 1 Deacon.

The Newark branch (N. J.) consisting of 10 members, in good standing.

The Greenville branch, Monmouth county (N. Y.) consisting of 10 members, 1 Elder, 1 Priest and 1 Teacher, (built up by Elder T. Curtis.)

The Shrewsbery [N. J.] branch, consisting of 17 members and 1 Priest in good standing.

The branch at Stark River, consisting of 6 members and 1 Deacon in good standing.

He also stated that he had lately baptized two on Staten Island (N. Y.)

Elder Wm. A Moore stated that he had lately baptized 9 in Centreville, New Castle county, (Del.) and that there is a foundation for a still greater work; that even now others are ready for baptism.

On motion, Conference adjourned.

At 2 1-2 o'clock P. M., Conference re-assembled.

Elder B. Winchester represented this branch (at Philadelphia) to consist of 214 members, including 13 Elders, in good standing.

The Chairman then read a resolution of recent date, in which the first Presidency of the Church, and others are commanded to make a solemn proclamation to the Kings of the earth. Also, a commandment for the building of a house of worship at Nauvoo. He also gave some beneficial instrctions relative to the saints gathering at Nauvoo, at present, instead of any other stake of Zion. And also, some instructions with regard to the use of wine, for the sacrament, bought of our enemies.

On motion, Conference adjourned.

At 7 1-2 in the evening, Conference met pursuant to adjournment, and was opened by singing and prayer.

The congregation was then called upon to bring forward their donation money for the building of the Lord's House at Nauvoo, and put it into the hands of the Chairman, and have their names recorded.

Elder E. Snow made a few appropriate remarks upon the importance and necessity for the saints to contribute liberally for the above work.

The Chairman then gave additional instructions with regard to the duty of the presiding officers.

On motion, Conference adjourned.

April 7th, at 10 1-2 A. M., Conference re-assembled, and was opened by singing and prayer.

On motion, Edward Hunter, and Samuel Forges were ordained to the office of Elders.

Much instruction was given during the day.

On motion, Conference adjourned for three months.

HYRUM SMITH, Chairman,
B. WINCHESTER, Secretary.

N. B. There will be a Conference held in this city (Philadelphia) on the 6th of July next.

B. WINCHESTER.

Minutes of a Conference of the church of Latter Day Saints held in Grafton, Lorain Co. Ohio, Feb. 20th, 1841.

The Conference was called to order by Elder Thomas Kee, Zebedee Coltrin was called to the Chair, and R. C. Wetherbee chosen clerk. After singing a hymn the throne of Grace was addressed by the President, and then another hymn was sung. It being presented to the Conference that Andrew Allen, an elder, denied the truth of the book of Mormon, he being present acknowledged the charge true, and the Conference voted that he be no longer a member of this church; and on request, gave up his license.

The president then addressed the conference and congregation on the duty of the elders, and on the different orders of the priesthood; the Articles and Covenants were read, and again the president addressed the congregation on the same. There being several members in the place, who had received the fulness of the gospel through the instrumentality of Elder Thomas Kerr and Elder Z. Coltrin, they requested to be organized agreeably to the covenants of said church; which was accordingly done; and several members united with them; making in all twelve members. They then made choice of Thomas Kerr to preside, who was set apart to that office; and W. W. Diger was publicly ordained to the office of Priest.

Voted that this church be recognized as the Grafton branch of the church of Latter Day Saints.

The branch of the church in Brooklyn, Cuyahoga Co. was represented by Elder John Hughs, consisting of 21

members, including one elder, one priest, and one teacher. The branch in Brownhelm, Lorain Co. was represented by Elder Charles Weeden, consisting of 12 members, including one elder, one priest, and one deacon.

Elder Z. Coltrin represented 6 members in Charleston Lorain Co. Official members present: one high priest, four elders, one priest, and one teacher.

Resolved; that a conference be held at this place, commencing on the third Saturday of May next. at ten o'clock A, M. Elders and brethren are respectfully invited to attend; and elders travelling through this section are requested to call.

Z. COLTRIN, Pres't.
R. C. WETHERBEE Clerk.

City of Nauvoo. May 6, 1841.

TO THE EDITORS OF THE TIMES & SEASONS,

Gentlemen:—

I wish, through the medium of your paper, to make known, that on Sunday last, I had the honor of receiving a visit from the Hon. Stephen A. Douglass, Justice of the Supreme Court and Judge of the fifth Judicial Circuit of the State of Illinois, and Cyrus Walker Esq. of Macomb, who expressed great pleasure in visiting our city, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the Mayor; and they severally addressed the assembly. Judge Douglass, expressed his satisfaction of what he had seen and heard respecting our people and took that opportunity of returning thanks to the citizens of Nauvoo, for confering upon him the freedom of the city, stating that he was not aware of rendering us any service, sufficiently important to deserve such marked honor; and likewise spoke in high terms of our location and the improvements we had made, and that our enterprise and industry were highly creditable to us indeed.

Mr. Walker spoke much in favor of the place, the industry of the citizens &c. and hoped they would continue to enjoy all the blessings and priveleges of our free and glorious Constitution, and as a patriot and a freeman he was willing at all times to stand boldly in defence of liberty and law.

It must indeed be satisfactory to this community to know, that kind and generous feelings exist in the hearts of men of such high reputation and moral and intellectual worth.

Judge Douglass has ever proved himself friendly to this people; and interested himself to obtain for us our several charters, holding at that time the office of Secretary of State. Mr. Walker also ranks high, and has long held a standing at the bar, which few attain, and is considered one of the most able and profound jurists in the state.

The sentiments they expressed on the occasion, were highly honorable to them as American citizens, and as gentlemen.

How different their conduct, from that of the official characters in the state of Missouri, whose minds were prejudiced to such an extent, that instead of mingling in our midst and ascertaining for themselves our character, kept entirely aloof, but were ready at all times to listen to those who had the "poison of adders under their tongues," and who sought our overthrow.

Let every person who may have inbibed sentiments prejudicial to us, imitate the honorable example of our distinguished visitors, (Douglass & Walker) and I believe they will find much less to condemn then they anticipated, and probably a great deal to commend.

What makes the late visit more pleasing, is the fact, that Messrs. Douglass & Walker, have long been held in high estimation as politicians, being champions of the two great parties that exist in the State; but laying aside all party strife, like brothers, citizens, and friends, they mingle with us, mutually disposed to extend to us courtesy, respect and friendship, which I hope, we shall ever be proud to reciprocate.

I am, very respectfully, yours &c.
JOSEPH SMITH.

Pittsburg, Santa Fee and Rocky Mountains.—Passing by our friend A. Beelen, Esq. Commission Merchant, Market street, we observed a parcel of

goods marked Santa Fe, and upon enquiry found 104 bales and boxes from Eastern cities, marked S. Houch, Santa Fe. Mr. Bellen informed us he was shipping these goods in a Steamboat for Independence, Missouri, and that they would be thence taken in wagons to Santa Fe, a distance of 897 miles by land. He also informed us that goods were also consigned to him for the American Fur Company, from the Eastern cities, to be sent on steam boats to St. Louis, and then be loaded in steamers to the Yellow Stone, 3030 miles—there re-loaded into Keel boats & taken to the very head of the Missouri river to the Company's fort and store, in the Rocky Mountains, 600 miles farther.—The whole distance to which from the Eastern cities, is about 4640 miles. Such is the spirit of trade and commerce.—*Pitts. Adv.*

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, MAY 15, 1841.

SUMMARY OF NEWS FROM THE ELDERS ABROAD.

TENNESSEE.

Elder John D. Lee, writes from Rutherford co., stating that he had been laboring with success in that county, and had baptized upwards of thirty, in that and surrounding counties; had held five debates, with different ministers, and that the principles of *Truth* were triumphant. He had labored part of the time with Elders T. M. Edwards and Webster, and also states that the prospect is very flattering, and that he has more calls than he can fill, and requests one or more elders to go to his assistance. The people generally, are wealthy, industrious, and intelligent; kind and benevolent to strangers.

NEW YORK.

We received a letter from Bro. Isaac C. Haight, dated Cayuga co., stating that a Conference of the members of the church, had been held in West Niles, and a branch organized. The work was spreading, and twenty six had been recently baptized, and that many were enquiring after truth.

UPPER CANADA.

We have been favoured with the perusal of a letter from Elder John Morrison, who had sounded the alarm in the neighborhood of Kingston in company with Elder Bates; they had baptized about 20 and more were believing.

The ministers of different denominations, had endeavored to put down the gospel, and Bro. Bates had been challenged to discuss the subject of religion with several of them, and they, not being able to answer his arguments, the congregation got into an uproar, the same as the Ephesians did when the Apostle Paul preached unto them 'Jesus and the resurrection."

He says, "You that left this place have reason to rejoice, for I can tell you that it is ripening as fast as it can for the judgments of God. The fear and love of God does not reign in priest or people. Were it not for the laws guaranteeing the liberty of conscience, they would soon establish an inquisition. Many cattle are starving in consequence of the long cold winter, the wheat crops were nothing last summer. I understand some are discontented and wish themselves back; if this be so, I pray the God of Heaven to open their eyes, that they may behold and appreciate the goodness of God towards them. They ought to be thankful for having the privilege of going, and ought not to repine against God. I would put them in mind of the days of Moses, and the sufferings of the Children of Israel, forty years while travelling in the wilderness. Tell them to rejoice, that they are where they are, even if they have not half sufficient clothing and only one meal a day. All the brethren here are willing to go to-morrow if they could get their places sold, at any rate. I would not stay here another summer if I was obliged to beg my way, and go on my hands and knees."

NEW ORLEANS.

We are informed by a letter, to President Joseph Smith, that Elder H. Sagers had arrived in that great city, and commenced to proclaim the fullness of the everlasting gospel to the inhabitants thereof. Elder Sagers writes as follows: "I have held three meetings in this city, and I can truly say the prospects are good. We have crowded congregations, who pay great attention; many appear to feel deeply interested, and I have no doubt but there are hun-

dreds here who will receive the truth; for the people here have not got so much religion but what there is room for more. Bro. Stickney, who has recently joined the church, has just come down from a place three miles above here, bringing intelligence that the Mayor and Judges of the place have offered their assistance to procure a house for preaching. We are getting up quite an excitement here."

"The Mormons. The steamer Marmion, arrived day before yesteday, and brought a large number of Mormons on their way to Nauvoo. We learn that this fanatic tribe are growing to an unparalleled extent, and that they are sending out missionaries and establishing Jo Smith Bible Societies. The credulity and gullibility of human nature are enough to turn the heart sick, and lead an intelligent man to inquire of himself whether it be possible that he really belongs to the same race of beings as these wretched creatures."

The above is from the St. Louis "Pennant and Native American," edited by G. G. Foster. The illiberal spirit manifest in it, and other articles which have lately graced his paper, respecting the Mormons, call for a passing remark.

The fact that our church is 'growing to an unparralleled extent' we cheerfully admit, and also that we are sending out missionaries, without purse and scrip, the same as the ancient followers of Christ did, but it is the first time that we heard of "Jo Smith's Bible Societies."

It is true, we are anxious to promulgate the Bible throughout the world, and not only so, but to impress upon all persons to read and believe the same, and walk by its precepts; and we do think that if the editor of the "Pennant and Native American" would study its sacred pages, and endeavour to practise its divine precepts, such scurrility would not be found in its columns.

With respect to the concluding remarks, we would say, that if mankind were of the same stamp as the editor of the "Pennant and Native American," we should not be proud of the relationship.

We believe that the same disgraceful spirit which characterized the proceedings of the upper Missourians, when they, contrary to all law and justice, rose up against a peaceful and unoffensive people, because they worshiped God according to the dictates of their own consciences, pervades the the mind of the Editor. With such master spirits we do not, neither do we want to hold any affinity. We are, however, glad to know that this is not the feeling of every 'Native American.' No! there are, thank God, thousands who are worthy the character of Americans, and are willing that the great principles of the Constitution, should be enjoyed by all, who are obedient to its laws.

In another part of this number, will be found the general orders for the Nauvoo Legion on the 3rd of July, proximo.

We hope, that those of our friends in this county, who have not yet enrolled their names in the Legion, will lose no time in doing so, and make every preparation to appear to advantage on the day of general muster.

It has been rumored by our enemies, that, the Legion was got up for sinister and illegal purposes. This we deny. It is not confined to us as a people, but all the citizens of the county have the privelege of, and are respectfully invited to unite with the same.

It is true, we are desirous to excel all other military organizations in this state, or in the United States; but this ought not to be a cause of envy, or prejudice in any one, but rather of honorable emulation.

It is well known, that Gen. Bennett has for some time been striving to organize the militia of this state, on a plan which would make them more effective in the time of emergency. The example of his skill and ability, to effect that object, so necessary for the, public weal, is now fairly before the public; and as lovers of our country we hope that it will be satisfactory and be adopted by the citizens of this state.

In time of peace, it is necessary to prepare for war; the following remarks of Gen. Washington to both houses of Congress in 1793 are so appropriate, that we cheerfully give them a place.

"I am pressing upon you the necessity of placing ourselves in a condition of complete defence, and exact the fulfilment of duties towards us. The people ought not to indulge a persuasion contrary to the order of human events. There is a rank due to the nation, which will be withheld if not lost, by the known weakness and absolute neglect to improve our system of defence. *If we desire to avoid insult we must be ready to repel it.*"

☞ The Circuit Court of Hancock County, commenced its sitings on the 3rd inst. Judge Douglass presiding.—All parties bear testimony, that he is eminently qualified for the station he occupies. A large number of suits have already been disposed of.

CANADA.

From our exchange papers, we learn that the recents elections held in the Canadas, have been attended with unparalleled riots and loss of life. Party spirit rages to an alarming extent.

☞ It is ascertained, that the recent murder and incendiarism, at St Louis, were perpetrated by some free negroes. The officers of justice are in active pursuit, and have succeeded in arresting two of the offenders.

NAUVOO LEGION.

HEAD-QUARTERS, NAUVOO LEGION,
City of Nauvoo Ill. May 4, A. D. 1841

GENERAL ORDERS.

Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion, will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3rd day of July proximo, at half past 9 o'clock, A. M., armed and equipped according to law.

At 10 o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery.

The commandants of the 1st and 2nd companies, 2nd Battallion, 1st Regiment, 2nd Cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other company of the Legion, between the ages of 18 and 45 years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglass, of the Supreme Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation, as an able and profound jurist, politician, and statesman; the officers and privates, belonging to the Legion are exempt from all military duty not required by the legally constituted authorities thereof; they are therefore expressly inhibited from performing any military services not ordered by the general officers, or directed by the Court Martial.

City of Nauvoo, Ill.,
May 3rd, A. D. 1841.

GENERAL BENNETT:—

Dear Sir: In reply to your request, I have examined so much of the Nauvoo City Charter, and legislative acts, as relate to the "Nauvoo Legion," and am clearly of opinion that "any citizen of Hancock County who may attach himself to the 'Nauvoo Legion,' has all the privileges which appertain to that independent military body," and is "exempt from all other military duty," as provided in the 25th section of the City-charter; and cannot, therefore, be fined by any military or civil court, for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws upon this subject is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position which is evident from an inspection of the laws themselves.

I am, very respectfully,
your friend,
S. A. DOUGLASS.

The Legion is not, as has been falsely represented by its enemies, exclusively a Mormon military association, but a body of citizen-soldiers organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizen from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob

violence—no other views are entertained or tolerated.

The general parades of the Legion will be in the city of Nauvoo, but all other musters will be within the bounds of the respective Companies, Battalions, Regiments, and Cohorts.

The 8th Sec. of "An Act for the organization and government of the Militia of this State" in force July 2nd, 1833, provides that "when any person shall enroll himself in a volunteer company, he shall forthwith give notice in writing to the commanding officer of the company in which he was enrolled," &c., and that the commanding officer of a regiment, or battalion, may in a certain contingency, 'dissolve such company;' and some of the petty, ignorant and impudent militia officers maintain that such is still the law: but those blind leaders of the blind are informed that the 11th Sec., of 'An act encouraging volunteer companies,' approved March 2nd, 1837, reads as follows: 'So much of the 8th Section of an act entitled an act for the organization and government of the militia of this State, in force July 2nd, 1833, as requires a volunteer to give notice in writing to the commanding officer of the company in which he was enrolled, and authorizes commandants of Regiments to disband Independent Companies, be, and the same is hereby repealed.' If officers act upon the obsolete laws of the 'little book,' which have been repealed years since, it will be sweet to the taste, but 'make the belly bitter;' and should any civil or military officer attempt to enforce the collection of any military fines upon the members of the Legion, excepting when such fines are assessed by the Court Martial of the Legion, such persons are directed to apply to the Master in Chancery, for Hancock county, for an injunction to stay the illegal proceedings.

The militia companies of Hancock county, and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

All officers are required to enforce the most rigid discipline on all days of public parade.

Persons holding enrolling orders are directed to act with energy, consummate their trust, and make prompt returns to the office of the Major General. The Lieutenant General desires that *all his* FRIENDS *should attach themselves to some company either in the 1st or 2nd Cohort.* This will enable them to receive correct military instruction under the teachings of experienced officers, according to the drill and discipline of the United States Army—and qualify them for efficient service in the cause of their beloved country, and State, in the hour of peril.

The eleven companies of minute men will at all times hold themselves in readiness to execute the laws, as originally instructed by the general officers.

The officers and troops of the Legion are directed to treat with proper respect and decorum, all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect—and while they discharge their duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen.*

The 2nd Company, (Light Infantry,) 1st Battalion, 1st Regiment, 2nd Cohort; and the 1st Company, (Lancers,) 1st Battalion, 3rd Regiment, 2nd Cohort, of the Legion, will act as an escort for the reception of such visiting companies from Illinois, and Iowa, as may be present. Should the Governor be present, it will be announced by a fire of artillery by the 1st and 2nd Companies, 1st Battalion, 1st Regiment, 1st Cohort; and the 1st Company, 1st Battalion, 1st Regiment, 2nd Cohort, when he will be received by the entire Legion with the honors due so conspicuous a personage as the Commander-in-Chief of the forces of the State.

Officers receiving copies of these orders, will promulgate the same without delay throughout the bounds of their respective commands.

JOSEPH SMITH,
Lieutenant General.
JOHN C. BENNETT,
Major General.

Editors throughout the State of Illinois, who are favorable to the effective organization of the Militia, are respectfully requested to copy the following:

STATE OF ILLINOIS, CITY OF NAUVOO,
Quarter Master General's Office,
May 8th, A. D. 1841.

TO THE MILITIA OF ILLINOIS:—

Having an intimate acquaintance with your present organization, and supply of public arms, I am clearly of the opinion that the public service, and the best interests of the State, require that all new Independent Companies to be enrolled, and organized, during the present year, should be *riflemen*, either mounted or foot, (the State being pretty well supplied with swords, pistols, muskets and cannon,) and have determined, therefore, to make the designation and requisition on the Ordnance Department of the General Government, accordingly. You would do well, therefore, to organize in view of receiving arms of that description, and file your bonds, duly authenticated, with the Governor of the State, as all applications will be filled *in order of date*, until the distribution is consummated. I have finished the distribution for 1838, '39, and '40, excepting a few six pounder cannon which are ready for delivery to first applicants.

JOHN C. BENNETT,
Quarter Master General of Ill.

From the Belleville Advocate.

MR. BOYD: I have read with much interest, the "Inaugural Address" of Dr. John C. Bennett, of the city of Nauvoo, which was delivered to the City Council on the 3rd of February last, as published in the "Times and Seasons."

It is a document which, I think, is entitled to the particular notice of our respectable fellow-citizens; and if it should meet your views, as it does mine, diffusing a will to promote morality and science, I would be proud to see it in its *verbatum* character, portrayed in the columns of your widely-circulating paper, the "Belleville Advocate."

I am and have been long acquainted with Dr. Bennett, both as a physician, and minister of the Gospel; and his present character in the military department of this State, is not inferior to any in existence, throughout the Union.

With this communication, you will receive the Address.

With sentiments of respect,
I have the honor to be,
Yours, respectfully, &c.
W. G. GOFORTH.

Belleville, Ill. March 22, 1841.

We should be happy to comply with the requst of our worthy and estemed M. D. friend, "Old Pills" to publish the "Address," entire, which he was kind enough to furnish us; but the press of other matter prevents. We have given it an attentive perusal; and heartily concur with the sentiments contained therein. Certainly, they ought to be the guide of those who are placed in immediate authority over the morals of community, and Mayor Bennett clearly understands his duties. We shall make some extracts from his speech; and earnestly commend them to our readers. We think, our "town" Trustees might profit by the example that is set them, by the Mayor of Nauvoo.

FOR THE ROCKY MOUNTAINS.—The steamer Trapper, belonging to the American Fur Company left here yesterday for the Yellow stone river. On board were a large number of hunters, all of whom appeared in the highest spirits; and the deck was strewed with their paraphernalia. A number of the fair sex were standing on the levee, with the heart-felt tear in their eyes, as they waved their handkerchiefs and sighed an adieu, when the boat left the landing. She will be absent about four months. Our Eastern brethren expatiate on the pleasures of a trip with their Atlantic steamers; out, pshaw, it is nothing in comparison to our inland voyage. There, all is dull and monotonous, nothing to relieve the eye; nothing to attract the attention, excepting perhaps a Mother Cary's chicken, or the fin of a shark. Here, every day brings a change of scenery, each vieing with the other in grandeur. What a glorious trip for a worshipper of nature.—*St. Louis Bul. April 8.th.*

☞ We hope to be able to lay before our readers in our next, an important revelation, given to Pres't. J. Smith some time ago, which has not yet been published.

From the (Warsaw) Western World.

SKETCHES OF HANCOCK COUNTY.

NO VII.—GEOGRAPHY AND TOPOGRAPHY,

This County is bounded on the north by the Counties of Henderson and Warren; on the South by the County of Adams; on the east by the Counties of McDonough and Schuyler: and on the west by the Mississippi river, which separates it from the State of Missouri, and the Territory of Iowa. It embraces twenty two Townships, each 6 miles square—beginning on the S.E. with Township 3 North and 5 West. and ending on the N. W. with Township. 7 North and 8 West. In shape it is nearly a perfect square—having five tiers on each boundary—abridged of three only by a magnificent bend in the Father of Waters, which increases the extent of our water communication. The face of the country is mostly level, with some beautiful undulations, and

near the streams, a few bold hills. The soil of the County is rich, and well adapted to the purposes of agriculture. As much has been said by superficial observers and thoughtless complainers, of the disproportion of prairie and wet land in Hancock, I shall be justified in attempting to set these in their true light. It is unfortunate for the interests of our County, in these respects, that two or three of our principal roads are located over those small glades, or strips of ground which are calculated to give to the unthinking an unfavorable impression of the character of the soil. Hence the frequent cries of "bogs, mud holes, ponds, crawfish-county, Atlantic ocean, out of sight of land, &c.—these last two are intended to give an idea of the great extent of our prairie. But, I think, a thorough, impartial examination of the subject will wholly remove or greatly diminish the ground of the complaints.

1st. As to the alledged disproportion of prairie in Hancock. Bisect, the county in the centre, north and south, and examine the east half. Start from Pulaski and go through to La Harp; then travel from that place through Carthage to Chili, and while in nineteen out of twenty points of observation, you will see the most delightful and equal proportion of prairie and timber interspersed the one with the other; you will not discover a single point, where a settler could locate himself more than two or three miles from timber in your whole route. Nor is there any wet land in those parts of the county, to be complained of. Thus we can dispose of one-half of Hancock with satisfaction. Run a line due west from the centre of the county to the Mississippi. and what complaint in relation to a deficiency of timber would you find south of the line? Three or four miles is the farthest you can locate from timber in that direction. And even as to the great bug-bear of "a l prairie" north west of our centre—it is questioned whether a single quarter section of land can be found five miles from timber there. Let then the settler take but a small capital only, and, when we considered how rapidly and easily timber can be grown, together with the richness and feasibility of the soil, with suitable exertion by economy in building, with the use of sod fence, and a cheap cook stove to save fuel—there can be nothing insurmountable or even formidable, in the difficulties to be overcome in such a location—even the most remote from timber. Then as to the alleged great quantity of *wet land*, in the County. Any one who shall make a careful estimate and examination by the acre and quarter section, will be greatly and agreeably surprised to find how *few* parcels of land, even large enough for a farm can be reckoned in the County, which are too wet for successful and advantageous cultivation. The truth is, people on long journies, or with heavy loads, at unfavourable season of the year—particularly in the spring—themselves and teams worn down by fatigue, when fast in the slough or a ravine, are but poor judges of the thousands of acres of land surrounding their position, and to which they are paying no attention. People in such and indeed more favourable circumstances, will have traveled over miles upon miles of most delightful and valuable soil—enjoying perhaps the refreshing influences of "kind nature's sweet restorer, balmy sleep;" at all events insensible of their progress, and the objects that surround them—when they at length, are impeded by a few yards of marshy ground—or even by a single slough—their antipathies are aroused at once and lo! what a terrible road! what a wet worthless country they are traveling through! and having finished the toils of the day, very probably the little point at which they were perplexed, will occupy more space and importance in their memories, than the thirty or forty miles of delightful traveling, which they have measured since they put up for their last night's lodging and repose. Is this philosophical!—is it reasonable! Above all should the character of a county suffer from such childish folly and injustice? But I am not to be understood to deny, that there is some wet land—say enough for a half dozen farms of some thousand acres, in Hancock County. And yet, that man, who should deal out wholesale condemnations of the county for this reason, on the same principle, might denounce the whole American Union as sterile and valueless because of a few uninhabitable places in the Allegheny or Rocky Mountains, or the existence of an impassible swamp in Florida. He might with the same propriety, discard the whole navigation of the Ohio or Mississippi because of a few sand-bars—or that of the Atlantic on account of a few shoals and reefs, occupying the millionth part of her ample bosom. The writer while traveling, last October, through the south and west portions of Warren county, and the North West portion of Hancock, made a somewhat careful comparison of the two counties in those sections, and was totolly unable to detect such a difference between them as many have assumed. Indeed it is believed, that nineteen twentieths of this County will chalenge comparison with any of the contiguous counties. A word as to the cultivation of our *wettest* soil and I have done. Two years since I traveled in company with a gentleman of Morgan County across 8 miles of Prairie in this county. After sometime listening to the expression of admiration from that gentleman passed upon the face and soil of the section we had been traveling over, I remarked to the Morgan County friend, that we had some wet Prairie in Hancock. No matter for that, was the prompt reply. "It will all be equally valuable in the end. Indeed some of our wettest land proves to be the most valuable in the end—as it neither has 'seeps' nor washes way. In Morgan County, near my residence, some 15 years ago, there was quite a body of land, which was constantly covered with water, and no one expected then ever to see it good for anything. But it has been drained, ridged, and cultivated since, and is now valuable as any land in that county." On this the reader is entitled to his reflections.

HISTORICUS.

The above article is from the pen of a gentleman of high standing in this county, and we recommend it to our friends in the east, who may, from report, have imbibed wrong opinions respecting this county.

POETRY.

INSPIRED WRITINGS.

Revelations now coming forth,
Are sublime and eternal truth;
In them Jehovah's voice proc'aims,
This is my church, enrol your names.

The word of wisdom's a sure guide
To all who do the same abide;
Its promises are very great.
Though I the same need not relate.

Enbalmed records, p'ates of gold,
Glorious things to us unfold;
Though sealed up they long have been,
To give us light they now begin.

Long since to Daniel God did say,
"Seal up the book and go thy way:
For many shall be purified,
By sacrafice they shall be tried."

A noble man of ancient birth
Beheld the same spring from the earth;
And many more in visions saw
The books which now contain the law.

Judah's writing and Joseph's too,
Each testifies the other's true:
They teach the same when searched thro.'
Believe them both, we're bound to do.

The Lord hath said "I'll make them one,
As I command let it be done:
For a short work I now will make,
And Israel from the heathen take."

"To their own lands on mountains high,
I'll bring them with a watchful eye;
To them the kingdom I'll restore
And be their king forever more.

The book of Jasher has been found,
And many more hid in the ground;
All these, with Enoch's book, unfold
And spread true light from pole to pole.

Those things are true we testify,
And all who do with them comply,
Will in eternity rejoice,
That they have made so wise a choice.

SAMUEL BROWN.

THE STORM CALMED.

Tis darkness all! no star appears
Upon the dusky brow of night;
No moon the anxous watcher cheers,
Nor charms him with her gentle light
While one small ship, its sails all riven,
Abides the furious blasts of heaven.

Loud and more loud the billows roar,
And dash the white foam o'er the deck;
The storm is fiercer than before;
And soon that ship must be a wreck:
But who is this that lies asleep,
While all besides in anguish weep?

The stranger wakes from his repose
And eyes the storm with looks serene,
He speaks; the list'ning water flows
Calm as in Eden's peaceful scene!
The winds his high commands obey,
And in soft whispers die away.

☞ Dr. JOHN C. BENNETT has been appointed Master in Chancery for this county by Judge Douglass.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.
Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

INFORMATION WANTED.

Hannah Henderson desires information from her husband Samuel W. Henderson, who left home (Nauvoo city) for the east last July, and not been heard of since.

N. B. Editors will please give the above publicity.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 22, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for read pay *only*.

N. B. Those indebted to me either by note or account, will please call at my store and pay them up on or before the 16th day of June next, or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841.

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughy acquainted with the business need appy.

E. ROBINSON,

Nauvoo May 1, 1841.

POSTSCRIPT.

On Tuesday the 11th inst. as the steam boat Sarah Ann, was ascending the river a little below this city, the body of an individual was seen floating on the water. Immediately a small boat was manned and came up to the corpse, which was taken to the opposite shore. On examination, it proved to be the body of an individual, who, it is supposed, had drowned himself at Fort Madison, about eight or ten days ago. The name we did not ascertain, but understood he was a baker by trade.

The conduct of the officers on board the "Sarah Ann" was praise worthy and humanu, and such as must entitle them to respect.

EARTHQUAKE.

The Courier de Lyon of the 13th ult. publishes a letter from Italy of the 4th, stating that the city of Reggio, in Calabria, was nearly destroyed by an earthquake, Feb. 22d. The shocks were fifteen in number; most of the houses were thrown down, and the rest were so much damaged as to be altogether uninhabitable; the palace of the governer, the tribunal, the prison, the barracks of St. Augustine, the cathedral, five other churches, and various other public buildings, were entirely destroyed. The inhabitants had sought refuge partly at Messina and partly at Naples.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
Pleasent Vale, Pike co	Wm. Draper
Pittsfield, Pike co.	Harlow Redfield.
" "	D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centreville, Crawford co.	Stephen Post.

NEW YORK.

City of New York,	George J. Adams.
" "	L. R. Foster
City of Albany,	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.

NEW HAMPSHIRE.

Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.

TENNESSEE

Pekin, Jackson co.	Wm. R Vance.
Whitleyville, Jackson co.	T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co.	Wm. Dixon.

OHIO.

Kirtland, Lake co.	Almon Babbit.
" "	W. W. Phelps.
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co. Mich.	Rufus Beach.

INDIANA.

Pleasant Garden,	Dr. Knight.

LOUISANA.

City of New Orleans,	E. G. Terrill.

ENGLAND.

City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.

ISLE OF MAN.

Douglass,	John Taylor.

SCOTLAND.

City of Edinburgh,	Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
J. Savage,	Samuel Parker,
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	F. D. Richards,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Robert Snider,
Wm. Smith,	
Julian Moses,	Z. H. Gurley,
	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Jesse Turpin.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 15.] CITY OF NAUVOO, ILL. JUNE 1st, 1841. [Whole No. 27.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

PROGRESS OF THE CHURCH.

More than ten years have passed away since the rise of the Church of Jesus Christ of Latter Day Saints, and although it has had to meet with difficulties from almost every source, it still survives, and at this moment, probably, is possessed of more strength, and zeal than at any former period of its existence.

While tracing over the history of events which have transpired since its first commencement, and while calling to mind the scenes of affliction and persecution which the first propagators of our holy religion had to contend with; who, nobly and honorably, bore up under scenes of woe and distress which would have daunted persons less determined and resolute, we feel our bosoms animated with the same feelings, as those which have frequently agitated our frame, while reading the privations, sufferings, valor, and achievements of our forefathers, who stem'd the current of corruption and oppression, bore up under difficulties and dangers sufficient to appall the stoutest heart, and counted not their lives dear, so that they could be privileged to bequeath to their posterity the invaluable blessings of LIBERTY. The days of the revolution, were days that tried men's souls. The sycophant crouched to each party as it rose in power, and for the sake of gain, frequently betrayed his best friends. But there was a band, resolute, determined, and invincible; who scorned to crouch to power and popularity, a band in whose bosoms, under all circumstances, continued to burn the sacred flame of liberty. Many waters could not quench it, the winds of adversity could not extinguish it: it warmed them in the winter's blast, it cheered them in disappointment and in the gloomy prison, and survived them when their bodies fell in the battle field, covered with wounds and gore, to descend upon their posterity.

By their stedfastness, patience and indomnitable courage, they effected the object, they bound themselves by every sacred tie to accomplish. Victory perched on the warrior's shield and the glad notes of peace were heard through the land. The patriot found himself surrounded by friends, his name was emblazoned on his country's banners, and on the hearts of tens of thousands, who duly appreciated his toils, and who rejoiced in the liberty, for which he nerved his arm in the day of battle. The whole nation respected them and cheerfully awarded to them the honor & merit which were justly their due.

And shall not those, who were the first to make a stand against inlquity, corruption, and the false religions of the day; who have had to contend against a wicked and gainsaying people; and for their testimony, have had to wade through scenes too heart rending to mention, been tarred, feathered, whipt, stoned, imprisoned, be likewise rewarded for their toil and labor of love? Yea, verily; for they have given evidence of a love of liberty as strong, a courage as great, a spirit as indomnitable, as the fathers of the revolution. These are the Elishas, upon whom the flowing mantles of our Elijah's fell, who have honorably maintained their character in the sight of Heaven and earth; and although some have died in the conflict, and have entered into rest, yet their names will be had in remembrance from generation to generation and they will be rewarded by the Judge of all the earth, who will do right. Those who yet survive, have the assurance that their labors have not been in vain, they know that they have been crowned with success.

Ye noble hearted scions of honored sires, may Heaven's choicest blessings rest upon you, may your declining years, be years of peace, may your children and your children's children, enjoy all the blessings of that gospel which you struggled to establish, and may you see them flourish like the trees of Lebanon—your sons grow up as plants of renown, and your daugh-

ters be polished after the similitude of a palace—may all your wants, both temporal and spiritual, be supplied, and when you shall gather up your feet, and bid adieu to mortality, may the sacred halo of glory surround your honored heads, and your posterity catch the sacred flame of liberty and love, to be handed down to generations yet unborn.

Cold is the heart of that man, and unworthy the character of a saint of God, who does not feel his bosom heave at the recital of the cruelties practised upon the saints of the Most High, and does not appreciate the toils of the first Elders.

Although they have no emblazoned urn to perpetuate their names, yet they live, and will continue to live, in the hearts and affections of a church, which is coming up out of the wilderness, "fair as the sun, clear as the moon, and terrible as an army with banners."

We do not suppose that the struggle has yet terminated, or, that an unbroken scene of prosperity will attend the saints, from this time forth. Such an idea would be incompatible with the word of God; but we do expect, that, although afflictions may be the lot of the saints, and they be driven from one city to another, yet the purposes of Jehovah will at the same time be consummating.

One thing, however, is certain, that Zion shall be established, her foundations shall be laid, her beauty shall astonished the world, and she become the glory of the whole earth. These things are decreed by the King of Kings and Lord of Lords, and he hath declared, that Heaven and earth may pass away, but not one jot or tittle of his word shall fall to the ground.

Knowing then, that the work of the Lord is propelled by Almighty power, the saints can rest satisfied, under all circumstances, that it will roll forth with power and energy, that shall comport with the purposes of Jehovah.

And if, in the short space of ten years, it has risen from obscurity—penetrated into the different states of the Union, —spread and flourished in the European Isles—caused the wisdom of wise men to perish, and the understanding of the prudent to be hid—risen above the persecutions of individuals and communities, and appears so marvellous in the eyes of this generation, what may be expected ten years hence? Where is the individual, whose mind is sufficient to grasp the fulness, extent and glory of the church? None but those who catch the sacred spirit which animated the bosom of the prophets, when they foretold of the glories of the last days, and when the visions of the Almighty rested upon them.

A field, wide as eternity; a labor worthy the archangels, appear before the saints of God; and to accomplish which they must be faithful, diligent, enterprising, and prepared to make whatever sacrifice the Almighty may require at their hands. By doing so, they will not only be instrumental in securing the happiness of their fellow man, but their own; and when the judgment is set and the books are opened, and every man rewarded according to his works, they will hear from the righteous Judge, "well done good and faithful servant, thou hast been faithful over a few things, now I will make thee ruler over many things, enter thou into the joy of thy Lord."

EXTRACTS

From a Revelation given to Joseph Smith, jr., Jan. 19th 1841.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall

be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them? Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily I say unto you, let my servant Robert B. Thompson, help you to write this proclamation, for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your council, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me saith the Lord.

Again, let my servant John C. Bennett, help you in your labor, in sending my word to the Kings and people of the earth, and stand by you, even you my servant Joseph Smith in the hour of affliction, and his reward shall not fail if he recieve council; and for his love, he shall be great; for he shall be mine if he does this, saith the Lord. I have seen the work he hath done, which I accept, if he continue; and will crown him with blessings and great glory.

And again, I say unto you, that it is my will that my servant Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and to my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also, my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

And again, verily I say unto you; my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him. I therefore say unto you, I seal upon his head the office of a bishoprick, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord. Let no man despise my servant George, for he shall honor me. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one, as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house of boarding, a house that strangers may come from afar to lodge therein—therefore let it be a good house, worthy of all acceptation, that the weary traveller, may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

And again, verily, verily I say unto you, let all my saints from afar; and

send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree and and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron and with copper, and with brass, and with zink, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the Keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore verily I say unto you, that your annointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and adornment of all her municiples, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for instead of blessings, ye, by your

own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their dilligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, indignation, wailing, anguish and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your bretheren, who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life.

And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation. For this annointing have I put upon his head, that his blessing shall also be put upon the heads of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

Therefore, let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever saith the Lord, and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive, also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold! verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, receive any stock into their hands, in monies or in properties, wherein they receive the real value of monies they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock, any where else, only in that house, without the consent of the stockholders, and do not repay four fold, they shall be accursed, and shall be removed out of their place saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

Let my servant Vinson Knight lift up his voice long and loud in the midst of the people, to plead the cause of the poor and needy, and let him not fail neither let his heart faint, and I will accept of his offrings, for they shall not be unto me as the offerings of Cain, for he shall be mine saith the Lord. Let his family rejoice and turn away their

hearts from affliction, for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord, Amen.

Let my servant Isaac Galland put stock in that house, for I the Lord loveth him for the work he hath done, and will forgive all his sins, therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

Let my servant William Law pay stock in that house for himself and his seed after him, from generation to generation. If he will do my will let him not take his family unto the eastern lands, even unto Kirtland, nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. *Let no man go from this place who has come here assaying* to keep my commandments. If they live here, let them live unto me, and if they die, let them die unto me; for they shall rest from all their labors here and shall continue their works.—Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land: If ye love me keep my commandments, and the sickness of the land shall redound to your glory.

Let my servant William go and proclaim mine everlasting gospel, with a loud voice, and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage & also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, & then await patiently and diligently for further instructions at my general conference. saith the Lord. If he will do my will let him, from henceforth, hearken to the council of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him, with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed as a counsellor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curseth shall be cursed—that whatsoever he shall bind on earth, shall be bound in heaven, and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also, with my servant Joseph, and that he shall receive council from my servant Joseph, who shall shew unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishoprick, and blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him, that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever. Let my servant William Law, also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile and he shall receive my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount up as upon Eagles' wings; and, what if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

Behold! I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone, and let my servant Joseph tarry at home, for he is needed; the remainder I will shew unto you hereafter, even so, amen.

And again, verily I say unto you, if my servant Sidney will serve me and be a counsellor unto my servant Joseph, let him arise, and come up and stand in the office of his calling and humble himself before me; and if he will offer unto me an acceptable offering and acknowledgments, and remain with my people; behold I the Lord your God will heal him that he shall be healed, and he shall lift up his voice again on the mountains and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings *let him lift up his* voice as *with the* sound of a trump and warn the inhabitants of the earth to flee the *wrath* to come; let him assist my servant Joseph, and also, let my servant William Law assist my servant Joseph in making a solemn proclamation unto the Kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not move his family unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice it shall be well with him.

To those of our readers who reside at remote distances from this place, and who may have but a very slight acquaintance with the doctrines of our holy religion, and who, from their scattered situation have not the advantages to obtain instruction in things concerning the Kingdom of God and his purposes in the last days, we intend of occasionally giving them a short synopsis of the discourses, and items of doctrine set forth and investigated by the presidency and the experienced Elders of the church, who address the congregation of the saints at this place.

To this place, we know, the saints abroad look for information and instruction, and we should be pleased if, in the providence of God, they could soon locate themselves in this vicinity, that they might enjoy all the blessings and privileges of their bretheren here. But owing to various circumstances, many will probably not be able to move to this place for some time, and who, undoubtedly, will cheerfully hail any intelligence respecting our proceedings and the doctrines illucidated from time to time, by the authorities of the church.

However, before we enter upon this part of our labor, we would say, that we shall not attempt to give the discourses at length; this we are unable to do, neither have we sufficient space in our columns, but merely to give the outlines of the principle addresses delivered, embracing such matters of faith and doctrine, as shall tend to benefit our bretheren in the gospel and the world at large.

In attending to this, we hope that our friends will appreciate the motives that induce us to engage in it, and that we shall meet their approval and support.

SUNDAY MORNING, MAY 16TH, 1841.

The indications of the morning promised a beautiful day. At 10 o'clock A. M. a large concourse of the saints assembled on the meeting ground and were addressed by Pres. Joseph Smith, who spoke at considerable length. He commenced his observations by remarking that the kindness of our Heavenly Father, called for our heartfelt gratitude. He then observed that satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil, all was voluntary.—Those who resist the spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory—God would not exert any compulsory means and the Devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths, and difficulties which surround us. Where is the man that is free from vanity? None ever were

perfect but Jesus, and why was he perfect? because he was the son of God, and had the fulness of the Spirit, and greater power than any man.—But, notwithstanding our vanity, we look forward with hope, (because "we are subjected in hope,") to the time of our deliverance.

He then made some observations on the first principles of the gospel, observing that many of the saints who had come from different States and Nations, had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the holy ghost, was discarded by them.

The speaker then referred them to the 6th chap. of Heb. 1. and 2. verses, "not laying again the foundation of repentance from dead works &c., but of the doctrines of baptism, laying on of hands, the resurrection and eternal judgment &c." The doctrine of eternal judgment was perfectly understood by the apostle, is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, "I would that through ignorance ye did it, as did also *those ye ruled.*"—Repent, therefore, and be converted that your sins may be blotted out, when the times of refreshing (redemption) shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c." The time of *redemption* here had reference to the time, when Christ should come; then and not till then would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David, must wait for those times of refreshing, before he can come forth and his sins be blotted out: for Peter speaking of him says, "David hath not yet ascended into Heaven, for his sepulchre is with us to this day:' his remains were then in the tomb. Now we read that many bodies of the saints arose, at Christ's resurrection, probably all the saints, but it seems that David did not. Why? because he had been a murderer.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

The speaker then spoke on the subject of election, and read the 9th chap. in Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, "In thee and in thy seed all the families of the earth shall be blessed." To them belonged the adoption, and the covenants &c. Paul said, when he saw their unbelief I wish myself accursed—according to the *flesh*—not according to the *spirit*.

Why did God say to Pharoah, "for this cause have I raised thee up?" Because Pharoah was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature.

The election of the promised seed still continues, and in the last days, they shall have the priesthood restored unto them, and they shall be the "Saviors on mount Zion" the "ministers of our God," if it were not for the remnant which was left, then might we be as Sodom and as Gomorah.

The whole of the chapter had reference to the priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the apostles.

God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with correction, and if his children will not repent of their sins, he will discard them.

This is but a very imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

In the afternoon, the assembly were

addressed, by Pres. H. Smith, and Dr. John C. Bennett. We have not room for remarks.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

☞ We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator.

We observe that several of the *religious* Periodicals are publishing the ex-parte evidence taken before Judge King at Richmond, Mo., relative to certain individuals belonging to this church, during the unhappy and painful circumstances connected with our expulsion from that State.

We should not have noticed this circumstance, had they given a correct and impartial account of the proceedings; this they have not dared to do; but with that *christian* kindness that characterizes the leading religious journals of the day, they seize with avidity upon any ex-parte statement that may best suit their purpose.

If we thought these religious editors were susceptable of truth, we could tell a tale of woe and suffering, and substantiate it too by the most indubitable testimony, which would soon wither the short lived glories they may have borrowed from the partial statements of individuals. It is well known, that all of our friends, who were knowing to the facts respecting the charges, prefered against our bretheren, were driven away by the mob, or else immured in dungeons, while those who dared to say a word in our favor, were abused by the officers of the court. Those who were reckless of their character, and honor, had every favor shown them, and were cheered by the mob while betraying the innocent and unoffending, whose darkest crime was, in resisting mobocracy. Dr. Avard, the principle witness that figured on the occasion, is well known as an infamous scoundral, destitute of every redeeming characterestic, and whose testimony on that occasion was impeached, and can be, by hundreds of living witnesses. Such men suited the purpose of the enemies of truth, who have immortalized their names for cruelty and intolerance.

These proceedings are before the American people, thousands of whom have stamped the proceedings of Missouri with indignation, and she has sunk in the estimation of a virtuous community. However, there are some from motives, not the most exalted and honorable, feel disposed to stir up strife and animosity, and would glory in our overthrow & destruction; these, we are sorry to say, are found in the different religious societies, and among *religious* editors. Truth has ever been opposed by those whose craft has been in danger, consequently we do not marvel, neither are we afraid. Truth stands on its own merits; meets without alarm the gathering storm, and all the combined agency of men and devils; rises in triumph over all contending powers, and stands unmoved while nations and empires crumble into ruins. Upon such a foundation we hope ever to build, for the scriptures inform us, that the "refuge of lies will be swept away."

THE WARSAW SIGNAL.

We can hardly find langunge to express our surprise and disapprobation at the conduct of the Editor of the "Signal" as manifested in that paper of the 19th ult. We had fondly hoped that the sentiments there expressed, would never have dared to be uttered by any individual, in the community in which we reside, whose friendship we esteem, and whose virtuous and honorable conduct, have secured them the approval of every patriotic and benevolent mind. We are, however, anxious to know the real feelings of individuals, and are glad that the latent feelings of the Editor of the Signal, have at last, manifested themselves, clearly and distinctly.

And, we would ask the Editor of the Signal, what is the cause of his hostility—of this sudden and unexpected ebulition of feeling—this spirit of opposition and animosity? Whose rights have been trampled upon? whose peace have we disturbed? General Bennett has been appointed Master in Chancery, by Judge Douglass, and General Bennett is a Mormon! This is the a-

trocious act—this is the cause of the Editor's vile vituperation. It will not require the gift of discernment to tell what spirit the Editor was possessed of, when he wrote the following:—

"Bennett has but recently become an inhabitant of this state. He came here followed by evil report—he joins a sect and advocates a creed in which no one believes he has any faith—his true character is not known to our citizens, nor have they any confidence in him."

It is obvious, that the intention is to make the community believe, that General Bennett is a mere renegado—hypocrite—and all that is base in humanity. But General Bennett's character as a gentleman, an officer, a scholar, and physician stands too high to need defending by us, suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter Master General of this state, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the church, and has resided three years in this state. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the "Signal."

Respecting the remarks of the Editor, on the disappointment of certain individuals, on their arrival here, we have to say that there may be individuals who feel dissatisfied, but it is far from being general. Those who have come expecting to find gold in our streets, and all the luxuries of an old country, will find themselves disappointed, but those who have maturely considered the advantages and disadvantages, are perfectly satisfied and contented, and cheerfully engage in cultivating the beautiful and wide spread prairie of the County. What objections they may have to the temporal government of this city we can not imagine, without it is, that the authorities do not allow persons to get intoxicated.

The Editor, then, after stating that it is not his intention to interfere in our religious concerns, says "But whenever they as a people, step beyond the proper sphere of a *religious* denomination, and become a *political* body as many citizens are beginning to apprehend will be the case, then *this* press stands pledged to take a stand *against* them." Terrible annunciation!—What! the Editor of the "Signal," concentrate all his mighty energies against us! Alarming!! O ye free and independent citizens of Hancock County, whose misfortune it is to be associated with the church of Latter Day Saints, be careful how you use your elective franchise, do not concentrate on any one individual, particularly if opposed to the "Signal," for if you do, depend upon it, that an engine, more terrible than that which the ancient Romans used to bring down the walls of mighty cities, will be pointed at you, and play upon you with terrible destruction. Hear and take warning for "*this press stands pledged to take a stand against them*"!!

The Editor is alarmed at the prospect of a Mormon being elected to the office of School Commissioner for this County, and calls for a *Convention to be held in Carthage*, and *says "The reason of our calling public attention to this matter is*, that there are now in the field three candidates, for the office of School Commissioner, two of whom are well qualified for the office but the third has no other qualification to recommend him, than the fact of his being a Mormon—and it is feared if some such step as is above suggested is not taken, he will be elected."

We were not aware, that any of our friends were aspiring for the office of School Commissioner, until we read the above extract: but if there be any, we have no objection. It is their prerogative, whatever be their *recommendations*. Since we read the above we were informed that Dr. Coulson is the person alluded to by the Signal, who is a gentleman of high standing in this County, and was elected to the office of County Commissioner, about three years ago, and at that time, we believe, headed the polls. But he was not a "Mormon" when he was elected to that office, consequently had talents and qualifications necessary, but being so unfortunate as to join our society, he has lost his talents and qualifications for any office in the county.

The more we reflect on the subject, the more we are satisfied of the baseness of the motives which have induced the Editor to make an attack upon this community: a comuunity that has never done him any harm, but ever treated him with hospitality and kindness.

His conduct must sink him in the estimation of all those who love the prosperity of this county and state, and who are possessed of those high toned feelings of republicanism, which animated the bosom of their ancestors; and which are the pride of Americans.

We are not, however, of the opinion that the party with which the Editor of the Signal generally acts, hold the same opinions: We believe there are many who will discard the sentiments he has advanced—gentlemen of high and lofty bearing, happy in the enjoyment of liberty and peace, and who would scorn to avow such low, mean and condescending sentiments.

In conclusion we would say, we shall wrap ourselves in the wide spread mantle of the Constitution, and under its ample folds we intend to abide,

"And bid men rage,
Nor fear their foolish noise."

ON MARRIAGE.

Ques. What is the doctrine of the church of Jesus Christ of Latter Day Saints, respecting the saints marrying out of the church?

Ans. They, who marry out of the church, are considered weak in the faith.

Ques. What do the scriptures teach respecting the saints marrying with unbelievers?

Ans. The apostle Paul in his 2d epistle to the Corinthians 6:14,15,16, says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God had said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Ques. How are those persons looked upon, who act contrary to the advice of the apostle?

Ans. They must be considered as desirous to please themselves rather than God, entering into temptation voluntarily, which, in the end, will lead to the most lamentable consequences.

Ques. When does the conduct of the Saints best please the Lord?

Ans. When they walk in accordance with his commands, and live by every word that proceedeth out of his mouth.

"Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven"

WEEKLY NEWSPAPER.

"THE NEWS" REVIVED.—Some time ago the publisher of this Journal issued proposals for publishing a weekly newspaper in this City; but from the pressure of the times, and other unfavorable circumstances, it was postponed However, as the prospect of better times is already brightening, and a considerable accession of strangers are settling in this neighborhood. it is the intention to publish a weekly newspaper at an early date, and will issue a Prospectus, in the next number of this Journal.

Miss ELIZA R. SNOW has again favoured us with one of her poetic effusions; it will be hailed as a rich treat by all lovers of the muse.

All persons sending communications to me by letter, are requested to pay postage on the same, otherwise, they will not be taken out of the Post Office —this in consequence of the numerous letters I receive from friends and foes

JOSEPH SMITH.

COMMUNICATIONS.

Liberation of L. M. Davis—honorable conduct of his Attornies.

DEAR BRETHREN—

This is a bright and pleasant afternoon; the sun shines clearly and warmly, upon this southern land. The fruit trees are already in full bloom, and the forest trees are beginning to put forth their leaves. The wheat fields are covered with a beautiful green, and we may already walk upon a rich carpet of soft green grass. Oats were sown in Feb. and the Planters are now busily engaged in preparing their grounds for the corn and cotton crops.

I have just left the noise and bustle, the tumult and confusion, the perplexity and anxiety attendant upon a Court of Justice, and retired to this country place, and sat me down to write you a few lines in order that you, and the rest of my brethren may know, that I have lately been mercifully delivered, by the God of the Saints, from the hands of wicked and unreasonable men. I sent you a letter last Oct. which I suppose you never received: it was written soon after Oct. Court, at which time my persecutors got their suit put off and indicted me again, on account of the letter that you published in the Times & Seasons, which states that "false accusaition" was made against me. I gave security, in both cases, to the amount of $2,300; but

have been obliged to remain here till the present time, under circumstances which have prevented the spread of the gospel to any considerable degree. But this, you know, is the means that this generation make use of, to prevent the spread of truth; that is, by endeavoring to destroy the reputation of those who proclaim it to the world. Both cases have now been thrown out of Court without the complement of a trial, being deemed unworthy of notice, so that I am now honorably delivered from my bonds, for which I feel disposed to render thanks to that Being who has always supplied my wants, and who has preserved me in the time of my severest trials. Two eminent Lawyers, H. Summer, & A. W. Thompson Esq'rs undertook my defence without any prospect of compensation from me, for which they have my thanks, and may the God whom the saints worship reward them.

The seeds of truth are sown in the hearts of some of the people here; and I trust that ere long they will spring up and bear fruit. I expect to continue to travel, and administer the words of life to the people of this southern land.

I am made to rejoice when I hear of your prosperous and peaceful condition, under the administration of just and equitable laws — Give my love to all the faithful saints. May the Lord bless you, keep you humble, and preserve you blameless until the day of his coming, Amen.

I am, as formerly, your Brother in the Gospel bonds.
L. M. DAVIS.

Cross Keys Union, S. C. March 10, 1841.

TO THE SAINTS ABROAD.

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the Temple must be raised, the University be built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy, and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH.

City of Nauvoo, Hancock co., Ill., May 24th 1841.

Burslem, 29th March, 1841.

ELDER D. C. SMITH,

I sit down in haste, at this time, to give you an account of the prosperity of the work of God in this region, as I expect to leave here for Manchester to-morrow morning in company with Elder Woodruff, who is now here, to attend the general conference on the 6th April; after which, we expect, as soon as our circumstances will admit, to leave England for home. The Steam Ship carrying the Royal Mail, will sail from Liverpool on the 3rd April, and will carry a letter to you six weeks before we shall reach if we have a good passage. The work is prospering in this country steadily, and with majesty and power, truly worthy the cause of truth; hundreds are embracing the gospel, and thousands are rejoicing in the truth. To give your readers a proper account of the progress of the work I will give you an extract from the minutes of our quarterly conference held in the Magistrate's Assembly room in Stanly, on the 28th March.

Meeting was called to order by Elder Woodruff at half past ten in the morning, Elder G. A. Smith was chosen president, and Asa Shaw and T. Filcher were nominated clerks; and as the assembly was large, Elders Player, Simpson, Taylor and Bowers, were appoin ed to preserve the order of the day. There were represented 17 branches, 663 members; 19 elders, 54 priests, 25 teachers, 14 deacons: showing an increase since I first came to the Potteries of 570, including those who have removed, and an increase of 141 in the last three months. The conference then proceeded to ordain 5 elders, 8 priests, 4 teachers, and 1 deacon. The voice of the meeting was called on each one separately and unanimously caried. The meeting then adjourned until half past two o'clock, and met according to appointment, and was called to order by the President, who opened by prayer.

Elder G. A. Smith then mentioned the case of Jas. Monford, and called upon Elders Woodruff and Cordon to make some remarks, who stated the case to the meeting, informing them that Br. Monford had been disfellowshiped by the council of officers, for using magic, and telling fortunes &c. and enquired of the meeting if they sanctioned the proceedings of the officers, which was done by a unanimous vote.

Moved, and carried, that letters of recommendation and acknowledgement of gratitude for their labors be presented to Elders W. Woodruff and G. A. Smith.

Suitable instructions were then given to the officers by Elders Woodruff and Smith, Elder Woodruff then administered the sacrament.

The minutes of the Conference were then read and accepted, there being present 18 elders, 34 priests, and 11 deacons.

Conference was dismissed with prayer by the President.

G. A. SMITH, Chairman,
G. SHAW, } Clerks.
T FILCHER }

March 30th.—Star office Manchester.

After a ride of forty miles, Elder Woodruff and myself, arrived in safety at Manchester,

Elder Pratt and family are in good health, all the Twelve are expected at Manchester this week. We have just received the 7th No. of the Times and Seasons, and three Nos. of the Gospel Reflecter, published at Philadelphia, and also a letter from Joseph Smith, with other papers from home. I feel very glad to get so good news from home. Br Joseph's letter is very interesting. Please remember me to all my friends, my aged parents in particular.

G. A. SMITH.

Burslem, 29th March, 1841.

Br D. C. Smith—

The following is a brief sketch of my journey from London to this place, Elder Kimball left London on the 19 Feb., I left on the 20th, and arrived at Bristol on the same day, where I found Elder Kington, who was busily engaged in the work of the Lord in that city, and had established a small branch of 14 members, I tarried here a short time, and preached three times in a theatre, had full congregations, good attention, and baptized one, and there appears a good prospect of a work in that city. Population of Bristol 200 000. While there, I visited the suspension bridge now erecting across the river Avon, at St Vincents Rocks, Clifton; which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales, preached to a full congregation, several offered for baptism after meeting. On the 8th March, I attended a conference in Garway, Elder Levi Richards was chosen President, James Morgan Clerk, heard four branches represented containing 134 members: three were ordained to the ministry. I also preached at Longwardine, Shucknall Hill, Leadbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the city of Hereford has been so great, that it has assembled together in the Market place 3000 persons at a time, to hear something upon the cause of Latter Day Saints. On the 15 March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President, John Hill Clerk, and heard 18 branches represented, containing 403 members, 8 elders, 32 priests, 11 teachers, 1 deacon; when such business was transacted, as was deemed necessary.

I also met large congregations at Keysen, Street, Coldville, Browcut, Dunclose, Frooms Hill, and Stanly Hill, and left many churches on the right and left, which time would not permit me to visit. I also met with the Frooms Hill Conference on the 22nd March, at Stanly Hill, Herefordshire, there being present 1 of the traveling high council, 2 high priests, 20 elders, 3 priests, 9 teachers, 2 deacons. Elder Levi Richards was chosen President and Elder Woodruff Clerk. On this occasion, I heard represented 30 branches, containing 997 members, 24 elders, 66 priests 27 teachers, 7 deacons and 6 were ordained to the ministry. The sum total represented at these conferences is as follows: 1539 members, 36 eld. 103 priests, 41 t'h's. 7 deacons, all of which have embraced the work in that part of the vineyard, in the term of one year, besides many members and officers, who have emegregated to America: and I am happy to say that the saints and the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions, and it was with no ordinary feelings, that I took my farewell of those churches who have been so ready to receive and embrace the truth. I called upon the saints in Birmingham and Grits Green, but had not time to hold any meetings among them. I arrived in Hanly on the 27th where I had the privilege of again meeting with Elder Smith, and was rejoiced to find the churches universally prospering in Staffordshire. I spent one evening with the church at Longton, and baptized 7, and have had the privilege of sitting with Elder Smith in the Staffordshire Conference, the minutes of which he has already presented before you, we now feel that our labors are about closing in this land at present, as the Manchester Conference will be the last we shall hold in England, during this mission, as we shall then immediately leave for home, and I truly feel thankful unto our Heavenly Father, for his mercies unto me and my brethren since we have been in this land, for great has been the mercy of God unto us, at the same time we also rejoice at the prosperity of the saints in Nauvoo, and the progress of the work throughout the United States: and my prayer is, that the Lord will bless us in returning to the bosom of our families, and the society of the saints.

W. WOODRUFF.

NAUVOO LEGION.

HEAD QUARTERS, Nauvoo Legion,
City of Nauvoo, Illinois.
May 25th, A. D. 1841.

GENERAL ORDERS.

The 1st Company, (riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of companies as follows; to wit:

1st Cohort—the flying artillery first, the lancers next, and the riflemen next—visiting companies of dragoons next the lancers, and cavalry next the dragoons:

2nd Cohort—the artillery first, the lancers next, the riflemen next, the light-infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st Cohort will be formed on the right of said cohort, and the ranking company of the 2nd Cohort will be formed on the left of said cohort,—the next on the left of the right, the next on the right of the left, and so on to the center. The escort will be formed on the right of the forces.

JOSEPH SMITH,
Lieutenant General.

John C. Bennett,
Major General.

THE JEWS.

The following extracts are taken from Den Orient, a German newspaper. They seem to be taking a movement among the continental Jews in relation to the late crisis in Syria.

We have a country, the inhabitance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Environed by the deep delled Taurus, the lovely shores of the Euphrates, the lofty steeps of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situate at the farthest extremity of the sea which connects three quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion and the rich coasts of Lithuania, near to both the *Red sea* and the *Persian Gulf; the perpetual courses of the traffic of the world,* on the way from Persia and India to the Caspian and Black sea; the central country of the commerce between the east and west.

Every country has its peculiarity; every people their own nature. Syria, with its extensive surrounding plains unfavorable to regular cultivation, is a land of transit, of communication, of caravans. No people on the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruder north. In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000. The Arab has maintained his language and his original country; on the Nile, in the deserts as far as Sinai and beyond the Jordan, he feeds his flocks on the elevated plains of Asia Minor. The Turkoman has conquered for himself a second country, the birth-place of the Osmon; but Syria and Palestine are depopulated; For centuries the battle field between the sons of Altai and of the Arabian Wilderness, the inhabitants of the west and the half nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jurusalem. The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet, ye do not bestir yourselves. people of Jehovah! What hinders? *Nothing but your own supineness.*

Think you that Mehemet Ali or the the Sultan in Samboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country? Our probation was long in all countries, from the North Pole to the South there is no trade, no art which we have not practised; no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east? People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders! have really the will; a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the Temple on Zion greater and more magnificent then ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you *in* your last conflict.

POETRY.

[For the "Times and Seasons."]

On the Death of President Harrison.

BY MISS ELIZA R. SNOW.

"Now to his ashes, honor—peace be with him,
And choirs of angels sing him to his rest."

Why flows that strain of deep-ton'd sympathy?
Columbia mourns a great calamity!
What is that sorrow? 'Tis a country's grief:
Earth's proudest nation, mourns her highest Chief;
Who, like the rising sun, just usher'd forth,
Then disappear'd to shine no more on earth?

Our country's genius, ever wont to soar
Has never bow'd to grief like this, before;
'Tis true, she's mourn'd a fav'rite Washington,
Her first born Chieftain; and a Madison—
Monroe, and Adams, and a Jefferson;
But their high office had been re-supplied;
They'd left the Hall of Justice ere they died—
They'd clos'd their services, and had retir'd,
And in retirement's soft repose expir'd.

But *this* bereavement, comes with heavier tread,
And from the nation, takes her *acting* head;
Whom a free people's suffrage plac'd on high
To guide her helm, beneath a threat'ning sky!
Death aim'd an arrow at our highest trust
And laid the choice of millions in the dust!
Spread wither'd hopes and palsied prospects round
And into sorrow, chang'd the festive sound!
Columbia's willows now are bending low—
Our country's tears in lib'ral torrents flow.

Weep! weep Columbia! tears will grace thee now,
While grief lies heavy on the nation's brow;
Well may thy children now unite to spread
A wreath of sorrow o'er the Hero's head—
Unite to mourn our country's Chieftain gone—
The honor'd, lov'd, lamented Harrison,
And bow submissive 'neath the chast'ning rod
And humbly own the mighty hand of God!

City of Nauvoo, May 21st, 1841.

From the Peoria Register.

DUEL NEAR SPRINGFIELD.

We learn from Captain Field, of the steamer Glaucus, that a duel was fought near Springfield, our state capital, on Tuesday last, in which one of the parties, named Shaw, was killed. The only additional particulars we could learn are these: A challenge passed between two men, of whom Dr. Meriman was the second of one, and Mr. Shaw of the other, Arriving on the ground, Shaw's principal did not appear, and Shaw was of course obliged to take his place.—At the first fire he was shot through the head and died instantly. The assassin fled to Beardstown, whence he took passage in a boat down the river before the news of the affair arrived.

DROWNED, in Bear Creek, Adams co., on the 29th ult., Mr. Benjamin Franklin Miles. He was engaged at work on the mill dam, and, while reaching for something, his feet slipped, and he fell into the water, and was carried away by the current. His body was not found until the following day.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, Tailor.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

NEW ARRIVAL.

THE undersigned having just received, by the steamer Otter, a cheap and well selected assortment of new goods at his store on Main street, No. 23, consisting of Dry Goods, Groceries, Crockery, Glass, and Hardware, Drugs and Medicines, Paints and Dy Stuffs, all of which he will sell low for ready pay *only*.

N. B. Those indebted to me either by note or account, will please call at my store, and pay them up on or before the 16th day of June next or I shall leave them for collection without respect of persons.

City of Nauvoo, Ill. April 19th, 1841. 13-4t

C. W. LYON.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

WANTED by the Subscriber, a good Book Binder; none but those who are thoroughy acquainted with the business need appy. E. ROBINSON,

Nauvoo May 1, 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
Pleasent Vale, Pike co	Wm. Draper
Pittsfield, Pike co.	Harlow Redfield.
" "	D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centreville, Crawford co.	Stephen Post.

NEW YORK.

City of New York,	George J. Adams.
" "	L. R. Foster
City of Albany,	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.

NEW JERLEY.

Recklesstown,	W. I. Appleby.

NEW HAMPSHIRE.

Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.

SCOTLAND.

City of Edinburgh,	Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
J. Savage,	Samuel Parker,
Daniel Shearer,	Robert P Crawford
Henry Lumereaux,	James Standing,
J. M. Grant	L. M. Davis,
Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	F. D. Richards,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Robert Snider,
Wm. Smith,	E. H. Derby,
Julian Moses,	Z. H. Gurley,
H. Sagers.	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S. Thomas,	Josse Turpin.

TENNESSEE

Pekin, Jackson co.	Wm. R Vance.
Whitleyville, Jackson co.	T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co.	Wm. Dixon.

OHIO.

Kirtland, Lake co.	Almon Babbit.
" "	W. W. Phelps.
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co. Mich.	Rufus Beach.

INDIANA.

Pleasant Garden,	Dr. Knight.

LOUISANA.

City of New Orleans.	E. G. Terrill.

ENGLAND.

City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.

ISLE OF MAN.

Douglass,	John Taylor.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 16.] CITY OF NAUVOO, ILL. JUNE 15th, 1841. [Whole No. 28.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 15th, 1841.

TO THE SAINTS.

There being many saints from this land, and also from Europe making preparations to leave the home of their fathers, to seek a location with the saints of God in this place. Before they start upon such an important journey we would ask, what are the motives, that induce you to do so? Have you counted the cost, and endeavored to arrive at just conclusions on the subject? If *worldly advantage*, wealth, and *influence* be the motives that propel you forward, and cause you to break the ties which bind you to your friends and neighbors, and locaate yourselves with the saints, we are very certain that you will be disappointed. If, it is because you are convinced that it is a duty required of you by your Heavenly Father, and because you delight in the society of the saints, and prefer the prosperity of Zion to your chief joy, and are willing to suffer affliction with the people of God, then we can hail you with pleasure and delight.

The happiness and enjoyments of the saints, greatly depend upon the motives which predominate in their minds, when they remove here. We have seen so many, who have been disappointed, and discouraged when they have visited this place, that we would have imagined they had never been instructed in the things pertaining to the kingdom of God, and thought, that instead of coming into a society of men and women subject to all the frailties of mortality, they were about to enjoy the society of the spirits of just men made perfect, the holy angels, and that this place should be as pure as the third heavens. Here, they expected no jarring string, but uninterrupted harmony; no discord and confusion, but all order and beauty, no sickness or death, bnt eternal youth beaming on every countenance. But when they found that this people were but flesh and blood, subject to like passions with themselves, many in poverty and in distress, then their hearts have sunk within them, their confidence has departed, their courage has forsook them, their religion followed in the train, and they have reflected on themselves for ever taking the first step towards the place; and like the children of Israel, at the time when the ten spies returned from the land of Canaan, they have been desirous to choose them a captain to lead them back. We cannot imagine, how such wonderful ideas ever should take possession or be entertained by any one conversant with the bible. How can it be otherwise, but that, in a society like this, composed of people from every state, and different nations of the earth, with their peculiar views, and prejudices of education, there will be some differences of sentiment, manners and customs, and it will be some time before the whole can be harmonized, be one in heart, and in purpose, and be come the Zion of the Lord.

Indeed, from the scriptures, it will be apparent that many false brethren, many hypocrites, will continue to gather with the saints, and will have a name and place among them until the harvest shall come; thon the tares will be confirmed, and the wheat gathered into the garner. The parable of the Kingdom of Heaven being likened to a net cast into the sea which enclosed fish of every kind, is so plain, "that a wayfaring man, though a fool need not err therein." Yet, notwithstanding the plainness of the scripture on this subject, the brethren are astonished, perplexed, and disappointed if all the brethren do not answer the description of good fish, and the sight of a *gar* or *cat fish*, throws them into despair and anguish, and they feel no disposition to associate with such company.—We admit the fact, that there are some unworthy the characters of saints of the Most High, but there are others, and we presume an overwhelming majority, who are honorable and virtuous

men, who have stood firm and unshaken in times of sorrow and distress; maintained their integrity in the face of tortures and death, and with whom it is a privilege for men or angels to associate with.

If the brethren, who feel themselves so much disappointed, would dig a little deeper than the surface, and could see the precious metal at the bottom of the furnace, they would probably feel more satisfied. While the metal is in the furnace, it sinks to the bottom, but the refuse rises to the top, and presents no very pleasing appearance; and a stranger upon a cursory examination might say; there is no gold there, See! it is all dross.

The brethren forget, that this is a state of trial, and the Almighty has designed to bring us together, to refine and purify his saints; consequently we are not perfect, but only, in a situation where we can become perfected; and while through the fiery ordeal, every evil passion, every thing false, vain and wicked immediately presents itself to the view of our brethren, and to the world, but the gold remains concealed. Let not these things discourage our brethren. Be not too hasty in your conclusions; but remember, that while in this state of being, we are all subject to temptation, the enemy has great power, but by and by the saints shall overcome, and shall shine forth in the kingdom of their father.

In conclusion, we would press upon our friends who may feel disappointed in not finding the saints *angels*, to first cast the beam out of their own eye, and then they will see clearly to pluck the mote out of their brother's eye.

AMERICAN ANTIQUITIES—MORE PROOFS OF THE BOOK OF MORMON.

We feel great pleasure in laying before our readers the following interesting account of the Antiquities of Central America, which have been discovered by two eminent travellers who have spent considerable labor, to bring to light the remains of ancient buildings, architecture &c., which prove beyond controversy that, on this vast continent, once flourished a mighty people, skilled in the arts and sciences, and whose splendor would not be eclipsed by any of the nations of Antiquity—a people once high and exalted in the scale of intelligence, but now like their ancient buildings, fallen into ruins.

From the (New York) Weekly Herald.

Since the Introductory address of Mr. Stephens, which was noticed in the Herald last week, Mr. Catherwood has completed his course of two lectures, on the Antiquities which he has visited in the ruined cities of Central America. Mr. Catherwood and Mr. Stephens left New York in the month of October, 1839, to examine these memorials of a people lost, and landed at Balize, in the Bay of Yucatan, or Honduras, the English Settlement, so remarkable for its produce of mahogany. From thence the travellers proceeded through the interior of the country, into the State of Honduras, one of the States of Central America, and to Copan, where a mass of antiquities was found. This city was situated on the banks of the river Copan, and its ruins consist of massive stone walls, enclosing a considerable space, statutes, columns carved to a resemblance of human figures, alters, with base reliefs, and pyramids.

The statutes here were of very rich carved work; some of them were the idols or divinities of the ancient inhabitants; and not a few were decorated with ear-rings, bracelets, and complicated head dresses, the backs and sides being ornamented with festoons and hieroglyphic characters. The lecture, descriptive of these ruins, was illustrated by a plan of the city of Copan, called by the natives *Las Ventanas*, or *The Windows*, from the appearance of a part of the wall overlooking the river. Several large drawings, representing the carved objects, were also exhibited.

The second lecture commenced with descriptions and illustrations of the ruins of *Santa Cruis del Quiche*, once one of the most important cities of Central America, which the lecturer visited after leaving Copan.—This city, he said, had been of immence extent, but its houses had wholly disappeared, and nothing remains but a ruined Palace and Fortress. The fortress, which guarded the entrance to the Royal Palace, is still in a good state of preservation, and is unapproachable, except by a causeway from one point. The space of ground in front of the Palace has an area of a thousand square feet, and bounded by massive stone walls, on which are painted figures of various animals. In the centre of the place rises a singular edifice, which is designated the Place of Sacrifice. Of this, the lecturer exhibited a drawing, a sketch of which was taken during its exhibitions for the Herald, by an incomparable artist, and will appear in our columns hereafter.

This building was forty feet square at the base, and thirty feet high, with a flat, level, but now ruined space on the summit, of twelve feet square, where it is believed an idol was once placed, and human sacrifices were offered up by the the ancient inhabitants to their divinities. Access to the top is

attainable only on one side, by a flight of steep steps, the remaining three sides being very precipitous. The whole structure is still distinguishable. In the distance are seen portions of the massive walls or battlements, of which the drawing gives a representation. From a Spanish Priest, with whom the lecturer met in his travels, he learned that a cave in this vicinity had been discovered, containing skulls of a size much larger than the natural head, with many relations to the conformation of the skull of the Indians who are found in that country, of whom *en passant*, it was remarked that many had embraced the Catholic faith, but had intermixed therewith some of their own heathenish rites. The lecturer also observed, that in that neighborhood the same language was used, as in Yucatan and Central America.

Leaving the City of Santa Cruiz del Quiche, the travellers arrived, after several day's journey, at *Gueque tenango*, which, like the former city, was found to be of considerable breadth. Here were found pyramids, which there was some reason to believe contained spacious chambers; but on attempting to dig through the side of one of them, stone and morter alone were met with. In a small adjoining stone cave, or sepulchre, several *Terra cotta* vasses were discovered similar to those found in Italy, called the Etruscan vases. The sepulchre was not sufficiently spacious to contain a body laid out at length but there were the remains of a skeleton which had evidently been doubled up. Other sepulchres were opened, but no skulls were discovered by which a correct judgment could be formed of the people or the race by whom these places had been designed and occupied. For what uses these vases had been intended, the lecturer could not conjecture. He exhibited them to his audience, and there were still observable, painted ornaments inside, and outside, as a part of the vase, were manufactured representations of foilage and the grape.

They next passed to Ocosingo with much difficulty, the native Indian tribes being exceedingly reluctant to visit these ruins, and without a guide the journey was almost hopeless. Chance, however, threw a guide in their way; and the journey was made on horseback through a dense forest, in which the lemon tree was very abundant. At Ocosingo, there are five spacious terraces, and a pyramidal structure, 50 feet in front, and 35 feet deep, with door ways ten feet wide.—Over these door ways are stucco ornaments, which reminded the travellers of the winged globe found over Egyptian portals. These doors led to an ante-chamber, and opposite to them was another door, which was blocked up with rubbish, in which was a large quantity of wood, as hard as lignum vitæ. This door way excited much interest. The Indians believed that beyond it was a cavern which, if an entrance could be effected, would lead the travelers to Palenque in three hours —a distance otherwise of, 150 miles. The travellers vigoursly engaged in the enterprise, and gained access through the doorway, but they found it was merely an entrance to an apartment ten feet square, ornamented with stucco and painted figures. The place, however, was so hot, and close, and offensive, that they could not long remain to examine its structure; but they remained long enough to ascertain that at the bottom was a bituminous substance, like the bitumen used by the Egyptians to embalm the bodies of their dead.

The great object of their research was Palenque, which is situated in the province of Chiapas, and is distant about a hundred miles from the Atlantic coast; it stands on the bank of a small river, and near a range of lofty hills. The ruins which the travellers here visited, consisted of a group of six buildings, or edifices, and an aqueduct. The palace stands on a pyramidal base, 300 feet in front, 260 in breadth, and 60 feet high. The building of the palace itself, properly so called, is 228 feet in breadth, facing towards the east, The front is divided into fourteen door ways. with fifteen on the eastern front, each pier being ornamented with one or more figures in stucco, beautifully sculptured and painted. A double corridor, nine feet wide, and twenty feet high, extends all round this building, and altogether, in admeasurement, it is 800 feet. The roofs are a sort of arch, which come nearly to a point, and are constructed of stones which overlap each other, the summit being covered with stones that are large and flat. They are built on the same principle as the Cyclopean structures, which are met with in Greece and Italy.

Passing into the structure, of which a ground plan was exhibited, there is found a court yard, 80 feet by 70, with descending steps, 30 feet wide, which are flanked by nine colossal figures in stone, each thirteen feet high and in good preservation. Opposite to them are similar figures; all the piers of this court were ornamented with painted stucco figures (of admirable consistency and nearly as hard as stone,) some consisting of groups, and some of single figures only.

Their bodies are painted of a red color, which appears, in that country, to have been the color universally used in painting bodies. This is the case also with Egyptian figures, the Egyptians always represented their own nation as red, Europeans as white, and Africans as black. Their Divinities were all represented of a red color. Of these sculptured piers there are many still remaining, the figures of which are surrounded by richly ornamented borders; they are about ten feet high, and six feet wide.

The second court is then seen, and like the principal court, is encumbered with trees, large stones, and rubbish. This court yard is eighty feet by thirty, and is ornamented with stone figures and hieroglyphics.—On the western side of the edifice several of the piers are in good preservation, with stucco ornaments. A tower is found in the interior of this structure 30 feet square and about 40 feet high, the two upper stories of which have fallen down; it has a smaller tower, however, inside, which may be ascended by a stone staircase. Near to this is a long narrow chamber, 70 feet in length, on one side of which is a richly sculptured tablet, surrounded with stuccoed verdure. Passing

from this, by a flight of descending stairs, the travellers came to three corridors, each 180 feet long. They extend the whole breadth of the building, and are very gloomy, requiring torch lights in their examination.

These corridors are not ornamented, but they contain several stone tables or beds about six or seven feet in length which were supposed to have been used as grateful and cool couches, when the inhabitants retired in the heat of the day. The Palace also contained a small private chapel or altar, which had probably only been used by the inmates of the Royal Family. The other rooms, which were numerous, generally displayed the remains of rich ornaments of Stucco, painted, the paintings in some instances being discovered to be five different subjects painted over each other. The travellers slept in the outer corridor, where they were exposed to terrific storms of thunder, lightning, and rain, which almost uniformly came on in the afternoons and nights.

Besides the Palace there were other structures, which are called "stone houses," and which the travellers supposed to be temples. The first was situated on a pyramidal base of 110 feet on a slope, and the whole were covered with forest trees of a large size. This "stone house" was described with five doors and six piers, and as measuring 76 feet in front, which is ornamented with hieroglyphics and stucco figures, *representing a female holding a child in her arms. This house is situated 300 or 400 feet southwest of the palace, and so densly surrounded by forest trees*, that it is not discernable even a few feet distant, and without the aid of a guide the ruins would not be discovered, though lying at the travelers' feet. In the interior are found massive stone tablets, thirteen feet long, each tablet having 240 squares of hieroglyphics. Of the uses of this building no satisfactory conclusion can be arrived at; while the travellers supposed it to be a temple, and the Indians called it the school, some Spanish priest has described it as a place of justice, and the tables of hieroglyphics as the tables of the law; and not the least interesting feature, in connection with these tablets, is, that the same hieroglyphics are used there, as were used at other very distant places.—There are three other stone houses, very much of the same description, but instead of tablets of hieroglyphics, they contain tablets of sculptured figures. In one of these there is an altar, which bears a large stone tablet, representing two singular personages opposite to each other, making offerings to an object, represented on the tablet as supported by two figures with rows of hieroglyphics on each side. The two figures standing one on each side of this tablet, have the peculiar facial angle before described, with noses and eyes strongly marked, representing a race of people totally different from any now seen on this continent. The head dress of one is coarse and complicated, consisting of leaves and plants, interspersed with the beaks and eyes of birds, and also a tortoise. A leopard's skin is thrown over the shoulders, and the figure is represented with sandals and with ruffles round the wrists and ankles.—The other figure has a head dress composed of a plume of feathers, in the midst of which a bird may be distinguished, and beneath, certain hieroglyphics which, unfortunately cannot at present be read.

A tablet, or small plaister cast, which was a fac simile of one, of the tables of hieroglyphics, seen in these ruins, was exhibited by the lecturer to his audience.

Another of these houses was represented by a drawing of which we shall hereafter give an engraving. It has a double platform, the first of which is 60 feet high. The steps were said to be from 80 to 90 in number, and the upper part of the building to be richly ornamented. Inside the building there are recesses which contain stone tablets of rich and beautiful workmanship. The principal ornament is a cross, but it has no resemblance to the cross of the Christians.

While there the lecturer dug up a statue ten feet high, very much resembling in its general propotions some of the Egyptian statues.

It remained now only to describe the Aqueduct. This structure was by the side of the great palace: it was 200 feet in length, as far as could be explored, 12 feet high, and 6 feet wide; with a large body of water passing through it still. There were several other small buildings, which do not cover a large extent of ground. No other were heard of by these travellers in that neighborhood, but so *dense is the forest that it is impossible to penetrate many yards in any direction*, for these ruins are literally imbedded in a forest of mahogany, and ceiba, and India rubber tree, with a great variety of other descriptions, no human inhabitant remaining to relieve the solitude. Of *Uamal*, which is situated in Yucatan,, a country, in breadth about 200 miles by 300 in length which is doubtless covered by the ruins of former magnificence, and the memorials of early civilization, he could say but a few words, as a full description would occupy more time than he could then command. The buildings are numerous—they are in a good state of preservation, but they are of a character distinguished from those at Palenque and Copan, not having either statues or bas reliefs. The fronts were, in some instances, 300 feet in length, and they were richly ornamented with sculptured stone, a specimen of which the lecturer exhibited, to give some idea of the workmanship, at a time when the use of iron was unknown. The lecturer supposed the chisels then in use to have been of copper, but that those people had some mode of hardening copper which is unknown to the present generation.

These travellers visited eight ruined cities, situated at great distances apart, to which they had to travel by roads of the worst possible description.

On Friday last eleven wagons passed through this place with families for the City of Nauvoo, Illinois, the Mormon city. More, we learned from one of them, are to follow soon. They are all from Chester co. Pa.—Journal.

EXTRACT FROM THE JOURNAL OF HEBER C. KIMBALL:

The battle of Crooked river—Death of D. W. Patten.

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject: suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of Kings and Lord of Hosts will recompense upon her, the punishment of her crimes.

From about the 6th of August, until the 1st of November, it was a continual scene of agitation, and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints, and regardless of all law, (which was trampled upon with impunity,) they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties, and sacred rights, resisted these unlawful designs, and with courage worthy of them, they guarded their families and their homes, from the aggressions of the mob, but not without the loss of several lives, among whom was my much esteemed and much lamented friend, Elder David W. Patten who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate.

It being ascertained that a mob had collected on Crooked river in the county of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander, they commenced their march about midnight, and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Capt. Patten received a shot, which proved fatal; the mob after firing, ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving intelligence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see me. He was conveyed about four miles, to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last.—Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the gospel which were so precious to him before, were honorably maintained in natures' final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and its horror. Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel 'I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me," &c.

Speaking to his beloved partner, who was present and who attended him in his dying moments, he said, "whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed "I will." At this time his sight was gone. We felt so very much attached to our beloved Brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his "desire was to be with Christ which was far better." A few minutes before he died he pray-

ed as follows: "*Father I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself:*" and then said to those who surrounded his dying bed, "*Brethren, you have held me by your faith, but do give me up and let me go I beseech you.*" We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the church and a blessing to the Saints: and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and cast a gloom upon the Saints: yet the glorious and sealing testimony which he bore of his acceptance with heaven, and the truth of the gospel, was a matter of joy and satisfaction not only to his immediate friends, but to the Saints at large.

COMMUNICATIONS.

May 8th 1841.

DEAR BROTHER:—

I have the pleasure to inform you that I have arrived at Armstrong County, Pa. where I have held several meetings among the brethren. The course of truth in this part of the vineyard is moving with a slow but steady pace. The brethren are in good spirits and strong in the faith and appear liberal towards our public works, and have received and treated me very kindly since I have been here. I have held several meetings, and baptized three. I find plenty to do; there are calls for preaching on every hand—the people say they "never heard it after this sort." Next Saturday, I have to attend a conference among the brethren; it is expected there will be a great assembly on the occasion. I have preached so much since I have been here that I am quite hoarse. I have frequently desired to have you here to help me to proclaim the everlasting gospel, the obedience to which will make mankind heirs of the kingdom of heaven. You know "the pure testimony put forth by the spirit" will cut its way through—but it must be put forth by the spirit, or else it will do no good. How long I shall stay in these parts I do not know, but when I leave here I intend to visit the saints in Lancaster County Pa.

May 13th I resume my pen this morning to continue my letter. I had a good meeting yesterday, the congregation was composed of Methodists, Presbyterians and Latter Day Saints. I preached from Paul's epistle to the Hebrews 2nd chap. 1, 2, 3, 4 verses. *Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip.—For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—* The above passages of scriptures offered me an extensive field of argument upon the subject of the gospel, and, also, an opportunity of portraying the downfall of nations and kingdoms, who had not had a respect to the recompence of reward, but had been disobedient to the commands of Heaven and had, consequently plunged themselves into irretrievable woe.

I am happy to say, that the religion of Christ is continuing to gain ground in this vicinity; there is a church of about 40 or 50 members in this place, and are some of the most respectable and intelligent part of the community. It is the baser sort, and the false teachers in sheep's clothing that reject the gospel of Christ—the drunkard reviles the religion of the saints because it takes away his cup—the priests who teach for hire, and divine for money will not come to the light because their crafts will be in danger. "The heathen rage, and the people imagine vain things," and the cry of "these men that have turned the world upside down have come hither also, and "great is gooddess Diana" is invariably set up by the learned theologians of the day and by their flocks, who are blinded by their teachings. When I consider

the condition of mankind, even, what are termed enlightened nations, and through the glass of scripture see manifest all their blindness, depravity, and hypocrisy, my heart sickens at the sight, and I turn away from the contemplation and I am ready to exclaim, O Lord!

How long shall such wickedness,
Be suffered in the land?
How long before thou makest bare
Thine own Almighty hand?

May 14th. I have just returned to my stopping place, from where I have been preaching. I spoke to the congregation on the subject of the gospel, and the second coming of Christ, and also the judgments of Almighty God which would be poured out upon the ungodly. I shewed from the prophet Joel, what the fulness of the gospel was, and that the spirit of God, should be poured out upon all flesh, and then the people should prophesy, dream dreams, see visions &c. I then refered to the thousand years reign of the saints, proving the same from the book of Rev., and other parts of scripture, and likewise that the general judgment would not take place until the thousand years were expired. While testifying to the truth of the gospel and proclaiming the important message of salvation, the power of the Most High rested upon me, the spirit of the Lord was manifest, believers rejoiced in the Lord and others who had stood aloof were constrained to acknowledge the truth of the message, and it is expected that some will be baptized next Sunday.—Thus spreads the work of the Lord, and numbers are added to the church daily, such as shall be saved.

15th. Saturday morning. Preparations are making for the conference. In consequence of my incessant labors, I do not feel very well, my lungs are affected through much speaking; I feel as if I could not forbear, the Macedonian cry of "come over and help us" is so frequently sounding in my ears, that I could not forbear, and have been influenced to labor beyond my strength.

I have not told you much of my journey since I left home, but will give you the particulars in my next; suffice it to say that I have been able to prosecute my journey remarkably well.—When I left Nauvoo, I had little or no money, and had it not been for the kindness of a gentleman of the name of Mr. Silas Haight who resides in Farmington, Iowa. I do not know how I should have got along. He being on his way to St. Louis on board the same steamer, and seeing me among the deck passengers, took me into the cabin, and paid my fare to St. Louis, and then loaned me money to help me on my journey. I hope the Lord will reward him for his kindness, even a hundred fold.

May 7th. Our conference being over I am now preparing to leave for the east and pursue my journey.

I am, yours in the
bonds of the gospel.
WILLIAM SMITH.

ELDER D. C. SMITH.

NEWS FROM THE SOUTH—DISTURBANCES IN LAFAYETTE CITY.

NAUVOO, JUNE 8TH 1841.

Mr. D. C. Smith:—Dear Brother in the bonds of the Everlasting Covenant, and kingdom of Christ, set up on the earth, no more to be thrown down, nor given to another people.

It is with pleasure that I address a few lines to you at this time, to inform you of my success and labors on my late mission to the City of New Orleans. I arrived in that city on the 28th of last March, with the intention of sounding the gospel trumpet, for the first time in the ears of the inhabitants of that place. I found some few brethren there who had gone to spend the winter season, and had made themselves known as Latter Day Saints, held some meetings, and did what they could to spread the truth. They received me gladly, and assisted me in getting a house, which we hired at five dollars per week. I then published an appointment, and commenced preaching; our meetings were well attended, it was remarked by some, that we had the largest congregations of any in the place. I continued preaching and conversing with the people, until we had obtained a house in the City of Lafayette, immediately above Orleans where we also proclaimed the gospel. I need not say, that the preaching of the gospel had the same effect upon the people

here as in other places, for you well know, that when the truth is preached, it makes the devil mad, in fact, I should not think I had done any good, unless he was to rage. When he is once made mad, it is very easy to discern who his servants are; for they are the first to raise the alarm of false teachers, delusion, &c. So it is with them in New Orleans and Lafayette; for no sooner was the gospel preached, and the people began to believe and to embrace it, than the tocsin of alarm was sounded, not only from grog shops and coffee houses, but also from the pulpit, from priests of Baal and servants of the Devil, who are enemies to the gospel and church of Jesus Christ.—When the people heard of the persecution of the saints in the state of Missouri, and elsewhere, they marvelled that such acts of violence and cruelty could be perpetrated by enlightened or civilized people without some cause or other; but they soon had the privilege of seeing for themselves the course which gives rise to all our persecution and trouble; that it is, *because we believe in, and are teaching others, the gospel as preached by Christ and his apostles*; thus condemning the world with all their false systems and false teachings as they did, bringing down the wrath and indignation of that people upon them for exposing their wickedness. The Apostle tells us that "all who live godly in Christ Jesus must suffer persecution."

In my preaching to the people in the south, I was very careful to prove every point of doctrine by an abundance of scripture, that those watching for iniquity should have no occasion for finding fault; then calling upon their priests or learned men who were so ready to cry falsehood, to come forward and investigate, that I was ready to meet them any time in defence of the things which I had preached to them; but this they would not do, but rather stand afar off, and cry *delusion, put them down, such things should not be tolerated*; until they at length had recourse to the last means of putting down Mormonism as they call it, which has been so often tried with as little success in other places; for it only awakens the honest in heart, and makes them the more anxious to learn the truth of these things. They warned me in the first place to preach there no more, but as we had obtained the house from the Mayor of the city we told them that we were not under the necessity of asking them but should continue if the laws of the city would protect us. They at length assembled in a large number one evening as I was preaching, surrounded the house and commenced throwing eggs at me, but none of them hit me, but besmeared some of the ladies who chanced to sit opposite. They then rushed into the house and told the females they had better leave, if they did not wish to get hurt. Some tried to reason with them, telling them that I had preached nothing but the truth, and should not be disturbed, others, who were not members of the church, bore testimony to the things which had been preached and said they would go into the water as soon as they were worthy. The mob came prepared with tar and feathers, determined to put them on to me, but *in this they were mistaken, for they were outwitted by the ladies* who gathered around me like bold soldiers, and when they were permitted to withdraw, I walked out in the midst of them, and the mob knew it not, until I was out of their reach. (Old men for council but women for war.) When they found I had made my escape, they then broke the benches and windows of the house, took them into the streets, and set them on fire, raised an alarm, and called out many of the fire companies; and I have understood they whipt two men afterward who spoke in our favor.—So much for the citizens of Lafayette, but, notwithstanding all this, there are many who are honest, and no doubt will yet receive the gospel. I continued there until near the first of June, when I left for this city in company with Brother Ludington and family.—The weather being very warm there at this season of the year, and many of the people leaving the city especially those who are from the north, the remainder of which are mostly Catholicks. The best time for preaching is in the winter season, as there are people there from all parts of the world. During the time I was in the city, I preached three and four times a week,

in which time, eight embraced the gospel, and many more are believing. I ordained brother Eli Terrill an elder—who expected to remain there until I return, as I expect to return early in the fall, and spend the winter, and I trust that by next spring, we shall be able to gather up quite a company of sons and daughters for Zion.

Yours, in the bonds
of the Everlasting Covenant,
HARRISON SAGERS.

TIMES AND SEASONS

CITY OF NAUVOO,

TUESDAY, JUNE 15, 1841.

THE LATE PROCEEDINGS.

Much anxiety, undoubtedly, exists in the minds of the saints respecting the late proceedings in reference to Pres. Joseph Smith, and many reports have been circulated calculated to mislead the public mind. We shall, therefore, give a brief account of the proceedings as far as they have come under our notice.

On Saturday, the 5th inst., as Pres. Joseph Smith was on his return from Quincy, to which place he had accompanied Pres. Hyrum Smith and William Law, on their mission to the East, he was arrested, at the Bear Creek Hotel, by two officers of Justice, on a warrant from Gov. Carlin, to deliver him up to the authorities of Missouri. He accordingly returned to Quincy, and obtained a writ of *habeas corpus* before C. A. Warren, Esq., Master in Chancery; and Judge Douglass happening to come to Quincy that evening, appointed to give a hearing on the Tuesday following, in Monmouth, Warren county, where the court was then sitting. On Sunday evening, he returned to Nauvoo in charge of the officers, and on Monday morning started for Monmouth, accompanied by several of his friends. On arriving at that place we found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain a sight of the *prophet*.

On Tuesday morning, Mr. Little, or the defence, motioned that the case of Mr. Smith should be taken up, but was objected to by the States attorney pro tem, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

Tuesday evening, great excitement prevailed, & the citizens employed several attorneys to plead against the defendant.

At an early hour on Wednesday morning, the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison on behalf of the people wished for time to send to Springfield for the indictment, it not being found with the rest of the papers.

This course would have delayed the proceedings, and as it was not important to the issue, the attornies for the defence admitted that there was an indictment, so, that the investigation might proceed.

Mr. Warren, for the defence, then read the petition of the Defendant, which stated that he was unlawfully held in custody, and that the indictment in Missouri was obtained by fraud, bribery, and duress, all of which he was prepared to prove.

Mr. Little then called upon the following witnesses viz: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson who were sworn. The council on the opposite side, objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the Court through the entire day.

All the Lawyers on the opposite side excepting two viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of the gentlemen above named, was to excite the public mind still more on the subject, and inflame the passions of the people against the defendant and his religion.

The council on behalf of the defence, acted nobly and honorably, and stood up in defence of the persecuted, in a manner worthy of high minded and honorable gentlemen. Some had even been told, that if they engaged on the

side of the defence, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be detered from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The council for the defence spoke well, without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption. The court, after hearing the council, adjourned about half past 10 o'clock P. M. Thursday morning, the court was opened about 8 o'clock, when the Judge delivered his opinion on the case.

He said, that the writ once being returned to the executive, by the Sheriff of Hancock county was dead and stood in the same relationship as any other writ which might issue from the Circuit Court and consequently the defendant could not be held in custody on that writ.

The other point, whether evidence in tne case was admissable or not, he would not at that time decide, as it involved great and important considerations, relative to the future conduct of the different states. There being no precedent as far as they had access to authorities, to guide them; but he would endeavor to examine the subject and avail himself of all the authorities which could be obtained on the subject before he would decide that point. But on the other, the defendant must be liberated. This decision was received with satisfaction by the brethren, and all those whose minds were free from prejudice.

It is now decided that before another writ can issue, a new demand must be made by the Governor of Missouri.—Whether such a demand will be made or not, we do not know, but we should imagine not. We should think that Missouri has already earned disgrace enough, and that she would be pleased if that foul stain which now rests upon her, was wiped from off her escutcheon. We are not informed that there has been any new demand made for the defendant or others since the reign of Governor Boggs, nor do we believe that Governor Reynolds ever will.—And we hope, that on the part of the executive of this state, these proceedings will drop, and never more be revived. What good can result from such prosecutions we cannot imagine. Surely the saints have been persecuted enough; they have been trampled upon long enough by the citizens of Missouri, and we believe they never would have made the demand for any of our brethren, if a demand had not been made for some of their citizens who had forcibly abducted several of our brethren, and without even the form of a trial, tied them up, whipt, and otherwise abused them.

It is not that the parties shrink from a fair and impartial investigation, far from it: this is what we desire, but can that be obtained in Missouri, where mobs are suffered to roam in despite of the laws and its administrators, and can with impunity commit murder and arson, upon the defenceless Mormons and no one to bring them to justice? We say no! In Missouri mobs are above the laws. They know no other bounds to their vengeance than what their wicked and vile passions dictate. For instance, the murder on Shoal creek of seventeen persons, who were moving into the country, who had committed no offence againts the laws, but because of their religious tenets, were butchered in cold blood. And, we would ask where are the perpetrators? They are there yet and can unblushingly boast of their bloody achievement in that vicinity, and yet there has been no attempt to have them arrested and brought to trial. Why then are people so sensitive upon the subject of Joseph Smith and others, being given up to the Missourians? Does it arise from a sense of justice and of right, or is it because of their religion?

The conduct of our persecutors answers the question.

But what have the Saints done in Missouri for which they must suffer such persecutions?

They have after being threatened, abused, sued, harrassed by mobs, and

after appealing to the authorities in vain, dared to stand up in their own defence and in that of liberty and the laws—They have resisted oppression and injustice by every lawful means, and when they did so; they were obliged by executive power to leave their inheritances. These things are true, and can be substantiated, and whatever we have to suffer in consequence thereof, we can appeal to him "that searcheth the hearts and trieth the reins of the children of men" and say, "Thou who knowest all things, knowest that these things are true.'

We do not ask for sympathy, but fair and impartial justice from all, which, if we obtain we shall feel satisfied.

LETTER FROM THE EDITOR

AMERICAN HOTEL,
Monmouth, Warren co., Ill.
June 9th., 1841.
Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man in favor of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honor in the sight of all patriotic citizens who listened to the same.—He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite council, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith.—We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced, were just, generous and exalted, he soared above the petty quibbles which the opposite council urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independantly stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high minded and honorable gentleman, such as we have ever considered him to be since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know, that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee; but the pure and patriotic feelings of christian benevolence and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing council, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial, was adding insult to injury, and then said. "*Great God! have I not seen it? Yes my eyes have beheld the blood stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefaot, through frost and snow, to seek a refuge from their savage pursuers. Twas a scene of horor sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen.*

"*The Latter Day Saints, a Poem in two Cantos; by Omer, Author of "Eliza or the Broken Vow.*"

We have been favored with the perusal of the above work, and feel great pleasure in recommending it to the public. It pictures the condition of the saints in their tribulations in Missouri, and also our present circumstances, in a very pleasing and interesting manner.

We are glad to hail such productions; because they tend to instruct the mind, and fix upon the memory, in poetic language, scenes of great importance, and also improve the taste of the reader.

The author, altho' young in years, has given evidence of poetic genius, which, we hope, will be cultivated, until he arrives at the acme of perfection.

We are, indeed beginning to be proud of our poetic writers; and hope soon to have such a constellation in the West, as shall appear more glorious than the more favored muse in the East.

☞ For want of room, we have had to lay over several communications of interest. Among the number is Poetry on the Nauvoo Legion by "Eliza"—they will appear in our next.

☞ As this paper contains an account of the late proceedings with regard to the arrest of Pres't. J. Smith &c. we have struck off some extra copies, which are for sale at this office.

Payson, Ill. May 20th 1841.

BROTHERS SMITH & THOMPSON.

I improve the present opportunity to inform you in short, of my labors and success in the Vineyard of the Lord during the past year. I left Nauvoo in company with Elder John Herriett, soon after the conference in April 1840 for the purpose of preaching the gospel in the eastern states, we stopt in Freedom N. Y. and held 6 or 7 meetings, and baptized ten; we then went into Allegany and Livingston Counties, traveled and preached in the two Counties nearly 3 weeks, and baptized twelve, then left and by steam boats, and rail car went to Fox Island. We arrived at the north Island on the Sabbath morning, July 26th, went a distance of 4 miles to brother M. Luce's, a brother that came into the church through the means of Elder Woodruff, and was much rejoiced to find him and his family still firm in the work of the Lord. We tarried at brother Luce's over Sabbath, and then went into the South Island, and commenced our labors. We tarried and preached on the west end of the Island nearly 3 weeks, during which time there were 17 baptized. We then traveled in different places on the two Island, and continued to preach and baptize until the first of Oct., when sickness prevented. On the 9th inst Elder Herriett was taken violently sick with a fever; he had been confined but a short time, when he became sensible that his labors were accomplished. On the morning of the 13th inst, he expired (he died as he had lived) in the triumphs of *faith*, and could say, with propriety with the Apostle, that he had fought the good *fight*, and that he had finished his course, & kept the faith. The church, all as one, felt to deplore their loss, and his name and labors whilst with them, will not be forgotten whilst time shall last. His relatives, no doubt, all mourn his absence, but I trust, that God will strengthen them by his spirit, and enable them to realise that he rests where trials, troubles, & the vile hand of persecution can assail him no more.

My feelings on the occasion were inexpressible. I felt that my loss was truly great, but calling upon God, he strengthened me, and I resolved still to pursue my calling. The first of Dec., I left the island, and went on to the main land, a distance of some 15 or 20 miles, and commenced preaching, and the blessings of God attended me. Meeting houses were opened, and calls for preaching from different parts were many more than was possible for me to fill. I continued to labor with diligence and perseverence for nearly 3 months, during which time, amid the false and slanderous reports which were put in circulation by wicked and evil designing men, there were 26 baptized. After organizing them into a branch of the church, and ordaining by the voice of the same 1 elder, 1 priest, and 1 teacher, I returned to the island, and found the church in a prosperous condition; 4 had been added during my absence. I held 5 or 6 meetings after my return, and baptized 24. The church on the island when I left numbered about 70, all in good standing, and rejoicing in the blessings and gifts of the spirit. The number in all that were baptized from the time we left Nauvoo, amounted to one hundred and eleven, fifty seven of whom were baptized by Elder Herrett. I arrived at home April 30th, found my relatives and friends in good health. My prayer to God is that he will roll on his good begun work, until error and wickedness are swept from the earth, and truth and righteousness reign in stead thereof, and until the servants of the Most High shall cease from their labors and rest with their Savior in his peaceful kingdom. In hope of which, I remain

your friend and brother in the Bonds of the Covenant.

WILLIAM HYDE.

For the Times and Seasons.

PRAY WITHOUT CEASING.—St. Paul.

Dear brother in the Lord, and of the house of Israel,

Having learned from our worthy brother Hyrum Smith, that the Lord has revealed something relative to the fulness of the priesthood, or in other words, new things relating to that sacred order, I have thought it best to omit my second No. on "Despise not prophesyings," for a little season, until I became more perfectly acquainted with the subject, it being one of such great interest to mankind: and as I have had some knowledge of the ways of the Saints, in my intercourse with them, and in as much as we have "the *more sure word of prophecy*" drop a few hints in the "Times and Seasons," on that all important, and often neglected service of the saints *called prayer*. There is a manifest lack of this solemn duty among the saints abroad, and it is not impossible, but some may forget their prayers in the season thereof, at the stakes.—

Prayer is the sacred coin of the heart which buys blessings, and should be offered freely to God twice, if not thrice, a day in public and private; at home and abroad; on the land and the sea; in sickness and in health.

If God is the same yesterday, to day and forever, what excuse can a saint offer for neglecting this everlasting duty? None: in the days of Alma, we learn from the book of Mormon, page 320' (first edition) they were to humble themselves and continue in prayer both morning, midday and evening, and cry unto the Lord for every thing; and shall the saints, now, of the last days, do less and be blessed? No! pray and live: God hears prayer.—When Daniel wished to show the world, that he worshipped a God more powerful than Nebuchadnezzar, his windows being open in his chamber towards Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God; as he did aforetime: yes, *as he did aforetime* —and as all saints have always done to be blessed.

In the third century after Christ had perfected the salvation of man by his death and sufferings, Mosheim informs us, that "the Christians offered up their ordinary prayers at three stated times of the day, viz: at the *third*, the *sixth*, and the *ninth* hour, according to the custom of the Jews;" which answers to 9, 12 and 3 o'clock, as we divide time; and further, it shows the fact, that the gospel of Jesus Christ recognizes prayer as a duty in all ages.—

First among Jews and then among Gentiles; second, first among Gentiles and then among Jews. If God is God let us worship him according to his pattern. For the sake of virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and eternal life, from henceforth, let us thank the Lord for what we enjoy, and ask him for what we need: if it is life, pray for it. If wisdom, pray for it; yea whatever thing is needed, pray for it, remembering the promise of the revelation, that, "all victory and glory is brought to pass unto you, through your diligence, faithfulness, and prayers of faith." Once for all, brethren, let us say, that there is no perfume on earth more delightful, nor no essence in heaven more precious, *than the golden vials full of odours, which are the prayers of the saints.*

W. W. PHELPS.

Copiah County, Mississippi, April 6, 1841.

DEAR BRETHREN:—

I sit down this morning to give you a brief outline of my labours for the past twelve months, which, if you should think worthy to come before the public through your Periodical, might possibly prove to be of some benefit to the cause by sending some Elders into this part of the Vineyard.

I commenced preaching in Scott co., Ill., the fore part of March 1840. My health being greatly injured by exposure in Missouri, was only able to preach a part of the time; in Scott, Morgan and Green counties, I preached until December, and baptised 23; then, in company with Brothers R. D. Shelden and Charles Crismon, I came to this State by water. After our arrival

here, Brother Crismon concluded to go to Tennessee. Brother Shelden and myself have been in this region ever since. Our calls have been so pressing (the gospel being entirely new in these parts) that we have only preached a few times in a place, consequently have baptised only 5, but there are many believing, and some have expressed a full determination to be baptised, and likely will be the first opportunity.—Brother Shelden is about returning for books and more Elders; should he fail to bring any Elders down with him, I shall be compelled to abandon several places where there is a prospect of doing much good. My appointments are generally from 4 to 6 weeks ahead of me, and it seemeth superfluous to me (as I have not long to stay) to sow so much seed and not be able to bury but a small part of it.

Elders cannot come too strongly recommended to meet the customs of the South. I am as ever, your fellow believer in the bonds of the everlasting gospel.

DANIEL TYLER.

POETRY.

[From the "Wabash Courier."]

TO MISS ELIZA R. SNOW.

Lady, a hand to thee unknown
Would pluck one lowly flower,
For thee—wilt thou not deign to own,
And twine it in thy bower?

Thy form hath never met my eye,
But I have heard thy lays,
High themes—in strains sublimely high,
Poured forth in Zion's praise.

'Tis true, thy people are not mine,
I know no creeds nor forms;
Thy light around me doth not shine,
Alone I brave life's storms.

Thy favored bark may safe outride
The storm, and reach thy home;
I, like the rock, must still abide
Amid the tempest's foam.

I would 'twere else—for I can feel
When others bow the knee;
I cannot—nay, I would not steel
My heart 'gainst holy sympathy.

I catch the music of thy song,
My bosom vibrates at the sound—
Heaven speed thee Lady! mid the throng
Of saints thou shalt be found.

Thou doest well,—raise high the strain!
Angels attune thy lyre:
Thy songs re-echoing shall remain
When other sounds expire.

Lady, my path may ne'er be thine
In this tempestuous life,
Yet oft thy tones, like balm divine,
Shall calm my bosom's strife.

Adieu!—accept the gift I bring
From Nature's wildest bower:
Thou'dst scorn a costlier offering—
Recieve my simple flower.

SHAWNEE BARD.

[For the Times and Seasons.]

REPLICATION,—To "SHAWNEE BARD."

BY MISS E. R. SNOW.

Minstrel, I'm proud to wreath my brow
With wildest, simplest flow'rs that grow;
From Zion's friends.—I scorn to bow
T' accept an off'ring from her foe.

I prize *thy* gift—it is a flower
Of noble tint, unknown to art;
'Twas rear'd in nature's holiest bower—
It is the product of the heart.

Since chas'd in exile, for the sake
Of heav'n's eternal truths, I sing;
At friendship's voice, my pulses wake:
True friendship is a sacred thing.

'Tis not the music of my strain—
'Tis not the muse's melting art—
The poet's touching strokes are vain—
The power of Truth, has reach'd thy heart.

Thy heart, unfetter'd by the thrall
Of human creeds and human forms;
Is prompt to vibrate to the call
Of Truth, when robed in native charms.

Altho' the keenest pang I've known,
Is what I've shar'd in *others'* woe;
Had not *this* "light" around me shone,
I'd fain have left the world below.

There is a higher, holier sphere,
And noble, kindred spirits there,
Above the ills that throng us here;
With whom my spirit pants to share.

But 'tis thro' suff'ring, we must gain
Truth's acme—wisdom's high abode—
To mingle in their holy train,
Who wait around the throne of God.

Then gentle Bard, I welcome thee,
To all our joys, and sorrows too:
Cast in thy lot—salvation's free—
Thou'lt find Jehovah's promise true.

Thou speak'st of Zion: why not, then,
Run for the prize, her God awards?
Then in her cause, thou'lt wield thy pen,
And number with her sweetest Bards.

City of Nauvoo, June 14th, 1841.

[For the Times and Seasons.]

The following lines were written during the late arrest of Pres. Joseph Smith, which was instigated through the untiring malice

of Missouri persecution; and are respectfully inscribed to Mrs. EMMA SMITH;

BY MISS ELIZA R. SNOW.

I saw her in the throng, that met to pray
For her companion—torn from her away,
And from the church; thro' the device of those,
Who in Missouri, vow'd to be our foes!
I gazed a moment, then I turn'd aside,
The agitation of my soul to hide;
And asked the Lord, to send a quick relief
To her, who ever wept o'er others' grief—
To her, whose presence heav'nly lustre shed-
Who cloth'd the naked, and the hungry fed.

Ah! why should deep, intense anxiety,
Pervade a breast where sensibility
Like hers resides? Oh! why should trouble roll
Its restless waves across her spotless soul?
Ah! why should sorrow's bitterness corrode
A heart that is sweet innocence' abode?
Why should suspense, with racking torture bind
The impulse of her noble, virtu ous mind?
Why sadness shade the brow, so wont to glow
With love's bright radiance, "chaste as winter snow"?
Why *should oppression aim* another dart,
To wound the peace of her oft stricken heart?

Beloved of God and every faithful saint!
Thy bosom feels what *language* fails to paint,
When persecution, cloth'd with heartless pow'r,
Seeks with untiring malice, to devour
Thy head—the partner, chosen of thy heart!-
With proper deff'rence, I would fain impart
A word of comfort.—God, our God on high,
Regards thy suff'ring, and his people's cry;
And will restore the absent to thy side,
And crown thy joy with virtue's sinless pride.

Shall wickedness forever triumph? No!
"The haughtiness of man, shall be brought low"—
Th' oppressor cease, and wicked men in power,
Like hungry wolves, no more the saints devour;
The time will come, when truth and righteousness,
Will fill the earth with peace and happiness.

City of Nauvoo, June 10th 1841.

HYMENIAL.

MARRIED—On the 7th ult. in Armstrong co. Pa. by Elder Wm. Smith Mr. Christian Lehman to Miss Martha Long.

Also, Mr. Joshua Helser to Miss Matilda Clinger, all of that County.

On the 30th ult. in Geneva, Scott co. Ill., by Rev. David Nelson, Hazen Kimball, Esq. of Hancock co., to Miss Derinda Clark of the former place.

Also, at the same time and place, by Elder H. Derby, Mr Samuel H. Smith, of this city, to Miss Lavira Clark, of the former place.

On the 9th ult. In the town of Henderson, Jefferson co. N. Y., by Elder Zenos Gibbs Elder Briggs Alden, of Oneida co. to Mrs. Lydia Bates, widow of Mr, Cyrus Bates.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the Times and Seasons, will issue, about the middle of July next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county, Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the Journals of the day; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field; he will, without respect to party, award to every individual, of whom he may have occasion to speak, the just reward of merit, without prejudice or restraint.

In contemplating the many transcendant *advantages* which Nauvoo possesses over almost any other city, or location in the *West*, to insure her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds *her*—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprize of her citizens—the unequalled beauty of her landscape, and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day, not far distant, when, in point of population and the magnificence of her *edifices*, she will be, by far, the rival city of the West, and attain to that high scale of exalted preeminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

TERMS.

The Ensign and Standard will be published, every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country; at

$2 payable in advance,
$2,50 within six months,
$3,00 at the expiration of the year.

Advertisements inserted on the customary terms.

With a firm reliance upon the good sence and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests —the improvement of the mind of the youth, and the instruction of the aged.

THE LATTER DAY SAINTS,

A Poem in two Cantos; by Omer, author af "Eliza or the Broken Vow"; for sale at this office, at the stores of J. Smith, and C. W. Lyon.

Price 6¼ cts. per copy.

June, 15th 1841.

NOTICE.

THE subscriber wishes to inform the citizens of Nauvoo, and Zarahemla, that he will pay flour for hides and skins delivered at Bates Noble's in Zarahemla. He also will tan on shares.

ALVIN C. GRAVES.

April 10th, 1841.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in *this city* and the public *generally*, would *also inform them* that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and is prepared to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield,	I. H. Bishop.
City of Quincy,	S. B. Stoddard.
Victoria, Knox co.	John Gaylord.
Mt. Pulaski, Logan co.	Jabez Capps.
Pleasent Vale, Pike co	Wm. Draper
Pittsfield, Pike co.	Harlow Redfield.
" "	D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia,	Joseph H. Newton.
" "	Erastus Snow,
Centreville, Crawford co.	Stephen Post.

NEW YORK.

City of New York,	George J. Adams.
" "	L. R. Foster
City of Albany,	Albert Brown.
West Leyden, Lewis co.	J. L. Robinson.

NEW JERLEY.

Recklesstown,	W. I. Appleby.

NEW HAMPSHIRE.

Gilsum,	Chilon Mack. P. M.
Lisbon, Grafton co.	Zadock Parker.

SCOTLAND.

City of Edinburgh,	Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z. Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
J. Savage,	Samuel Parker,
Daniel Shearer,	Robert P. Crawford
Henry Lumereaux,	James Standing,
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Joshua Grant,	F. G. Bishop,
G. H. Brandon,	John Riggs,
Lorenzo Snow,	James Blakeslee,
Norman Shearer,	F. D. Richards,
A. B. Tomlinson,	Elisha H. Groves,
Charles Thompson,	Ben. Johnson,
A. L. Lumeraux,	Robert Snider,
Wm. Smith,	E. H. Derby,
Julian Moses,	Z. H. Gurley,
H. Sagers.	G. W. Harris.
Amasa Lyman,	David Evens
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TENNESSEE

Pekin, Jackson co.	Wm. R Vance.
Whitleyville, Jackson co.	T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co.	Wm. Dixon.

OHIO.

Kirtland, Lake co.	*Almon Babbit.*
" "	*W. W. Phelps.*
West Milton,	Dr. Harvey Tate.
Andover, Ashtabula co.	James M. Adams.
Livonia Wayne co. Mich.	Rufus Beach.

INDIANA.

Pleasant Garden,	Dr. Knight.

LOUISANA.

City of New Orleans.	E. G. Terrill.

ENGLAND.

City of Manchester,	P. P. Pratt.
City of Preston,	J. P. Fielding
City of London.	H. C. Kimball.
" "	W. Woodruff.
" "	G. A. Smith.

ISLE OF MAN.

Douglass,	John Taylor.

The Times and Seasons,

IS EDITED BY

D. C. Smith, & R. B. Thompson

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Publisher POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 17.] CITY OF NAUVOO, ILL. JULY 1st, 1841. [Whole No. 29

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 1st. 1841.

THE TEMPLE OF THE LORD.

We are happy to say that this building is progressing in a manner which does honor to the citizens of this place. On visiting it a few days ago we were agreeably surprized to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad, with their wealth, would make a corresponding effort, that another year would not roll over our heads before the "top stone would be brought up, with shouts of grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font, is intended to be supported by twelve oxen, several of which are in a state of forwardness, and are certainly good representations of that animal, and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed.—Most of the labor that is done has been accomplished by the citizens devoting every tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances, as recorded in holy writ, connected with the building of the ancient Temple at Jerusalem, by the Israelites after they had escaped the perils of the wilderness and had obtained a possession in the land of Canaan.

When the time arrived to commence the same, the people engaged in the work with the greatest delight, and vied with each other in their zeal to accomplish a work commanded of Jehovah—so dear to their hearts—and which should tend to shed a still greater lustre on the Jewish nation. By the wisdom and enterprize of Solomon and his people, the work progressed rapidly; a zeal was manifested by every one who loved the statutes and judgments of the Lord, and who preferred the prosperity of Zion to their own temporal aggrandizement, which was indeed commendable, and which the saints in this age would do well to imitate, and at length was completed, one of the most elegant structures richly adorned with gold and silver and curious workmanship, which for centuries was the pride of that people, and caused thousands from distant nations, to visit it, and enquire after that God who had commanded its erection.

The circumstances connected with its dedication were indeed glorious, and sublime. What could be more so? To see the tens of thousands congregated together—their anticipations more than realized—the order of the house—the cloud of the presence of the Omnipotent Jehovah filling the house—the fire from heaven consuming the sacrifices, so that the priests could not stand to minister—to hear the dedication prayer and the simultaneous amens and hallelujahs, which burst from ten thousand voices, were calculated to make a lasting impression on all present, who would feel themselves amply repaid for all their labor and toil in its erection, and who in after ages, would delight to portray the grandeur of the proceedings to their posterity, and ever keep up a feeling of reverence and attachment to their "holy and beautiful house, where their fathers worshipped."

After the Jews had been carried away captive to Babylon, their love and attachment to their beloved city and temple; did not decrease; and when Nehemiah got permission of the King to take his brethren who were in captivity and rebuild the temple of the Lord, we observe the same zeal displayed, and laudable ambition manifested by all the descendants of the promised seed. No sooner was the sentence uttered, "We his servants will arise and build," than thousands were ready to engage in the work, the whole Jewish nation was in commotion, they crowded to their beloved city and under the most distressing and unpropitious circumstances, accomplished the object they so much desired, and again dedicated the temple for the worship of the God of their fathers, and enjoyed many great and precious blessings in consequence.

And shall the saints of the last days manifest a supineness and feel less interested for the honor of their God, the glory of the church and the good of mankind than did the Jews of old?—No! We hope they will take into consideration the glory and rich blessings which will result, when such a building is erected, and that these things with all the important circumstances connected with the same, will have their proper weight on every mind, and arouse to energy and enterprize every saint of God whether residing in the immediate vicinity, or in more

distant parts, and we hope to see the saints, who may visit this place, bring "their gold, and their silver, their brass, and their zink, together with the pine tree and the box tree, to beautify the House of the God of Jacob."

If the saints interest themselves in this matter, there is no doubt but that the temple will be erected according to the pattern given, and they will be privileged to witness the dedication of the same, and see the glory and presence of the Lord displayed as it was anciently.

The Elders of Israel, who have not yet received their endowment, must indeed look forward to the completion of the building with feelings of no ordinary kind, and inasmuch as they anticipate great blessings, let them make such efforts to facilitate the work as are worthy of them, and which is their duty to do. Let the venerable sire whose frame is too much emaciated to labor himself, encourage his sons to lay hold with all their mights—Let the aged matron teach her daughter the necessity of contributing her labor or means in some manner to aid in forwarding the work. Let there be one glorious effort made by all those interested in the building and they will soon have the pleasure of beholding one of the most useful, and splendid edifices that has been erected on this continent—which shall stand from generation to generation as a monument of the faith, enterprize and perseverance of the saints, and in whose sacred aisles and courts shall continue to crowd their posterity after them, who will, with feelings of peculiar satisfaction, have to say, my aged sire assisted in erecting this building to the name of the Lord. We are personally acquainted with the building committee and feel great confidence in their integrity and ability to do the work assigned them; they have long been known to the church for their faith and attachment to the truth; and are willing to make any sacrifice to accomplish the work,

Let the saints, hold up their hands, emulate the ancient covenant fathers, and blessings, in copious effusions, will be showered down upon them; and great peace will rest upon Israel.

DIALOGUE ON MORMONISM.

NO I.

BETWEEN MR. MATHEWS & MR. ROBERTS.

Mr. M. Good morning Mr. R. Did you go to hear the Mormon preach last evening?

Mr. R. No, indeed I did not, I think it below my notice to listen to those babblers.

Mr. M. Why Mr. R., do you call them babblers and think so meanly of them? I'm sure I heard nothing objectionable in the discourse last evening.

Mr. R. Why! have you not heard the reports which are in circulation respecting them?

Mr. M. Yes, I have heard a great many stories about this people, but some of them were so extravagant and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr. R. Well, for my part, I am astonished that any respectable person should give ear to them. Such imposters should be discarded.

Mr. M. Probably, you may have been mis-informed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know what the scriptures say "Prove all things and hold fast that which is good," and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Savior would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr. R. Well, well Mr. M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr. M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions, but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr. R. Why! do you mean to say, that they believe any thing of our bible? Dont you know that they have discarded our scriptures and have got a bible of their own?

Mr. M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new testament, and proved the doctrines he advanced from the same. I, afterwards, had some conversation with him, and made some enquiries respecting the Mormon bible as it is termed, and he very freely and candidly answered my enquires, and said that the "Book of Mormon," was a record of the aborigines of this cont

nent, which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people, they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not yet had time to examine the book, but I shall certainly read it, and then, afterwards, I shall judge; but they certainly beleive our bible Mr. R.

Mr. R. Really Mr. M., this is strange news. Why how can people get up such wonderful stories? There must be some foundation for them. Again, you know that the Rev. Mr. H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and not to countenance such renegadoes.

Mr. M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of of the different denominations, expose them and prove them so from the scripture? Such a course would be far more honorable than retailing slanderous reports.

Mr. R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that there doctrines are true?

Mr. M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church, and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and, if any one had any objections to urge against the doctrines he had advanced, they were at liberty to do so.

Mr. R. Did any one make any objections?

Mr. M. No sir. The doctrines he advanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon which were answered very satisfactory, and then the meeting separated. I remained some time longer and conversed with him on the various subjects he had advanced and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr. M. I think you would have a better opinion of these people if you could once hear them preach.

Mr. R. I probably might, but I do not think I should. I can never have a great opinion of any people who will condemn the whole world, and say "The temple of the *Lord* are we, and heathens all beside."—No, Mr. M. they cannot catch old birds with chaff. I should be sorry to indulge in predjudice against any sect; neither would I persecute any man for his religious opinions. But, really Mr. M., this Mormon doctrine is monstrous.

Mr. M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on these subjects; I should be very much pleased indeed, if you and Mrs. R., could make it convenient to come over, and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear some thing that may tend to our benefit.

Mr. R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be convenient for Mrs. R. to accompany me.—However there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully and treat him as he may deserve.

Mr. M. I am not afraid of your overstepping the bounds of a gentleman.—Good morning Mr. R.

Mr. R. Good morning.

POETRY.

ETERNITY OF MATTER.

Six thousand years ago, we're told,
Deep darkness brooded o'er the world;
All matter in confusion ran—
Unorganized, without a plan;
In all the vast expanse around
Naught of created good was found.

But, lo! Jehovah's word goes forth;
Behold, the elements are earth!
Yes, from invisibles appear
A sight most beautiful and fair;
This glorious earth in order stood,
And God, the Father, call'd it good.

When every thing is formed complete,
When beast and bird in praise unite,
With plants and flowers, spread far and near,
And lofty trees their branches rear;
To rule, direct, and dress the same,
From earth, is framed God's image—man.

He strew'd a calm, delightful place
With flowers, and fruits of richest taste;
Of all these fruits, did He declare,
Thou mayest freely eat, and share;
All, save one tree, the which, the day
Thou eat'st thereof thou'lt surely die.

Man now enjoyed a paradise,
And oft, with God, talked face to face;
With all he was not satisfied;
But, tempted, ate the fruit—and died.
Thus, death was brought upon us all,
And all things curs'd thro' Adam's fall.

But, now, what mercy doth appear?
Jesus, the Christ, to earth draws near;
He takes upon him sinful flesh,
Endures the curse of sin and death;
"Just for the unjust"—lo! he dies!
And, thus, the law he satisfies.

This is the glorious gospel plan,
Which brought salvation down to man;
And from the curse of sin restor'd,
The earth and all things to the Lord—
Who will, in His own time, restore
Creation, as it was before.

And, as the Savior burst the tomb,
To flourish in immortal bloom,
So will the resurrection's power,
To an unchanging state, restore
The elements of which the earth,
From chaos, first was called forth.

M. T.

CONFERENCE MINUTES.

Minutes of a conference, held in Kirtland, Ohio, May 22nd 1841.

At a general conference of the church of Jesus Christ of Latter Day Saints, held in Kirtland, Ohio, commencing on Saturday May 22, 1841, Elder Almon Babbitt, being unanimously chosen Chairman and W. W. Phelps, appointed Clerk.—The solemnities began with singing and prayer. The chairman explained the business of the conference relative to a reorganization, and resigned his office of president of this stake, that the conference might exercise its full right, and choose its own officers from head to foot.

Adjourned one hour.

Met pursuant to adjournment, and opened with singing and prayer.

Appointed a committee of three viz: Thomas Burdick, Zebidee Coltrin and Hiram Winters, to examine candidates for ordination.

The chairman read the several acts incorporating the Church of *Christ of Latter Day Saints in Kirtland, together* with *a code of bye-laws, which* were accepted and adopted unanimously.

Elder Babbitt was then nominated for the president or presiding elder of the stake in Kirtland; but he declined, yet, after some discussion, was unanimously elected. Elder Babbitt nominated for his counsellors Elders Lester Brooks and Zebidee Coltrin, who were unanimously elected.

Thomas Burdick was nominated and unanimously elected Bishop of Kirtland. He nominated Elders Hiram Winters and Reuben McBride for counsellors, who were unanimously elected. The president's counsellors, bishop and his counsellors were then ordained to their several offices.

The High Priest quorum, Hiram Kellogg, president, and John Knapp and Joseph Pine, as counsellors, were unanimously accepted by the conference.—The members of the quorum, consisting of six, were also unanimously accepted, save Martin Harris who had one vote against him.

The Elders' quorum, Amos Babcock, president, and Otis Hobart, and Thomas Green as counsellors, were unanimously accepted: The members, forty three in number, were unanimously accepted also; save the following exceptions, viz: Lehasa Hollister was rejected but finally ac-

cepted, Robert Greenhalgh, Phineas Young, Justice Blood, (to be visited) Ira Bond, David Holman, Andrew Hartsman Darias Phillips, and Solon Bragg, were rejected.

Adjourned till 10 o'clock, A. M. tomorrow morning.

Sunday May 23. Met pursuant to adjournment. Opened with singing and prayer.

Elder Babbitt delivered a discourse on baptism for the dead, from 1 Peter 4:6, to a very large audience, setting forth that doctrine as compatible with the mercy of God, and grand council of heaven.

After an hour's intermission, Elder W. W. Phelps continued the same subject from 1 Corinthians 15:22, bringing scripture upon scripture to prove the consistency of this doctrine, as among the economy of God and powers of salvation.

Elders Brooks and Adams bore testimony to the truth of what had been advanced as self-evident and self important to let the prisoners go free: after which the sacrament was administered. Adjourned till 8 o'clock to-morrow A. M.

Monday, May, 24. Met pursuant to adjournment. Opened with singing and prayer. Minutes read.

The committee on ordinations reported two candidates for the high priesthood; three for the office of elder; one for priest and one for teacher.

After finishing the business of the elders quorum, it was resolved unanimously, that, as W. W. Phelps had been received into standing and fellowship, by the church at Nauvoo, Ill., he be also received into the same standing and fellowship, according to his "anointing" by the church at Kirtland, and that he receive a letter of commendation from this conference, as he is about to visit the churches east.

Nehemiah Greenhalgh as president, and James Crumpton and John Craig as counsellors were elected to preside in the lesser priesthood, and ordained. Resolved that the bishop organize the remaining two quorums of teachers and deacons hereafter.

REPRESENTATION OF CHURCHES.

The Kirtland church was represented to consist of between 3 and 400 members.

Elder Zebidee Coltrin represented the branch of the church at Brownhelm, Lorain county, consisting of 15 members, 1 elder, 1 priest, and 1 deacon; also, a branch at Charleston Lorain county, consisting of 6 members. Elder Edwin Cadwell represented a branch at Nelson of 23 members and 3 elders.

Elder Brooks represented a branch at Madison, Lake county of 6 members and one elder. Elder John Hughes represented a branch at Harrisonville of 7 members and one teacher, presiding elder, Harvey Edwards. Elder John Hughes represented the branch at Brooklyn where he presides, of 22 members, one priest and one teacher.

Elder R. C. Wetherbee represented the branch at Grafton, (by letter,) of 20 members, 2 elders, one teacher and one deacon. Elder James M. Adams represented the branch at Gustavus Trumbull county of 11 members and one elder.—Elder Adams, also, represented a branch of the church at Andover, Ashtabula co. of 27 members, 2 elders, one priest; over which branch he presides.

The above branches are all represented in good standing, and earnestly contending for the faith once delivered to the saints.

Elder Manly Isham was appointed to preside over the branch at Gustavus.

The several quorums and whole conference, by a unanimous vote, accepted and resolved to uphold the first presidency at Nauvoo, Ill.

Elders Brooks, Morton, and Norton, were appointed a committee to draft a set of bye-laws for the preservation of the Lord's House.

The committee reported a set of resolutions, which appoint two door keepers: that no person shall occupy the pulpits or stand unless entitled by office or invited; that if any person shall deface the said house, they shall be punished according to law: that we will claim our right, and be protected in our worship according to law: that no person shall be allowed to wear his hat on his head in the inner court: and that means be taken to prevent persons from defiling the inside of the house with tobacco cuds and tobacco spittle, and to prevent smoking.

Resolved that Elder Adams go and labor in the region of Erie, Pa.

Resolved that the members of either quorum shall not go out to preach unless recommended.

Resolved that these minutes be published in the Times and Seasons.

Conference then adjourned till the first

Saturday of October next at 10 o'clock A. M.

During the sittings of the conference, the greatest harmony prevailed. About 25 baptisms took place, the most of which were for the dead.

ALMON BABBITT, Chairman.
W. W. PHELPS, Clerk.

From Hague's Historical Discourse.
Appendix.

APOSTOLICAL SUCCESSION.

The doctrine that a series of ordinations transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry of the church, if *strictly followed out to its legitimate conclusion*, would lead any one of us, either to become a seeker and wait for a new apostleship, or else, to unite with the Church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1558. The bill before the House, was for attaching the supremacy of the Church to the Queen of England. The Archbishop said, that if the Church of England withdraw from the Church of Rome, she would, by that act, directly forsake and fly from all general councils; and he proceeded to prove that the first four councils of Nice, Constantinople Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He, then presented to their view this alternative for consideration: Either the Church of Rome is a true or false one. If she be a true Church then we will be guilty of schism in leaving her, will be excommunicated by her, and the Church of England will be, of course, a false Church. If the Church of Rome be a false Church, then she can not be a pure source of apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome, but the speech of the Archbishop presents to the successionist, the horns of a dilemma, between which it would seem difficult to choose.

We have said that the principle of lineal descent from the apostles would lead one directly to the Church of Rome, because we suppose that if the line of succession can be traced to any one of the apostles, it can be traced to Peter. Yet, who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra, those who would be acknowledged as priests, were required to prove their right by the genalogical *register*. On the principle of apostolical succession, we make the same requisition now. And in answering such a demand for historical proof, we hear Bishop Stillingfleet saying "we find bishops discontinued for a long time in the greatest Churches. Where was the Church of Rome, when, from the martyrdom of Flabia and the banishment of Lucius, the Church was governed by the clergy?"

The Learned Cardinal Bellarmine says "For above eighty years, the Church for want of a lawful Pope, had no other head than what was in heaven."

That celebrated cardinal and historian Baronius who had well nigh filled the papal chair himself, says, "How *deformed* the Roman Church, when *harlots*, no less *powerful than vile*, ruled away at Rome, and at their pleasure changed sees, *appointed bishops*, and what is horrible to mention, did thrust into Peter's chair, their own gallants, *false Popes!* What kind of cardinals can we think were chosen by these monsters?" 'Come here,' says Stillingfleet, 'to Rome, and here the succession is as muddy as the Tiber itself." The Church of England, in the Homily for Whit-sunday, declares that "the popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world for a long while;" and prays that the gospel may be spread abroad, to "the beating down of sin, death, the pope, the devil, and all the kingdoms of anti-Christ.'

Various historical chasms might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin in his history of the bishops, has shewn that among the English bishops, many kirks are wanting which can not be supplied. He has shown, too, at what enormous prices the English bishops bought their ordinations in the eleventh century, when simony prevailed in Italy and England. They committed a crime

in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils pronouncing null and void all those ordinances, wherein any simonical contract existed. The facts which the providence of God has developed, indicate that it is not his design that his Church should be made dependent for his ministry on an outward and visible succession. Was not this plainly shown, when between Leo IV Benedict III, a wicked Woman filled St Peter,s chair?

We have given publicity to the above, that our readers may see the situation of the protestant world with respect to the priesthood.

We have read of two eminent Philosophers, one of which laughed, and the other wept over the follies of mankind. Now, we do not *pretend to much philos*phy, but when we take into consideration the authority of the different sects of the day, their ignorance of the fundamental principles of the gospel, particularly on the subject of the priesthood, feelings similar to those of the laughing philosopher for a moment pervade our mind, but soon give place to those of commisseration and sorrow.

This generation not being able to trace a direct succession from the Apostles, nor believing in any new revelation to restore the priesthood, take it for granted, that the church of Christ does not need any, and thus content themselves, and continue to sing the siren song of peace and prosperity.

If they would, for a moment consider that their iniquities have separated them from the association of heavenly intelligences; that having transgressed the laws changed the ordinances and broken the everlasting covenant, the spirit of God is withdrawn, the channel of communication has been stopt, and consequently men stumble, in the dark; "and if the blind lead the blind they both fall into the ditch."

To any unprejudiced mind, it is apparent that confusion exists in the churches of the day. Is God the author of confusion? Do the clashing of creeds, the different administraton, and the discordant proceedings of the popular churches of the day comport with the plan, the arrangement and authority of the church of Jesus Christ? Verily, no.

But through pride and vain glory, they continue to persevere in the path they have marked out for their feet, and will not come to the light, lest their deeds, their doctrines, and their ordinances be manifested and reproved.

Under these circumstances what is to be done? What is the duty of the saints of the Most High? Let them cry aloud and spare not, lift up their voice *like* a trumpet, and show my people their transgression and the House of Israel their sins. Let the saints sound the alarm *in* the holy mount, and preach repentance to this generation, to both priests and people, that they may be left without excuse "when the Lord shall arise to shake terribly the earth." This is no time to sing lullabies to a slumbering world, the events which are transpiring call loudly on the saints to be diligent and faithful, and seek every opportunity of unfolding the scriptures, raising the standard of truth, that under its banners numbers may be gathered, who shall be prepared to stand firm and unshaken, "when the elements shall melt with fervant heat" and "become kings and priests to our God and his Christ.

THE JEWS.—The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such *national* state in which we find the Chinese walled off from the rest of the human family, and by their selfishness on a national scale, and repulsion of alien elements, resisting evey assault from without in the shape of hostile invasion,

and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see much mystery interwoven with their existence. But this is not their state—far from it. They are neither a united and independant nation nor a parasitic province.—They are peeled; scattered; and crumbled into fragments; but like broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it.—None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drunk of the Tiber, the Thames, the Jordan, the *Mississippi*.—In every century, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried the men that constructed them; but the Jew has lived among the ruins, a living monument of indistructibility. Persecution has unsheathed the sword and lighted the fagot. Papal superstition and Moslem barbarism have smote them with unsparing ferocity, penal rescripts and deep prejudice have visited on them most unrighteous chastisement, and notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews;

"Empires have sunk and kingdoms past away.
But still, apart, sublime in misery stands
The wreck of Israel. Christ hath come and bled,
And miracles around the cross
A holy splendour of undying truth
Preserve; but yet their pining spirit looks
For that unrisen sun which prophets hail'd.
And when I viewed him in the garb of wo,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
His BLOOD BE ON US' through my spirit rolls
In fearful echo from a nation's lips.
Remembered Zion! still for thee awaits
A future teeming with triumphal sounds
And shape of glory."

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in History only; their shadows alone haunt the world and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its color or its flavor, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most abject, and pride the most overbearing—the degradation of helots, and yet a conscious and a manifest sense of the dignity of a royal priesthood—crouching, cozening, squeezing, grasping, on the exchange in the shop, in the world, with nothing too low for them to do, or too dirty, if profitable, for them to pick up! and, notwithstanding, in the synagogue, looking back along many thousand years to an ancestry, beside which that of our peers and princes is but of yesterday, regarding justly, Abraham, Isaac, and Jacob, as their great progenitors, and pressing forward, on the wings of faith and hope and promise, to a long expected day when they, now kings and princes in disguise, shall become so indeed, by a manifestation the most glorious, and a dispensation the most sublime. The people are a perpetual miracle—a living echo of Heaven's holy tones, prolonged from generation to generation.—*Frazer's Magazine.*

Watchman! tell us of the night,
What its signs of promise are—
Traveler! o'er yon mountain's height,
See that glory-beaming star!—
Watchman! does its beautious ray
Aught of hope or joy foretell?—
Traveler! yes; it brings the day—
Promis'd day of *Israel*."

TIMES AND SEASONS

CITY OF NAUVOO,

THURSDAY, JULY 1st, 1841.

We have received twelve numbers of the Gospel Reflector, published in Philadelphia, by Elder B. Winchester, pastor of the Church of Jesus Christ of Latter Day Saints, in that city.—They contain many excellent articles in reference to the faith and doctrines of said church, and will when bound, be a volume of interesting matter, which all the saints ought to be acquainted with. We may, occasionally, make some extracts; in the mean time we recommend them to all those who are enquiring after the truth as it is in Jesus, and who wish to become acquainted with the gospel.

STEAMER PRESIDENT.

This splendid vessel, with more than one hundred persons, is undoubtedly lost. All hopes of her safety seem to be at an end. The probability is that she struck an iceberg in the night, and sunk. Among the persons on board was the Rev. G. Cookman, late Chaplain of the H. of Representatives, and who was favorably known as a Minister in the Methodist Episcopal Church.

Our exchange papers teem with accounts of bank swindling, forgeries, robberies &c.; the contemplation of which must be painful to the patriotic mind. Notwithstanding the great revivals which for several years have excited this continent, and the high pretensions to piety and virtue, there appears to be an evident lack of morality and common honesty. At this rate it will be some considerable time before the millennium!!

THE TWELVE.

We are informed, by a letter from Elder Woodruff, that those of the twelve who have been laboring in Europe, with the exception of Elder Parley P. Pratt, have arrived at New York, and may be expected here in a few days.

MELLENIAL STAR.

We have received the 12th No. of this useful periodical, which contains, among other interesting items, the proceedings of the genera conference of the Church of Jesus Christ of Latter Day Saints, in England, held in the Carpenters Hall, Manchester. The proceedings were highly interesting. There were represented, by the different officers, 5814 members, with appropriate officers. We extract the following:

"These things being accomplished, several appropriate discourses were delivered by different members of the High Council, in relation to the duties of the officers in their respective callings, and in relation to the duties and privileges of the members; also, on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams' wife to the Twelve was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and to the whole congregation, consisting of perhaps seven hundred people, a large fragment was still preserved for some who were not present.

During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight seemed universally to pervade the meeting. While this was proceeding, Elder P. P. Pratt composed and handed over to the clerk the following lines, which the clerk then read to the meeting.

When in far distant regions
As strangers we roam,
Far away from our country,
Our friends, and our home.
When sinking in sorrow,
Fresh courage we'll take,
As we think on our friends,
And remember the CAKE.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present in a bond of mutual prayer during his mission to Jurasalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked that it was with the most pleasing and grateful feelings that he had witnessed the scenes of this day. And respecting the rich cake of which they had been partaking, he considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the gospel. He expressed a hope that they all might hold out until that day when they should be assembled to partake of the marriage supper of the Lamb.

The number of official members present at this conference was then taken, viz:—

Quorum of the Traveling High Council,.....	6
Patriarchs,.....	2
High Priests,.....	16
Quorum of the 70 Elders,	2
Elders,.....	31
Priests,.....	28
Teachers,.....	17
Deacons,.....	2

We have received the minutes of the conference held in Leachburgh, Armstrong co. Pa. the proceedings were highly satisfactory. Elder William Smith presided. We shall be excused for not giving the minutes entire, in consequence of other matter of interest which crowds upon us. We however, extract the following resolutions and recommend them for the adoption of all the saints.

"Inasmuch, as the use of ardent spirits is prohibited by the gospel, and is not conducive to the happiness, peace and well being of society; therefore,

Resolved, 1st. That this conference utterly discountenance the use of ardent spirits as a beverage.

2nd. Resolved, That this conference disfellowship every member who continues to indulge, and will not forsake such evil practises.

3rd. Resolved, That this conference, collectively and individually, covenant to keep all the known commandments of God, as made known in the Bible, Book of Mormon, and book of Doctrine and Covenants."

PSALM LII.

[A PARODY.]

To the Chief Musician, Maschil, a Psalm for Joseph, when Boggs the Edomite came and told Carlin, and said unto him, Joseph is come to the city of Nauvoo.

Why dost thou boast in mischief, wicked man?
The goodness of my God endureth still;
Thy wretched soul doth constant evil plan,
Led captive by the devil at his will.

Thine eyes for evil constantly do turn,
Thy slanderous tongue with lying mischief run,
Thou lovest words that blast, devour, and burn;
O that deceitful, blasting, cursed tongue!—

God's curse shall rest on thy devoted head,
Thy carcass wither, and thy spirit sink;
To seek a hopeless place among the dead;
The dregs of God's almighty wrath to drink.

Thy horrid downfall shall the righteous see,
And laugh to scorn thy cursing and thy groans;
"Behold the *brute* who did our God defy!
Despised the widow's tears, and orphan's moans.—"Selah!

But I will flourish in the house of God;
Because I trust his mercy; and his name
I'll praise forever, near and far abroad,
With joyful saints, publish his matchless fame!

Nauvoo, June 20th, 1841. DAVID JR.

From the Gospel Reflector.

THE BEAUTY OF THE WRITINGS OF THE PROPHET ESDRAS.

Perhaps there are none of the writings of the ancient prophets that are more accurate, and distinct in pointing out future events, than the writings of the prophet Esdras, which are found among the apocryphal writings of the Old Testament. Some of his writings upon the works of God in his own day, are also very plain and precise. Therefore, we opine that a few extracts from them, will be interesting to our readers. The idea that the writings of Esdras are genuine, as far as the historical matter is concerned, is not so much disputed, as the idea of their being written by the inspiration of God. We suppose that the principle objection to them, is that they were written in a different language from the other writings of the Jewish prophets. And tradition or supposition seemed to infuse the idea, that the Hebrew language was a sign that the writings of the prophets were written by inspiration; therefore, because the writings of Esdras were not written in this language, the compilers rejected them as not being inspired writings.

We have reasons for believing that Ezra, whose writings are acknowledged to be pure, and Esdras are the same person, or that the two names are synonymous. The difference in the name, no doubt, arose from the different languages from which it was translated. *Names* that end with *h* in the Old Testament, which were translated from the Hebrew, end with *s* in the New, which were translated from the Greek: for instance, Isaiah, and Jeremiah in the Old Testament, are Esaias and Jeremias in the new. And the following shows not only that the writings of Esdras in the Apocrypha, were written in a different language from those of Ezra: but that they are the productions of the same man, and that the difference in the name, arose from the different languages it was translated from.

First, it is said in the vii chapter of Ezra, from the 1st to the 5th verse: "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest."

Second, it is said in the first chapter of the second book of Esdras, from the 1st to the 3rd verse: "The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marmoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei the son of Phinees, the son of Eleazar, the son of Aaron, of the tribe of Levi." It seems as though no one could read the above, without being convinced that the Book of Ezra, and the first and second Books of Esdras are the productions of the same man. But to hasten.

Esdras says, in his second Book, ii chapter, from the 34th verse to the end of the chapter: "And therefore I say unto you, O ye heathen,

that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory: I testify my Savior openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you, to the heavenly kingdom. Rise up and stand, behold the number of those that be sealed in the feast of the Lord; which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hal owed. I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these?—He answered and said unto me, these be, they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, it is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen."—The above is certainly a plain and excellent description of the happy day when the Saints shall be raised from their tombs, and stand upon Mount Zion, and be crowned by Jesus as kings and priests to reign with him. It perfectly harmonizes with the predictions of other prophets upon this subject, which we have noticed in the former part of this work.

It has ever been a matter of dispute, what the fate of the ten tribes of Israel was, who were carried away captive by Shalmaneser king of Assyria, which is mentioned in the xviii chapter of 2 Kings; but the following gives us some farther particulars concerning them. "Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another one place against another, one people against another, and one realm against another. And the time shall be when these things shall happen which I showed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered togethor, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand upon the top of the Mount Sion. And Sion shall come, and shall be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.—But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is callsd Arsareth.—Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroys the multitude of the nations that are gathered together, he shall defend his people that remain.—And then he shall show them great wonders."—2 Esdras, xiii. 29-50. The above is a description of the coming of Christ, and the manner that the tribes of

Israel shall be blessed. It also informs us that the ten tribes shall return, at or before the time the Messiah shall stand upon Mount Zion. It says, that they went into a far country where never man dwelt, which was a year and a half's journey from the land of Assyria. Some suppose that the land here described is America; but we have before proved that the Aborigines of this land are descendants of the tribe of Joseph; and, that this is a promised land to the tribe of Joseph; therefore, the ten tribes are not upon this land. The exact place of their location, we do not pretend to have a knowledge of. The prophets speaking of their return say, that they shall come from the North countries. (See Jer. xvi. 15. Do. xxxi. 8.)

Esdras in the xiv chapter of his second Book, says that the law was burnt, and that the Lord inspired him so that he dictated, that his scribes wrote it again. He says that they wrote two hundred and four books. It is evident from this that there has been a great destruction or hiding of the sacred writings: for we have not half of that number of books, written at so early a period. The most of historians admit, that Ezra or Esdras, compiled the most of the Old Testament writings, which agrees with what is said in the above mentioned chapter.

There are also many other things in the writings of Esdras that are interesting, and well worth a candid perusal. In the xvi chapter of his second Book, he gives a full description of the calamity that will come upon the inhabitants of the earth in the last days, and also the manner that the people of God shall be treated;—we advise all to read it, and then judge its merits.

DREADFUL ACCIDENT AT QUEBEC.

The Quebec papers furnish particulars of the fall of the enormous mass of rock and earth from Cape Diamond, upwards of 200 feet, carrying with it part of the government garden and fortification wall, and crushing in its descent eight houses and their inmates, on Champlain st.

The portions of the cliff which gave away fell about two hundred and fifty feet, so silently and suddenly that none of the unfortunate inmates of the houses beneath had any warning to escape. From a state of perfect health, and of joyous carelessness and happiness they were unconsciously ushered into the presence of their God, without preparation for so sudden and awful a change.

It has been confidently stated that the shock of an earthquake was distinctly felt in various quarters, from Diamond Harbor to the Upper Town of Quebec, at between one and two o'clock during the proceeding night.

Similar falls of a portion of the Cape have previously taken place, but unaccompanied with any serious consequence. The only cause assigned is the numerous springs flittering through the crevices of the rock, which falling into cleffs, expanded by frost during the winter, increase the fissures and loosen large masses of rock, which subsequent natural operations entirely detach, till whole bodies are removed from their positions.

MELANCHOLY SHIPWRECK—*One hundred and forty eight lives lost.*

We take the following account of a dreadful casualty from the Quebec *Mercury:*

"*The Minstrel left Limerick, Ireland,* on the 21st April last, for Quebec, with one hundred and forty-one passengers, emigrants intending to settle in Canada. The vessel had a tolerable passage up to Tuesday last, at four o'clock in the morning, when she struck on Red Island reef. There was a heavy sea running at the time, but the boats were launched and made fast to the fore chains. Upwards of one hundred passengers embarked in the boats, but their doom was quickly sealed; the vessel "heeled off" into the deep water and went down stern foremost, so suddenly that the "painters" of the boats could not be cast off, and the people who had embarked in the boats perished with their equally unfortunate companions on board the ship, except four of the crew and four passengers, who alone of upwards of 150 souls remained to tell the sad tale. These eight persons embarked in the gig, which towing astern, and fortunately for them the rope which attached it to the vessel broke when she went down. They succeeded in pulling to White Island, where they remained until the following day, when they were taken off by the ship Wellington of Belfast, Capt. McIntyre, and brought to Grosse Island.

POETRY.

[For the Times and Seasons.]

THE NAUVOO LEGION.

The firm heart of the Sage and the Patriot is warm'd
By the grand "Nauvoo Legion:" The "Legion" is form'd
To oppose vile oppression, and nobly to stand
In defence of the honor, and laws of the land.
Base, illegal proscribers may tremble—'tis right
That the lawless aggressor should shrink with affright,
From a band that's united fell mobbers to chase,
And protect our lov'd country from utter disgrace.

Fair Columbia! rejoice! look away to the West,
To thy own Illinois, where the saints have found rest:
See a phœnix come forth from the graves of the just,
Whom Missouri's oppressors laid low in the dust:
See a phœnix—a "Legion"—a warm hearted band,
Who, unmov'd, to thy basis of freedom will stand.

When the day of vexation rolls fearfully on—
When thy children turn traitors—when safety is gone—
When peace in thy borders, no longer is found—
When the fierce battles rage, and the war-trumpets sound;
Here, here are thy warriors—a true hearted band,
To their country's best int'rest forever will stand;
For *then* to thy standard, the "Legion" will be
A strong bulwark of Freedom—of pure Liberty.

Here 's the silver-hair'd vet'ran, who suffer'd to gain
That Freedom he now volunteers to maintain:
The brave, gallant young soldier—the patriot is here
With his sword and his buckler, his helmet and spear;
And the horseman whose steed proudly steps to the sound
Of the soul-stirring music that's moving around;
And here, too, is the orphan, whose spirit grows brave
At the mention of "Boggs," and his own father's grave;
Yes, and bold hearted Chieftains as ever drew breath,
Who are fearless of danger—regardless of death;
Who've decreed in the name of the Ruler on high
That the Laws *shall be honor'd*—that treason *shall die.*

Should they need re-enforcements, those rights to secure,
Which our forefathers purchas'd; and Freedom ensure.
There is still in reserve a strong Cohort above;
"Lo! the chariots of Israel and horsemen thereof."

City of Nauvoo, June 2nd, 1841. ELIZA.

"Farewell address," to Orson Hyde, Missionary of the Church of Jesus Christ of Latter Day Saints, to Palestine in Asia.

Farewell dear brother in the Lord,
The time has come that we must part,
Perhaps on earth no more to meet,
Oh! how the thought doth wring my heart.

But go you must, for 'tis the will,
Of him who bled upon the cross;
May his blest arm, uphold you still,
When you're upon the billows toss.

May health, and peace, your steps attend,
And guardian angels go before,
To guard your path and be your friend,
And land you safe on Asia's shore.

And as you go your warning voice
"Lift up" to Jew and Gentile too;
The poor in spirit will rejoice
At tidings that are borne by you.

Oh how your heart will then rejoice,
To see the outcast's flocking home;
The chosen seed of Israels race,
No more in foreign climes to roam.

And when you in their temples stand,
And lift your warning voice on high;

Think of the holy place you're in,
The land where Christ, did bleed and die.

Go view the solemn sacred spot,
On Calv'ry where the Lamb was slain;
And never let it be forgot,
Whilst time and mem'ry doth remain.

And when you're in that Holy land,
And musing on some sacred spot,
Then turn your thoughts upon these lines,
They'll sweetly breathe "forget me not."

WM. I. APPLEBY.

Recklesstown, Burlington co. }
N. J. Dec. 1st A. D. 1840. }

COMMUNICATIONS.

Andover, Ashtabula co. Ohio, 1841.

BROTHER SMITH;—

Dear sir,

I have set apart a few moments this day from the bussy scenes of this vain fleeting and inconstant world, for the purpose of informing you of the prosperity of our Redeemer's cause and kingdom in this part of the land. Truth is strong and will perwail; error is giving way on every hand where the gospel of the son of God is taught to the people in its original simplicity and purity, and the prayer of my heart is, O Lord continue to work with thy servants and confirm the word with signs following, until all the fallen and apostate race of Adam, shall hear of the goodness of the Lord, which he is communicating to us by revealing his secrets unto his servants the prophets in these last days and be brought to the knowledge of the truth as it is in Christ Jesus,—Ephraim be gathered from among the Gentiles, and the Gentiles be brought to the light of thy rising, the meek increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel. Since I last wrote to you, I have been laboring a part of the time in Trumball co. Ohio, and assisted of that Being who governs all things, and rules all events, have buried in the liquid grave, in imitation of that example which the Savior set, twelve and confirmed them members of the church of Jesus Christ of Latter Day Saints; and they begin to increase their joy in the Lord and rejoice in the Holy One of Israel. Bro. Manley Isham (being one of the number) has been ordained to the office of an elder. There are a number more in that vicinity which I think will embrace the truth. There has been also since my last communication to you, two baptised in Andover. And finally, additions are being made to the church in this region, wherever the servants of God are faithful in proclaiming the gospel to the children of men.

We desire the prayers of the saints, that the Lord would continue his blessings and impart of his spirit unto us, that we may be preserved from the pestilence that walketh in darkness and the destruction that wasteth at noon day. And while the earth is in commotion, and men's hearts failing them for fear and for looking for those things that are coming on the earth, may we be patiently waiting for the bursting heavens to reveal the blessed Savior, and the saints put in possession of the purchased inheritance and dwell with him who is holy and pure, even so Amen.

Respectfully, your brother
in the bonds of the Gospel
of the Lord Jesus.

JAMES M. ADAMS.

D. C. SMITH.

From the N. Orleans Bee of June 7th.

SHOCKING AND ATROCIOUS OCCURRENCE.

The entire community was yesterday morning thrown into the utmost consternation, by the reappearance at the Levee, of the ship *Charles* of Bath, Me., Captain GORHAM, which left this city for Bordeaux, on the evening of the 1st June, with a cargo of 65,000 staves, 70,000 feet of lumber, a lot of heading and wheelspokes. She was brought back to the city by the towboat Tiger. We have made careful enquiries into all the circumstances connected with the horrid business which we are about to relate, and the following details may, we think, be relied upon.

The *Charles* cleared on Tuesday last, 1st inst., and went down to the Balize the same evening, crossing the bar, and getting well into the Gulf on the morning following. During the whole of Wednesday and Thursday, the *Charles* as well as the *Louis Quatorze*, which went out at the same time, was distinctly visible from the Balize, the weather being rather calm; though it was observed that the *Charles* steered to the west, while the *Louis Quatorze* headed to the east of S. W. Pass. On Friday morning at an early hour, the Captain of the towboat Tiger noticed a vessel apparently steering for the South West Pass, and looking at the distance, as

if her studding sails were set.—Presuming that the vessel was in want of steam, he directed the Tiger towards her. On nearing her he discovered that it was the ship *Charles*. She was in the following condition: Nearly all her sails were set, and the jib which was flying loose, appeared to have been cut, probably to make an awning for one of the boats.

Not a solitary living being was on board. On descending into the cabin, several bottles which contained porter, and had had their necks knocked off, were found on the table; some of their contents had been spilled, and the froth looked quite fresh. Every particle of luggage had d sappeared. Not a trunk, nor a bedstead, nor an article of clothing, save an old pair of boots, was to be seen. The apparel and bedding of the capt., crew, and passengers had entirely disappeared.

On examining the vessel's deck, spots of blood having the appearance of being recently shed, together with 8 or 10 handspikes, were seen on the starboard side. On the larboard was a small pool of blood running towards the scuppers, and on the same side on the outward part of the vessel, were eight stains of the sanguine fluid which had apparently flowed from some wounded person carried or forced over the ship's side.

It must be borne in mind that this appalling discovery was made at an early hour in the morning—about 8 A. M. after knowing the circumstances just related, the *Tiger* very properly put to sea and cruised about for some five or six hours. In the course of the morning, about 10 miles distant from the *Charles*, a boat recognized as one attached to that vessel, and containing a dog said to belong to one of the passengers, was picked up. The dog appeared by no means exhausted, and had evidently not been long adrift, as when offered water, he did not lap very eagerly. After searching some time longer and finding nothing whatever to elucidate the mystery, Capt. Crowell returned to the *Charles*, took her in tow, and returned to town, where he arrived yesterday morning at 7 o'clock.

It is needless to state that this singular affair has given rise to innumerable speculations. Horrid rumors of murder and piracy, mutiny and assassination, flew from mouth to mouth with incredible rapidity. The most prevalent supposition—though about as vague as others: was that the crew had risen, murdered the capta in and passengers, seized the baggage and money on board and escaped in one of the boats, which is missing.—In the absence of positive information, or even plausible data, upon which to base a conclusion, we forbear indulging in conjectures which may be disproved by the earliest intelligence.

HYMENIAL.

MARRIED—In New York City, May 26th by Elder W. Woodruff, Mr. Edward Ockey, to Miss Eliza Brewer both from Herefordshire England.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD;

The publisher of the 'Times and Seasons,' will issue, about the middle of July next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field: and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendant advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for

the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper; and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

$2,00 payable in advance,
$2,50 within six months,
$3,00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

A CARD.

THE subscriber, in returning his acknowledgements to his friends in this city and the public generally, would also inform them that he has just received the *latest fashions* direct from Philadelphia, (through the politeness of President Hyrum Smith,) and ispreparred to turn off work with despatch and in the best and most fashionable style.

JOHN BILLS, TAILOR.

P. S. All kinds of military coats made according to the latest pattern.

Reference.

Lieut. Gen. Jos. Smith,
Maj. Gen. J. C. Bennett,
Brig. Gen. Wilson Law,
Brig. Gen. D. C. Smith,
Col. Wm. Law,
Col. John S. Fulmer.

Nauvoo, April 30th 1841.

LIST OF AGENTS

FOR THE

TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasent Vale, Pike co Wm. Draper
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 18.] CITY OF NAUVOO, ILL. JULY 15th, 1841. [Whole No. 30

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15, 1841.

PSALM—124TH.

"If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us;

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul.

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth."

Since the rise of the Church of Jesus Christ of Latter Day Saints, there has been a continual and increasing opposition manifested towards it from all classes of society, high and low, rich and poor. False reports have been circulated with an industry which would have done honor to a better cause, and the cry of "delusion," "false prophets," "imposters," have been borne on every breeze. And, when we take into consideration the immense force which has, from time to time, been brought to bear against the Saints, and see them stand fast and immoveable, we are led to exclaim "it is the Lords doings and it is marvellous in our eyes."

If it had not been that the Lord was on our side, we certainly, before this, would have been *mince meat*, for the philistines who have dared, from time to time, proudly to stalk abroad, and threaten our overthrow.

It would be impossible for us to trace the Church through all its movements, and record the sufferings and persecutions to which the Saints have been subject: Suffice it to say, that not only has all manner of evil been said against us, falsely, but all manner of evil has been done to us, without any just cause or pretext whatever. We would ask, what have our enemies gained by their conduct? What great object has been accomplished by their vexatious law suits, tarring and feathering, whipping and and stoning, mobbing and murdering the Saints of God? Have they extinguished the hopes of the Saints, or undermined the religion of heaven? Such arguments, we believe, are powerful to the fearful and unbelieving, but they are esteemed as chaff by the Saints who know in whom they have believed, and who prefer the cause of truth to this world and all its pleasures-rejoice in tribulation, and count not their lives dear, so they may finish their course with joy. "The enemies have indeed shot at us, but our bow hath abode in its strength, and our arms have been made strong by the hands of the mighty God of Jacob," and, instead of our adversaries prevailing over us, they have been instrumental in forwarding the great work of the last days. When the enemies of righteousness persecuted the saints at Jerusalem, so that they had to flee out of the city; the messengers of salvation spread into different places, the gospel was no longer confined Jerusalem and Judea, but other people and other nations heard the tidings and left off their heathenish worship and became obedient to the gospel of Christ. "The word was every where preached." If we had been suffered to have remained in quiet in Missouri, the sound of the gospel would not have spread as it has done nor would such great interest have been excited; but the Saints being expelled from that inhospitable State, thousands have listened to their tale of woe, and the gospel of Christ has been prominently held forth wherever the Saints have been scattered, and thousands in this and other states have listened to those things which, heretofore, had not been told them.

In all these things we mark the hand and dealings of our Heavenly Father, who orders all things by his unerring council, and can make the wrath of man to praise him, while the remainder he can restrain.

In all the circumstances in which the Saints have had to pass through, there has been a consciousness of the hand of God in all their movements,—a belief "that he would temper the blast to the shorn lamb," and that all things should work together for the good of the Saints. Hence, they have enjoyed joy in the midst of sorrow, order in the midst of confusion, light in the midst of darkness, peace in the midst of war, and life in the midst of death.

One great and blessed consolation is, that the Lord is on our side. Yes: "The Lord of Hosts is with us the God of Jacob is our refuge." This affords comfort in the midst of the most heart rending and trying circumstances which can possibly fall to the lot of Saints, and having this consolation, they rejoice with joy unspeakable and full of glory, and can say—

"Yea, let men rage since thou wilt spread
Thy shadowing wings around my head."

Under the protection of Jehovah, have the first elders gone forth "weeping, bearing precious seed," and after strugling ,,with persecution in its various forms, they have returned with joy, bearing their sheaves with them;" and now, tens of thousands on this, and thousands upon other lands, join in an ascription of praise to the God of all grace, for remembering his covenant and restoring the fullness of the everlasting gospel.

"The Lord is on our side." Think of this ye ministers of the sanctuary, while engaged in proclaiming the gospel far from the home of your childhood and the habitation of the Saints, and while sorrow may overflow your soul, and you feel disheartened on account of the hardness of the people, and their clamour for your blood, and your sorrow will depart, you will be inspired with new energy, and shall exceedingly rejoice, and be ready to exclaim "although an host should encamp against me yet I will not be afraid."

Think of this, you sufferers in the cause of bleeding Zion, who have been driven from your homes and pleasant places of abode, and who have had to bear the fury and indignation of the enemy, and let joy spring up in your bosoms, for the Lord will bless you, and abundantly reward you for all your toils and sufferings.

Think of this, all you that are engaged in the cause of truth, and are endeavoring to establish Zion, and prepare a sanctuary for the Most High; and let not your hands be slack, neither be afraid, for "the Most High hath spoken and shall he not perform? He hath commanded and shall he not bring it to pass?"

Think of this, ye widows and fatherless, who have had to mourn the premature loss of husbands and fathers who have fell martyrs to the cause of truth; although you are not permitted to dress their graves, or drop a tear upon the sod that covers their sleeping dust, they will one day burst the tomb and come forth in glory and splendor, and you shall hail them with unspeakable joy which shall be durable as eternity, and you will then, if not before, have to exclaim, the Lord has done all things well, blessed be the name of the Lord.

DIALOGUE ON MORMONISM. NO II.

BOOK OF MORMON.

Between Mr. Mathews, Mr. Roberts, and Elder Pierce.

Mr. M. I am glad to see you and Mrs. R., I was ready to think that you were not coming this evening.

Mr. R. Indeed Mr. M. I must say, I felt no very great desire to come, but as I had given you reasons to expect my company, I thought you would think me too much predjudiced against your *favorite doctrine of Mormonism*, if I staid away. It was not so with Mrs. R. she no sooner heard of a Mormon preacher being at your house, than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M. I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon, I suppose you are curious enough Mr. R. to listen to his statement.

Mr. R. This was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P. The subject I was speaking upon was the much abused Book of Mormon, or as it is termed, by way of ridicule, the Mormon bible. Their being many foolish and extravagant stories afloat respecting it, I always deem it important to correct the public mind on this subject, before I proceed to any other item of doctrine in our religion. One impression that has gone abroad, is, that we put it in the stead of the Bible, the scriptures of the old and new testament. I presume you have heard it represented so.

Mr. R. Certainly I have, by several individuals, and I must say that I felt surprized when Mr. M. told me this morning that such was not the case.

Mr. M. This has been the received opinion of this neighborhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P. Well gentlemen, I will endeavor to inform you what the Book of Mormon purports to be and then you can judge for yourselves. The Book of Mormon is a record of the aborigines of this continent, (America,) which was engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah king of Judah, some time before the Babylonish captivity. While in Jerusalem

during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until, at length they arrived on this western continent: and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land and became very numerous indeed.

Mr. M. You will observe by this account Mr. R. that this people who landed here were Jews, this you know agrees with the idea, which many learned men have had, that the Indians are descendants of the Jews.

Mr. R. I am aware that this idea is generally entertained among the learned.

Mr. M. Pardon this interruption Elder P.

Elder. P. I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous, and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness and became an idle and filthy people.

It also gives an account of their wars—the reign of their Kings and Judges—the prophesies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the gospel—the rending of the rocks on this land at the crucifixion of Jesus—and then gives a very interesting account of our Savior's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his. "I have other sheep which are not of this fold, them also, must I bring in"—his teachings to the people—his choosing apostles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R. This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the Book; and that is, if Christ established his church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the gospel?

Elder P. It is a question which naturally arises; and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his church and sent forth his servants to proclaim the gospel, great success attended their labors, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in its train. However, after sometime had elapsed, their began to be schisms in the church; predjudice and its attendant train of evils crept into their midst, until. finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off of the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commandeed to hide up unto the Lord, in consequence of the wickedness of the Lamanites. who had not only derided the name of Christ, but sought the lives of all such as proffessed christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance and superstition, until the present time, the degenerate and fallen sons of noble and worthy sires.

Mr. M. I have always thought that there had been a more enlightened people on this continent, than the present Indians. The remains of ancient buildings, monuments &c., are evident proofs on this point.

Mr. R. There can be no doubt on this subject. In the recent researches in Cenral America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Mormon is true.

Elder P. By no means, but you will undoubtedly admit that it is circumstan-

cial evidence in its favor. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun, eradiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—contains many predictions respecting their restoration to righteousness, and again becoming a 'fair and delightsome people.' I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers, and which we sung a short time before you came. I will endeavor to repeat it.

Mr. M. No, Elder P., pray sing it again. I am sure Mr. and Mrs. R., will be pleased to hear it, the tune and hymn are beautiful.

Elder P. You and Mrs. M. will assist me then.

Mr. M. We will do our best.

O stop and tell me Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God;—no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was *pleasant Ephraim*,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd!

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To idle Indian hearts.

Yet hope within us lingers,
As if the Spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,
And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

To be continued.

From the Gospel Reflector.

THE LOCATION OF ZION, OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem, is certainly a subject of importance, and well worth a candid investigation: for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millenninm.—However, because some are unable to separate or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchizedek, then called Salem. Paul says Melchizedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchizedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion: the same is the city of David."—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem.—Isaiah speaking of this Zion says: "For the people shall dwell in Zion *at* Jerusalem,—Isa. xxx. 19. Now if Isaiah had no idea of any other Zion; than the one at Jerusalem, why did he use the preposition at, as though there was another city called by the same name? Indeed he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land [America]; therefore, he used the preposition, "Zion

at Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium, why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not. Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt: and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Sion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born."—Heb. xii. 22,23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible *that* when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem: for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, *on the sides of the North*, the city of the great King. God is known in her palaces for a refuge."—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlviii. 2,8. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii. ch. of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where the Lord's *ensign* of the last days was to be reared, and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, *the Mount Zion*" shall be established, to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning.—This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood." "For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxxii. 4,13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony.—Moroni writing the words of Ether says, page 550. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the House of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the House of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not: wherefore the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old

city of Jerusalem to be rebuilt, and the Jews to gather there, Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxillary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Bulah: for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25. that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9 that the waters were gathered together unto one place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents. which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or joined But says the objectors, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph; therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia.—But the two continents are to be united, and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

The following thrilling account of the self devotedness of the Jews, scarcely has its equal on the pages of history.—Although such a course must be condemned, it shows their attachment to their ancient religion, the God of their fathers, and also their abhorrence of the Romans. Ed.

Fall of Herodio—Machaerus—Masada—Fate of Josephus—Agrippa—Berenice.

It might have been expected that all hopes of resistance, even among the most stubborn of the Jews, would have been buried under the ruins of the capital; that after the fall of Jerusalem, with such dreadful misery and carnage, every town would at once have opened its gates, and laid itself at the mercy of the irresistable conqueror. Yet, when Lucilius Bassus came to take the command of the Roman army, he found three strong fortresses still in arms—Herodion, Masada, and Machærus. Herodion immediately capitulated, but Machærus, beyond the Jordan, relying on its impregnable position, defied all the power of the enemy. Machaerus stood on the summit of a lofty crag, surrounded on all sides by ravines of enormous depth, which could not easily be crossed, and could not possibly be filled up. One of these ravines, on the western side, ran down, a distance of nearly eight miles, to the Dead Sea. Those to the north and the south were less deep, but not less impassable: on the east the hollow was 175 feet to the bottom, beyond which arose a mountain which faced Machaerus. The town had been built and strongly fortified by Alexander Janneus, as a check upon the Arabian freebooters. It was a place of great beauty, as well as strength, adorned with noble palaces, and amply supplied with reservoirs of water. Bassus determined to form the siege on the eastern side; the garrison took possession of the citadel, and forced the strangers, who had taken refuge there from all quarters, to defend the lower town. Many fierce conflicts took place under the walls; the garrison sometimes surprising the enemy by the rapidity of their sallies: sometimes when the Romans were prepared for them, being repulsed with great loss. There happened to be a young man, named Eleazer, of remarkable activity and valour, who greatly distinguished himself in these attacks, being always the first to charge and the last to retreat, often by his single arm arresting the progress of the enemy, and allowing his routed compatriots time to make good their retreat. One day, after the battle was over, proudly confident in his prowess and in the terror of his arms, he remained alone without the gate, careless-

ly conversing with those on the wall. Rufus, an Egyptian, serving in the Roman army, a man of singular bodily strength, watched the opportunity, rushed on him, and bore him off, armour and all, to the Roman camp. Bassus ordered the captive to be stripped, and scourged in the sight of the besieged. At the sufferings of their brave champion the whole city set up a wild wailing. Bassus, when he saw the effect of his barbarous measure, ordered a cross to be erected, as if for the execution of the gallant youth. The lamentations in the city became more loud and general. Eleazer's family was powerful and numerous. Through their influence it was agreed to surrender the citadel, on condition that Eleazer's life should be spared. The strangers in the lower town attempted to cut their way through the posts of the besiegers; a few of the bravest succeeded; of those who remained, 1700 perished. The treaty with the garrison was honourably observed.

Bassus proceeded to surround the forest of Jardes, where a vast number of fugitives had taken refuge: they attempted to break through, but were repulsed, and 3000 put to the sword. During the course of these successes Bassus died, and Flavius Silva assumed the command in Palestine. Silva immediately marched against Masada, the only place which still held out. Masada was situated on the south-western side of the Dead Sea. Like the other hill fortresses of Palestine, it stood on a high rock, girt with precipitous chasms, the sides of which a goat could scarcely clamber. It was accessible only by two narrow and very difficult paths, from the east and from the west. On the east, a path, or rather a rocky stair, led up from the shore of the Dead Sea, called the Serpent, from its winding and circuitous course. It ran along the verge of frightful precipices, which made the head giddy to look down; it was necessary to climb step by step; if the foot slipped, instant death was inevitable. After winding in this manner nearly four miles, this path opened on a level space, on which Masada stood, in the midst of a small and highly cultivated plain of extraordinary beauty and fertility. The city was girt with a wall, nearly a mile in circuit. The wall was twenty-two feet high, fourteen broad, and had thirty-seven lofty towers. Besides this wall, Masada had a strong and magnificent palace, with sixty towers, built by Herod, on the western cliff, and connected, by an underground way, with the citadel. The western ascent was commanded, in its narrowest part, by an impregnable tower.

The city was amply supplied with excellent water, and with provisions of all kinds, wine, oil, vegetables, and dates. According to the strange account of Josephus, the air of Masada was of such a temperature, that, although some of these fruits had been laid up for a hundred years, since the time of Herod, they were still sound and fresh. There were likewise armories, sufficient to supply 10,000 men with great stores of unwrought iron, brass, and lead. In fact, Masada had been the fortress which Herod the Great had always looked to as a place of security, either in case of foreign invasion, or the revolt of his own subjects. The town was now as strongly manned as fortified. Eleazer, the commander, was a descendant of Judas the Galilean, and inherited the principles of his ancestor in their sternest and most stubborn fanaticism. To yield to a foreign dominion was to him and his zealous associates the height of impiety: death was far preferable to a treacherous dereliction of the sovreignty of God. They acted, to the end, up to their lofty tenets.

Silva, having blockaded the town, so that none could make their escape, seized a point of rock, called the White Promontory, to the westward. There he erected his works, a mound, 350 feet high, and above that a second bank of enormous stones; and at length he brought a battering ram to bear upon the walls. After long resistance, a breach was made; but the besieged had run up another wall within, of great timbers laid parallel with each other, in two separate rows, the intervening space being filled with earth; this sort of double artificial wall was held together by transverse beams, and the more violently it was battered it became more solid and compact by the yelding of the earth.—Silva ordered his men to throw lighted brands upon it: the timbers speedily kindled, and the whole became a vast wall of fire. The north wind blew the flames into the faces of the besiegers, and the

Romans trembled for their own works and engines. On a sudden, the wind shifted to the south, the flames burned inwards, and the whole fell down, a heap of smouldering ashes. The Romans withdrew to their camp, to prepare for the attack on the next morning, and stationed strong and vigilant outposts to prevent the flight of the garrison. But Eleazer was not a man either himself to attempt flight or to permit others to follow so dastardly a course. He assembled his followers in the palace, and reminded them that the time was now come when they must vindicate to the utmost their lofty principles. God had evidently abandoned his people; the fall of Jerusalem, the ruin of the temple, too sadly proved this. The sudden change of the wind, on the day before, distinctly announced that they too were deserted by his protecting providence. Still it was better to fall into the hands of God, than of the Roman; and he proposed that they should set the city on fire, and perish together with their wives unviolated, their children yet free from captivity, on that noble funeral pile.

His men gazed on each other with wonder. Some were kindled at once with his enthusiasm; others thought of their wives and children, and tears were seen stealing slowly down their hardy cheeks.—Eleazar saw that they were wavering, and broke out in a higher and more splendid train. He spake of the immortality, the divinity of the soul; its joyful escape from its imprisonment in its mortal tenement. He appealed to the example of the Indians, who bear life as a burthen, and cheerfully throw it off. Perhaps with still grater effect he dwelt on the treatment of the conquered by the Romans, the abuse of women, the slavery of children, the murderous scenes in the amphitheatres. "Let us die," he ended, "unenslaved; let us depart from life in freedom with our wives and children.—This our law demands, this our wives and children entreat; God himself has driven us to this stern necessity; this the Romans dread above all things, lest we should disappoint them of their victory. Let us deny them the joy and triumph of seeing us subdued, and rather strike them with awe at our death, and with enforced admiration of our indomitable valour."

He was interrupted by the unanimous voice of the multitude, vying with each other in eagerness to begin on the instant the work of self-devotion. On their intoxicated spirits no softer feelings had now the slightest effect. They embraced their wives, they kissed their children even with tears, and, at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought that they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and heaping them up, set fire to these sumptuous funeral piles. Then, ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten then cast lots, nine fell by each other's hands, the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then with resolute and unflinching hand, drove the sword to his own heart.

One old woman, another female who was a relative of Eleazer and distinguished for her learning, and five children, who had crept into an underground cavern, were all that escaped; 960 perished. The next morning the Romans advanced to the wall in close array and with the greatest caution. They fixed the scaling ladders, mounted the wall, and rushed in. Not a human being appeared, all was solitude and silence, and the vestiges of fire all around, filled them with astonishment. They gave a shout as they were wont when they drove the battering ram, as if to startle the people from their hiding places. The two women and the five children came creeping forth. The Romans would not believe their story, till having partially extinguished the fire, they made their way into the palace, and, not without admiration, beheld this unexampled spectacle of self-devotion.

Elders Brigham Young, H. C. Kimball, John Taylor, G. A. Smith and R. Hadlock, have arrived at home in safety, after an ardious and interesting mission to Great Britain. The remainder of the Twelve are expected soon.

The accounts which they bring of the progress of truth are highly satisfactory.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, JULY 15. 1841.

IMPORTANT TO AGENTS.

The agents of the Times and Seasons, will accept our grateful acknowledgments for the interest they have taken in its circulation, and we hope they will continue their exertions in so laudable a work until our little sheet shall have as great a circulation as any in the Union.

We would, also, say that they are authorized to act as agents for the "Nauvoo Ensign and Zarahemla Standard," a weekly newspaper, the prospectus of which you will find in this paper. We hope to enlist your services; and, that we may be sustained in our present undertakings, we are admonished to pursue a close business course. We therefore propose, that all those who do not pay in advance for the "Ensign & Standard" should give their notes payable in six or twelve months; we would suggest the following as a form:

$ 184

Months after date I promise to pay D. C. Smith, or bearer, the sum of dollars, for value received.

This course we are obliged to take in order to sustain our establishment—for if we do not pursue such a course we cannot expect to succeed.

When we commenced publishing the Times and Seasons, we endeavored to adhere to the cash system as much as possible, but notwithstanding all our care, we have more than five hundred dollars standing out in this state besides several hundred dollars in other states, and how it is to be collected we do not know. In the mean time we have to loan money at enormous interest, while sufficient is due us to meet all our demands, if it could only be obtained. We are not in the habit of *dunning* our subscribers for their arrears, neither do we like the trade, but if we should occasionally give them a gentle hint they must not find fault.

CELEBRATION OF INDEPENDENCE.

The anniversary of our National Independence was celebrated with due honors on the 3rd inst. in this city. We never attended one where so much good feeling; unanimity, and pleasure was manifested by all parties. We feel inadequate to do justice to the subject, and as it is expected that the proceedings will be given entire in the "Nauvoo Ensign," we shall, therefore, content ourselves by saying but little on the subject. Several distinguished citizens from different parts of the State were present, who expressed their great pleasure at the proceedings.

The Nauvoo Legion, appeared in its glory and presented a beautiful appearance, and will soon compare with the best military organization in the union. The day was warm but clear, the assembly of the fair sex, whose smiling countenances gave beauty to the scene, was delightful. We felt proud of our citizens and the Legion; they did themselves honor, and every one who witnessed the proceedings must award them the praise which is their due. We question whether such an assembly can be got together in any other part of the Union where the same sobriety, behavior and good feeling would prevail.

We think that the proceedings were calculated to remove any predjudice that might have been imbibed by any of our visitors, who were present on the occasion.

THE MORMONS—ARREST OF JO. SMITH.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This Tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jo. Smith received a revelation from God to the ef-

fect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are said to be now about 2000 of these people residing on said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Extract of a Letter from the vicinity of Nauvoo.—"The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jo. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religious principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

"Jo Smith was yesterday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

"Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered."

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news, but in this age of rail roads and steam boats we are privileged to hear sufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbors who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart, for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the murder of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. *It is utterly false!*

These are the weapons that are used by our enemies to stop the march of truth, to raise predjudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if there is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.

DEATH OF SENATOR LITTLE.

Sidney H. Little Esq. the pride of the Senate, the ornament of the Bar, the affectionate husband and tender parent is no more! His career on earth is done, but his memory will long survive and continue to be fresh and blooming for time to come, and will be worthy to be numbered among the names of those who laid the plan for our national independence. He has long been favorably known as an eminent statesman, a distinguished Lawyer, a valuable citizen; and to this community, as the friend of the poor, the protector of the injured and abused, and for his valuable endeavors in again securing them the privileges of freemen.

While we would mourn with his surviving relatives and extensive acquaintance of friends, we would remind them, for their consolation, of his glorious and honorable career, which must ever be a source of comfort to their afflicted hearts: and long will his memory be cherished by all who had the pleasure of his acquaintance.

The particulars of his death we are informed were as follows: On Sunday morning last, he took his children with him in his carriage a riding, when the horse which he was driving, became restive, and unmanageable, he succeeded in getting two of his children out of the hind end of the carriage, and took the other two in his arms and sprang out; but unfortunately fell upon his head, which injured him so severely that he never spoke or moved afterwards, he continued to breath until four o'clock on Monday morning when he expired.

We are glad to see the action of the City Council on this subject. The following, recommended by his honor the Mayor, was carried unanimously.

City of Nauvoo, Ill., July 12th, A.D. 1841.

Gentlemen of the City Council;
Aldermen and Councillors:—

It becomes my duty, as your Chief Magistrate, to communicate to you one of the most afflictive dispensations of Divine Providence with which this city and county has ever been visited—I allude to the untimely death of our distinguished and patriotic Senator—Hon. SIDNEY H. LITTLE—than whom no man was more deservedly popular, or more faithful in the discharge of every public trust confided to his care. In this great calamity, this unexpected and most painful bereavement, the Whig party have lost a faithful friend and able advocate, and the Democratic an honorable opponent—one who stood high in the affections of this people, honored and beloved by all good men. As a feeble testimonial of our high regard, and great respect, for his public services and private virtues, as a statesman and citizen, I would recommend that this council cause Sunday, the 18th inst., to be set apart throughout this city as a day of *public fasting, humiliation, and prayer.* On this occasion we should "mourn with those who mourn, and weep with those who weep."

JOHN C. BENNETT, Mayor.

DIED—In Newbery Pike co. Ill. on the 16th of July last Polly wife of Lucius Howland aged 51 years, after a short illness of five weeks. She had been a member of the church of Jesus Christ of Latter Day Saints, nine years and six months, and died in the full triumph of faith—She has left a husband and nine children to lament her loss.

——On the 28th of March last, in Pike co. Ill. Electa Penelope, wife of Hawkens Judd, aged 27 years—She had been a member of this church upwards of eight years. Before her death she expressed a great desire to depart and be with Christ.

In this city on the 10th inst. aged 49 years, Thomas Smith, late of Clitheroe, Lancaster, England.

In this city on the first inst. aged 24 years, Diana, daughter of the above Thos. Smith.

On the 20th of May last between this place and New Orleans on the Steam Boat Gen. Pratte, Betty consort of the above Thomas Smith.

They bore there afflictions with patience and slept in a sure and certain hope of a glorious resurrection unto eternal life.

"The memory of the just is blessed."

POETRY.

For the Times and Seasons,

BY J. H. JOHNSONS.

"*The wise shall understand.*"—Daniel.

Amazed with wonder! I look round:
To see most people of our day,
Reject the glorious gospel sound,
Because the simple turn away.
Or does it prove there is no time,
Because some watches will not go?
But does it prove there is no crime
Because not punished here below?
Or can it prove no gems remain,
Because some fools, throw their's away?
Or can it prove no king can reign
Because some subjects wont obey?
Or prove the gospel was not true
Because old Paul the Saints could kill?
Because the Jews its author slew,
And now reject their Saviour still?
Or prove that Christ was not the Lord
Because that Peter cursed and swore?
Or Book of Mormon not his word
Because denied, by Oliver?
Or prove, that Joseph Smith is false
Because apostates say tis so?
Or prove that God, no man exalts
Because from priests such doctrines flow?
O, no! the wise will surely say;
No proof unto the man that's wise,
Then O! dig deep, ye wise to-day;
And soon the truth will be your prize.
Not like the fool who chanc'd to see,
The Saint forsake his heavenly course,
And turn to sin and vanity—
Then cries your "scheme is all a farce."

For the Times and Seasons.

PSALM.

BY

MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all ye sons and daughters of Zion.

Let us sing unto him a new song: let us sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever; therefore I will praise him for what my eyes have seen, and my ears have heard.

He hath opened the fountain of knowledge: he hath unlock'd the treasures of wisdom and understanding.

He hath brought to pass that which he spake by the mouth of his ancient prophets: yea, he hath caused truth to "spring up out of the earth, and righteousness to look down from heaven."

In ancient time he call'd his servant David from the sheep-fold to preside over the nation of Israel; yea, from a tender of flocks did he raise him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of husbandry, even when "ploughing in the field with twelve yoke of oxen;" to be a prophet in Israel;

Yea by the hand of Elijah, was he anointed to the office of his calling, even to proclaim the word of the Lord—to declare the counsels of the Most High to the people.

In these last days the Lord hath call'd his servant Joseph—the son of an husbandman; to be a prophet and a teacher: yea, to be a mighty instrument in rolling forward and establishing that kingdom which "shall fill the whole earth."

The Lord hath spoken to him from the heavens—he hath instructed him thro' the ministration of angels—he hath taught him by the power of the holy spirit.

He hath opened the heavens, he hath rent the veil thereof, before his face—he hath spread the visions of eternity in his presence—he hath drawn aside the curtain of futurity and showed unto his servant things to come.

He hath anointed him with the oil of understanding, and instructed him in the great mysteries of the kingdom of heaven; even those "mysteries which have been hid from ages and from generations."

Rejoice all ye Saints of the Lord and listen to the instructions of his prophet—be careful to depart from evil—let your hearts be pure for the great day of the Lord approaches.

He will perform a speedy work upon the earth—he will cut it short in righteousness—he will not suffer his word to perish.

Therefore, let the nations be wise—let the great ones of the earth receive counsel; let the honest in heart prepare and gather even unto Zion:

For "the earth shall reel to and fro like a drunken man," yea, she shall groan because of iniquity which is already increasing heavily upon her.

But "Zion shall be redeem'd with judgment, and her converts with righteousness"—the nations of the earth will honor her—the glory of the Lord will encompass her round about, and his praises will be heard in her midst.

COMMUNICATIONS.

Manchester, April 17th 1841.

DEAR BRO. JOSEPH:—

Once more I take my pen to write a few lines to you; most gladly would I embrace the opportunity of a personal interview with you, did it offer; but vain is the indulgence of such thoughts at present.

You will undoubtedly have learned that I sailed from New York on the 13th of February, and landed in Liverpool on the 3rd of March following. We had a good passage but a rough one—I have learned that the rougher the voyage, the sooner we arrive at our destined port.—Something so is the voyage of life. To meet once more with the Twelve, brought fresh to mind, many scenes of by-gone time; and caused my heart to swell with gratitude to Him whose providential care has preserved and restored me to the embraces of that honorable body. Let the name of Jehovah be forever praised for his condescending mercy towards my brethren; and more particularly towards me.

I have sent a little present to you and brother Hyrum, by Elder Kimball. He will hand it to my wife, and she will give it to you. It is only a little token, that I have not forgotten you; for when we were sick, you took us in. I hope you will accept it, with the best wishes, and grateful acknowledgments of an absent friend and brother.

In my last to you, from New York, I requested you to write me a letter about the propriety of going on without Elder Page and direct it to Manchester in this country. But I feel perfectly justified at present in doing as I have; and I calculate to hasten on, just as soon as the brethren sail for America. Yet I should be extremely glad to hear from you at any time, and shall be happy to abide by your advice and counsel. But if I hear nothing from you to the contrary, I shall if the Lord will, hasten on as fast as possible without him. I have been greeted with a hearty welcome in this country by the saints where we were acquainted, I do assure you.

I can assure you, that although you are a stranger here in one sense, yet your name is engraven as with an iron pen, upon the tablet of many warm and affectionate hearts—and it is my faith and prayer that you may be delivered from the snares and violence of wicked men—Your days many on the earth,—and your name embalmed in the memory of the just forever. And in all your blessings I hope and trust Sister Emma will be a happy partaker.

I wish all the saints every good thing that I can think of, and hope they will pray for me that I may have power to "lay the foundation of Jerusalem," and return again to them. I do not feel at all disheartened at the prospect of going alone. I fully believe that the Lord will open my way before me. I trust that I shall have your faith and prayers, which I most earnestly desire. I should ask you to write me, but I cannot tell you where to direct, for I know not where I may be.

I hasten to a close, by saying, may the Lord bless and prosper you; and the saints and kingdom over which you are made a steward, and preserve you and me spotless until we meet again.

Farewell!

ORSON HYDE.

PRES'T. J. SMITH.

For the Times and Seasons.

ROME, N. Y. June 11, 1841.

Dear Brethren in the New Covenant,—Having an hour or two's leisure this morning, and feeling it my duty to inform my brethren, the *presidents of my quorum*; and also the saints where I am, and what I am doing, and also, what I have been doing since I last wrote; I will, therefore, give you a short history of my labors since last fall; and if you should think the same worthy a place in the columns of your very valuable paper you are at liberty to insert it. The first of last September, Elder James Burnham, one of the seventy, called on me at Hamilton, Madison county, N. Y., and informed me that, I was requested in company with some ten or more of our quorum, to meet at the City of New York, on the 20th of the same month, and go to England; and asked me if I could go. I told him if it was the will of God, I could and would go; and notwithstanding I had not the first *cent*ine in my pocket towards defraying the expenses of so great a mission, and my family, which consisted of my wife and five children to leave behind, who at that time had not where to lay their heads, and unprovided for food and rainment, yet through the goodness and bounty of our heavenly Father, in his kindness to me, on the 20th of September, 1840, at 5 o'clock, in the morning, I found myself on the wharf at the City of New-York, (having visited in the twenty previous days.) several branches of the the Churches of Jesus Christ of the Latter Day Saints, residing in the counties of Otsego, Oneida and Lewis; and removed my family some fifty-five or sixty miles in the time, and provided for them, and for myself, for my mission. I must now return to New-York. I attended the Saints meeting in Spring street, in the morning, and was invited, (it being Sunday,) to speak to the people in the afternoon, and evening, which I did, as the Lord gave ability, and then, told the people of that place, that if they desired to see me at their respective residences, I should feel happy to wait on them, if they would send their address to me, &c. In a few days I received an invitation from a popular physician of the City to wait on him; which I did, in company with Br. Burnham, at his residence. The doctor,

asked many questions which were answeied to his satisfaction, and before I returned from England he obeyed the gospel, with many others in the city. I tarried in, and about the city until the 7th of October, preaching almost daily, in Spring street, and the Military Hall, in the Bowry, and other places, in different parts of the city, which were well attended, and the people gave good heed to the word, while the Saints were refreshed in spirit, and blessed. I must say, I was never more cordially, received, and I pray God. in the name of Jesus Christ, to reward them. I have reason to believe that there was much good seed, sown, in that place while I was there. On the 7th of October, in company with elders James Burnham and Levi Richards, I went on board the ship George Washington, Capt. Buras, and that day went to sea, and after a rough passage of 25 days, found ourselves in the port of Liverpool, England. We immediately proceeded to Manchester, and after having refreshed ourselves with the brethren, and preaching a few times; we met in Council with elder B. Young, W. Richards, H. C. Kimball, P. P. Pratt, of the twelve elders—Levi Richards, Snow and Burnham and myself; where it was decided that I shou'd go to Glasgow, Scotland, and Br. Burnham, to N. Wales, &c.

I immediately proceeded to Liverpool where I found elder John Taylor, one of the Twelve, who had just returned from the Isle of Man, and wished me to go and take his p'ace, as he was wanted in other places very much. I told him, if the Twelve were willing, I had no objections to do so, he then wrote to Manchester, and obtained the approbation of the Twelve to that affect, and I preached several times in the city, while I was there, (and while I was in Manchester, I went out to Oldham, about 8 miles distant, and preached twice and opened the door for baptism, whereupon seven men gave their names for baptism,) why I speak of this, is to show to my countrymen that Englishmen, are more willing to obey the gospel, when they are convinced of the truth, than many even of my own countrymen. I went to the Isle of Man, where I arrived the 16th day of November, in the town of Douglas, and where I found elder Hyram Clark, and he took the country, and I the town, and we commenced our labors, and the 25th of December, (met the brethren who had been baptized while I was there, and who had been baptized before I went there,) in Douglas at the house of br. John Cowell's where we organized a branch of the Church, called the Church of the Isle of Man; and ordained br. John Barns, presiding elder, and br. John Mills, teacher, and appointed a clerk by the voice of the branch; the branch then numbered about 40 members. Elder Clark tarried until January 8th, when he took leave of the sweet little Island for Liverpool and I tarried preaching in the town of Douglas, and in the country occasionally and baptizing until the 16th of February, when I took leave for Liverpool to prepare for home. The people of the Isle, treated me very kindly indeed; and I feel in duty bound to say. of brother John Cowell's people, where I boarded, that I never was treated more tenderly, and with more respect, then at their house, I had a large room well furnished, and a bedroom adjoining as well furnished aloted to me. and my brethren [illegible] our meals were served up four times a day, (which is customary in that country,) and every attention paid to us that we could wish for, at a very moderate price; (may the Lord reward them four-fold.

When I left the Isle, the Church numbered about 70 in good standing; I tarried at Liverpool until the 4th of March, preaching and visiting the brethren from house to house, while the work continued to roll forth gathering in souls continually. I attended several blessing meetings, while I was in Liverpool, in company with elders Brigham Young, John Taylor and Willard Richards and others, which was great satisfaction to me. Those meetings were attended as follows: a feast was prepared at a private house, and several brethren invited to attend, and after refreshment the meeting was opened by singing and prayer: then the patriarch (elder Peter Mellen), laid hands upon the head of a brother, or sister as the case might be, and pronounced a sentence, at a time, and his scribe (elder ——— Whitehead), wrote the same; all things were conducted with decorum, while the spirit of the Lord came down upon us in mighty power.

On the 4th day of March, I sailed from Liverpool, for New-York, on board the ship Oswego, of Boston. Capt. David Wood, a christian and a gentleman, with about 280 passengers, and I had not been on board long before it was surmised that I was a minister, and I was invited to speak to the people, which I did having an invitation by the Captain so to do. The people many of them were well pleased and wished me to continue to preach during the voyage, which I did as the Lord gave ability. 3 Priests of the Methodist order were on board, and preached several times, and began to feel quite uneasy, finally challenged me to debate with them, I told them I was not fond of controversy, and declined; but they gave notice to the passengers after we arrived near Sandyhook), that they was going to up set what I had preached, and show that it was unscriptural, &c. Accordingly at 7 in the evening the people came together in the second cabin, when a chairman was chosen, and one of the priests arose and talked one hour, in endeavoring to show the people that the gospel as I had preached it to them was not true; I then told the people I did not know what to say as my principles had not been attacked in any shape whatever, but as they insisted upon my speaking I did so for an hour, reviewing my lectures by scripture. The preacher then spake a half hour, and I a half hour, and then 15 minutes a piece, until 11 o'clock, at which time, I asked him why he had not quoted one scripture if no more (to support his assertions if he could), instead of quoting mens comment; to which he replied, there were so many texts of scripture to prove his doctrine, that he could not quote all of them, in one night, so he thought he would not quote any, you may guess whether the people laughed him to scorn or not. It was then moved and seconded, that Mr. Blakeslee, had sustained his doctrine in every particular; and the motion was about to be put, but I objected to it, and told the passengers I thought it would be best to leave it with them, for I did not feel as though I had obtained a victory, as they all must see that I had been (as it were) playing

alone, so there I left the poor priests. On the 16th day of April, I landed in New-York, where the Saints were glad to see me and I was glad to see them, and at which place I found elder G. W. Harris, and was requested by him to assist him in his mission. I tarried in New-York, preaching as usual, until May 6th, I took leave for home, and overtook elder Harris in Rome, and have continued with him ever since, until the night before last. We have been blessed abundantly, in obtaining funds for the Temple, and Nauvoo House. Mr. Harris is a man of God depend upon it.

J. BLAKESLEE.

A list of receipts by letter for the second volume of the Times and Seasons, during the third quarter.

Nathaniel Thomas. Rochester, Ill.	$1 00
John T. Moore, Esq., Georgetown, Mississippi,	2 00
Philip L. Cadding, Concord, Mich.	2 00
Sophia Playfair, Perth, U. C.	1 00
Alexander Robbins, West Brewster, Mass.,	2 00
H. Barber & Bently, Gustavus, O.	2 00
Gamaliel Grover, Andover, O.	2 00
J. Parker, Littleton Village, N. H.	1 00
Edward Foster, Landoff, N. H.	1 00
Olive Richardson, Lisbon Village, New-Hampshire,	1 00
A. Garnsey, Franconia Village, do.	1 00
Haman Amy, East Lyman, do.	1 00
E. Demarest, Elmira, N. Y.	2 00
G. G. Guinand, Mount Sterling, Ia.,	2 00
Amos W. Condit, Sunberry, O.	2 00
C. Lindenberger, Centre P. O. Delaware county, Ohio.	2 00
Elisha Collins, Plattsburgh, N. Y.	2 00
W. Bristol, Lawrence, do.	2 00
E. Bristol, Willsborough, do.	2 00
Z. Adams, Postville, Ill.	1 00
John Harauth, Cincinnati, O.	1 00
George Hunter, do.	1 00
E. G. Terrill, New-Orleans, La.	5 00
James Nunan, Toronto, U. C.	2 00
Stephen Post, Centreville, Pa.	1 00
James Gifford, Waterville, N. Y.	1 00
David Routson, Finley, Ohio.	2 00
Wm. Moore, Victor, N. Y.	1 00
E. M. Fuller, Saratoga, do.	1 00
Charles Sprague, Chenango Forks, New-York,	4 00
Ralph Jackson, Ladigo, Ala. ($2 50 for books),	5 00
Miles Wheaton, Chester, Ill.,	1 00
Spencer Cove, West Niles, N. Y.	1 00
William Nelson, do. do.	1 00
C. M. Mosman, do. do.	1 00
James Brinkerhoff, do. do.	1 00
Frederick Durger, do. do.	1 00
Clark Lewis, Springdale, Ohio,	1 00
John Lowvil, Walnut Hill, do.	1 00
Robert Sphares, Springdale, do.	1 00
Samuel Eggleston, Kelloggsville, New-York,	1 00
L. R. Foster, New-York City,	60 00
do. do. do.	50 00
Abijah Crane, Medfield, Mass.,	2 00
L. Van Buren, Madison, Ia.	1 00
J. H. Worthington, Canaan, O.	2 00
Orson Cook, Kent, Mich.,	1 00
S. Ware, Cincinnati, O.	2 00
Joel Ricks, Edwardsville, Ill.,	3 00
Roxena Repshire, Springfield, do.	1 00
Joseph Smoot, City of Baltimore, Maryland,	2 00

The High council of the church of Jesus Christ of Latter Day Saints in Iowa, take this method to inform the public, that they do not hold themselves responsible for any doctrines taught by Henry Jackson as they have no evidence of his standing in the church.

JOHN SMITH, Pres't.

Zarahemla, July 12th, 1841.

HYMENIAL.

MARRIED—In this city on the 11th instant by Elder L. N. Scovil Mr. Calvin Reed to Miss Mary Curtis both of this city.

☞The above happy pair will receive our warmest thanks, for remembering us in their change of condition. We hope that they may glide through this stormy world, with all the pleasure that can be found in the Hymenial state.

PROPOSALS

FOR PUBLISHING

THE

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

The publisher of the 'Times and Seasons,' will issue, about the first of August next, the specimen number of a newspaper bearing the above title, to be published simultaneously in the city of Nauvoo, Hancock county Ill., and in Zarahemla, Lee county, Iowa Territory.

In its prosecution, the editor will not descend to the *low scurrility* and personal abuse, resorted to by many of the conductors of Public Journals; but will unwaveringly and assiduously advocate and sustain those pure and sacred principles of the Constitution, which warmed the hearts of the patriots of seventy-six, and for the perpetuity of which, they cheerfully fell martyrs in the battle-field: and will, without respect to party, award to every individual, of whom he may have occasion to speak, the true reward of merit, without prejudice or restraint.

In contemplating the many transcendant advantages which Nauvoo possesses over almost any other city, or location in the West—her prosperity and unparalleled growth—the extensive territory of densely populated country that surrounds her—the immense tide of emigration that is daily pouring within her limits and the adjacent country—the industry and enterprise of her citizens—the unequalled beauty of her landscape and the fertility of her soil—the editor looks forward, with feelings of pride emulating his bosom, and anticipates the day not far distant, when, in point of population and the magnificence of her edifices, she will be, by far, the rival city of the West, and attain to that high scale of exalted pre-eminence, which renders distinguishable the most populous cities in the East. Under these considerations, and, as the public weal imperiously demands the establishment of a weekly periodical, devoted (as the Nauvoo Ensign and Zarahemla Standard will be,) to the dissemination of useful knowledge, of every description—the Arts, Science, Literature, Agriculture, Manufactures, Trade, Commerce, and the general news of the day—the editor cheerfully engages in the laudable enterprise.

It will be the editor's studious care, at all times, to serve up a choice dish of poetry, for the gratification and profit of those who indulge in the inspirations of the muse.

With a firm reliance upon the good sense and intelligence of the citizens of this and the adjoining counties, to bear him out in his undertaking, he has been induced to propose the publication of the above named paper: and, believing that it will meet with their cordial approbation and support, he hopes to be enabled to render it an efficient auxiliary in promoting their best interests—the improvement of the mind of the youth, and the instruction of the aged.

The Ensign and Standard will be neutral in politics, and will be published every Saturday morning, on an imperial sheet, and on new type, and will be conducted in such a manner, as will meet the approval of every person anxious to perpetuate the free and glorious institutions of our beloved country.

TERMS.

$2,00 payable in advance,
$3,00 within six months,
$4,00 at the expiration of the year.

Advertisements conspicuously inserted on the customary terms.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

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TIMES & SEASONS.

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Pleasant Vale, Pike co Wm. Draper
Pittsfield, Pike co. Harlow Redfield.
" " D. B. Bush, P. M.

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D. C. Smith, & R. B. Thompson,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 19.] CITY OF NAUVOO, ILL. AUG. 2, 1841. [Whole No. 31

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 2, 1841.

THE TWELVE.

All of the quorum of the Twelve who were expected here this season, with the exception of Elder Woodruff, have arrived.

We have listened to the accounts which they give of their success and the prosperity of the work of the Lord in Great Britain, with great pleasure. They certainly have been the instruments, in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty.

Perhaps no men ever undertook such an important mission under such peculiarly distressing forbidding, and unpropitious circumstances.—Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road.—Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood; but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles, entirely dependant on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy one of Israel.

They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them," and thousands, upon the shores of Britain, have to rejoice, that they ever visited their land, and proclaimed the sound of the everlasting gospel, which is taking such a wide spread through that Empire; and causing the wisdom of the wise to perish and the understanding of the prudent to be hid, but the meek to increase their joy in the Lord, &c. &c.

It is true, they met with considerable opposition from the *learned priests*, who, like their *pious* brethren in this land, loved to retail wicked and slanderous reports, and would endeavor, behind their backs, to ridicule their religion, but durst not stand the brunt of honorable investigation. But their efforts to stop the progress of truth were unavailing, the people got their ears and their hearts open, and were determined to hear and understand for themselves, and being convinced of the truth of these things, regardless of the scorn of sinners and the anathemas of the self righteous, they boldly avowed their attachment to the doctrines of the gospel.

Under the instrumentality of the Twelve and their fellow laborers, large and flourishing churches have been built up in various parts of England, Scotland, Ireland, and the Isle of Man; and when they left, the work was progressing with rapid strides.

We cannot too strongly urge upon the Elders of Israel, to imitate the example which these servants of God have set them, and, whenever they shall be called to proclaim the gospel to the enlightened European, or the dark and benighted African, they will manifest the same zeal and laudable enterprise, trusting in the arm of the Lord for assistance and support, and, undoubtedly, the same blessings will crown their labors and their toil.

We are aware that it is something contrary to the feelings of most men, to undertake such a journey without purse or scrip, entirely dependant on the arm of Jehovah. However it has been done, and those that have gone forth trusting in the name of the Lord, have found his promise true, and have not been suffered to lack any good thing. Let not the faithful laborers be discouraged, but let them gird up their loins, and ever be prepared to move in the direction their Heavenly Father would have them go, and labor with all their mights, for a great work remains to be accomplished, and the laborers are but few. If the Lord's people be a willing people in the day of his power, then every obstacle can be overcome, every difficulty can be surmounted, and the work will roll forth

with power and great glory. Israel shall be hunted up from the rocks and corners where they have been hid from the gaze of the world, many shall run to and fro and knowledge shall be increased."

From the Gospel Reflector.

ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix, 5-6.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church two Priesthoods, viz: the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was confered upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15 and xxix 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater: for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epistle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jeru*: and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was it confined to him, as many suppose; but was confered on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning: for it is said of him—Ps. cx. 4, "Thou art a priest forever after the order of Melchizedek.

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 253, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people, and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood

of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 6th verse he makes it appear that he had a descent.—By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 3, "For every high priest is ordained to offer gifts and sacrifices:" Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam and his sons, we should learn that God made known the plan of salvation to him, and confered on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land, which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the Most High God, when Moses was a young man, forty years before God called him to lead Israel from Egypt.—(See Exodus iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the

earth; as we are told Gen. xi. 9: and different nations sprang up in Idolatry, speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land; they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after; for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were inducted into an office that previously existed, which was well understood in Israel. The Lord said unto Moses, Exodus, xxviii 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel that they may minister unto me in the *priest's office*."—Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the *priest's office*." Chap xxix. 9. "And the priest's office shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed; hence called the birthright, from which arose patriarchial governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12, Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the Book of Doctrine and Covenants, that Moses held that priesthood, and that he received it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order: and *if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers* in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2., that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptizing them.—We are also told in Heb. xi. from the 24 to the 26 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt: wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecu-

tors, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them till Christ should come: and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and *carnal ordinances imposed* on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zechariah the priest, was *the legal heir* to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God *conferred* the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others.

[To be continued.]

COMMUNICATIONS.

Nauvoo, July, 1841.

Bro's Smith & Thompson:—

In order that I may act in concert with my brethren in the ministry, and being often times stimulated to duty and greater exertion in the cause of righteousness by reading the communications of the traveling elders, I have thought that it might be interesting to some, to hear of the prosperity of Zion in the region of country where I have traveled for a few months past.

I left this place on the 22nd of Dec. last, for the express purpose of proclaiming the gospel of salvation as is revealed in these days for the benefit of both the living and the dead, that God's justice might be exhibited, and all flesh see the salvation of the Lord, and rejoice in experiencing all its blessings. About the 16th of January, I got in company with Elder J. E. Page in the village of Hagerstown, Preble county, Ohio: from thence we visited many of the towns and villages of Ohio and Indiana, warning them of the things that are coming on the earth according to ancient and modern prophecies, which must come to pass. Among the number I would name Dayton, Springfield, York, Milton, Lewisburg, Richmond Washington, Centreville, Hagerstown, Williamsburg, and seemingly to considerable benefit, for prejudice gave way on every side, and hundreds acknowledged Mormonism to be the only truth if the bible was true; so, that those who formerly were enemies, because of reports, are now friends and advocates, because as they do truly say, "Mormonism is a smash all." There are many warm hearted friends in Dayton, especially among the sceptical part of community, among the many I would mention Dr. Knizely, Mr. Richard Green and others who shewed their independence, in distributing and selling Books of Mormon, in defiance of all the religious opposition of bigots who every where show their deformed head. Springfield also, contains some distinguished characters who nobly stood forth in my defence when the religious part of community, backed by the Rev. D. Crawf would have put an external application of tar and feathers upon my skin in order to reform my mind from the *delusion* that I have been endeavoring to propagate;

"How strange, a thought, that stripes would change the mind,
Correct the judgment and reform mankind."

But in the midst of the rage of fanatics, a few avowed their faith in the gospel, and have been brought into the kingdom, by baptism for the remission of their sins. From the latter place I went to Richmond Indiana, where Elder Page had labored for a few weeks alone, and baptized two. I baptized three while in company with him, and after his departure I baptized and organized with the assistance of Elder

Tate, a branch of 20 members, three miles south of Richmond, who are strong in the faith of the gospel; they were formerly Campbellites or Reformers but by the preaching of the fullness of the gospel, they became convinced that Alexander Campbell's reformation was only in part, and never could effect the gathering of Israel, nor bring in the millennium glory as declared by the prophets, so they boldly, in the face of both their former teacher and the world, espoused the cause of truth while their deluded teachers still continue to cry false prophet, delusion, delusion; but all their endeavors to stop the progress of truth has as yet turned to its advantage. Many more are convinced of the truth, and the call from the different neighborhoods and villages are sufficient to keep 3 or 4 elders in constant labor; and undoubtedly scores might be brought into the kingdom, as their are a number of respectable gentlemen and ladies who are standing upon the very verge of the kingdom, looking at the works of God and see a beauty in it, but worldly honor and their good name, have as yet hindered; yet there are others who are standing in the hopes of some elder to return from this place to baptize them.—Elders traveling east would do well to call upon them and encourage and strengthen them.

"The priests do rage and the people imagine vain things," but God's work is onward, so let it be. Amen.

Yours in the bonds of the Gospel.

JOHN CAIRNS.

[For the Times and Seasons.]

HOPE.

"Eternal hope! when yonder spheres sublime
Peal'd their first notes to sound the march of time,
Thy joyous youth began—but not to fade,—
When all the sister planets have decayed;
When wrapt in fire, the realms of ether glow,
And Heaven's last thunder shakes the world below;
Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

CAMPBELL.

Of all the sensations that pervade the human breast—which stimulate to virtue and excite to action the various classes of mankind, there is none that can justly be considered paramount to this exalted subject, to which the pen of Campbell has done such ample justice; and in his closing paragraph quoted above, there is displayed a reach of thought that remains yet to be exceeded. A metephor as brief and yet so perfect, I have seldom, if ever, seen.

"Thy joyous youth began—but not to fade,"

Happy has it been for man, that such is the case; were it not for that inherent principle, which God in his goodness has implanted in the heart of man, this life, with all its attendant train of ills, would be insupportable indeed.—But in possession of this ethereal stimulus, we are enabled to press forward, regardless of all the cares and ills of this perplexing world, and unmindful of the present, fix our eye with bright anticipation, upon a far more glorious future, yet in reserve for him "who hopeth all things." None are exempt from its supreme but salutary sway. From the humble suppliant who begs a paltry pittance at our door, to the august emperor who proudly mounts a throne, with his foot upon the necks of Princes, and holding in his right hand the sceptre of arbitrary power, demonstrates to the world, that his supreme command fixes irrevocably the fate of nations. But seat that Monarch there with nought but present power to gratify his swelling soul—with no hope that he should ever advance one jot or tittle, but remain, though great and permanently so, in an entirely quiescent state, neither loved nor feared by Emperors abroad, nor menials at home: but find his commands indifferently obeyed, merely as a thing which came by course—no hope of change, nor cause for conquest; would not his mind clog and be disgusted with so monotonous a scene? Well might it be said that happiness consists in anticipation. Tell what stimulates yon haggard youth to bend by night and day over that huge and musty pile of ancient volumes, thus wasting his health and all his manly strength by unwearied application, until his sallow check and sunken eye, and brow of palid marble, attests consumption's fast approach! Ah! the fond hope of becoming signalized as the most profound historian of his age, of securing to himself an imperishable name, of transmitting to ages yet to come volumes of learned lore, the products of his pen, that shall impart to those of the deepest and most extensive research, something new. What impels that bold and intrepid warrior officer thus to dare the horrid front of war, and fily from rank to rank among his men, a target for the opposing foe, regardless of the glancing blade and whizzing ball, that like lightning pass on every side? Alas! the fond hope of accumulating victories, speeds him on to carnage and to death! But the fearless, determined patriot, who shrinks because of cold, hunger and fatigue; and from the instant that his country calls, is never absent from battle; but rather than feel an oppressing despot's power should triumph, will pour his heart's best blood out upon the altar of liberty, a sacrifice of a noble soul, stung by his country's wrongs, driven by injustice, to madness and the grave. By what strange impetus is he impelled? Is it aught but *hope* alone?—*Hope* that he may one day be freed from dire oppression, nor longer be subject to the beck and will of a ruthless and reckless despot. Ah! these are superior spirits, upon whom the world must ever look with wonder and admiration! Yet how many have gone down to the shades of eternity, and left their country bleeding in the chains of anarchy? Such was Cincinnatus, was Tell, was Bruce, was Washington.

,,Departed spirits of the mighty dead!

* * * * * *

Friends of the world! Restore your swords to man,

Fight in his sacred cause, and lead the van!
* * * * * * *
And make his arm puissant as your own!
Oh! once again to freedom's cause return,
The patriot *Tell*—the Bruce of *Bannock Burn*,
Yes, there are hearts, prophetic hope may trust,
That slumber yet in uncreated dust,
Ordained to fire the adoring sons of earth,
With evry charm of wisdom and of worth."

But to give our last and most important instance. An aged christian whose narrow span of life is almost run, who has lived in obscurity, scorned by the world. contemned by all mankind, and now his brightest prospect is to drop into his grave unnoticed and unknown. It may be perchance,

"High hopes danced through his youthful breast
And clothed the spring of life with flowers"
But those flowers have long since faded and withered;
He hath seen "friend after friend depart,
Who hath not lost a friend"?

But over his eyes, too, the shades of death are now about to close—and then succeeds the dreamless night of the tomb. While he muses upon the past, the present, and the future, wrapt in silent meditation, he already seems to feel the King of terror's icy hand, laid softly on his brow—to hear the rumbling clods strike harshly on his coffin, and with a hollow voice exclaim, "Dust thou art and to dust shalt thou return." The chilled blood recedes to his heart, and he is ready to cry out, "Ah, me! nor hope nor life remains!" But hark—a still small voice whispers in his ear, "Hope, springs *eternal* in the human breast."

"Hope looks beyond the bounds of time,
When that we now deplore
Shall rise in full immortal prime,—
And bloom to fade no more."
What though no dazzling hope aspires
To be a second *Washington*—
Yet ye may rise a *monument above the stars.*
Unfading hope! when life's last embers burn,
When soul to soul and dust to dust return,
Heaven to *thy* charge resigns the awful hour!
O! then thy kingdom comes! immortal power!
What, though each earth born spark of rapture fly,
The quivering lip, pale cheek and closing eye!
The strife is o'er—the pangs of nature close,
Then life's last rapture triumphs o'er her woes.
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven undazzled by the blaze,
On Heav'nly winds that waft her to the sky,
Float the sweet tones of star born melody;
Then, then, the triumph and the trance begins,
And all the Phenix spirit burns within!"

MARTHA JANE.

POETRY.

[For the Times and Seasons.]

THE TEMPLE OF GOD.

BY MISS ELIZA R. SNOW.

"Behold! I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in! behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming! and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasent unto the Lord, as in the days of old, and as in former years." Malachi iii. 1, 2, 3, 4.

Lo, the Savior is coming, the prophets declare—
The times are fulfilling; O Zion, prepare!
The Savior is coming: but where shall he come?
Will he find in the palace of princes, a home?
No! O no, in his temple he'll surely attend;
But O where, is the "temple," where Christ shall descend?

Since the ancient apostles and christians are dead
The heavens have been seal'd—they are brass o'er the head
Of a world of professors, presuming to claim
A belief in the gospel of Jesus' blest name;
Who profess to believe it, yet boldly deny
Its most prominent feature, the gifts from on high,
And deny that the word of the Lord should come forth,
As it anciently did, to the saints upon earth!
Then, to whom shall Jehovah his purpose declare?
And by whom shall the people be taught to prepare
For the coming of Jesus—a "temple" to build,
That the ancient predictions may all be fulfil'd?

When a Moses of old, was appointed to rear
A place, where the glory of God should appear;
He receiv'd from the hand of the high King of Kings,
A true model—a pattern of heavenly things.
The eternal Jehovah will not condescend,
His pure wisdom, with human inventions to blend;
And a temple—a house, to the name of the Lord,
Must be built, by commandment, and form'd of his word,
Or he will not accept it, nor angels come down
In the light of His presence, the service to crown,
O! then who, upon earth, uninstructed, will dare
Build a house to the Lord? But the scriptures declare
That Messiah is coming—the time's drawing nigh!
Hark! a scheme is divulg'd—'twas concerted on high;
With divine revelation the saints have been bles't—
Every doubt has subsided—the mind is at rest.

The great God, has establish'd, in mercy and grace
The "strange work," that precedes the concluding of days—
The pure gospel of Jesus again is restor'd;
By its power, thro' the prophet, the word of the

Lord
Is again coming forth; and intelligence rolls
From the upper eternity, cheering our souls.
"*Build a house to my name,*" the Eternal has said
To a people, by truth's holy principles led:
"Build a house to my name, where my saints may be blest;
Where my glory and pow'r shall in majesty rest:"
When its splendor will gladden the heavenly choir,
And high Gabriel's own hand shall awaken the lyre.

Oh, ye saints, be admonish'd by Time's rolling car;
It is rapid'ly onward! Hear, ye from a far!
Come, and bring in your treasures—your wealth from abroad:
Come, and build up the city and Temple of God:
A stupendous foundation already is laid,
And the work is progressing—withhold not your aid.
When you gather to Zion, come, not "looking back"—
Let your hearts not be faint—let your hands not be slack,
For great honor, and glory, and grace, and renown,
Shall appear on their heads, whom the Savior will crown;
And the Savior is coming, the prophets declare.
The times are fulfilling—to Zion repair:
Let us "watch and be sober"—*the period is near*"
When *the Lord in his* temple, will surely appear.

EXTRACT FROM THE JOURNAL OF HEBER C. KIMBALL.

"I cannot refrain from relating a circumstance which took place, while Brother Fielding and myself were passing through the village of Chatburn; having been observed drawing nigh to the town, the news *ran from* house to house, and immediately on our arrival, the noise of their looms was hushed, the people flocked to the doors to welcome us, and see us pass. The youth of the place ran to meet us, and took hold of our mantles and then of each others hands, several having hold of hands, went before us singing the songs of Zion, while their parents gazed upon the scene with delight, and poured out their blessings upon our heads, and praised the God of heaven, for sending us to unfold the principles of truth, the plan of salvation to them. Such a scene, and such gratitude, I never witnessed before, surely, my heart exclaimed, "Out of the mouths of babes and sucklings, thou hast perfected praise." What could have been more pleasing and delightful, than such a manifestation of gratitude to Almighty God, from those whose hearts were deemed too hard to be penetrated by the gospel, and who had been considered the most wicked and hardened people in that region of country!

In comparison to the joy I then experienced, the grandeur, pomp and glory of the kingdoms of this world shrunk into insignificance and appeared as dross, and all the honor of man, aside from the gospel, to be vain. The prayer of my heart at that time was: O Lord, do thou bless this people, save them from sin, and prepare them for thy celestial kingdom, and that thy servant may meet them around thy throne. And grant O Lord that I may continue to preach the gospel of Christ, which shall cause the hearts of the poor to rejoice, and the meek to increase their joy in the Lord—Which shall comfort the hearts of the widows, and cheer the soul of the orphan; and that I may be the instrument in thy hands, O Lord, of bringing them to Zion, that they may behold thy glory, and be prepared to meet the Savior when he shall *descend* in the clouds of heaven.

Having an appointment to preach in the village of Wrightington; while on the way I stopped at the house of Brother Amos Fielding; when I arrived he informed me that a certain family of the name of Moon, had sent a request by him, for me to visit them, that they might have the privilege of conversing with me on the subject of the gospel. Accordingly, Br. Fielding and I paid them a visit that evening. We were very kindly received by the family, and had considerable conversation on the object of my mission to that country, and the great work of the last days; they listened with attention to my statements, but at the same time they appeared to be prejudiced against them, rather than otherwise. We remained in conversation until a late hour, and then returned. On our way home, Brother Fielding observed, that he thought our visit had been in vain, as the family seemed to have considerable prejudice. I answered, and said, Brother Fielding, be not faithless, but believing, we shall yet see great effects from this visit, for I *know*, there are some of the family that have received the testimony and will *shortly* manifest the same. At this remark he appeared surprised.

The next morning I continued my journey to Wrightington, and after spending

two or three days in that vicinity, preaching the gospel, I returned by the way of Brother Fielding's with whom I again tarried for the night.

The next morning I commenced my journey; intending to go direct to Preston, but when I got opposite the road leading to Mr. Moons, I was forcibly pressed upon by the spirit of the Lord, to call and see them again. The impression being so strong, I could not resist, I therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon from within exclaimed; "Come in! come in! you are welcome here! I and the lasses, (meaning her daughters) have just been calling on the Lord, and praying that he would send you this way." She then informed me of her state of mind since I was there before, and said, she at first rejected my testimony, and endeavored to think lightly on the things I had advanced, but on trying to pray, she said "that the heavens seemed to be like brass over her head, and it was like iron under her feet," she did not know what was the matter, "certainly the man has not bewitched me," and upon inquiry she "found it was the same with the lasses." They then began to reflect on the things I had told them, and thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech him to give them a testimony concerning the things I had testified of. She then observed, that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord, and they had resolved to obey the gospel, which they did, and that evening I baptized father and mother and four of their daughters. Shortly after I visited them again and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was above twenty years of age. They received the gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting.

Before I left England, there were about thirty of that family and connexions, baptized, six of whom were ordained to be fellow laborers with us in the vineyard, and I left them rejoicing in the truths, they had embraced."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 2 1841.

WAR! WAR!! AND RUMORS OF WAR!!!

Never since therise of this church, have such interest and intense anxiety been manifested in the public mind, particularly on the seaboard. The falsehoods that have been circulated respecting us, being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumor, with her thousand tongues, is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of the Sub-Treasury and a National Bank, for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities—the march and countermarching of armies—the burning of towns and vilages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We dont know but that ere this, our friend Bennett of the New York Herald has established anexpress line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Jo Smith and the Mormons.

There being such a taste for the marvelous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly"

However we hope, there are some honorable exceptions; gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnamimous individuals we would say, come and pay us a visit; and if our friend of the N. Y. Herald is not dead to sensibility and honor, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river appears the City of Nauvoo, and at the very first sight, they will be ready to exclaim what a beautiful place for a city. On a nearer approach, they will be constrained to say surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach, they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise of the river for nearly a mile back, presents a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid Hotels erected, yet we have some houses of entertainment where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigue of the voyage, we would invite them to walk into the city and as they pass along, and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union.—Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block and as they pass along they will observe the preparations that are every way being made for the erection of buildings. The man who two years ago, had to content himself with a log cabin, is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone,

On visiting the Temple block, their astonishment will increase; there they will see the foundation of a building laid, which is expected to astonish the world, and show how much can be done by a concentration of action.—It could hardly be possible to conceive of a more lovely situation, and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country in Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection—and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprize and industry.

If they will wait over Sunday, they will then see the saints congregating together from a circuit of six or seven miles, some on horseback—in wagons and in carriages—There they will see native born Americans from every state of the Union, the enterprsing Eng'ishman, the hardy Scotchman, the warm hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, and one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character, and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility—many generous and noble souls—men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkeness which disgrace so many of our cities and villages, come to Nauvoo--No such proceedings are allowed—no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern *belles*, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word—*beautiful place*—

delightful habitation, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer and say of it,

"Sure, ne'er sun—
View'd in its wide career a lovlier spot.
For all that life can ask—salubrious—mild.—
Its woods and prospects fair!
In one delightful word, to crown the whole,
It is our home!—

As to the noise and confusion which is said to be in our midst—"the clash of arms and din of war" they exist only in the breast of the *Warsaw Junto*—and *the highly respectable correspondent* of the Journal of Commerce; who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.

We owe an apology to Brother Alanson Brown, whose name we published several months since as a thief, for not having informed the public before this, that he returned to this place and underwent an examination before the High Council of the church and was honorably acquitted, his accusers not being able to sustain their charges against him.

If some of our country subscribers would bring us in some produce, such as flour. meal, potatoes, butter and cheese, also corn and oats, we would find storage for it all, and feel that we had been richly provided for. It has been so long since we have had any honey, that we are very certain should any be offered us, we should not refuse it, at any rate, if it was clear and nice.

THE WEEKLY PAPER—We are interrogated almost continually—"when are you going to publish the weekly?" We will answer it as well as we can, but must take our own time. About the first of June we left home for Cincinnatti, Ohio, to make a purchase of type &c., for the express purpose of printing a weekly paper. We intended to have made the purchase and brought the materials home with us, but on our arrival we found that we could get them from New York to much the best advantage; we accordingly made a contract for our materials on a credit of six months; we made however, a small payment in advance. In concluding to get New York type, we were unable to publish a specimen number of the ENSIGN AND STANDARD in July, as we first proposed: but having assurances that our type should be hurried on with all possible speed, we had no doubt but it would be here by the 20th ultimo, and in the event we felt assured that we could issue the paper by the first of August: but, we must confess that our disappointment has been greater than that of our patrons, for instead of receiving the type, on the 19th of July, we received the following letter.

Cincinnatti, July 8th, 1841.

MR. D. C. SMITH,

Dear Sir:—Various rumors of a serious nature have been afloat here relative to your difficulties, with your neighbors, of the truth of which we have no means of judging. If you read the papers it is unnecessary for us to name them. We have no question of your capability and good intention to fulfil all engagements which you enter into: but if the scenes of Missouri were again acted over; our question is, whether it would then be in your power? We have received to-day the invoice of type, cases, &c., ordered from New York, and the articles will be here in a few days. We told them in our letter that they were for you, and at the same time gave them our favorable opinion of your responsibility; but the New York papers having soon after published some of the articles which are going the rounds, they, (Hagar & Co.)entirely refused to take any part of the risk, but sent the articles to us, giving us the choice either to retain them and dispose of them in the best way we could, or send them to you at our own risk. Now if late circumstances have not made the risk any greater than it was at the time you were here we should say nothing on the subject, although we get nothing for guaranteeing, and our commissions at best are very small. We should say nothing about it, for the reason that we should not con-

sider there would be any risk about it; for if you remain in peaceable possession of your property there is no doubt on the subject. Under the present circumstances, we do not know precisely what to say, and would like to hear from you on the receipt of this in relation to your future prospects.

Yours, &c.
SHEPARD & STEARNS.

Our reply to the above was mailed immediately, informing them that the first we knew of being at war with our neighbors, it was announced in the New York papers, &c. Thus our enemies with their ten thousand lies may hinder our progress for awhile, but we will eventually outride the storm, and accomplish all we have undertaken, we trust, to the full satisfacton of our friends who have taken such an interest in the paper we propose. As soon as our materials arrive, we shall commence the publication.

[From the Juliet Courier.]

MONMOUTH, June, 1841.

My Dear Sir:—Before this reaches you—I have no doubt you will have heard of the trial of Joseph Smith; familiar y known as the Mormon Prophet. As some misrepresentations have already gone abroad in relation to Judge Douglas' decision and the merits of the question decided by the Judge; permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return made on it that Mr. Smith could not be found. *The same* writ was issued in June 1841. There can really be no great difficulty about this matter—under this state of facts.

The Judge acquitted himself handsomely, and silenced clamors that had been raised against the Defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock co. Ill. and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the Prophet Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple, now building, and one of the largest buildings in the State.—There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any State.—Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this Society, because as we say in Illinois—"they believe in him," and in his honesty. Dr. Bennett a talented man, preached in the evening—he is the mayor of the city and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon of whom so much has been said by the talkers and slanderers of this Society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons: a word I am happy to learn is no longer a word of reproach in this free and.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemenly men, any one may see at Nauvoo, who will visit there, why it is that so many professing christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered, and persecuted this sect of Christians? There can be no danger in the United States from any denomination. If they are in an error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error I know the time when the "Methodist's were said to be a deluded ignorant set." What sect now equal them in the U. States? For the honor of our State I hope no such degrading brutish persecutions, will be got up in Illinois as was in Missouri, against the Mormons.

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front. The river running here in a half circle. I am told that it numbers now over 5,000 persons and the are fast arriving from Europe and different parts of the United States.

So much for the present, when I see you I will give you further particulars of Nauvoo. and this part of our State which is certainly beautiful.

CONFERENCE.

We are requested to say that a conference will be held at Springdale, Hamilton county Ohio, at the house of Daniel Burch, to commence on the first Saturday of September next. Elders passing are requested to attend.

CONFERENCE MINUTES.

Extract from the Minutes of the High Council of Zarahemla, Iowa Territory, June 7th, 1841.

High Council convened.

Elder Calvin Beebe's case for breaking covenant and keeping a tippling shop was taken up.

Council unanimously resolved, that for breaking covenant and keeping a tippling shop, Calvin Beebe be no longer considered a member of the Church of Jesus Christ of Latter Day Saints, and that President John Smith be authorized to demand, and receive his elder's license.

Resolved, That the editor of the Times and Seasons, printed at Nauvoo, be requested to publish the above, and that the High Council of Zarahemla disfellowship all persons in this church who now do, or may hereafter keep a tippling shop, or shops.

JOHN PATTEN Clerk, pro tem.

The Branch of the Church of Jesus Christ of Latter Day Saints in the city of New York, having convened at the usual place of meeting on the 15th day of April 1841, agreeably to previous appointment, for the purpose of being more perfectly organized as a branch, and for other purposes. Elder George W. Harris of Nauvoo being chairman and L. R. Foster secretary; unanimously made choice of L. R. Foster to be the president of the branch, Addison Everett and George Holmes to be councillors of the president, John M. Bernhisel to be the bisnop, and Richard Burdge and William Acker to be councillors of the bishop.

These six having been thus chosen were ordained and set apart to these several offices under the direction of Elder Harris, he having been specially appointed and authorized by President Hyrum Smith, at the Philadelphia conference to organize more perfectly, the branch in New York.

After remarks by the chairman upon the duties of those who had been ordained and set apart as above stated, the revelation of January 19th, 1841, was read, which relates to the building of the temple at Nauvoo, and the "Nauvoo House," &c., after which, consecrations to aid in building the temple were received.

G. W. HARRIS, Chairman.
L. R. FOSTER, Secretary.

From the Age.

A TALE FOUNDED ON FACT.

'Twas a dark and rainy night in the gloomy month of November; the clock had struck the dreary hour of midnight, the citizen had retired to his rest, and naught was heard save the solitary cry and heavy step of the watchman, as he paced his way around his accustomed beat; when Doctor D—— was aroused from his slumbers, by a loud and continued knock at his door. Upon enquiring the cause, he was requested to hasten with all possible speed to a distant part of the city, to render professional aid. The doctor, always remarkable for his kind attendance on the poor or distressed, needed not a repetition of the request, but immediately prepared to obey the summons.

After following his guide through several streets, they arrived at a more thinly settled part. Proceeding with much difficulty on account of the mire, they came to a neat, one-story weather-boarded house, which the guide indicated to be the place where his services were required, by scraping off the mud which had clogged his feet, at a kind of scraper attached to the porch: the door being opened, they entered a small, though neat and pleasant room, better furnished than is generally the case with houses in the suburbs of our larger towns, and much better than the doctor could have expected from the appearance of the few straggling tenements situated at intervening distances around it, and the manner in which they are generally filled.

Near the centre of the room, which was occupied by a few of the neighbours who had called to render any assistance in their power, or do any little turn that might be necessary, was a stove, through the small door of which might be seen a small fire burning within. After having laid aside his cloak, and somewhat dried himself, the doctor retired into the adjoining room, to ascertain what had been the cause of his disturbance at so late an hour of the night, or rather so early an hour in the morning: there, stretched upon a bed, lay a young man, apparently about twenty-eight years of age, insensible to all surrounding objects, his face flushed and swollen, his breathdifficult and stentorous, the temporal and carotid arteries swollen, and beating with such force as though the crimson fluid contained within them, determined no longer to brook restraint, would burst the bounds of the thin vessels in which it was confined; the pulse was slow, but full and hard; through the half-closed eyelids, the white of his eyes were alone discernible, the eyeballs being rolled upwards and fixed, the pupil was dilated and immovable, unaffected even by the light of the candle, when permitted to shine with full force upon what is one of the most sensible structures in the whole human system.

Around the bed stood a few of his relations, whose countenances betokened sadness, and whose brows were heavy with sorrow; among them, were men

whose stern hearts knew not fear, who, since they had arrived at the age of manhood, had perhaps never wept; yet they could not now prevent the silent tear from occasionally stealing down their sun-burnt cheeks.

The aged mother, too was there; she who had given him birth; in whose bosom he had nestled in his helpless infancy; she who had fondly watched his childish sports, and who, with pride & pleasure, had seen him ripen into manhood, had seen his boyish frame verge into the full formed size of man; "he was the only son of his mother, and she was a widow."

The young, the lovely wife was there—she, who but a few short years before had promised at the altar to love and honor him—who had pledged herself to live with him for better or for worse—through evils as well as through good report, until death alone should part them; she, who was the partner of his joys, the sharer of his sorrows—who had rejoiced with him in his rejoicings, and who had comforted him in his afflictions—she, who, ere the solemn and binding word (from which death alone could release them) had been given; ere the Gordon knot, which naught on earth could loosen, had been tied, had known no sorrow—although her brow might at any time, have been overcast by a momentary gloom occasioned by some unforseen event, yet evenescent as the fleeting clouds before the noon day's sun, scarce had it time to cast a shadow ere it was dispelled, and smiles again lit up her countenance;—what must have been her feelings when she compared the present with the past—when she contrasted him lying in an appoplectic stupor, (the effects of liquor) with what he had been when he swore to protect her, to comfort her, to minister to her joys, to be her steadfast friend, her guard, her guide, her all in all? No one can ever imagine them, except those who have been placed in a similar situation.

In a corner, upon a small bed, locked in each other's arms, and fast asleep, lay his two children; little dreaming how soon they were to be left fatherless. how soon they were to be deprived of a fond and indulgent parent.

George W—— was the only child of his parents. His father had at an early day held a respectable station in society he had commenced the world with a small capital. His affairs, however, prospered. His business continued to increase; every thing in which he engaged seemed to terminate successfully, until in a few years he would have been placed beyond the reach of want, but alas! how often when we think the prize which we have been contending for is within reach, we are doomed to disappointment. He commenced drinking; first he drank seldom, and little at a time: gradually the habit grew upon him, until the glass became his constant companion; day after day, he resorted to the tavern to steep his senses in the intoxicating bowl, and join with others as degraded as himself in the boisterous laugh that has no mirth in it, the laugh of a madman, for such he had rendered himself—he was a confirmed drunkard; he who had been once so respected and honoured, had sunk himself to a level with the brutes.—despised by those who had formerly courted his favour, he at length fell a victim to intemperance, leaving to his broken hearted wife naught save an infant son. To the education of this dear boy, did the mother devote the greater part of her time; she laboured to train him up in such a manner, that he might be a blessing to his friends, and an ornament to society; and well was her care rewarded. Dearly loving his mother, and detesting the poison which had rendered her a widow, at an early day he resolved to "touch not, taste not, handle not." He firmly adhered to his resolution, and grew up a sober, honest, and industrious young man; being naturally of a generous and amiable disposition, he endeared himself to a large circle of acquaintances, and had no difficulty in persuading Maria S—— a beautiful young creature, to whom he had long been attached, to share with him that name which he had so nobly redeemed from the disgrace entailed on it by his father. Well might the heart of the widowed mother dilate with joy, when she beheld her only, and her darling son, the sole prop and support of her declining years, so much and so justly esteemed by all who knew him; and oh! how earnestly did she pray that he might never deviate from the path of rectitude. Blessed with a fond mother, a wife who idolized him, two sweet children, admiring friends, and an approving conscience, what more could he wish? what desire? He wished, he desired naught else; he had arrived at the summit of earthly happiness. Oh! that we could drop the cur-

tain. A celebrated author tells us, in writing the history of a person, when they arrive at perfect happiness the biographer should stop; for if he proceed further, he must certainly record days of misery, and in the present instance this was but too true. George was persuaded one evening to join some of his friends in a party of pleasure; wine was handed round, but he refused to taste it; again and again he was pressed to take some, till at length, not having courage to resist longer, he reluctantly yielded, intending to take but one glass; he thought he had frmness to refrain from taking more; but ah! fatal delusion; when he found his resolution beginning to waver, had he left the company, he might have returned to his wife the same being he left her, but having been enticed to take one glass, he had not strength sufficient to persist in refusing a second, and it required but little persuasion to induce him to take the third. Poor George! he had now entirely forgotten his resolution, and he drank until nature, unable to support such excess, gave way, and he fell senseless on the floor: he was taken home and laid on his bed, from which he never rose, till he was carried forth to be laid in his last resting place. Who can tell the anguish that filled the heart of that devoted wife, as she hung in speechless agony over her beloved husband, who had parted from her that evening buoyant with health and happiness —now she saw him extended on his death bed, for such indeed it was. The morrow's sun arose, but he did not welcome it with the joy he was wont to do; it shone upon him, but he heeded it not; its rays imparted no warmth to his body, for they fell upon cold, inanimate clay; in the silent hour of night, his spirit had flown to the God who gave it; it was, indeed, a drendful stroke to his young wife; a stroke for which she was not prepared; a few hours had changed her from a happy wife to a wretched widow.

Reader—this is no idle tale of fancy! no flight of the imagination—would that it was—but it is a sad reality. What an awful warning does it furnish, not only to the lover of wine, but to every young man, to "touch not, aste not, handle not."

W.

HYMENIAL.

Married—In this city July 25th, 1841, by Elder D. C. Smith Mr. George A. Smith to Miss Bethsheba W. Bigler, the former of Lee co. I. T. the latter of this city.

We wish the above happy pair long life, health, joy and peace, and a plenty of the good things of the earth to make them comfortable, with a wise and intelligent family in their old age to make them happy.

MARRIED—At Walnut Grove, Knox county, Ill. by Elder Hiram Hoyt, Mr. Homer C. Hoyt to Miss Sarah Fuller.

DIED—In this place July 16th, Alice consort of Oliver Olney, aged 41 years. Brother Olney is absent from home and probably knows nothing of the afflicting occurrence.

The deceased has left a large family and a numerous circle of friends to mourn her loss, a loss which is easier felt than told. Of her worth in society we would freely speak could we paint it to the mind's eye in its true merits, but language would fail us to tell of her virtues, her patience, her endurance, her godly walk, and motherly care to the orphan, &c. &c. In all her afflictions and persecutions, we are confident that she never was heard to complain. She was truly a saint.

TO THE MEMORY OF MRS. ALICE OLNEY.

BY MISS ELIZA R. SNOW.

'Twas not to gain the world's regard,
That she the path of virtue trod;
She sought—she's won a high reward:—
She lov'd and worship'd Israel's God.

'Midst persecution, she has borne—
The keenest pang of deep distress;
But tho' of earthly comforts shorn,
Pursued the ways of happiness.

Screen'd from the world's unhallow'd gaze,
She nobly grac'd her humble lot:
She walk'd in wisdom's golden ways,
And twin'd the wreath of heav'nly thought

Like a sweet rose that's wont to spread
Its fragrance thro' the darkest gloom;
Her christian life an infl'ence shed,
That does, and will, survive the tomb.

Not like a flowret in the shade,
That's doom'd to waste its beauties there;
Her's were the charms that will not fade,
Nor perish on terrestrial air.

And tho' she's gone, her virtues twine
A holy wreath above her urn—

A gentle halo, that will shine
'Til mem'ry's lamp forgets to burn!

DIED—In Quincy, May 5th 1841, Maria, consort of M. Everte, aged 31 years, 1 month, and 13 days.

AFFLICTING CASUALTY.

DROWNED—In this city July 23rd, Samuel W. aged 8 years, and James F. C. aged 6 years both children of Stephen and Mary Luce, formerly of Maine.

In this afflicting occurrence the parents have been deprived of two very promising boys, who bid fair to have been useful gems, stars of merit: but they have been taken from the evil to come, they sleep in Christ, and when the first trump shall sound they will come forth with the just, because they died in the Lord, and the scriptures saith, "Blessed are the dead that die in the Lord" "they shall have part in the first resurrection."

ALEXANDER NEIBAUR,

SURGEON DENTIST,

From Berlin, in Prussia; late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841. no19-tf.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Millennium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 23 dollars per hundred.

3. Mormonism Unveiled: Zion's Watchman unmasked, and its editor, Mr. L. R Sunderland, exposed: Truth vindicated: the devil mad, and priestcraft in danger! By P. P. Pratt.

Price 6 cts, or 50 cts. per dozen.

4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or six dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating, over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841. no19-tf.

NAUVOO FERRY HOTEL.

S. BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.

Aug. 2, 1841. 19-tf

The Times and Seasons,

IS EDITED BY,

D. C. Smith, & R. B. Thompson,

And published on the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. SMITH.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Publisher POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 20.] CITY OF NAUVOO, ILL. AUG. 16, 1841. [Whole No. 32

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 16, 1841.

DEATH OF GENERAL DON CARLOS SMITH,

With emotions of no ordina y kind, we announce the death of Don Carlos Smith, the publisher and one of the editors of this paper; which unexpected event took place at his residence, in this city, on the morning of the 7th inst. at 20 minutes after 2 o'clock, in the 25th year of his age.

The deceased had been afflicted some time, but nothing serious was apprehended, and, not until a day or two before his death was he thought to be dangerous. It was then ascertained that disease had been preying upon his system in such a manner, as baffled all medical skill to check; and he gradually sunk in the arms of death.

His funeral obsequies took place on the 9th inst, amid a vast concourse of relatives and friends. He was buried with military honors, holding at the time of his death the office of Brigadier General of the 2nd Cohort of the Nauvoo Legion.

The death of Bro. Smith, so unexpected, caused a sensation, not only in the minds of his relatives, but his numerous acquaintance of friends, which will never be forgotten. Endeared to the church and to his friends by all that was virtuous, honorable, and exalted in a christain and a man—to his partner and children by all that was affectionate, kind, and lovely, in a parent and father—to his aged mother who yet survives her *youngest son*, by all that was dutiful, and affectionate in a son.

In all our associations with mankind, we never knew of an induvidual who stood higher in the estimation of all, than did the deceased. His manners were courteous and bland. His disposition was kind and gentle, ever looking over the foibles of his fellow men, and puting the best construction upon their actions, at the same time, setting them such examples of integrity, sobriety, humanity, and virtue, as could not but cause every one to admire him, and consequently he secured the good will of all—their friendship and esteem.

He was just in the bloom of manhood, and bid fair to survive most of his contemporaries. But just as the sun was shining with its lustre, and sheding a radiance all around, it set in a moment—

"*Lo! at day 'twas sudden night.*"

The hopes of relatives and friends and the entire community, who had observed with pleasure and delight the opening glories which shone around his path, who had marked his virtues, faith, and piety; and who had received council at his hands, were blasted, and sorrow and distress has taken the place of high strung hopes, and ardent anticipations.

Since our acquaintance with the deceased, we have shared his friendship, and have had opportunities of marking his character under various circumstances—we have seen him struggling against misfortune and steming the tide of adversity, and have been displayed, under those unpropitious circumstances, patience, resolution, and firmness—his only anxiety seemed to be for the welfare and comfort of *his family* and parents, who clung to him for support.—We have likewise marked his conduct while prosperity and peace filled his noble soul, and gladdened his fire side, and while honor from God and man was deservedly lavished upon him, and he remained the same kind affable, generous, and pious character.

He will be missed in the councils of the just, and as president of the High Priesthood, which office he filled with honor to himself and credit of the church. As a councillor in the Church of God he has frequently given evidence of wisdom far beyond his years, and the aged have listened with amazement and delight at the wisdom which flowed from his lips.

He was warmly attached to the cause of truth, and in the day of trial and bitter persecution, when others wavered and turned aside, he stood firm and immovable, trusting in the mighty God of Jacob, and fearlessly advocated the cause of suffering Zion, and ever maintained his integrity.

While writing this, so many associations crowd upon us, which give evidence of his moral worth, his kindness, his sensibility, his piety, and friendship, as entirely unman us, and we feel we must bring this notice to a close. May that God, who in the order of his providence, has called from our midst the spirit of our departed brother and friend, be a husband to the widow and a father to the fatherless, and assist us by his spirit, to follow him, as he followed Christ.

A discourse was delivered at his funeral by Elder John Taylor, which was attentively listened to by the immense concourse which assembled to pay their last respects and kind offices to the deceased.

"Now he's gone we'd not recall him
From a paradise of bliss,
Where no evil can befall him,
To a changing world like this.
His *loved* name will *never* perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the JUST."

The deceased has left a wife and three children to mourn his loss.

LINES, WRITTEN ON THE DEATH OF GEN. DON CARLOS SMITH.

BY MISS E. R. SNOW.

"Thy shaft flew thrice and thrice my peace was slain."

Th' insatiate archer, Death, once more
Has bath'd his shaft in human gore!
The pale-fac'd monarch's crimson'd bow,
Once more has laid a good man low!

If tears of love could ever save
A noble victim from the grave—
If *strong affection* e'er had power
To rescue in the dying hour—
If kindred sympathy could hold
A jewel in its sacred fold—
If friendship could produce a charm
The heartless tyrant to disarm—
If wide acknowledg'd worth could be
A screen from mortal destiny—
If pure integrity of heart
Could baffle death's malignant dart—
If usefulness and noble zeal—
Devotedness to Zion's weal—
A conduct grac'd with purpos'd aim—
A reputation free from blame,
Could save a mortal from the tomb,
And stamp with an eternal bloom;
He never would have bow'd to death,
Or yielded up his mortal breath.

Ours, is the sorrow—ours the loss!
For thro' the triumphs of the Cross,
His noble part by death set free,
On wings of immortality;
Tracing the steps the Savior trod,
Has reach'd the paradise of God.

There he rejoins the ransom'd choir—
There, there he hails his noble sire,
A Patriarch of these latter-days,
Whose goodness, mem'ry loves to trace
With rev'rence, grattitude and love:
He left us for the courts above.
There, with the Spirits of the just,
Where Zion's welfare is discuss'd
Once more, their kindred spirits join—
Once more, their efforts to combine
In Zion's cause.—And shall we mourn
For those who have been upward borne?
And shall the "Legion's" sorrow flow:
As if a Chieftain were laid low;
Who threw his frail escutcheon by,
To join the Legion form'd on high?
Yes, mourn:—the loss is great to earth—
A loss of high exalted worth!

City of Nauvoo, Aug. 8th, 1841.

From the Gospel Reflector.

ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

[Concluded.]

Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession. Heb. iii. 1. Unto Peter, (who was also called Cephas, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1-9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that

the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers.—The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God, said it *"shall be an everlasting priesthood throughout their generations.*

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the letter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost, and to officiate in all the lesser offices in God's house. Hence, Phillip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in water. Then Peter and John, went down and prayed, and laid their hands on them and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should batized them with the Holy Ghost, he having the Melchizedek priesthood.—Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. "No man taketh this honor unto himself but he that is called of God as was Aaron." For further proof of the manner of ordaining, see Acts, xiii. 2, 3. "As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." See also Acts. vi. 6, and first Tim. iv. 14.—"Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry."—Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith.—The prophet Habbakkuk describing the coming of the Lord says: "His glory covered the heavens, and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power." Often, in scripture, horns are figuratively used to represent power, as in this case, "Horns coming out of his hands, and their was the hiding of his power," which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say

Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3. "there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness; but deny its power: and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few: but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people and bring in damnable heresies, or as some have more properly translated it destructive sects and parties. But Isaiah's testimony is conclusive upon this subject. In the 24 chap. where he prophecies of a time when the whole earth will be corrupted by the people, transgressing the laws, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 13, & the Mosaic being a type of the Gospel dispensation the everlasting covenent was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luther Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergyman, who were ex-communicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed, and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible,) she was sure to divest her dissenting members of that authority.

Perhaps, by this time the reader will ask if the church apostatized, if the cove-

nant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the Latter day Saints testify has been the case? To this, gentle reader I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning." Isaiah lxi. from the 4th to the 9th verse inclusive, prophesies that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: "ye shall be named the *priests* of the Lord, men shall call you the ministers of our God." Verse 8. "I will direct their work in truth and will make an everlasting covenant with them:" also, chap. lxvi, he prophesies in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, "And I will also take of them for *priests* and for Levites saith the Lord."

COMMUNICATIONS.

City of Nauvoo, August 4th 1841.

To the Editors of the Times and Seasons:

DEAR BRETHREN:—

Notwithstanding our mission to England has been published in various forms, I feel disposed to give a sketch of our proceedings in London and the regions round about. During a journey of about 200 miles from Manchester to London which was performed in a few days, Elders Smith, Woodruff and myself baptised and confirmed 130 souls, and arrived in that city on the 18th of August 1840. We crossed the river Thames on London Bridge, and called on a Mr. Allgood in 19 King St. Borough, to whom we had a letter of introduction; we were received with kindness, and were directed by Mrs. Allgood to a place of lodging where we took up our abode. We then went forth in the city visiting the Ministers and endeavoring to find a place to preach. We delivered our testimony to many of them who with one consent said "we have enough and need no more revelation;" thus fulfilling a prediction of the Book of Mormon, viz: "We have a Bible and need no more Bible." We continued in this manner more than two weeks before we found one person who would receive our testimony; in this situation we cried mightily unto the Lord that he would open some heart for the reception of his word, at length we were providentially directed to one Henry Connor, a silver smith, who Cornelius like, gladly received our testimony with all his household, and the old gentleman gave glory to God that we ever came under his roof; he went with us to Tabernacle Square, where, for the first time, we lifted up our voices in that city and that in the open air.

On our arrival at that place there was a gentleman preaching; after finishing his discourse another was about to take the stand, to whom I went & asked if he would let one of us preach as we were lately from America; he readily consented and proposed that we should preach first.—Accordingly, Elder Smith went forward and delivered a short discourse which had a very good effect. After this, the above mentioned gentleman proceeded; when he had concluded, I asked him to give out an appointment for us in the evening.—He then asked, "to what people do you belong?" I said, "to the Latter Day Saints." He then began ridiculing us, and said we were a bad people going about breaking up churches &c. He then urged us to leave the place, saying we don't want you here; the people then arose and said, they have as good a right here as you or any one else. I then arose upon a chair to give out an appointment, and a certain preacher steped forward and pulled it from under me; but this, instead of proving an injury to us caused several to embrace the things spoken by us, who soon after were baptized, thus fulfilling the words of the Saviour, "you can do nothing against the truth, but for it.' Twenty three days after our arrival in that city, Elder Woodruff left for Herefordshire; we had at that time baptized but one. Elder Smith and myself continued preaching at that place, and also in a private room at Father Connors. Soon after we baptized 10 persons; we then organized a Church of 11 members, and ordained two Priests, viz: Father Connor, and Br. Cooper; many were believing and much inquiry.

We were under the necessity of leaving there the last of September to attend a Conference in Manchester on the 6th of

October. We then met in council with our brethren and transacted such business as was brought before us.

About the middle of October, Elders Woodruff and Smith returned to London, and I remained in Manchester and Liverpool to assist in forwarding the printing of the Book of Mormon. Elder Young and myself took a short mission to Preston, Church Town, South Port, and also went into Wales to the town of Hardin on the river Dee, where we preached twice and the people almost universally received our testimony. In this place the power of God was manifested in healing the sick and restoring one who was nearly blind to sight. A young man lying at the point of death was healed, and in a few days went forward and was baptized. A large Church has since been raised up in that place, and many of them are expected here this fall in company with Elder Burnam, one of the seventies.

We then returned to Manchester, Nov. 25; left that place in company with Elder Young, and visited the following places, viz: Macclesfield, Burslem, Stanley, Lain End, West Bramwich and Birmingham. Here are large Branches in each of the above named places. We traveled by Coach and Railway, and arrived in London on Monday Nov. 30, and found Elder Woodruff then in good health. Elder Smith had left there two or three weeks before our arrival on account of ill health, and gone to Saffordshire Potteries. Elder Woodruff baptized 3 the day before our arrival, the only ones added in my absence. Elder Young continued with us eleven days. We preached three times on the Sabbath, and also two evenings in the week; the remainder of our time was spent in visiting the following places: St. James Park, where we had a view of Queen Victora's Horse Guards well mounted upon black horses, also several hundred foot guard, and a band of music; the scene was the most splendid I ever beheld. From that we visited the Monument near London Bridge, erected in commemoration of the dreadful fire in that city, in the year 1666. We ascended 345 black marble steps which brought us 200 feet in the air, where we could overlook the city which to us appeared to be a little world. This monument is the largest in the world. We then went to St. Paul's Cathedral, and visited every part of it; went into the whispering gallery, then into the steple. Elders Young, Woodruff and myself went into a brass ball which was on the top of the steeple 404 feet above the ground.—It will hold twelve men; but from the ground appears but little larger than a man's head. We examined the Library which was very large and ancient. We also examined the bells and clockwork.—We went among the Tombs, and there saw more than fifty Monuments erected over their most distinguished dead. We then visited the British Museum; Elder Woodruff and myself had previously spent considerable time there in examining Papyrus, Mummies, Sepulchres, Marble Statutes, and many other antiquities too numerous to mention. We were highly gratified in viewing these relicks and considered our time profitably spent. We then visited the Tower of London; in a room 150 feet by 33, we saw arranged in regular and chronological order, no less than 22 Equestrian figures of the most celebrated Kings of England, accompanied by their favorite Lords, and men of rank; each one together with their horses in the armour of the respective periods in which they lived, and many in the identical suits in which they appeared while living.—There was deposited in the towers, 500,000 stand of arms, and cannon of various sizes; some of them measuring 18 or 19 feet in length; some were brass peices very handsome and ancient. We also saw swords, spears, simetars and pistols, which appeard to me to be without number. The cannons were taken in their conquests of Nations. We then saw all the Crowns and Jewelry of all their eminent Kings and Queens deposited in a cell formerly used as a Prison and in which at one time were confined seven Bishops. We also saw the Block and Axe formerly used for beheading, and many other curiosities which I will not attempt to describe. We then went and viewed the Tunnel under the Thames, a description of which would be useless as it has been given on page 262 of the Times and Seasons. We visited Westminster Abbey and many other places, after which Elder Young left us. December 11. Brother Woodruff and myself continued to preach, and the work seemed to revive, and we baptized from 5 to 6 every week during our stay in that city.

On the 26th, in company with Brother Woodruff, Dr. Copeland and Lady, I went to see the Queen as she passed, going to

open the Parliament and deliver her speech to the Peers of the realm. From Buckingham Palace to the Parliament house, a distance of one mile, she passed in the State Carriage, drawn by eight cream colored horses, elegantly decorated and attended by all the State attendants, and the horse guard going before, and others bringing up the rear, accompanied by prince Albert on her left side, and Lady Southerland, the first maid of honor, opposite. We were placed in front of the line by one of her horse guards, to whom we had an introduction, by Dr. Copeland, as gentlemen from America; consequently we had a fair view. As she passed and returned she bowed to us and we returned the salutation; and I can assure you we were much gratified with our morning excursion. It was supposed that there were between three and four hundred thousand persons present, and every thing passed off in perfect order, no accidents of any kind. Queen Victoria is considered the greatest Sovreign in the world, and her Dominions are more extensive than those of any other Monarch; the number of her subjects amount to two hundred millions, or more. The scene was the most superb I ever beheld. The great concourse of people assembled —the magnificence of the regal cavalry, and the appearance of the young Queen, the head of so many and such vast dominions, struck upon my feelings with a degree of interest which I have seldom, if ever before, experienced, and altogether the scene will not be soon forgotten by me. Her Majesty is small in stature, and unlike the English Women in general; she is pale and delicate looking, blue eyes, fair skin and an innocent and feminine look; but there is nothing particularly striking or handsome about her; I have seen many better looking women in America.

On the 23 of January, again accompanied by Elder Woodruff, Dr. Copeland and Lady, I visited St. Catherine's Dock; from that we went to the London Dock, then into the east wine Vault, one of the greatest in the world; it covers nine English acres of land, being arched over and supported by pillars, branching off into several different roads. We traversed every part of it; each one carried a lamp in their hand: we tasted the wine, having an order granting us that liberty. In this Vault was deposited forty thousand pipes of wine, thirty thousand of port, the remainder sherry. Over this Vault a part of the city is built, so that it appears to be a sort of Cavern. From thence we visited the Jewish Synagogue to see their order of worship, which was all performed in Hebrew. We stayed during the whole ceremony in their worship, and at the same time some were singing the Psalms of David, in a sweet and melodious manner, some reading, some praying and others in different attitudes of worship, all of which passed off with great solemnity and order; there were no females present at that meeting, and no one permitted to enter their place of worship without a hat on. At the door we were requested to put ours on, which we accordingly did; but passing farther into their Synagogue, the beauty and splendor thereof caused us again to take them off. A second request to put them on rather embarrassed us, and perhaps to them we might have appeared a little *Clownish*.— During their worship, my mind was unusually solemn, and I looked upon those sons of illustrious sires, with mingled emotions of joy and sorrow for the unparallelled cruelties which have been inflicted on their Nation, and joy that the day of their redemption was near. They seem to be a peculiar people, and can readily be distinguished from all other Nations. There are 200,000 now living in London mostly by themselves; we visited the part of the city in which they reside, called Peticote Lane, a noted place of business for the Jews. The streets were so crowded that it was with difficulty that we could pass. They are the most spirited, ambitious, and persevering people I ever saw. They believe the gathering of Israel, in the last days, is near, and they are waiting for their restoration to the land of Palestine. Much might be said upon this subject, but let this suffice for the present.

About the middle of December we were requested to go to Woolwich, nine miles down the river, and accordingly I went, took the rail road in the Borough, near London Bridge, passed the large town of Dedford on the left, thence to Greenwich, the end of the rail road, then took coach to Woolwich. I was permitted to preach twice on the Sabbath in a private room; the day following 4 went with me to London to be baptized, in consequence of the ice in the river, and the steepness of the banks, at the same time

I baptized an eminent physician by the name of Copeland. At that place is a large dock yard, in which 3000 men are constantly employed in building ships and preparing for war, 1,500 of them are convicts. There is a great number of soldiers constantly at this place. The barracks are very extensive and beautiful, surrounding the parade ground, which is an elevated piece of ground extending back some distance from the river; it much resembles the western prairies, it is very healthy, and a place of resort in the summer season for pleasure, and also for health. I afterwards visited the place once with Elder Woodruff, and once with Elder Snow, to give him an introduction to the Saints, and friends of that place, which visit was very interesting to them.

We held a conference in London at J. Barrett's Academy 57 Kings Square, on Sunday 14th February, 1841. There were represented 4 churches; 1 at Woolwich, one at Ipswich, about 60 miles from London built up by Elder Pitt, one at Bedford which was raised up by Elders Goodson and Richards in 1837 consisting of 42 members; the church in London numbered 46 members. A conference was then organized consisting of one hundred and six members, over which Elder Snow was left to preside. We baptized an independent minister who was ordained an elder, and we left him preaching to, and baptizing his own congregation. This man was the only minister who would open their chapel for us in London. We preached only once in his chapel, at which time we secured the shepherd. Elder Snow spent about two weeks with us previous to our leaving the city, which time was spent in visiting the Saints, and friends with whom we had become acquainted in that place. We continued preaching to large congregations, and before we left found our places of meeting had become far too small for us, and the brethren were looking for a larger hall, for their better accommodation. I have said but little about opposition, but suffice it to say, we had enough of it.

I left that city for Bedford February 20th, a distance of 50 miles; went by coach and arrived there in the evening and found the Saints well, and about the same number and standing in which we left them three years before. I remained in that place one week, preached once every day, excepting the Sabbath, on which day we preached three times; this raised quite an excitement in that place and the regions round about. We ordained 2 priests, one teacher, and one deacon, some were baptized, others expressed feelings that they would be in a few days. I left that place for Birmingham by coach and railway; passed through Northampton, Weedle, and Covington, and arrived at Birmingham on Saturday evening, a distance of one hundred miles. Sabbath morning the Saints assembled for the purpose of organizing a conference, which was done, and Elder Cordon appointed to preside over it, the conference numbered 107 members, being one more than there was in the London conference. The work commencing at the same time, the prospect there was very favorable. Birmingham is a large place, containing about 300,000 inhabitants, is a place of much business, Iron works, Brass foundaries, Cutlery, &c., and lies near the center of England. I left that place for Manchester, stayed at the Staffordshire Potteries two nights and preached and baptized some, who have settled up their accounts in that place and are now in the city of Nauvoo. I arrived in Manchester the first day of April, 1841. On the 6th of April, we held our general conference, at which place we had the pleasure of meeting with Elder Hyde, which caused our hearts to rejoice, the particulars of this conference have been published in the 12th number of the Millennial Star.

I will also mention that Elder Young received, on our arrival here, a letter from Elder L. Snow from London bearing date 16th of May, on which day they held a conference which was just three months after the conference held by us in that place, the church in London at that time numbered seventy four, the church in Bedford 80, the other branches had increased in proportion. That conference had, almost or quite, doubled in three months. Elder Hyde and G. P. Adams were at the conference in good health and spirits. Elder Hyde was going from there to Bedford, where he calculated to stay two weeks to complete his writings; he was then going to London to have it translated into the German language, from thence he will immediately go on his mission to Palestine.

On the 20th of April we were hauled out of Liverpool dock into the river, where we bid farewell to Elders Hyde, Fielding, and scores of brethren. Hoisted sail on the 21st, and landed in New York after a voyage of 30 days. 130 saints landed with us, seven of the traveling High Council also landed at that time, viz: B. Young, O. Pratt, J. Taylor, G. A. Smith, W. Woodruff, W. Richards, and H. C. Kimball all in good health and also, R. Hadlock a high priest.

On the first day of July, Elders Young, Taylor, and myself arrived at the city of Nauvoo, where we had the satisfaction of finding our families all well, with the exception of Sister Taylor, who has since recovered. We were met by President Smith, and many of our old tried friends, whose countenances expressed the most heartfelt satisfaction at our return. The feelings of my heart at meeting my family and friends after an absence of nearly 2 years, cannot easily be expressed, but suffice it to say, I felt truly grateful to my brethren, for the feelings manifested towards us, and that it was a day which will long be remembered by me, there are many things I could mention which would be interesting, but I must bring my letter to a close,

I still remain your brother in Christ,
HEBER C. KIMBALL.

It will be observed in the statement of Dr. Shamp and his wife, which we publish in this number, that the Lord continues to own the ministrations of his servants, who obedient to his commands, go forth to proclaim his gospel.

We have had some conversation with Elder Knight, who has just returned from a mission to the state of New York, and the accounts which he gives of the spread of truth is very pleasing. When he first went, there appeared to be much hardness, and it was with difficulty, that he could get a hearing; but nothing daunted, he continued instant in season and out of season, until prejudice gave way, and numerous calls for preaching, were made on every hand, the sick were healed, and the meek increased their joy in the Lord.

Elder Charles Thompson is yet laboring in Batavia, and the regions round about, with considerable success. We have been informed of other cases where the power of God has been present to heal and through faith in Jesus Christ, several remarkable cures have been performed—. To God be all the glory. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 16 1841.

TO THE PATRONS OF THE TIMES AND SEASONS.

The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper.

Altho' the circumstances which have again induced me to assist in its publication are painful and distressing, yet I shall assiduously engage in the duties which devolve upon me, and render what assistance I can, to make it an interesting periodical, suited to the wants and circumstances of the church at large, and hope it will continue to meet with that support which has heretofore been bestowed upon it.

I cannot refrain from saying, that the death of Brother D. C. Smith, its late publisher, has caused a vacuum in society, which but few, if any, will be able to fill. I ever found in him a brother and a friend; and his memory will be cherished by me while time shall last; and I indulge the fond hope of again renewing our acquaintance, when sorrow and sighing shall be done away, to be interrupted no more for ever.

Having heretofore occupied the same station I now resume, it is useless for me to make many remarks upon this occasion, but suffice it to say that no pains shall be spared on my part to promote the welfare and interest of the readers of these columns; and to fill, as far as possible, the place of my much lamented, yet illustrious predecessor: which, if I shall be able to perform, will be a source of joy and satisfaction to my heart, and I shall feel assured, that when called upon, I can, like him, render an acceptable account of my stewardship, and receive a glorious reward in the mansions of the blessed.

E. ROBINSON.

Nauvoo, August 15, 1841.

NEWS FROM ABROAD.

We are happy to inform our readers that the news which is daily reaching us, respecting the spread of the kingdom of God is indeed cheering and satisfactory. The faithful laborers who are engaged in pruning the vineyard find abundant employ, and are wishful to have more assistance, for the harvest is great but the laborers are few. We hope that their

wishes will not be unheeded, but that the Elders in this city and vicinity will be prepared to make every reasonable sacrifice, and "as giants, refreshed with new wine," go forth and proclaim the everlasting gospel to the children of men, that the world may be left without excuse, when the heavens shall rend and the earth shall quake; when the Lord shall punish the inhabitants thereof for their wickedness, their hard speeches and their rebellions.

Awake! ye saints of the Most High, ye ministers of the sanctuary, ye anointed ones, assert your dignity as servants of God and by faithfulness, diligence, and patience render yourselves worthy the high calling—the authority which has been placed upon your heads, and haste to carry to your fellow mortals, who sit in darkness, the light of the gospel, the blessings of salvation, which shall raise them from the ruins of the fall, the degradations of sin, and set them on high, even to be kings and priests to our God and his Christ.

MURDER AND LYNCHING.

We are sorry to have to record two instances which have recently transpired, where the laws have been superseded and four persons unlawfully executed.

The first of these occurrences took place in Ogle county, in this state. It seems that suspicion having rested upon a number of persons for horse thieving, &c. The citizens had warned them to quit the state. This aroused the desperadoes, who determined to be revenged, and a gentleman of the name of Campbell was shot. This occurrence aroused the entire community who made all possible search for the murderers, but did not succeed. They, however, captured several of the gang and took them to a grove to await the decision of the multitude, the following we copy from a correspondent of the Chicago Democrat.

"A more respectable assemblage of individuals could hardly be convened in the northern part of Illinois. There were ministers, doctors, lawyers, farmers, and mechanics, and amongst them men whose weight of character was a sufficient guarantee that no single step would be taken which was not justifiable and even absolutely necessary. Before this tribunal the prisoners were put upon their trial. The examination was conducted with a calmness, a gravity, and deliberateness which could not have been surpassed had their responsibility been augmented by the obligation of an oath, or if they had been controlled by the fear of the pains and penalties of perjury. After a full investigation it was unanimously decided by the company, of whom at least 250 must have been present, that John Driscall and William Driscall had conspired with others to take the life of John Campbell, and had been accessary to his murder—and that they were guilty of many other criminal offences previously committed. Whereupon it was moved that they should be shot forthwith, and the motion was unanimously carried. At their request a minister of the gospel was provided, and an hour's respite granted for the purpose of religious conversation. At the expiration of the hour, the sentence was carried into execution, and without a struggle or a groan they yielded up their respective spirits to Him who gave them. Thus died two hardened ruffians, whose whole life had been one uninterrupted career of crime and wickedness.

The other circumstance took place in the state of Kentucky. The following are the particulars:

Maythe and Couch had been confined in the jail at Williamstown, in Grant Co. Ky., for the last three or four weeks, charged with, and no doubt guilty of, the attempt to murder Mr. Utterback the Drover. Mr. U. it seems, has been lingering in a miserable state—his throat having been horribly mangled—at a tavern a few miles beyond Williamstown, on a much traveled road, and an object of commiseration with every passer by. He is a citizen of Bourbon, the next co. to Grant, and where the excitement has been increasing ever since the attempt to murder him. It being now problematical however, whether Mr. Utterback might not survive—although in such restored situation as to be neither useful to himself nor his fellowmen—the uncertainty increased whether the utmost penalty of the law would be visited upon the prisoners, nothing less than which, it seemed,

would pacify the people of Bourbon.—Many of the citizens of that county, therefore, deliberately resolved upon the summary execution. They first deputed ten citizens of the county to visit Williamstown, and inform the citizens of that place, and the prisoners particularly, that at such a time the prisoners were to be executed. This notice was thirty six hours previous to the actual execution, and a clergyman was also sent, and actually went to the prison for religious converse with the prisoners.

On Saturday last in pursuance of the notice, about five hundred citizens of Bourbon, to which were added some from Scott and Harrison counties, came into Williamstown in solemn procession and most perfect order. They had chosen their Sheriffs to act for the occasion, and proceeded to the jail, and demanded Maythe and Couch. The Sheriff of Grant refused to give them up, or the keys of the prison; he offered, however, no other resistance, and the people at once broke open the doors. They then took the prisoners, placed them in an open waggon, their irons on them took up the line of march without the least noise or confusion, to the spot of ground where the murder was committed about four miles distant. By this time the number assembled was believed to have been at least two thousand. After arriving on the ground, Mr. O'Hara, a member of the bar, addressed the people for some time upon the propriety of permitting the law to take its course. He was listened to with the utmost silence and respect, but without apparently altering the determination of a single person present. The preliminaries were then adjusted and the prisoners were asked if they had any thing to say previous to the closing of their earthly accounts. One of them. Maythe, addressed a few remarks to the people, admitted the commission of the act for which they were to suffer, denying however, that it was his wish to commit actual murder. Religious service was then performed by a clergyman present, and Maythe and Couch were hung in their irons upon a tree standing over the same spot where their crime was committed. Rude coffins were constructed, and there they were buried.

However deserving the culprits may have been of the fate which they have suffered, yet every reflecting mind must at once stand appalled at such unwarrantable and unconstitutional proceedings.—If the laws are defective, why not the people rise up *en masse* and have such amendments, and alterations as will better secure the end proposed, instead of carelessly looking on until the evil arises to such a height as threatens to overwhelm the social order, and thieves and marauders practice their iniquitous and bloody designs without fear? Let the people do their duty and nip the evil in the bud, and there will be no cause for those outbreaks and flagrant violations of the constitution. We have had too much mobbing and lynching for the honor of the United States, and such proceedings are not calculated to raise her in the estimation of her best citizens or of enlightened foreigners.

If the main pillar of the constitution, viz: the Judiciary is tottering, and the citizens after delegating that power into such hands as they choose, and then again take it into their own at pleasure, and use it as their excited passions may dictate—then farewell to order and virtue, the foundation of the social compact is at once destroyed, and the glorious constitution of America—the boast of freemen and the admiration of the world will fall, and in its ruins crush its best and noblest friends.

ANTI-MORMON ALMANAC.

We have seen a notice in one of our exchange papers of an almanac bearing the above title, published in the city of New York, for the year A. D. 1842.—It seems that Satan and his emmisaries are determined to bring the saints into notice, and raise an excitement among the people. Although we deprecate the spirit which actuates those who engage in such plans to put down the truth, yet we are assured that in the providence of God they will ultimately tend to the glory of God—the spread of truth and the good of the church. Although the world be flooded with lies and evil reports; let the servants of God go forth, "*with the pure testimony put forth by the spirit*," and they will brush away the cob webs of superstí-

tion, and the refuge of lies will be *swept* away.

☞The Saints are informed that the quorum of the Seventies have withdrawn their fellowship from Elder Jesse Turpin, until he make satisfaction, to said quorum for his conduct.

By order of the quorum of seventies.

A. P. ROCKWOOD, Clerk.

City of Nauvoo, August 14th A. D. 1841

COMMUNICATIONS.

[For the Times and Seasons.]

TO THE MEMORY OF THE LATE BRIGADIER GEN'L DON CARLOS SMITH.

MESSRS. EDITORS:—

Few men ever lived more universally beloved and respected—by both strangers and acquaintances, kindreds and friends—than did our lately deceased brother—DON CARLOS SMITH. His worth, his amiability, his hospitality, his generosity of sentiment, his benevolence of principle, his capability as an officer and his usefulness as a citizen—are *too indellibly impressed upon the hearts of this* community, and the numerous circle of friends who are united to him by the endearing ties of natural affection, to be soon forgotten. With his brethren, he felt the grievous yoke of persecution—which he was willing to bear for the sake of the religion he had espoused and which he ever struggled to perpetuate—but the unpropitious hand of death has taken him untimely *from* our midst, and his ashes now slumber in the silent tomb. "He lies full low, but he lies in peace;" his spirit has gone to the God who gave it. Death has torn him from the wife of his bosom, and from the society of his little children; but he is at rest; his soul is emancipated; he feels no more the heavy hand of persecution; and the turmoils and adversities of this life, no longer agitate his peaceful bosom. He is taken from us for a little season; but we shall meet him again in that bright world, where the weary are at rest, and where sorrow and parting can never come. Then let the saints cease their lamentations; & thou, bereaved one, let those pungent sighs of heart-felt anguish be hushed into repose; let that heaving bosom be calm; let that widowed heart be comforted, and those tears of sorrow dried up! You soon shall join him in a better world than this! The Almighty loved him and has taken him home to His bosom! He has been taken away in the prime of his manly strength; you have seen his "noble stature"—like the fragile flower that yields submissively to the fury of the "muttering tempest"—laid lifeless upon his untimely bier; you have followed him to the grave and seen him consigned to the silent bosom of the earth. He is gone; he departed like the dew of a summer morning, and his memory is to us like a pleasant dream.

Oh! death, thou destroyer of the human race! can nothing stay thy onward march? Must the high, the noble, the lovely, the courteous and the high minded of the earth, fall victims to thy relentless will? Can nought avert thy claim upon the loved ones that are among us? Alas! thou art no respector of persons; to die is the common lot of man! The exalted and the debased, the king who sways the regal sceptre of unmitigated power and the humble suppliant at his feet, must alike be laid low by the monster's *unpitying* sting. *The utopian dreams of the aspirant for power, as well as the cherished hopes of the secluded plebean, are unreservedly* crushed by the interposition of thy ruthless hand. Thou inflictest sorrow deep and grievous to be borne; thou makest husbands wifeless, wives widows, and children orphans! But when thou takest from us one who hath hope of eternal life, then can our sorrowing bosoms be comforted. Thou *hath* taken from us one whose unblemished integrity, whose high and noble bearing, and reciprocal feelings, have made a lasting impression upon the tablet of our affection, and raised him to a rank of eminence in society; but the blessed assurance that he has only bartered the respect of the world for endless joy and heavenly beatitude; calms our grief, dissipates our sorrow, and we repine not at the supreme will of our heavenly father. He has been laid low; in yonder grove—in its surpassing beauty, a fit receptacle for the sleeping remains of exalted virtue and holiest innocence—his noble person lies mouldering into dust; no more to be animated with life, *until* the resurrection morn; when the graves of those who sleep will be opened, the barriers of the tomb be burst asunder, the dead resurrected,

> And bone to bone, and joint to joint,
> Will be together joined.

Mr. Editor; I have not made the foregoing remarks for the mere purpose of pastime; but I have made them as a tribute of respect to the worth of our departed brother. His hospitable hand has befriended me in the hour of adversity; his sympathizing heart consoled me in the midst of affliction; and now, that he is no more, let me pass my eulogy upon his name. I have spoken the feelings of my secret soul. Departed friend; rest thou in peace!

Respectfully yours,

L. O. LITTLEFIELD.

Rockford, Aug. 2nd, 1841.

BROTHERS SMITH & THOMPSON:

With pleasure I improve this opportunity to communicate to you something in relation to my journey and labours since I left Nauvoo, for Galena, where we arrived on Thursday night of the 15th. The next day in company with brother Shumway, I arrived at Vienna, where Elder E. H. Groves built up a small branch of the church last year, of which brother S. was a member. I held a meeting on the Sabbath following, and on Monday; on which day a Mr. Howe, a preacher of the Campbellite order attended meeting, who had prieviously sent an oppointment for the next Sabbath. After I had addressed the congregation upon the prophecies in relation to Israel, in their present scattered state, and reasoned from the scripture that we must of necessity receive revelation, from the fact that the prophets had testified that when the Lord should stretch out his hand to gather Israel, not from the single nation of Egypt, but from all other nations whither he had scattered them in a dark and cloudy day, and bring them down into the wilderness of the people—all this without revelation, nay but says the Lord by the prophet, "I will plead with you face to face like as I plead with your fathers in the wilderness of Egypt, and cause you to pass under the rod, and bring you into the bond of the covenant;" after this I adverted to the testimony of Jeremiah, that in the transcendent glory of Israel's restoration, the wonders of the sea, and of Sinai's firm basis shaking at presence of its God, and the awe stricken multitude gazing with wonder on the stupendous scene, should all be forgotten and not come to mind. At the conclusion of my discourse, the aforementioned Mr. Howe arose and remarked that the discourse which they had heard was true. On the Sabbath following, Mr. H. had his meeting at 11 o'clock, and mine was at 2 o'clock—the samo place and day.—Mr. H. commenced his meeting by reading the 3rd chapter of the Acts of the Apostles, and laboured much to show, that the last days were those when the spirit of God was poured out on the day of penticost, the effect of which some attributed to wine, but the Apostle informed them it is that which was spoken by the prophet Joel and it shall come to pass in the last days saith God "I will pour out my spirit upon all flesh." The gentleman so unwilling to admit of the fact, that God would give more revelation, thought to evade it by having the words of Joel fulfilled on the days of penticost, or so far as related to that part which should produce visions, dreams, prophecies, &c., which of necessity would make an addition to revelation, which Mr. H. could not admit of without suffering the loss of his modern gospel. But this was not all, we learned from this advocate of modern reform, he fain would have had us believe, and that too with the bible in our hands, that the Jews to whom the son of God came in person in Palestine, comprised the kingdoms of Israel and Judah, which every biblical reader knows was not the fact, and that no such union ever existed since the days of Rehaboam, son of Solomon; thus he designed to show to the people, that the covenant of which the prophets spoke, that it should be established with the house of Judah and Israel, was then established, as he said, for one week, according to Daniel—which thing, every reader of the New Testament knows was not done even with the house of Judah in a national point of light, for the apostle testifies to the Jews, "that seeing ye judge yourselves unworthy of eternal life, lo we turn to the Gentiles."

To give place to what I have to insert I leave Mr. H. for the present. Brother Wm. O. Clark arrived here last night from Mineral Point and vicinity, where he has baptized 17 members, and a prospect for more. In this vicinity there is a spirit of inquiry after the truth which may result in the salvation of souls through the ministry of the servants of God. Br. Clark unites with me in saying, dear Brethren, we pray you by the love you have for the work of the Lord—for the

salvation of men, that you use your influence to have some intelligent labourers sent or directed to these parts, for truly the harvest is great and laborers few.—We want men that are workmen, skilled in the science of heavenly things. We do hope that this our request to you may not be unheeded. My health is such as not to admit of my preaching as much as I could wish; my past exposure having affected my lungs very much.

I close for the present by subscribing myself, your friend and fellow laborer in the kingdom of God.

AMASA LYMAN.

Batavia, N. Y. May 19th, 1841.

To the Saints scattered abroad, and to all whom it may concern:

GREETING.

Be it known that on or about the first of December, last, we J. Shamp and Margaret Shamp of the town of Batavia, Gennessee County, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by the laying on of the hands of the elders of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practiced by them in these last days.

The circumstances attending her restoration were these. It was asked, as a sign in a meeting of the Latter Day Saints by an Elder of the Baptist Church of the name of Stimson in an insolent manner, and he said if they would heal the child, he would be a Mormon, and he would guarantee that the whole congregation would be Mormons too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fullness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan R. Knight and Charles Thompson came to our house, and they administered to her by the laying on of hands and she was restored to her hearing, and now she both hears and speaks and is improving very fast in talking; for which we feel to thank God for the blessings and power of the gospel as manifest in my family at three different instances, and in a number of instances in our neighborhood. Those affected with numbness have been restored—a fever sore on the ancle that medicine had no effect upon was healed by the laying on of hands. Another case in our vicinity of a disease in the chest—a severe case indeed, and given over by the physicians, and the night prevlous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning—she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflamation of the lungs, for which we applied to medical aid but it got no relief; then we called upon Elder Knight and he laid hands on her in the name of Jesus Christ, and she was instantly healed and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side internally, of two years standing, to relieve which medical aid had been sought for and tried but in vain. It had become very alarming so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored, immediately, by the laying on of hands, by the miraculous power of God, to the glory and honor of his name. Brethren let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day; and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble but bringeth to naught the proud and scornful. Our Savior said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time; and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend Brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and has blessed his labors in this vicinity to the convincing of many and to the upbuilding of the Redeemer's kingdom, and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work from advancing, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel a

taught and believed by the Latter Day Saints.

J. SHAMP.
M. SHAMP.

GENERAL ORDERS.

Head-Quarters, Nauvoo Legion,
City of Nauvoo, Aug. 10, A. D. 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief. Brigadier General Don Carlos Smith—he fell, but not in battle, he perished, but not by the weapons of war—at his burial you paid him honor, but he is gathered to his fathers to receive greater honor.

In consequence of this afflictive dispensation of Divine Providence the commissioned officers of the staff and line will wear crape on the left arm for thirty days.

The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Brigadier General; at which time and place the Court of Appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday the 11th day of September, proximo, at 10 o'clock, A. M., for the purpose of general parade—the militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa; are respectfully invited to attend.

The adjutants of regiments will form their respective regiments at 9 o'clock, and at 10 o'clock the adjutant of the Legion will form the line by regiments, and not by companies as heretofore.

A special Court Martial will convene at the usual place, on Saturday the 28th day of August at 10 o'clock, A. M. for the transaction of business.

JOSEPH SMITH,
Lieutenant General.
JOHN C. BENNETT,
Major General.

Head-Quarters, Nauvoo Legion, Ill.
City of Nauvoo, Aug. 10, A. D. 1841.

The commissioned and non-commissioned officers, and musicians, of the Legion, will convene at the usual place of rendezvous, in the City of Nauvoo, on Thursday, the 9th day of September, proximo, at 10 o'clock A. M. for the purpose of attending to a two days' drill and camp duty, preparatory to the general parade on the 11th. Punctual attendance will be required.

A. P. ROCKWOOD, Drill-officer.
HUGH McFALL, Adjutant.

University of the City of Nauvoo, Ill.
Aug. 10th, A. D. 1841.

The Regents of the University of the City of Nauvoo will convene at the office of General Joseph Smith, on Saturday, the 4th day of September, proximo, at half past 10 o'clock, A. M., for the transaction of important business. Punctual attendance is requested.

The Department of English Literature is now in successful operation under the supervision of Professor Orson Pratt—a gentleman of varied knowledge, and extensive acquirements, who is admirably qualified for the full execution of the high trust reposed in him, as an able and accomplished teacher.

In this department a general Course of Mathematics, including Arithmetic, Algebra, Geometry, Conic Sections, Plane Trigonometry, Mensuration, Surveying, Navigation, Analytical, Plane and Spherical Trigonometry, Analytical Geometry, and the Differential and Integral Calculus;—Philosophy;—Astronomy;—Chemistry;—etc., etc., will be extensively taught.

Tuition—Five Dollars, per quarter, payable semi-quarterly, in advance.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.

Mayor's Office, City of Nauvoo, Ill.,
August 10th, A. D. 1841.

The City Council will convene at the Council Room, on Saturday, the 4th day of September, proximo, at 10 o'clock, A. M., for the purpose of electing a Councillor, and a Regent of the University, in the place of General Don Carlos Smith, deceased; and the transaction of other important business.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

NAUVOO FERRY HOTEL.

S. BENNETT, having the occupancy of the *Stone House*, recently in the possession of Sidney Rigdon, will appropriate it as a

House of Entertainment.

Travelers and resident boarders, shall be well treated and reasonably charged.

Commodious stabling on the premises.

NAUVOO STATIONARY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONARY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;

Ruled and plain foolscap;

Ruled and fancy colored Letter paper;

Fine blue and red ink; Inkstands;

Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by

Aug. 16, 1841. E. ROBINSON.

CABINET SHOP.

ENCOURAGE DOMESTIC MANUFACTURE.

The subscribers would respectfully inform the citizens of Nauvoo and vicinity, that they have opened a Cabinet shop in this city, near the residence of Bishop Knight; and will keep on hand, and make to order, all kinds of plain and ornamental furniture. Also, sash and doors of all descriptions, as good as can be obtained in the eastern markets.

JOSEPH COOLIDGE,
JOHN HATFIELD.

BOOKS! BOOKS!! BOOKS!!!

THE following books and pamphlets are for sale at the house of Mr. O. Pratt, a few rods north of the temple block:

1. The Millennium and other poems: to which is annexed, A TREATISE ON THE REGENERATION AND ETERNAL DURATION OF MATTER. By P. P. Pratt.

Price 37 1-2 cts., or 28 dollars per hundred.

2. History of the late persecution of the Church of Jesus Christ of Latter Day Saints, with a sketch of their rise, progress, and doctrine. By P. P. Pratt. Written in prison.

Price 37 1-2 cts., or 28 dollars per hundred.

3. Mormonism Unveiled: Zion's Watchman unmasked, and its editor, Mr. L. R. Sunderland, exposed: Truth vindicated: the devil mad, and priestcraft in danger! By P. P. Pratt.

Price 6 cts., or 50 cts. per dozen.

4. An interesting account of SEVERAL REMARKABLE VISIONS, and of the late discovery of ANCIENT AMERICAN RECORDS, which unfold the history of this continent from the earliest ages after the flood, to the beginning of the fifth century of the christian era. With a sketch of the rise, faith, and doctrine of the Church of Jesus Christ of Latter day Saints. By O. Pratt.

Price, 12 1-2 cts., or six dollars per hundred.

This last work will be found to contain information of great importance, as it will save the traveling elders the labor of constantly relating, over and over again, those things in which every new enquirer is so deeply interested, and upon which he is so very anxious to obtain correct information.

Aug. 1, 1841. no19-tf.

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLECTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellency of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

Eclectic Primer,	Price	6
Eclectic Spelling Book,	"	19
Eclectic First Reader,	"	19
Eclectic Second Reader,	"	25
Eclectic Third Reader,	"	37
Eclectic Fourth Reader,	"	75
Ray's Eclectic Arithmetic,	"	50
Ray's Little Arithmetic,	"	19
Mason's Sacred Harp, Patent Notes,	"	1,00

For sale at the NAUVOO STATIONARY by
E. ROBINSON.

ALEXANDER NEIBAUR,
SURGEON DENTIST,

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841. no19-tf.

The Times and Seasons,
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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 21.] CITY OF NAUVOO, ILL. SEPT. 1, 1841. [Whole No. 33.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 1, 1841.

DEATH OF COL. ROBERT B. THOMPSON.

With feelings, too pungent to be expressed, we have to record the death of our esteemed and much beloved Brother ROBERT BLATSELL THOMPSON.

Br. Thompson was just in the prime of life, having attained to his 30th year—for the last five or six years he had been a faithful and an efficient Elder of this church; laboring incessantly for the cause of truth, for which he has now gone to receive his reward—nearly two years past, he had officiated as scribe to President J. Smith, and Clerk for the church, which important stations he filled with that dignity and honor befitting a man of God; being always ready to pursue the ardious duties assigned him, with cheerfulness and pleasure. He had also become familiar to our renders, by acting as an assistant, to our deeply lamented and deceased Brother, Don Carlos Smith, in editing this paper; by his pen was the obituary notice of Bro. Smith, published in our last, written, in apparent good health. Just 20 days from the death of the latter, he departs this life in the triumphs of faith, bearing testimony, in his dying moments of the truth of the fullness of the gospel of Jesus Christ, and of the faith of the new and everlasting covenant; rejoicing greatly, that his time had come, when he too could go, and be at rest in the paradise of God.

His sudden demise is a faithful monitor, to us who remain, that "in life we are in the midst of death;" it therefore, becomes us to be always ready, for in an unexpected hour the messenger calls and we must obey.

We refer our friends to the following communication from the pen of President Wm. Law.

—

BRO. ROBINSON:

You will please set forth in the Times and Seasons, the following mournful communication, even the death of our much beloved and deeply lamented Brother Robert B. Thompson, which melancholy event took place at his residence in Nauvoo, on the morning of the 27th ultimo, at ten o'clock, in the 30th year of his age.

The deceased had been ill for ten or twelve days, but his friends fondly hoped that he would soon recover—When alas! he was taken from us, as it were in a moment, suddenly. As a prince falleth, so he fell in his youthful manhood; when the flowers of his genius had began to spread forth in resplendent beauty, and in power; and to shed their rich fragance abroad upon the world.

Permit me, if you please, to speak somewhat of his virtues, (now that he is gone,) in as much as I knew him long and well; I knew him when he was but as a babe in the church and kingdom of our Lord and Master, Jesus Christ. His zeal was untiring, and his mind was swallowed up in his strong desire to promote the cause of righteousness, and the happiness of his fellow man; and although but a youth, he met and vanquished, (in strong debate,) such hireling priests as were led (through fear of their craft,) to oppose the sacred truths which he was then engaged in promulging; this was in Upper Canada. We next find him in the State of Missouri, in the day when the enemy was upon our people; shrinks he in that hour of danger! No! ah no! but he exposes his delicate form in the field of battle, in unequal combat with a deadly foe; to shield the innocent, to protect helpless women and children from the bloody hands of a ruthless mob, and for his holy religion.

After being driven from his pleasant home in the State of Missouri, (ever true to his religous faith and to his friends,) we find him in the bosom of the church at Nauvoo, in the friendly state of Illinois, toiling amidst sickness and distress, to support his family, and to administer to the needy, the widows and the fatherless; (made such by the cruelties of Gov. Boggs and his vile associates.) Nor was his pen idle, in the public prints he sets forth our wrongs and sufferings in Missouri, in language so touching as to melt into sympathy the hearts of the generous sons and daughters of Illinois.

As one of the editors of the Times and Seasons he manifested a rich talent, and a strong disposition to promote the cause of truth.

Amidst all his sorrows and afflictions he was never heard to murmur or complain, but always expressed his implicit confidence in the arm of the mighty God of Jacob. He was a fond husband, a tender parent and a true and faithful friend.

Asscribe to Pres't. Joseph Smith, he discharg-

ed his duty faithfully and well. He it was who wrote from the mouth of the Prophet, those sacred revelations recently received, and in his dying hour gave a fearless testimony as to the truth of those things in which we believe; his soul was filled with the love of God, and he went forth rejoicing; to enter (as he said) upon a new course of labors.

He is taken from the evils to come, he rests from his labors and sorrows here, and continues his works, where the wicked cannot trouble, and where the weary may find rest.

That our days may be spent in righteousness, and that we may die in the Lord, and meet our friends at the first resurrection, is the prayer of

Your brother in the bonds of the
Everlasting Covenant,
WM. LAW.

An Epistle of the twelve, to the saints scattered abroad, among the nations, Greeting?

BELOVED BRETHREN—

You will perceive by the foregoing minutes of a conference held in this city on the 16th Aug., 1841, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the stakes of Zion, and of planting the saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the spirit concerning those things which require your more immediate attention.

It will be discovered in the minutes before referred to, that we have already began to select such individuals as have been with the church and have had the opportunity of becoming acquainted with the principles thereof to some extent: and to designate certain towns and cities where they will locate themselves and build up churches inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October conference, previous to which they will have the opportunity of receiving particular instructions in relation to their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom, of God in these last days.

All those elders, and priests who are now in the vineyard will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparitively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient prophets and apostles was the reason why they so often spoke of the gathering in the last days, and as this is the place where the elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock county Ill. and Zarahemla, in Lee county I. T. opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village about 20 miles below Nauvoo, consisting of about 500 inhabitants, a steam flour

and lumber mill; one mile below is a section already surveyed on which the city of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Desmoine Rapids.

As we have been called upon to act as agents for the church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emegrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England &c. to emegrate in the fall or winter; by so doing they will be likely to spare themselves much affliction in becoming accostumed to this climate.

Further communications may be expected from the Twelve in the next, and succeeding papers.

B. YOUNG,
H. C. KIMBALL,
O. PRATT,
W. RICHARDS,
JOHN TAYLOR,
G. A. SMITH.

Nauvoo Aug. 26th, 1841.

N. B. !!! The elders will please direct their letters to Mr. *B. Young*, Nauvoo Hancock co. Ill. and no one need expect letters to be taken from the office, which are not Post Paid.

CONFERENCE MINUTES.

At a special conference of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, August 16th, 1841. Elder Brigham Young was unanimously appointed to preside over the conference, and Elias Smith, and Lorenzo Barnes were appointed Clerks.

After singing by the choir, conference opened by prayer by the President.

The object of the conference was then presented by the President, who stated that President Joseph Smith, (who was then absent on account of the death of his child,) had called a special conference to transact certain items of business necessary to be done previos to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practiced upon them by unprincipled speculators, &c. &.; and he hoped that no one could view him and his brethren, as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren, that nothing could be father from his wishes and that of his Quorum, than to interpose with church affairs at Zion and her stakes, for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom, and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded *Amen.*

A list of names of the elders, and cities were read by the president, and a few were selected by nomination and designated as follows: voted that Elders

H. G. Sherwood	go to	N. Orleans, La.
A. O. Smoot	"	Charleston, S. C.
B. Winchester	"	Salem, Mass.
Erastus Snow	"	" "
John Murdock	"	Baltimore, Md.
Samuel James	"	Washington, D. C.

On motion of V. Knight, seconded by Samuel Bent:

Resolved, that the Quorum of the twelve select the indivduals to go and preach in such places as they may judge expedient, and present the same to the conference, with a view of expediating the business of the day.

The situation of the poor of Nauvoo City, was then presented to the conference by Bishops Knights and Miller, and a collection taken for their benefit.

After singing, conference adjourned until 2 o'clock P. M.

Conference assembled at 2 P. M. and was addressed by Elders L. Barnes and H. G. Sherwood, concerning the spread of the gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emegrants and the business of the church at the

stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of provididing something for themselves and families, and at the same time relieve him so that he might attend to the businesss of translating.

Motioned seconded and carried that the conference approve of the instructions of President Smith, in relation to the twelve, and that they proceed accordingly, to attend to the duties of their office.

Motioned seconded and carried unanimously, that every individual who shall hearafter be found trying to influence any emigrants belonging to the church, either to buy of them (except provisions,) or sell to them, (excepting the church agents) shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the church.

President Rigdon then made some appropiate remarks on speculations.

It was moved that the conference accept the doings of the twelve, in designating certain individuals to certain cities &c. When President Joseph Smith, remarked that, the conference had already sanctioned the doings of the twelve, and it belonged to their office to transact such business with the approbation of the first presidency and he would then state what cities should now be built up viz: Nauvoo, Zarahemla, Warren, Nashvile, and Ramus.

Resolved, that this conferance adjourn to the time of the general conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, Pres,t,
ELIAS SMITH, } Clerks.
LORENZO BARNES, }

Minutes of a Conference held at Akron Erie county New York on the last Saturday and Sunday in April, 1841.

According to previous notice, the official and lay members of the Genesee conference met, and were called to order when Elder Charles Thompson, was unahimously chosen President, and Elder Joseph Mount was chosen clerk.

The president then addressed the conference at some length from the 15th of John's Gospel.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and proceeded to business.

Elder Mc Withey represented the branch at Bennington of the Church of Jesus Christ of Latter Day Saints, to consist of 24 members, all in good standing, reports one having withdrawn.

Elder Knight represented the branch at Castile, to consist of 6 members in good standing, organized by himself.

Elder Gleason represented the branch at Sparta; about 40 members in good standing.

Elder Brown represented the branch at West Niles, Cayuga county; 31 members all in good Standing.

Elder Russell represented Akron branch; 50 members in good standing.

Elder Collins represented the branch at Alabama; 10 members in good standing.

Elder Burtolph represented the Batavia branch; 32 members, all in good standing.

Priest Webster represented the Athica branch; 9 members, all in good standing.

Adj. till to morrow, 10 o'clock A. M.

Met pursuant to adjournment.

When Elder Joseph Mount delivered a discourse on the fall of the Gentiles, and reinstating of the Jews. At 2 o'clock P. M. Elder Brown preached on the subject of death and the resurrection &c.—After which, the sacrament was administered and five members confirmed, who had been baptized the day previous.

Br. Josiah Tyler was ordained an Elder and Dr. Stephen Taylor was ordained a Priest; both of Batavia.

It was then recommended, that Elder Strattan receive a recommend to go forth and preach the gospel, also that Elder Calkins receive a recommend to the brethren in the West, whither he is soon to remove, together with the branch at Sparta.

In the evening the president delivered an address on the subject of the stone cut out of the mountain, which was interesting and appropriate; after which many testimonies and warnings were given; gifts and spiritual blessings manifested, and determinations expressed; all directly calculated to show that the saints composing this conference are generally de-

termined to have the cause of truth advance, and to advance with it; may God grant it.

The preaching and addresses throughout the session of the conference were spirited and interesting; imparting much light and intelligence to the hearers, and conferring much honor upon the speakers.

The conference adjourned until the last Saturday and Sunday in August next.

CHARLES THOMPSON, Clerk.
JOSEPH MOUNT, Clerk.

MINUTES OF A CONFERENCE HELD IN WALNUT GROVE.

Pursuant to previous notice, the Walnut Grove branch, met Saturday the 10th of July, 1841; the meeting was called to order by Elder Gaylord, at 1 o'clock P. M.

Elder N. Packard was chosen President, and Wm. Burton clerk.

The Conference opened by singing and prayer, by Elder Packard.

The President then called upon the official members to represent their respective Branches.

Elder Gaylord represented the church at Walnut Grove, consisting of 92 members; one High Priest, 10 Elders, 2 Priests, 2 Teachers, and 2 Deacons; all in good standing.

The Toulon Branch, Stark county, represented by Elder Abel Mott, consisting of 19 members, 1 Elder, 1 Teacher and 1 Deacon.

Elder Lebbeus, & T. Coons, represented the church at Richland Grove, Mercer county, consisting of 13 members, 4 Elders, 1 Teacher, and 1 Deacon.

A number of persons were presented for ordination, who were laid over until Sunday morning.

The President made some remarks upon the priesthood and the order of the kingdom; others of the Elders made some remarks also.

The Conference was then adjourned until Sunday, 9 o'clock, A. M.

Sunday morning the Conference was opened according to odjournment.

The following persons were ordained: Newton Russell and Joseph Wilder, were ordained to the office of Elder; James Hoyt was ordained Priest.

Two discourses were delivered in the forenoon by Elders L. T. Coons and N. Packard.

The Conferenee was then adjourned for one hour; when a discourse was delivered by Elder Jacob Gates.

Three persons were baptized; there were present at the Conference, 4 High Priests, 15 Elders, 2 Priests, 3 Teachers and 3 Deacons.

Five o'clock P. M. the Conference was adjourned.

NOAH PACKARD, Prest.
WM. BURTON. Clerk.

For the Times & Seasons.

PSALM No. 2?

BY MISS E. R. SNOW.

Let the saints lift up their voice—let them not keep silence—let them declare in the ears of this generation; what the Lord has done for his persecuted people.

Let them speak of his mercy and his goodness—let them proclaim his wisdom and his power, in delivering them from the hands of their enemies.

When the authorities of Missouri had risen up against us—when her Chief Magistrate, who had been set on high to execute justice and equity, had become the leader of those that that sought our destruction—

When we had fallen low beneath the weight of oppression, and had well nigh become a prey to those that thirsted for our blood!

Then the Lord heard our suplications, and the Most High wrought a way for our deliverance.

With his strong hand he stayed the powers of darkness—he provided a path for our feet, and led us forth from the gates of death.

He caused the fetters to be loosed from those that were bound, and the prison doors to be opened, that the unofending captive might escape.

He brought us into a land of freedom, and planted our feet upon a soil of peace.

He hath established us in a country of strangers—and in a country of strangers, hath he raised up unto us, a multitude of friends,

He opened the heart of the affluent to feel or our distress, and their hand to minister to four necessities—He hath given the tongue of eloquence to the honorable, and they are pleading the cause in our behalf.

Verily the Lord is bringing us "up through great tribulation"—he hath already placed us on high, even above the fear of those who council in darkness—whose devices are against the work of the Most High.

He hath rolled back the waves of persecution—He hath stayed the hand of oppression—He hath brought their names into derision, who brought upon us the showers of affliction.

The Lord hath done it—let his name be exalted—let his faithfulness be declared in the congregation of the people—let his statutes be kept in continual remembrance by all who profess to be his saints.

From the Millennial Star.

ELECTION AND REPROBATION.

"Do you believe in Election and Reprobation?" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness, and we ask this favor of all into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah,) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i, 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people,)Isa. xlii, 6) for a light of the Gentiles, and glory of his people Israel; having ordained him to be judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17)

Every high priest must be ordained (Heb. v, 1.) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honor unto himself but he that is called of God as was Aaron (v. 5.) So also Christ *glorified not himself* to be *made* an *high priest*, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without touching upon the priesthood also; and although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxvii, 18) all *power* is *given* unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i. e.) his father glorified him *to be made* an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c. and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath *committed* all judgement unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call, in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv, 4) for Jacob my servant's sake, and Israel mine elect, I have called the (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be *the* father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) *for I know* him that he will command *his* children and his household after him; and they shall keep the way of the Lord, to do jus-

tice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i. e.) that God chose, elected, or ordained, Jesus Christ, his Son, to be the Creator, Governor, Savior, and Judge of the world; and, Abraham to be the father of the faithful, on account of his fore-knowledge of their obedience to his will and commandments: which agrees with the saying in the 2nd Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved as him, we find in th28the verse of the same chapter, for we know that all things shall work together for good to them that *love* God, to them who are the *called* according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew, that those, who loved him, would do his will and work righteousness, and it is in vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii. 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18, but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works: so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, [Rom. i, 7] calls them beloved of God, *called* to be saints; and says [Rom. viii, 1] there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to show in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect, [see also Heb. x, 1] but was given for a schoolmaster, to bring us unto Christ; [Gal. iii, 24,] so that when he had come, and offered himself without spot to God, [Heb. ix, 14] the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, [James i, 25] or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; [Rom. viii, 28] and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jeptha, David, Samuel, and the Prophets, [Heb. xi,] who, through faith, subdued kingdoms, wrough

righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were make strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in the faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, [Heb. xi, 40] God having provided some better thing for us, that they, without us should not be made perfect.

The prophet Alma bears similar testimony to the other prophets concerning election in his 9th chapter [Book of Mormon] saying, this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling. yea, with, that holy calling which was prepared with, and *according to, a preparatory redemption for such*; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the the atonement of the only begotton Son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him; so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferinsgs and death, or in mwho all the nations of the earth were to be blessed, or made alive as they had died in Adam. [1 Cor. xv, 22.] In this election is made *manifest, for God elected* or chose *the children of Israel* to be his peculiar people, and to them belong the covenants and promises; and all the blessings received by the Gentiles; come through the covenants to Abraham and his seed; for through the unbelief of the Jews [Rom. xi, 17] they were broken off, and the Gentiles were grafted in; but they stand by *faith*, [Rom. xi, 20] and not by the *oath of election;* therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off [verse 21] that the Jews may be grafted in again for they shall begrafted in again [verse 23] if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abeard, [1 Peter 1st chap,] who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience:* [1 Peter ii, 9] for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light, [verse 10] which in *time past were not a people* but now are the people of *God*; which *had not obtained mercy*, but now have obtained mercy. TO BE CONTINUED.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 1, 1841.

PERSECUTION.

They that will live godly in Christ Jesus, must suffer persecution—Paul.

Persecution has ever been the lot of the saints of God, while they have been sojourners in this vale of tears; fierce and cruel opposition have marked their progress, and those, who in the estimation of heaven have been jewels, and prepared for the association of angels and the spirit of just men made perfect, have been proscribed, verefied, hated and abused; their liberties taken from them, and many, very many, have suffered death in its most horrid forms. This spirit continues to rage even in this enlightened age, and thousands of professing christains, zealous to promote their faith, and send their religious opinions to the world, are no less so, to stop the mouth of the saint, and to persecute the servant of the Most High. And why we ask, do they do so? Is it because the saints have violated the laws, trampled on the constitution, wrested the rights of individuals or communities, & pursued a lawless demoralizing course? No such proceedings have been indulged in. No! they are as foreign to the heart of the Saints now, as they were at the time of our Savior's sojourn on earth. No such accusation could be for one moment sustained against the saints of old, neither can there be any in this day, whose rights have we trampled upon? whose lives have we jeopardized? None of those things have been committed—no violations of the peace—no infingement of right, why then this outcry, why this unhallowed persecution which has been heaped upon the church for more than ten years, until many of the saints have been worn out, and have fallen a prey to the fell spirit of persecution which has raged from time to time since the rise of the church. Men of integrity faith and virtue, who for their religion alone have died martyrs? Ah! it is because they have borne testimony to the truth, that God is the same yesterday to day and forever, and "that he will do nothing but that he will reveal his secrets to his servants the prophets;" They have testified that the heavens have baen opened—that Jesus has again spoken—that angels have again administered, and that the Holy Spirit has been poured out as in days of old; and that the words of Joel have been fulfilled which say that, "In the last days, saith God, I will pour out my spirit upon all flesh and your sons and your daughters shall prophecy &c. &c." This is the cause of the scoff of the drunkard, the scorn and ridicule of the hypocrite and bigot, and the persecutions of priests and people. The principles of truth—the true principles of the gospel—the ancient faith has been restored; this raises the indignation of the self-righteous, who have already got sufficient religion, and because the saints testify that all the blessings enjoyed by the saints anciently may, by a proper course of conduct and obedience, be enjoyed now, they immediately pounce upon him, and cry delusion, imposter, and not overturning his doctrines by such arguments, use the more potent ones of whiping, tarring feathering, &c. &c.

Upon a perusal of the sacred volume, we shall find that amongst the legacies left by the head of the church, persecution was mentioned and it was spoken of in such terms, as must have led every rational mind to the conclusion that the saints could not, without bartering their religion, and their hopes of eternal life, expect to escape it. Says the Savior, "*In the world you* shall have tribulation." "Yea the time will come when he that killeth you shall think he doeth God's service." These were the assurances which the savior gave, to his beloved disciples before he left them, to take his seat at the right hand of the Majesty on high; but at the same time to make the cup palatable, threw in the comforting assurance that in him they should have peace.—The words of the Savior were verified, for after his death, the saints were hunted from place to place, like the roe upon the mountains. The Pharasees, jealous of the *laws*, no longer able to gainsay or resist the testimony which the saints could bear of the truth of the gospel, like our modern friends, resorted to means diabolical and cruel, and by physical force endeavored to overthrow a system which all their false reasoning and philosophy failed to do, and thrust into inner prisons and accused of crimes against the government, men whose only crime was in proclaiming the abrogation of the cerimonies of the law, and the establishment of the kingdom of God with all its authority, gifts and blessings. Why this conflict then? Why this conflict now? If we teach the word of God, we shall find that in consequence of transgression, men love darkness rather than light, and whenever God has made known his will to the world, by far the greatest part of mankind have discarded it, and acted on entirely different principles than those revealed, consequently hatred and anamosity have sprung

up in the bosoms of those who love darkness rather than light, towards those who professed to adhere to the principles of truth, which had been revealed, which continued to increase, favored by the devil until they could feel themselves perfectly justified in persecuting the saints, trampling all law and order under their feet, and could, without blushing say their prayers both morning and evening, and appear as pious as the angels.

Truth and error never did, nor ever will harmonize. Truth is from above error is from beneath. They are as opposite as the poles, and as different as light is from darkness.—There has ever been a commotion when they have been together in the world, and error has found so many votaries that it has generally triumphed, and truth has fallen in the streets. She has, however, presented herself again in all her native loveliness, beautiful as ever, and around her fair form, thousands are gathering and cheering her on in her holy and righteous career. Error stands aghast, but soon recovers, and knowing the potency of the weapons he has formerly used, again makes use of the same to overthrow this glorious personage. The conflict has began. Shall error again claim the victory? *No! ten thousand voices cry, Truth shall conquer;* not by missles, by violence, by bloody tortures, by imprisonments and death; but by patience, by meekness, by temperance, by love unfeigned, and by every principle that is honorable and virtuous. Yes she is destined to triumph until error with its attendant train of evils is annihilated, and truth shall sweep the earth and cause the hearts of the inhabitants to rejoice in the fulness of her blessings. But this will not be accomplished without a struggle. Error will raise her standard and concentrate her forces, and will carry on a system of annoyance, of persecution, and seek every opportunity to destroy the saint of God—the votary of truth. Marvel not then ye saints of God, if in the deadly strife the words of the Savior should be fully verified! Marvel not if the sayings of the apostle that "all those who will live godly in Christ Jesus shall suffer persecution," should be fulfilled; but at the same time rejoice that you are accounted worthy to suffer for Christ's sake, "for so persecuted they the prophets which were before you, yea rejoice and be exceeding glad for great is your reward in heaven."

From the Sangamo Journal.

HORRIBLE DISASTER—STEAMBOAT ERIE BURNT ON LAKE ERIE; AND ONE HUNDRED AND SEVENTY PERSONS LOST.

The Chicago American Extra of Sunday last, on the authority of the Buffalo Commercial Advertiser, announces the destruction of the steamboat Erie, by fire on Monday the 9th inst., 30 miles from Buffalo and 8 from the American shore, while on her way to Chicago, with 200 persons on board, crew and passengers, of whom *one hundred and seventy were lost.*

The origin of the fire is thus stated, There were several painters on board who were going to Erie to paint the steamboat Madison. They had demijohns with them filled with spirits of turpentine and varnish, which unknown to the captain, were placed on the boiler deck, immediately over the boilers. At 8 P. M. a slight explosion was heard, and immediately the whole vessel was in flames.—The captain (Titus) who was on deck at the time, rushed to the ladies cabin, to obtain the life preservers, of which there were some 90 or 100 on board, but so rapid had been the progress of the flames that it was impossible to enter the cabin. He then returned and gave orders to stop the engine, as the progress of the boat increased the flames, but the fire prevented it. The steersman was then told to put the helm hard a starboard. The boat then swung heavily round towards the shore, and the three small boats ordered out. Two were lowered but in consequence of the heavy sea, and the headway of the boat both swamped.

The Advertiser says—"We will not attempt to describe the awfully appalling condition of the passengers. Some were frantic with fear, others plunged headlong into the water, others again seized upon any thing buoyant, upon which they could lay hands. The small boat forward had been lowered. It was alongside the wheel with three or four persons in it, when the captain jumped in, and the boat immediately dropped astern, filled with water, Mrs. Lynde, floated by with a life preserver. She called for help. There was no safety in the boat. She caught the oar and was saved.

"In this condition the boat, a mass of fierce fire, and the passengers and crew endeavoring to save themselves by whatever means they could reach—they were found by the Clinton at 10 P. M. The Clinton left Buffalo in the morning, bu

in consequence of the wind had put into Dunkirk. She laid there till nearly sunset, at which time she run out, and proceeded as far as Barcelona, when just at twilight the Erie was discovered twenty miles astern. The Clinton immediately turned and reached the burning wreck abnut 10. It was a fearful sight; all the upper works of the Erie had burned away The engine was standing, but the hull was a mass of dull red flame. The passengers and crew were floating around, screaming in their agony and shreaking for help.

"The boats of the Clinton were instantly lowered and manned and every person that could be seen or heard was picked up and every possible relief afforded. The Lady, a little boat lying at Dunkirk, went out of that harbor as soon as possible after the discovery of the fire, and arrived soon after the Clinton. It was not thought by the survivors that she saved any. By 1 A. M. all was still but the dead crackling of fire. Not a solitary individual could be seen or heard on the wild waste of waters. A line was then made fast to the remains of the Erie,s rudder, and an effort made to tow the hapless hull ashore. About this time the Chatauque came up and lent her assistance. The hull of the Erie was towed within about four miles of the shore, when it sunk in about 11 fathoms water. By this time it was daylight. The Clinton headed off for Buffalo, which she reached about six o'clock. Of those who are saved several are badly burned, but none are dangerously injured so far as we have heard.

"Not a paper nor an article of any kind was saved. Of course it is impossible to give a complete list of those on board. Of cabin passengers, Capt. Titus thinks there were between 30 and 40, of whom 10 or 12 were ladies. In the steerage were about 140 passengers, nearly all of whom were German emegrants.—They were in families with the usual proportion of men, women and children.—The heart bleeds at the thought.

It is singular coincidence, that the Erie was burned at almost the same spot where the Washington was burned in June 1838. Capt. Brown, who commanded the Washington at that time, happened to be on board the Clinton and was very active in saving the survivors of the Erie."

COMMUNICATIONS.

40 Ironmonger Row, St. Lukes,
London, April 14th, 1841.

ELDER D. C. SMITH:

As a member of the quorum of which you are president, I deem it not only a privilege, but an obligation that I am under at this time, to communicate to you some information in reference to my mission upon the island of Great Britain.

I left Nauvoo about the 20th of July last; three months from that time I arrived here in England. I am now in the city of London having arrived here on the 11th of February to take the superintendency of the church in this city, and the several branches represented under the London Conference.

Previous to my arrival in London I had visited and preached the fulness of the gospel in many of the largest, and most important towns, and cities in England: in Liverpool, in Manchester, Burslem, Wolverhampton, West Bromwich, Greets Green, Oldbury, Birmingham, &c. In all those mentioned places I stoped some length of time, and in most of them I had the pleasure of administering to different individuals the ordinances of the everlasting covenant. In the towns, and cities above mentioned we have churches established in very flourishing conditions.

Throughout all England, in almost every town and city of any considerable importance, we have chapels or public halls in which we meet for public worship. All over this vast kingdom the laws of Zion are rolling onward with the most astonishing rapidity. Though we expect tremendious persecutions, yet we are confident they will not for a moment stay the onward progress, and rolling forth of Zion's glorious kingdom, throughout, not only, the British Empire, but the Universal world.

The gospel of our King must continue to go forth, and in its mighty progress widely spread its enlightening influence among all the nations of the earth, and over all the islands of the vast deep.—Then lift up thy head O, Zion, and sing for joy in that thy cords are being fast lengthened, and thy God is pouring strength into thy numerous stakes, and soon thou shalt rejoice upon the pleasant mountains and all the trees of the wood

shall clap their palms in joy at thy presence.

Eleven have been added to the church in this city since Conference: others are following their example. Though we have many difficulties to encounter in rolling "the stone" in this city of London, in consequence of the powerful influence Satan has obtained over the people, yet I am not discouraged but trust that the Most High will grant us much prosperity. I strongly desire that you will especially remember me always in your petitions to the God of our fathers.

Most affectionately, I still remain thro' the grace of God,

Your brother in the covenant,

LORENZO SNOW.

Shemokin Township, Northumberland co. Pa. June 17th, 1841.

To the Editors of the Times & Seasons.

DEAR BRETHREN,

After a lapse of many months, I feel happy for the opportunity that is afforded me through the agency of the quill, to communicate a few ideas to you, inasmuch as I have been laboring in the vineyard of the Lord, most of the time since I left Nauvoo, and perhaps my friends, are not aware of where I am, likewise I see a call in your paper, for the elders abroad to give that information; besides I esteem it quite a privelege to me, to hear from the elders who are in the veneyard, which I do, by an attentive perusal of your paper; and I would recommend that the elders in general become subscribers, and when situated in one neighborhood for any length of time, that they might get the news from the Corner Stone of Zion, which will be a continual source of intelligence to the saints.

I feel heartily to congratulate you in your prosperity in the city of Nauvoo. and I expect to set out for that place before long, as I beleive it to be the will of the Lord that I shall return soon, and asisst in the erection of his house; for I consider it a matter of the greatest importance, that we build it soon, that we may have the blessings of God to rest upon us, and beleive that my labor will be as acceptable to the Lord, at this time, in that, as in the vineyard: and if the saints will be united in this thing, the building may soon and easily be reared, to the great benefit of the church, and to the glory and honor of God.

I will now give you a limited sketch of my travels and labors since I left Nauvoo last October. After leaving your place with my family, I moved to Ohio, but with some difficulty owing to low water, but on ariving there found our friends all well, and we almost worn out with the journey, as our health was not good when we left; in Ohio I was taken down with the ague, and could not proceed for some weeks, but as soon as I recovered a little I proceded to this county in company with Elder Housewort, (leaving my family in Ohio,) with a view of preaching to his people, as they live in this county. Through much affliction I arrived here; my health having improved on the way, we commenced to preach once, and sometimes twice a day, in the towns, and villages of this and the adjoining counties, as well as in many of the country places, the people giving great heed, so that we had large congregations, and many believed the gospel.

Yet we found it here as in all other places, that there were some who would resist the truth. Shortly after we had commenced our labors I was furiously attacked by two of the priests of the neighborhood, of the Baptist persuasion, who, after I had spoken, rose up by turns and thought to put down the doctrine: one of them appearing as sanctimonious as a Pharisee, and the other as full of the Devil as the High Priest Ananias; but I soon informed them that if I was to withstand them both, I should have half the time. Their object was to get a sign, (and that appears to be the design of this generation,) which they manifested very soon, and proposed arsenic, insisting that I should take a dose to prove my mission, and also spoke for the congregation, saying they would require it at my hands.

I reasoned with them a short time upon the subject of signs, but finding that they were destitute of the knowledge of reason, I soon informed them who they were, and who their father was, and brought a sufficent portion of scripture testimony, to show the congregation the inconsistency of their position, so that they had to withdraw, to their own disgrace, while some of the audience were heard to say, "them fellows barked up the wrong sapling, when they attacked that little Mormon." This was the first

and only attack I have had in public, yet the priests are howling, like so many wolves, keeping at a proper distance so as to prohibit any reply; but warning congregations to beware of the Mormons, charging all to be careful not to get into argument with them.

After preaching for some time in this county, I took a journey to Chester and also to Philadelphia, and found the churches in these places in a prosperous condition, the saints being strong in the faith, and many preparing to go to the west.—I tarried with them a short time, but my health being very poor, I was not able to labor to any amount; as soon as my health improved so as to be able to travel I returned to the field of my labors, and found the work about as I left it. My health being so poor that I could not labor as I had done, I gave out a few appointments, and preached a number of times since, and baptized three; there are many more who are believing. Elder Houseworth intends to continue here some time yet.

The adversary is busily engaged in these parts, all manner of lies are circulated, the public prints are at war with the kingdom, publishing all the falsehoods that are brought to them, and some individuals are so fond to believe a lie, that they may be damned, that they have taken the pains to write to a distance to obtain them, and then circulate their lies with all possible speed verbally and in print. And when we called upon the Editors to print for us, they refused to do so, leaving us but a poor opportunity to correct the errors, or refute the falsehoods, although many are calling for reply from us if they are not true.

One great reason that they are willing to receive those strong delusions, that they may all be damned, is, they are a very religious people, and like the Pharasee of old, they are so full of a spurious faith, that there is no room for the truth. The saying of John, that the devil has come down in great rage knowing that his time is short, appears to be very evident; for his servants immediately after we came here, and began to preach, commenced their threatnings, of a dress of tar and feathers, and driving us from the county &c., but did not come near, yet kept up a continual out cry at a distance.

But notwithstanding all this, the kingdom will roll on in power, the work of the Lord will still prosper, the willing and the obedient shall eat the good of the land, and the honest in heart will be saved in the kingdom of God: Amen.

I remain your friend
and brother.
EDWIN D. WOOLLEY.

[For the Times and Seasons.]

DEATH OF COL. R. B. THOMPSON.

City of Nauvoo August 28th, 1841.

Br. Robinson:—

Allow me to say a few words upon the melancholy occasion of the death of our lamented Brother R. B. THOMPSON. A man whom it has pleased our heavenly Father to take from us at a time when his services were needed more, if possible, than they had been at any time previous. But he is gone—gone to that "bourne from whence no traveler returns." We have the assurance however that he died firm in the faith of the gospel; in the hope of a glorious resurrection. Having been through all the persecution in Missouri, he very well knew what suffering for the sake of his religion was, but to his honor be it said, he never for one moment turned to the right or left, but kept a straight forward course. He had many trials and tribulations to encounter, but they were counted as nought in comparison to the blessings of heaven. A Merciful Providence who had given the church such a useful man, in his own wise purpose has taken him from us—Let us not complain but console ourselves with the reflection, that "*Blessed are the dead who die in the Lord.*" Let us be prepared that on the morning of the first resurrection, we may be found among those who have fought the good fight and been as firm and steadfast as our deceased brother.

To you his loss must be severely felt, for but a few days since, we were called upon to announce the death of our esteemed brother Don Carlos Smith, and now ere the lapse of another number of the paper, we are called upon to announce the death of its other Editor. But you have the consolation that he was one of the Lord's chosen, and he must have taken him for some wise purpose. But deeply must his loss be felt by the church at large; in him she has lost one of her brightest ornaments, one of her ablest advo-

cates, and one of her distinguished writers. It was his constant desire and greatest happiness to promulgate the gospel to his fellow man, and show them the way of eternal life, that they too might be saved in the kingdom of heaven, and receive that crown prepared for those who hold out faithful to the end.

He has left an affectionate wife and one child to mourn his loss. To that God who has been so kind and merciful to us thus far, would we ask to be a father to the fatherless, and a husband to the widow. In him they have lost every thing that was dear in a husband and parent—ever kind and affectionate. But they will look forward to that happy period when they shall again meet in a brighter and better world, where the "weary are at rest and the wicked cease from troubling."

May we who survive our departed friend & brother, study to imitate the good examples he has set, that when we shall stand before the bar of God, we may with our departed friend, receive the welcome plaudit of, "Come up hither ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world."

Yours in the bonds of the new and
Everlasting Covenant,
W. WATERMAN PHELPS.

POETRY.

[For the Times and Seasons.]

THE FUNERAL
OF
BRIG. GENCRAL SMITH.

BY MISS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont
In Nauvoo City, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshipers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.
At length the clouds dispers'd—the sun pour'd forth
His glorious rays in brilliant majesty;
And I beheld upon the beautious plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'rful warrior band
Whose rich escutcheons glitter'd in the sun,

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call
The restless warrior to the battle field!
There was no clash of arms—no din of war—
The sword was sheath'd, and every martial brow
Was mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and foot,
In solemn order, mov'd across the wide
Extended plain, the Nauvoo Legion. 'Twas
A splendid sight—a sight that would have charm'd
The eye of each beholder; but alas!
That grand display, was the last honors paid
To the departed!

In the Legion's rear,
Still lengthening out the vast procession, walk'd
A crow'd of citizens of every rank—
Of either sex; and last of all, clos'd in
A long and glitt'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.
I listen'd—all was still—the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A herse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, a *mighty one*,
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify,
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves around;
Is rais'd an altar to the living God.
There the procession march'd—it halted there;
And in the front of weeping relatives,
The herse of him was placed, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armor, on his coffin lay
And other swords than his, lay crossing there.
His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armor clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day;
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurence, which had touch'd
The hearts of all; and universally
Was calling forth, a "fellowship of grief"
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!
But when he come to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for once, forgot

To weep. And then, he sweetly dwelt upon
The character of the deceas'd, without
A stain—his christian life, that seem'd without
A blemish—and his military course,
A path of honor. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle', front amid the rage
Of war, and clash of arms; and altho' now,
H'd fall'n according to the common course
Of Providence, and had not perrish'd by
The sword; he was no less a patriot—
He lov'd his country—he'd prepar'd himself,
By stepping high, in military rank,
To do her service at her earliest call.
And then the chaplain spoke of him, in the
Retir'd relations of domestic life.
There sat his aged, widow'd mother, whom
He'd honor'd with most filial sanctity—
To whom, he'd been a constant solace in
Those scenes of persecution and distress.
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Giberalter's rock—true unto death.
And then he come still nearer home, and touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
Gith faithful tenderness. Ah! who can now,
Enter the halo of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lonely, weeping babes—*left fatherless!*
To soothe the bleeding heaat, the speaker then
Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service done;
Again the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house!"

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Or myrtle wreath, it matters not, 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life;
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing; "Earth
To earth—Ashes to ashes—Dust to dust,
Return this body to its mother earth;
While on the coffin, fell the parted clod.
Beside the grave, the Legion's *playing band*,
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd—Another chaplains voice
With heavenly eloquence pour'd forth in pray'r
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.
And there, beneath Time's monument the oak;
Whose umprage wav'd luxrious to the breeze,
They left the shrouded buried corpse of one,
Belov'd in life and *honor'd in his death*;
Waiting the trump of God, to call it forth
To hail its own bright spirit from the skies!

City of Nauvoo, Aug. 13th 1841.

HYMENIAL.

MARRIED—In Lee county I. T. on Thursday the 29th ult. by Elder Joseph B. Noble, Mr. Asahel A. Lathrop, to Mrs. Jane Peacock, both of that place.

With the above notice we acknowledge with pleasure, the receipt of a liberal fee, not a *small slice*, but a large loaf of splendid wedding cake; made, undoubtedly by the hand of the fair one—for which the generous pair will please accept our kindest feelings, wishing them all the weal, and but a *small* share of the woes of this life.

In this city August 4th, by Elder S. Foster, Mr. Thomas Herriman to Mrs. Fanny Hampton, all of this city.

In Pleasant Vale Pike county Ill. Feb. 25th, 1841, by Elder William Draper Jr. Mr. S. W. Scott, to Miss Mary C. Stratton, both of that place.

In Pleasant Vale Pike co. March 30th, 1841, by Elder Wm. Draper Jr. Mr. Horace Wever, to Miss Eliza Eihlburner both of that place.

In Pleasant Vale Pike co. Aug. 22nd, 1841, by Elder Wm. Draper Jr. Mr. Oliver Stratton, to Miss Harriet Brown, all of that place.

OBITUARY.

DIED in La Harp, Hancock Co., Ill. on the 5th inst. Mrs. Betsey consort of Thomas Dunn, in the 21st year of her age.

On the 9th inst, about 5 miles from this city Sarah consort of Jacob Scot, formerly of upper Canada. Her last end was peace.

DIED Augusta 14th, 1841, in Ramus, Phebe Consort of Abram Libby. Sister Libby has left four children to mourn her loss, which are in Maine.

DIED—In this city, on the 15th ultimo, DON CARLOS infant son of Joseph and Emma Smith, aged 14 months and 2 days—Like the bud of a beautiful flower, ere it had time to expand twas cut down, but it rests in peace.

ERRATA—An error occured in making up the form for the present No. in placing the Epistle from the Twelve, before the minutes of the conference held in this place, as it should have followed after; which escaped notice until the first form was worked off.—ED.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by
Aug. 16, 1841. E. ROBINSON.

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August 2, 1841. no19-tf.

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Aug. 1, 1841. no19-tf.

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ENCOURAGE DOMESTIC MANUFACTURE.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 22.] CITY OF NAUVOO, ILL. SEPT. 15, 1841. [Whole No. 34.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 15, 1841.

The word of the Lord to the citizens of London of every sect and denomination: and to every individual into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament:—namely, faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of sins—and the gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

Feeling an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ; and his apostles; and as we implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to all the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned; and these signs shall follow those that believe: —in my name they shall cast out devils —they shall speak with new tongues— they shall take up serpents—and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power form on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the many instructions which they had received from their Lord during a three years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel, some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter distinctly and positively said, to you and to your children—to them that are afar off—even as many as the Lord our God shall call. Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also: as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If one of these principles be not essential, you may lay aside the whole, since all are equally the commandments of God. In proof of this, the Savior, in the last chapter of Mathew, says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you. And lo! I am with you alway, even unto the end of the world. Amen." Now, every person possessing common sense, must allow, that when the Savior said *all* things he did not mean a part. The question is frequently asked, on hearing a quotation from the word of God, "What does it mean?" We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means just what he says. The manner in which the word of God has been spiritualised, and the diverse interpretations which have been given by commentators and the teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i, the apostle also says, "Though *we* or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." What was the Gospel which Paul preached? Why that which was taught by Jesus Christ, and the rest of the apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the remission of sins. We read that "all Judea and Jurusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but he that cometh after *me* shall baptize you with the Holy Ghost, and with fire. Then cometh Jesus from Gallilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered and said unto him, Suffer it to be so now, to fulfill all righteousness, then he suffered him; and Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened upon him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If it were necessary that the Savior, who was a holy Being, should be baptized in order to fulfill all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being unholy, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John iii, that "Nicodemus came to Jesus by night, to inquire concerning these things; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquirid, how can these things be? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Savior intended this in a spiritual sense: whereas, Jesus distinctly said, of the water and of the Spirit.

Now, we can no where, in the teachings and sayings of the Savior, find anything that can justify the custom of *sprinkling*, because the Redeemer said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Now, we know that the word birth, as it is here signified, is a transition from one element to another; and this could not possibly take place unless a man go down into the water, and become buried in it. Paul, in writing to the Romans, says, "Know ye not, that as many of us were baptized into Jesus

Christ, were baptized into his death?—Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. "For as many of you as have been baptized into Christ, have put on Christ." Baptize, in the original, signifies to immerse—to overwhelm.—Now, unless we are buried in the water like unto Jesus Christ, we cannot be said to be buried with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which sprinkling evidently has, since it is no where to be found in the New Testament. We consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that all the commandments of God are equally essential to be observed, as Jesus said, "He that believeth and is baptized, shall be saved: he that believeth not shall be damned." These are the Savior's words; we have neither added nor taken from them. We will farther refer you to Acts, x, which speaks of Cornelius a devout man, and one that feared God with all his house—who gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him Jesus. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently proves that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if not, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in testimony, the circumstances of Paul's conversion while on his way to Damascas, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had but a few moments previous to this, heard of Jesus for the first time.) Both of these persons went down into the water, and came up straightway out of the water. The Eunuch went on his way rejoicing. We might also mention the jailor and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be confered by the laying on of hands This ordinance ought also to be administered by those who have authority from God, otherwise it is illegal.—It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, verses 14 to 17—"Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto then Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received Holy Ghost," Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power: but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For father testimony, let us refer to Acts, xix. 4—"Then said Paul, John ver-

ily baptized with the baptism of *repentance*, saying unto the people, that they should believe on *him* who should come after him—that is on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied." See also, Hebrews, vi. 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement;" Now you discover in this passage, that baptism is mentioned in the plural, which signifies, the baptism of water and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavor to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—viz: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kinds of tongues, interpretations of tongues, dreams visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the saints, and the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until that which is perfect should come: we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in this generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand: this is evident, from the signs of the times.

That the people in this city may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel must go forth to the nations of the earth, to seal up the righteous, and to prepare them for the hour of judgement and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Isa, xxiv. 5.

O! ye inhabitants of this great city! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost: and be prepared to escape the judgments of God, which speedily await the world, and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God, who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.—Rev. xiv. 9.

HEBER C. KIMBALL,
WILFORD WOODRUFF.

We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire in-

to the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after *truth*, to act according to the apostles' advice—"*Prove* all things—hold fast that which is good." Solomon says, "He that *judgeth* a matter before he *heareth* it, is not wise." And the Savior says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

ELECTION AND REPROBATION.

Concluded.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; [Rom xi, 17] and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, [John iv, 22] for salvation is of the Jews; [Rom. xi, 11] and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, [Heb. ix, 22].

[Deut. vii, 6, 7, 8, 9.] Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favored people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23] the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, [Gen. xxv, 33.] God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken; which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where it is written? Malachi. i, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, [according to the common computation of time in scripture margin,] so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil: but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate

the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? [objection] "But God seeth not as men seeth, and he is no respecter of persons," [Act, x. 34.] True, but what saith the next verse," He that *feareth God* and *worketh righteousness* is *accepted* of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, [Gen. iv. 7] and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*,[see Mat. xxv. 34, to the end,] Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Able and Jacob this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, [2 Tim. iii. 8,] and are abominable, and disobedient, and unto every *good work* reprobate, [Titus, i. 16] consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, [see Ex. xxxiii. 13, to the 19.] My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will show mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharaoh, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an out-stretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharaoh, who he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most high, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must

have become extinct, for Pharaoh commanded the midwifes to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the godly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother to save him from Pharaoh's [cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would he hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them serve with rigor; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.) beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his [Pharaoh's] heart (Ex. iv, 21.

Are men then to be saved by works? Nay, verily, by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast, (v, 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8.) and if by grace, then it is no more of works, otherwise grace is no grace: and if it be of works then it is no more grace; otherwise work is no more work, (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, [Israel] being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God; for Christ is the end of the law for righteouseess to every one that believeth, Thus the righteousness of God is made manifest in the plan of salvation by his crucified Son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10. 12,) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi. 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgements upon all those that despise them round about; and they shall know that I am the Lord their God; (Eze. xxviii, 25. 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it? And why have they not obtained it. Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix 32, 33,) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather

throagh their fall salvation is come unto the Gentiles, (Rom. xi 11,) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz:—such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Sciptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always *ascertain* how the Lord, the *apostles*, and *prophets have applied their words*, and *ever continue* the *same application*, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; [Phil. ii. 12, 13,] giving all diligence to make your calling and election sure, [2 Peter, i. 10.] for this is that sealing power spoken of in Eph. i. 13, 14, In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also *after that ye believed ye were sealed with that Holy spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory, [2 Peter, i. 11,] for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *Amen.*

BRIGHAM YOUNG,
WILLARD RICHARDS.

STEAM BOAT EXPLOSION.

The Steamboat Louisiana, bound from New Orleans to St. Lonis, exploded one of her boilers, by which 18 or 20 persons were killed, and several scalded.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 15, 1841.

Our friends will bear in mind, that two numbers more will close the present volume of this paper, and our terms are, "Two Dollars per annum payable in all cases in advance," which we shall strictly observe in the third volume, as it is entirely useless to attempt to support a printing establishment upon any other principle.

Notwithstanding our worthy predecessor, D. C. SMITH, studiously endeavored to adhear to the *cash system*, yet we find charged on his account book, to delinquent subscribers, in this State alone, the enormous sum of near *six hundred dollars*. This should not be.

It is much harder to pay the subscriptien money at the end of the year, than it is in advance; then the gratification is so agreeable, while reading a paper that is paid for; when it comes under such circumstances, it is a welcome guest, it is hailed with joy, and its contents devoured with the same avidity that a weary traveller would take a draught of cold water while journeying in a thirsty and barren desert. But how different must be the sensation, when it comes under reverse circumstances; then, instead of being a welcome guest, it comes a faithful monitor of our negligence, that we have neglected our best friend, and left him to suffer, while we enjoy the fruit of his labors.

We make these remarks because they are true,—we have upon our list, however, the names of many, very many, punctual subscribers, who have been faithful and true, and stood by us in the hour of adversity; always willing to perform their part with cheerfulness and pleasure,—unto such, we say no pains shall be spared, on our part, to have them amply rewarded.

We wish it distinctly understood by all, that no order will be accepted, unless accompanied by the money, only at our option. Our Agents and the travelling Elders, when they wish to order the papers, would do well to take the money for their subscription to a Post Master in their vicinity, and have him enclose it and forward the letter, which would save them the postage, and the letter would be far more likely to reach its destinatien than otherwise.

THE CHURCH AND ITS PROSPECTS.

Many of our friends and correspondents living at a distance, are anxiously enquiring to

know the situation of the church in this place, with regard to our neighbors. We will answer their enquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbors, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known, through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rather than the truth, because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those "who know not God and obey not the gospel of Jesus Christ." But to return

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings The building committee of the Temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great State of forwardness, and the work thereon is being *pushed* forward with all possible dilligence. We are informed that the committee of those two buildings have purchased extensive mills, and water privileges in the Pineries of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half as much sickness this season, as last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present, at least.

CONFERENCE NOTICE.

The second semi-annual conference of the Church of Jesus Christ of Latter Day Saints, for 1841, will commence in this place, on *Friday*, the first day of October next. We give special notice of this, so that our friends may not be deceived and come on the 6th, as was the case last fall.

☞ As the fall conference is just at hand, our subscribers will be so kind as to remember that we take in exchange for our paper all kinds of country produce; such as potatoes, apples, flour, meal, pork, lard, butter, cheese, and honey; therefore those who wish to renew their subscription for the 3rd vol. will please come prepared. A word to the wise is sufficient.

COMMUNICATIONS.

London, May 26, 1841.

PRES'T YOUNG, AND ELDERS KIMBALL WOODRUFF, AND SMITH:

It is with no small degree of pleasure, I embrace this early opportunity of communicating you some intelligence in reference to Zion's onward movements in England's renowned metropolis.

The Sunday after my arrival in London, from Manchester Conference, I baptized two; the Sunday following *eleven* came forward and received the gospel: the next Sunday week, three more followed their example; and the Sunday following which was the day of our Conference (16th inst.) two more received baptism.

At our Conference I was privileged to represent the church in London, consisting of seventy four members. Hence you perceive that the work of the Lord is moving steadily forward in this city, and bringing forth from midnight slumber, many of the humble and virtuous into the kingdom of light and intelligence. A desire to investigate, and become acquainted with our principles is now rapidly increasing and extending itself through the city. I am confident but little has been done as yet towards spreading forth in this city the curtains of Zion, in comparison to what still remains to be accomplished.

Although after excessive toil and la-

bor, Zion at length has become permanently established in this metropolis, fixed upon a firm and immovable basis, yet notwithstanding in the present stage of its progress it has scarcely risen above the horizon of public notice. However, I trust the period is now upon the wing, also, is advancing with rapid flight, when Zion will ascend high up the horizon of public view, pouring forth *her* sunbeams of intelligence, sweeping into everlasting oblivion the amalgamated mass of false tradition, dark superstition, sectarian folly, and abominations of priestcraft which now for a little season becloud her onward course, and hold her in the shade.

Elders Hyde and Adams were present at our London Conference. Elder Hyde tarried with me about a week and then accompanied brother Adams on his return to Bedford, where he intends stopping until he shall have finished writing his book, which he intends to get translated into the German language. In the course of two or three weeks he will probably complete his book, then return to London, and, soon after set out for Germany, on his mission to Jerusalem.

The church at Bedford is increasing very rapidly, at Conference it was represented by Elder Adams as numbering sixty eight members. As might be expected, Elder Adams is lashing away upon the priests of Baal in the vicinity of Bedford, in that sort of style which causes them much uneasiness. He is holding a discussion with some of them at the present time.

In every part of the kingdom that I have had information from where churches have been established, the work of the Lord is still going forward with great success.

Our room here in London is now so excessively crowded that we are obliged to seek another place. We had almost engaged a chapel but failed through some unforeseen circumstance; we are not certain, however, but we may yet succeed in obtaining another one which we have in view; If we fail in this we must content ourselves with some larger room or public house.

Affectionately yours,

LORENZO SNOW.

New Rochelle, Westchester co. N. York: July 27th, 1841.

To the Editors of the Times & Seasons:

DEAR BRETHREN,

On the 3rd of Feb. last I came from New York, to this place in company with Francis Hewit, Priest, we stopped at the house of a minister of the Methodist order, we preached five times and baptized four persons, one of whom was the minister's wife, he has been baptized since. We then returned to our families in New York City. I came back alone, and preached four times and baptized two persons, in a short time there were more baptized. I then determined to remove hither that they might not be as "sheep having no shepherd." The work now appeared to have come to a stand, but by patient perseverance I soon had the satisfaction of seeing that the word preached was like "bread cast upon the waters." I requested Elder J. G. Divine to assist me which he did for a short time. He is now laboring in New Jersey. He baptized seven while he was here. The work is now rolling forward as if impelled by a *mighty* engine, which causes the saints to rejoice, while the affrighted priests have in their lectures against us called upon the people to "rise in the majesty of their strength, (i. e. mob force,) and put us down." But these efforts have been like casting feathers against the wind. A short time since I baptized three, yesterday I baptized five, and others have offered to be baptized next Sabbath. We now number 35 including 2 elders, 1 priest, and 1 teacher, all in good standing. To God be all the glory.

The Episcopal D. D. at this place had the curiosity to write to Proff. C. Anthon of New York to know if our statement concerning the "words of the book" were correct: Proff. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol; 1, No. 22. Although it was written with the avowed purpose of stoping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others. The following is a short extract from Proff. Anthon's letter:

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns like the *Chinese* mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfullness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Proff. Anthon considered that this would be an incontrovertable argument against the Book of Mormon; but let us see: The celebrated antiquarian Proff. Rafinesque says, in speaking of the writing found on the ruins of the *stone city* found in Mexico, "The glyphs of Otolum are written from top to bottom like the *Chinese*, or from side to side, indifferntly like the *Egyptian* and the Demotic Libian.—Although the most common way of writing the groubs is in rows and each groub seperated, yet we find some framed, as it were in oblong squares, or tablets like those of *Egypt*." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of *American* hieroglyphics found in Mexico.—They are arranged in columns, the 1st column consists of four "Delineations of half moons," the 2nd of three suns, the 3rd of the letter I and the human scabula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Proff. Anthon with a paper containing various delineations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters of letters were inscribed on the paper by a *young man* who was without means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters."—I leave your readers to draw their own conclusion.

Yours in the bonds of
the new covenant,
CHAS. W. WANDELL.

[For the Times and Seasons.]

THE CHURCH.

Br. Robinson:—

Who can advert back to the first dawn of our holy religion—to the time when the 'little stone' was first 'hewn from the mountain'—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth through scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at the mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the 'coming forth' of the Book of Mormon, wickedness 'covered the face of the eath,' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great 'falling away' from the original order of religion which our Savior instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophesying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church

had never changed since the apostolic age. But the ushering in of that eventful era, when the 'still small voice' was heard to 'whisper from the dust,' restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primative ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity; but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleety months, their numbers have swollen to near one hundred thousand souls. But the Church has not attained to its present standing in the scale of exalted preeminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand; streamlets of innocent blood have made doleful music in the ears of the saints; the bleak winds of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back, with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the 'muttering tempest,' and no tears to sympathise but the falling rain; the Constitution has been denied the right to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and 'equal rights'—has been allowed to raise its hydra-head, and many of the saints have fallen martyrs at its unhallowed shrine. Tears of innocence have been made to flow; the privelege of worshipping God according to the dictates of an untrammeled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—reciprocal affection blighted, and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will, therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending attrocities, and it assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous; in Illinois it has found a permanent resting place, from oppression—an asylum of undisturbed repose. When, in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of their protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demogogue or usurping despot, ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and manifest patriotism, the saints render you the ever greatful sentiment of their bosoms, and do not forget to intercede in your behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep-toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft

roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound —its trembling echoes have reached the most magnificent courts of aristocratic England, and thousands of the noble and ignoble, of both Governments, now worship at its holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully.
L. O. LITTLEFIELD.

CONFERENCE MINUTES.

Minutes of a conference held in Zarahemla, Iowa, August A. D. 1841.

At a conference of the church of Jesus Christ of Latter Day Saints, held in Zarahemla, Iowa, commencing on Saturday August 7th, 1841. Pres't. John Smith being unanimously Chosen Chairman, and George W. Gee, appointed Clerk:

The solemnities began with singing and prayer, after which, Elder George A. Smith delivered a short address upon the melancholy news, (which had just reached us,) of the death of our much esteemed brother Elder Don C. Smith, Editor of the Times and Seasons. Elder John Taylor followed with a very able address upon the subject of the dispensation of the fullness of times, and exhorted the saints to heed the constituted authorities of the church.

Adjourned for one hour:

Met pursuant to adjournment and opened by singing and prayer—the chairman explained the business of the conference relative to its right of choosing its own officers from head to foot. President John Smith was then presented to the conference and unanimously acknowledged President of the stake in Iowa. Prest. Smith nominated for his counsellors elders David Pettigrew and M. C Nickerson, who were unanimously elected.

The members of the High Council were each presented and accepted by the conference, there being but nine, whereupon elders John Killian, Rufus Fisher, and John Lowery, were unanimously elected to fill the Quorum of the High Council. Bishop Elias Smith was then presented and unanimously accepted by the conference, as Bishop of this stake; and Joseph B. Noble and Joseph Mecham jr. as bishop's counsellors. Elder Lewis Zabriskie was presented and accepted by the conference, as Prest. of the Quorum of elders. Elder Zabriskie nominated Charles Patten for counsellor, in place of John Killian chosen High Counsellor, who was unanimously elected—Elder Zabriskie then nominated Lewis S. Dalrymale for his other counsellor, in place of Jonathan Allen rejected, (in consequence of his living at a remote distance, and was not expecting to move on,) who was unanimously elected.

Adjourned till Monday 9th inst. at 10 o.clock A. M. in consequence of the funeral of Br. D. C. Smith of Nauvoo.

Met pursuant to adjournment, and opened by singing and prayer. George W. Gee was nominated and elected Church Recorder. Elder John Taylor then read a revelation to the conference, giving instruction to the saints in Iowa, and spoke at some length upon the subject, and was followed by the chairman and Elders E. Smith and W. Snow.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer.

Representation of Churches.

The Prest. and Counsellors of the Church in Iowa were represented as being in good standing—the chairman represented the High Council in good standing. The Bishop and Counsellors were represented in good standing, the Bishop represented the Lesser Priesthood containing 9 priests, 13 teachers, and 4 deacons, nearly all in good standing—Elder Zabriskie represented the quorum of elders containing 20 menbers generally in good standing, Elder W. Snow represented the church at Zarahemla consisting of 326 members generally in good standing. Br. Forrister represented the branch at Siloam consisting of 67 members all but one in good standing. Bishop Smith represented the church at Nashville about 80 members generally in good standing. Geo. W. Gee represented the church at Ambrosia consisting of 109 members generally in good standing.—Bishop Smith represented the branch at the Mecham settlement consisting of about

65 members generally in good standing. Elder George W. Gee represented the branch in Kookuk Township consisting of about 13 members in good standing. Elder Stow represeted the church at Augusta consisting of 50 members all in good standing but one or two. Elder John Lowery represented a branch in Van Buren Township consisting of 11 members in good standing. Elder W. Baldwin represented the church on Chequest Creek in Van Buren county consisting of about 30 members generally in good standing. Total 750 members.

The conference by a unanimous vote resolved to uphold by the prayer of faith, Pres't. Joseph Smith, and to heed his counsel as a servant of God; a large number present agreed to move in and assist in building up Zarahemla.

Elder Taylor then made some very appropiate remarks upon the duty of the saints and admonished them very feelingly to obey all the commandments of God.

Resolved, That this church will not fellowship any person or persons who are in the habit of drinking ardent spirits, or keeping tipling shops, and we will use our best endeavors to suppress it. Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the saints contributing for the building of the Temple at Nauvoo, and for the support of the poor; the conference voted that they would contribute one tenth of their produce for the building of the Temple at Nauvoo.

Adjourned until 10 o'clock 15th inst.

Met pursuant to adjournment, opened by singing and prayer, minutes read—after which the names of those were taken who were willing to contribute for the building of the Temple, and give in to Bishop Miller. Elder B. Young then made some very appropiate remarks upon the importance of the saints acting nobly, honorably, and uprightly, that they may be prepared to fill important and responsible stations.

Adjourned for one hour.

Met pursurnt to adjournment, and opened by singing and prayer, a contribution was taken for the relief of the poor. A man by the name of Ellsworth was disfellowshiped for not complying with the order of the meeting and insulting the chairman. Quite a number joined the church by letter. Elder B. Young then delived a very able address adapted to the occasion, conference then adjourned.

JOHN SMITH, Chairman,
GEORGE W. GEE, Clerk.

Burslem, Staffordshire
Eng. June 29th, 1841.

DEAR BRETHREN.

Feeling it is cheering, to the saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard

On Sunday, the 27th of June, the Staffordshire Conferance met according to adjournment, at Burslem in the Assembley Room, there being present twohigh priests, 11 elders, 17 priests 10 teachers, 5 deacons. The meeting was called to order by Elder J. Johnson, at one half past 10 o'clock; Elder A. Cordon chosen President, Elders O. Shaw, and T. J. Filcher Clerks. Meeting opened by prayer by the president; 13 branches of the church were represented consisting of 481 members, 18 elders, 46 priests, 21 teachers, 10 deacons; there was then ordained 1 elder 6 priests 2 teachers. The meeting adjourned untill one half past two o'clock. Met persuent to adjournment

The conference then proceeded to withdraw fellowship from 2 officers and 4 members for unchristian like conduct. Suitable instructions were then given, by Elders A. Cordon, J. P. Smith, and W. Bradbury. The conference adjourned for three months and dissolved by prayer.

ALFRED CORDON Pres't,
O. SHAW, T. J. FILCHER, Clerks.

From the Syracuse (N. Y.) Journal.

FIRE, EXPLOSION OF GUNPOWDER, AND LOSS OF LIFE!

Our village was visited last night with one of the most dreadful scenes which the annals of our State can reveal. About half past 9 o'clock the alarm of fire was given, which proved to be in the carpenter's shop of E. T. Hayden or C. Goings, on the Otsego Canal. Our citizens repaired to the spot. together with our three engine companies. In the course of perhaps half an hour an explosion of gunpowder took place, which most melancholy to relate, sent instanta-

neously some THIRTY of our fellow citizens into another world!

We have no time to describe the horrid scene immediately after the explosion. The building while it was on fire, was blown into atoms, and the buildings east and west were shattered by the concussion and flying timbers. About 30 firemen and others near the fire were instantaneously killed, being thrown in all directions—into the canal, four or five entirely across the canal—and among them some of our most respectable citizens, and, we are sorry to add, including about half a dozen of our most promising young men. The groans of the dying, the frantic screams of wives and children, brothers and sisters, who had lost their dearest earthly friends—the killed and wounded carried from the scene to their homes—altogether, presented a sight to melt the strongest heart.

Our whole village is in mourning and distress! The stores this morning still remain closed. Such scenes as we have witnessed in the last 12 hours, may heaven forbid our ever seeing again.

We understand windows were broken by the explosion, as far as Salina. The noise was very plainly heard four miles east. The number of kegs of powder which exploded were about 15.

When we are brought to the reflection that all this distress has been brought upon us, by the hand of an INCENDIARY—a devil in human shape, we are disgusted and sick at heart, for poor human nature.

The alarm that powder was in the building was given, but with such a want of energy as to border on criminality.—Many supposed, also, that it was a mere trick of the incendiary.

Total number killed, 33—wounded 33.

From the St. Louis Atlas.

REMARKABLE PHENOMENON.

The Nashville Banner states that "a shower of animal matter, like flesh and blood, had fallen in Wilson county, Tennessee. Gentlemen of high character state that the space covered by this extraordinary shower, is half a mile in length, and about seventy-five yards in width."

The editor says he has seen a specimen of this singular out pouring, and remarks that it has an odor like putrid flesh.

A letter from a physician near the scene to Prof. Troost, who has received an invoice of the new article, states that the writer gathered it with his own hands. He observes—

"The regular manner it exhibited on some green Tobacco leaves, leaves very little or no doubt of its having fallen like a shower of rain, and it is stated on the authority of some negroes only, to have fallen from a small red cloud, no other clouds visible in the heavens at the time. It took place on Friday last between 11 and 12 o'clock, about five miles N. E. of Lebanon. I have sent what I think to be a drop of blood, the other particles composed of muscle and fat, although the proportions of the shower appeared to be a much larger quantity of blood than of other properties.

POETRY.

For the Times and Seasons.

Lines addressed to Mrs. Mercy R. Thompson, the bereaved consort of the late Col. R. B. Thompson, deceased: of the City of Nauvoo, Ill.

BY MISS E. R. SNOW,

Fair mourner, I would gladly quell
Thy grief, and bid thy sorrow's rest;
But ah! I'm bound with sorrow's spell,
And grief is lab'ring in my breast!

While thou shalt shed the copious tear,
My tears with thine, would freely blend;
Thou hast to mourn a partner dear,—
The Muse, a patronizing friend!

That tone of pure poetic thought—
That rich effusions of the mind,
Which grac'd the truths, he sweetly taught,
Had with my feelings deeply twin'd.

And now, my lyre is all unstrung—
Its cords seem flutt'ring loose on air—
Its keys unnerved—is keenly sprung
With grief, the finger of dispair!

Thou dost not weep, to weep alone!
The broad bereavement seems to fall,
Unheeded and unfelt by none:—
He was beloved—beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom—
Hope, hope eternal, brings relief—
Faith, sounds a triumph o'er the tomb.

It sooths our sorrow—says to *thee*,
The Lord in chast'ning comes to bless—
God is thy God—he says he'll be
"A father to the fatherless."

Celestial glory beams around:
My grief subdued—my lyre again

Reviv'd—renews its joyous sound,
To chant once more, a fav'rite strain.

'Tis well with *the departed one*:
His christian lamp was shining bright;
And when his mortal life went down,
His spirit join'd "the saints in light."

'Tis meet to die, as he has died:—
He smil'd amid death's conquer'd gloom;
While angels waited by his side,
To bear a kindred spirit home.

Vain are the trophies wealth can give—
His mem'ry needs no sculptor's art—
He's left a *name*—his virtues live
Like golden medals, in the heart.

OBITUARY.

DIED—In Kirtland Lake co. Ohio, on the 23rd ult. Elder Oliver Granger aged 49 years.

Lines, suggested by intelligence of the death of Elder Oliver Granger; and are respectfully inscribed to his mourning relatives;

BY MISS ELIZA R. SNOW.

Hark! from afar, a funeral knell
Moves on the breeze—its echoes swell
The chorus for the dead!
A consort's moans are in the sound,
And sobs of children, weeping round
A parent's dying bed!

But one lov'd child was in a land
Far, far away—the parting hand,
In death she did not press!
But all she mourns a father dear—
His tender words, no more she'll hear,
Nor meet his fond caress!

He's gone!—his work on earth is done—
His battle fought—his race is run:
Blest is the path he trod;
For he'd espous'd the glorious cause
In prompt obedience to the laws
Of the eternal God.

He sleeps—his troubles here, are o'er—
He sleeps where earthly ills no more
Will break the slumber's rest!
His dust is laid beneath the sod,
His spirit has return'd to God,
To mingle with the blest.

Death sunders every tender tie—
Pierc'd by his shaft, life's prospects lie
Like masts, by tempests cleft!
But hope points forward to a scene
Where sorrow will not intervene,
Nor friends, of friends, be reft.

The Savior conquer'd death: Although
It slays our friends and lays them low:
Clo th'd in immortal bloom
When Jesus Christ shall come to reign,
They'll burst their icy bands in twain,
And triumph o'er the tomb.

In the city of Zarahemla Lee co. I. T. on the 28th, ult. Willard Leonidas, son of Willard and Malvina Snow, aged 17 months and 28 days.

ALEXANDER NEIBAUR,
SURGEON DENTIST,

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfully announces to the ladies and gentlemen and the citizens of Nauvoo, as also of Hancock county, in general, that he has permanently established himself in the city of Nauvoo, as a dentist, where he may be consulted, daily, in all branches connected with his profession, Teeth cleaned, plugged, filed, the Scurva effectually cured, children's teeth regulated, natural or artificial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in England, for the last 15 years, he hopes to give general satisfaction to all those who will honor him with their patronage.

Mr. B Young having known Mr. N. (in England) has kindly consented to offer me his house to meet those ladies and gentlemen who wish to consult me. Hours of attendance from 10 o'clock in the morning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 1841. no19-tf.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by
Aug. 16, 1841. E. ROBINSON.

GRIDLEY'S SALT RHEUM OINTMENT: Positively a safe, certain, and final cure for *Salt Rheum, Scald Head, Ring Worms, Blotches*, and Pimples on the face, obstinate old sores, and almost all cutaneous affections. For sale at the Nauvoo Stationery by E. ROBINSON.

Price 75 cents per bottle—22 tf

The Times and Seasons,
Is printed and published semi-monthly, by
E. ROBINSON,
EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 23.] CITY OF NAUVOO, ILL. OCT. 1, 1841. [Whole No. 35

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

LETTER FROM ELDER O. HYDE.

London June 15th, 1841.

PRESIDENT SMITH:

Sir, With pleasure I take my pen to write you at this time, and through you to the Times and Seasons; and through it, to the saints at large; and to all whom it may concern.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve him acceptably—secure to yourself that honor which cometh from above—guide the counsels of the saints in wisdom, that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart.

Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favor is beyond my reach at this time. I have just seen the 12th No. of the Times and Seasons, containing the minutes of your conference—the report of the presidency—the celebration of the anniversary of the church; and the laying of the foundation of the Temple. This, to me, was a precious gem. It brought tidings from my own country; and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements, that objections were made to him. Most gladly would I have hailed him as a companion to the Oriental Continent; but my hopes of that are fled. I shall go alone, or find some other person in all probability to go with me.

I have writen a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving the history of the rise of the church, in something the manner that Br. O. Pratt did, I have written a snug little article upon every point of doctrine believed by the saints. I began with the Priesthood, and showed that the saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority, neither were they compelled to seek for it among the floating and trancient notions of Protestant reformers; but God has sent his holy angel directly from heaven with this seal and authority, and conferred it upon men with his own hands: quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy scriptures in the church. Next on faith, set forth from the scriptures and the book of covenants—then on repentance—then baptism—then laying on of hands—then the different offices of the church. Next the power and authority of each one; and in fine the whole order, doctrine and government of the saints. I have not written it as a law binding on the *German saints*; but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honor to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction.

"When in the course of Divine Providence, it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration: How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel!! commissioned from the Almighty, discended, and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome, the tidings which thou hast borne!!"

"O! gracious Father! I ask thee in the name of thy holy child Jesus, to bless with thy Royal favor, the weak exertions of thy humble servant; and make this production a blessing to all people who may be favored with a perusal of its pages. Wherever it shall go, let it be a messenger of conviction to the wicked: and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts."

"Go forth, therefore, little volume to other nations and tongues; and may the Almighty speed your way; and like a sharp, two-edged sword, cut thy way through the prejudices of this generation,—encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the Times and Seasons, the remarks made on the use of intoxicating spirits. In my heart, they found a corresponding echo. I should not be willing to indulge the thought for a moment that the saints in Nauvoo would quietly stand still, and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his once happy family. No; they will dash from his lips the cup of wretchedness; and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, the quart, the gallon, and the jug-ful.

May the lightnings of heaven forever blast, (I had almost said) those brews of strong drink which send forth their corrupt and poisonous streams to sweep down, in their filthy current, men of sterling talents to an untimely grave.—May the saints of God stand as far from them, as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship—invaded the sacred desk, and hushed, in death, forever, the voice that could plead, like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a personal interview with him: But in consequence of a very severe accident which befel him, he is confined to his room, and unable, at this time, to grant the asked indulgence. [His leg is broken.]

I have addressed to him a communication upon the subject of my mission; a copy of which I transmit to you. It may not be altogether uninterresting to the saints and friends in America.

"Rev'd Sir,

I cannot but express my sorrow and regret at the misfortune under which you labor, in consequence of the severe accident which befel you; and by which you are confined to your room. Please accept Sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident; and resume the labors which your high and responsible station calls you to perform."

"Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped, would have been the foundation of a mutual interchange of thought between us: But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected."

"Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish prophets have won my affections; and the scattered and oppressed condition of that people, has enlisted the finest sympathies of my heart. Believing therefore, that the words of Hosea the prophet 2. 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the auther of this production, in consequence of his not being able, by any existing document or record, to identify himself with your nation."

"About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hands upon my head, and pronounced these remarkable words: 'In

due time, thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a good work, which shall prepare the way, and greatly facilitate the gathering together of that people.' Many other particulars were told me by him, at that time, which I do not write in this letter. But sufficient is written to show that divine appointment is claimed as the main-spring that has sent me forth from the embraces of an affectionate family, and kind friends as well as from the land that gave me birth."

"My labors since that period, have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March 1840, I retired to my bed one night as usual; and while meditating, and contemplating the field of my future labors, the vision of the Lord, like clouds of light burst into my view. (See Joel, 2. 28) The cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also, is the field of your labors. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say. 'Blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves and let us go into the defenced cities. Set up the standard towards Zion—retire stay not; for I will bring evil from the north, and a great destruction.' The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant.'

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned for she hath received of the Lord's hand double for all her sins."

"Let your warning voice be heard among the Gentiles as you pass, and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to me it belongeth to show favor unto them who show favor unto you.'

"The vision continued open about six hours, that I did not close my eyes in sleep. In this time, many things were shown unto me which I have never written, neither shall I write them until they are fulfilled in Jerusalem."

"It appears, from the prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: '*But these two sons are come unto thee!* The sons of strangers shall build up thy walls.'

"Permit me now Rev. Sir, to trouble you with the reflections of a mind that feels completely untrameled from every party interest, and from every sectarian influence. When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, 'How are the mighty fallen!' Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade, the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honor—no standard—no security: Their sceptre has departed! and instead of that light and knowledge which once gave them a transcendant elevation above other nations, the height of their ambition, is now, (with some honorable exceptions) the accumulation of sordid gain, by buying and selling the stale refuse with which their fathers would never have defiled their hands."

"Why this wonderful change? Is the God of Abraham, Isaac, and Jacob, a just God? Most certainly he is. If, then, he is a just God, of course, he will mete out and apportion the chastisement or penalty, to the magnitude of the offence or crime committed. Allowing, then, the law of Moses to be the standard by which actions are weighed: Were not idolatry and the shedding of innocent blood, the greatest sins which your fathers committed? and was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have

they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of sheding innocent blood, to that extent, since their return that they were, before they were taken captives by Nebuchadnezzar? The Jew says no. Very well: there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befel the Jewish nation in the days of Vespassian, very far exceeded in severity, in almost every particular, the disaster and ouerthrow that befel them in the days of Nebuchadnezzar."

"Now, then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may: Know ye, that for it, or because of it, the Roman armies were permitted to crowd their conquests to the heart of your city—burn your temple—kill your men, women and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have, ever since, left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. 'Let his blood be on us and on our children.' If condemning and crucifying Jesus of Nazareth was not the cause of this great evil; what was the cause of it!"

"Aware that I have written very plainly upon those points that have come within my notice; yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty, that the time has arrived when the day-star of your freedom already begins to dispel the dark and gloomy clouds which have seperated you from the favor of your God. Ere long it will be said to you; 'Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee."

"The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.
The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant cleansed from sin
Shall in their promised Canaan stand."

"Now, therefore, O ye children of the covenant! Repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! Arise! and go out from among the Gentiles; for destruction is coming from the north to lay their cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (See Joel 2, 32) There the bending heavens shall reveal thy long-looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest, and certain victory. Then shall thrones be cast down, and the kingdoms of this world become the kingdoms of *our* God. Then will they come from the east, west, north and south, and set down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel."

With sentiments of distinguished consideration I have the honor, Sir, to subscribe myself

Your most ob't. servant
ORSON HYDE.

Rev. Dr. Solomon Hirschell,
Pres't Rabbi of the Hebrew society in England.

It is very hard times in England.—Thousands that have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest, unless rain come soon.

You will discover that the greater part of the English brethren, have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans.—They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content. They are a very industrious people whenever they can get employment; and by a little fatherly care, they will soon get way-wised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible

You know the reasons there better than I do; and you have received a speciman of the English saints. Now if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive it, and execute as far as opportunity offers. I shall not remain here long, it is true. But Br. Pratt is here, and I shall return here sometime if the Lord will.

I must now close by saying for one and all, God bless Zion forever and ever.

Your brother in Christ.
ORSON HYDE.

To the Editor of the Times and Seasons:

DEAR SIR:—

If you think the contents of this sheet worthy of a place in your excellent publication, its insertion will greatly oblige yours in the covenent.

F. MOON.

From the short history of Lot, we may learn many important things: he is brought before us as an herdsman with Abraham, and certain difficulties arising, they determined upon a separation. And although Abraham was his uncle, yet he gave him the choice of going either to the East or West. And Lot went and dwelt in Sodom. Let us notice his love of earthly things. "And Lot lifted up his eyes, and beheld all the plain of Jordon, that it was well watered every where—even as the garden of the Lord—and lot chose him all the plain of Jordon, and he went and dwelt in Sodom." In this choice religious privileges and those things which concern the soul, that are of eternal moment were never calculated upon. And in about nineteen years, he was visited by angels bearing a message of distruction for Sodom and the neigboring cities. Now let us, who have come from the east, west, north and south, not imitate the conduct of Lot; and although there may be apparent difficulties, and a lack of this, and that, which would be pleasing to the flesh; yet let us compare our advantages with our disadvantages if we were not here; and never attempt to join the world, at the risk of losing our soul. But here an objector may arise and say "I could go to such and such a place, and get all that heart could desire, and live for God too." I admit the possibility; but it is not so probable that this would be the case; but supposing it should, where would be the benefit if in a few years, when you have increased your goods, a messenger should be sent to sound in your ears these alarming words, "escape for thy life, look not behind thee neither stay thou in all the plain." Could you without confering with flesh and blood, forsake all, or with the anxiety and disobedience of a Lot's wife, look back, and thus exhibit the awful consequences of transgression!

The Lord has commanded his people to gather, and though there may be troubles, yet if it is according to the law of heaven, it ought to be attended to without a murmur; and it is far better with us, than it was with the children of Israel, for they had no water; and many more things they complained of, and they said "would to God we had stayed in Egypt, or died when our brethren died"—and they said to Moses and Aaron, "why have *ye brought us*" *&c.*, [Numb. 20, 2–5.] But an inspired writer has a different view of this subject, "and thou shalt remember" says he, "all the way which the *Lord* thy *God led thee* these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whither thou wouldest keep his commandments or no." What I mean to say is this, that we ought to live where we can enjoy most of the blessings of heaven, and receive the greatest knowledge of the things of God, hanging upon this promise, "seek first the kingdom of God and its righteousness, and all other things shall be added unto you",—for what is time when compared with eternity! and what is this world when compared with that which is to come!

Let us look again at Lot, and notice his disrespect to the commandments of God. In the morning he was commanded to take his family that was with him, and first he began to linger, but the angels laid hold of him and got him without the city, and gave him a command; the latter part of which he objected to, and says that God asked impossibilities at his hands. The Lord told him to go to the mountain that he might live; he says "I cannot escape to the mountain, lest some *evil* take me and I *die*: Behold now this city is near to flee unto, and it is a little one; Oh! let me escape thither, and my soul shall live!" The face of this seems to be, 'let me do as I please, and then I shall be comfortable; but if I do as you have commanded me, I see danger;' from this we

may learn something of importance. We shall find upon examination, that the children of men have taken an unauthorised liberty with the commandments of God, and that to their ruin: and the principal reason for their objection is, that in their view they are but small. But we ought not to look at the command without considering the curse or blessing connected with it, and then we shall be able to determine whether it is a little one or not. The law given to Adam, may be called small; but when we look at the connection, we must say it was great. The law of the blood of the passover was simple; but the cause of life and death were in the precept. The command given to Moses [Numb. 20, 8.] looked little. but when it was violated it was awful. [Numb. 20, 10–12.] What Naaman was ordered to do, was allowed to be a very small thing, so much so, that he would not do it, until his servant spake to him on the subject. All the commandments of God are simple; and it appears that he will save, or condemn, the world upon this principle; and not only in ancient days has he given little things for the observance of the children of men; but even now, as he did in old time: witness the word of wisdom. Now what shall we say upon this subject? shall we say it is the work of man, or shall we say it is given by the spirit of God? By comparing the whole work we must say it is the latter; had it been the work of man, we might have trampled upon his law with impunity, & defied all his threats with mental force; but when the great Jehovah speaks, who, though he dwells in the heavens, yet he condescends to speak with men, who are but worms of the earth; and offers to them life and salvation upon certain simple principles.

To say nothing about the disputed point contained in the word of wisdom: the Lord has said strong drink and tobacco are not good for man. But here an objector will arise and say, 'I know that strong drink is good, for I have tried it many a time, and have found great benefit from it, so much so, that if it had not been for it I should have died.' Then what they mean to say is this 'I cannot give it up, is it not a little one? Let me have it and my soul shall live.' And thus whether they consider it, or not, they give their Maker the lie. Those who use tobacco say we cannot make such a sacrifice; and thus, with Lot, they find that what God has ordained for life, to be unto death; Let me have this little tobacco and my soul shall live. Lot said I shall die if I go to the mountain, but in a short time he was compeled, for he feared to live in Zoar [Gen. 19. 30.] And you spirit drinkers, and tobocco users, will soon have to witness the same things; viz: if you cannot live without it, you cannot live with it, so you must either obey the commandment or be reconciled to your doom. But I would advise you to come forth with the resolution of a man, and show to the world that you are determined to take the kingdom if it be by storm, and enjoy all the blessings, contained in the word of wisdom. But if you are determined to pursue your own course, and hug your idol to your heart—I would say, go on, and the God of heaven will reward you according to your works: for that period is not far distant, when the destroying angel will pass through the land, who will lay great Dagon with all his worshippers prostrate on the earth: for no idol shall stand in the presence of the great God, for when he comes, all evil will be gathered out of his kingdom, and only they who keep his commandments shall be able to stand.

To the Editor of the Times and Seasons:

DEAR SIR:—

I have retired to my room for a few moments, to drop a few lines to you, to inform you of the prosperity of our Redeemer's cause in this vicinity. I am sitting at a West window in the Eagle Hotel, in Franklin, Portage co., Ohio, where I have formerly spent fifteen summers with my circle of relatives; but never has the setting sun, the last day of summer, while declining in the western horizon, caused such peculiar reflections on my mind as when it now sinks behind the western hills—all is silent but now and then the rolling of a carriage as it passes, or occasionally the voice of the youth, as they are sporting in the streets—all this is well calculated to cite my mind to the busy bustle of Nauvoo, where my prattling children are sporting about the yard, or assisting their lonely mother in arranging the domestic affairs for the night—and where my beloved brethren and sisters in the Lord, are enjoying each other's society—although my mind is with you this evening, my person is separated from you by a distance of near seven hundred miles, but not without some

friends; Elder H. S. Eldredge is laboring with me here; he is a faithful servant of the Lord, and with a little more experience, will be able, with the assistance of God, to put to silence all the priests of baal, who dare raise their voices against the truth, to impede the progress of the everlasting gospel.

We have labored here about two months, and have preached three times a week. When we first preached here, the assemblies were large, and good attention was paid to the truth, and a spirit of enquiry was the result; the dust was brushed from many a bible that had lain undisturbed for months, by many however, for the purpose of putting down the truth; but to their great astonishment, truth could not be arrayed against truth, to put it down. What then was to be done? Why, they called in the neighboring priests, of various professions, to assist in the struggle, but alas, their attempt to put down the truth failed, and the more they struggled the deeper they sunk in the mire. Seeing nothing else would prevent the honest from searching the scriptures, receiving and obeying the same, they have resorted to the same method the enemy of all righteousness has ever done; first to ridicule the ordinances of the Gospel, secondly to misrepresent, slander, and speak all manner of evil against us, and those who dare obey the gospel. All this not having the desired effect, they have resorted to threats which are handed out on every side; and even now while I write, I understand they are holding a meeting to take into consideration the best method to put a stop to the spread of what they call Mormonism, what the result will be I know not. We have succeeded in establishing the standard of truth in Franklin, for which I thank God; we have had the pleasure of leading twelve into the waters of baptism in this place, and others are believing the work of the Lord; we shall by the assistance of God, organize a branch here, and we therefore invite the Elders traveling this way, to call, for necessity requires that we should return to our families, in the West, in a few weeks.

Yours in the bonds of the
everlasting covenant,
L. A. SHIRTLIFF.

Charlotte Centre,
Chautauqua co. N. Y.,
Aug. 18th 1841.

BR. D. C. SMITH:—

I take this epportunity of addressing a person with whom I have no acquaintance, only through the medium of the Times and Seasons, by the perusal of which I have been highly gratified; I have received instruction and information—and long may you continue in health, in peace, and safety to publish that interesting periodical; may it be a swift messenger to communicate to the saints, intelligence, from the traveling Elders, of the spread of the truth, of the increase of the church of Christ, and of the triumphs of the gospel over the kingdoms of darkness—may its pages contain, for the edification of the saints, (especially those scattered abroad) revelation, doctrine and instruction, from the pen, and from the discourses of our beloved Prophet; and from all others who receive light and knowledge by the spirit of truth, and may I continue to receive your valuable paper without interruption, thus increase our acquaintance and we be mutually benefited.

We are ten in number in this vicinity who have embraced the gospel as preached by the Latter Day Saints; we are not organized, but are like sheep without a shepherd, therefore you may judge of our feelings of disappointment when we do not receive the Times and Seasons in due time,—twice during the year I have been six weeks without receiving a number.

May the blessing of peace, health and happiness rest upon you.

I have the honor to subscribe myself
Your brother in the
new and everlasting covenent,
THOMAS PEARSON, jr.

Extract from a letter to Elder H. C. Kimball.

London, Aug. 5, 1841.

DEAR BROTHER;

* * * * * I did not see Elder Hyde while here: he is now in Germany—there are more or less baptized here every week—the meetings are very crowded—last Sunday afternoon, there was above a hundred standing out doors that could not get in. Elder Snow is in Bedford and Elder Adams is here, at present: he has held two public discussions, and is going to hold another to-morrow evening—he is obliged to get a large place to hold it in, as the meeting place is not half large enough—he has preached twice in the Regent Park, and is to preach there again next Sunday. It is a general opinion that there will be a revolution here soon—things

seem ripening for it—there has been a general election of members of Parliament, last month; there were serious riots in different parts between the Whigs and Tories—the Tories have got the majority, so we need not expect any good from that quarter—the season has been the most unfavorable I have known since we have been here, it has been very cold and rainy, I think it has rained every day for forty days past—great fears are entertained for the crops—business of every kind is quite dull, and every thing very dear.

TIMES AND SEASONS.
CITY OF NAUVOO,
FRIDAY, OCT. 1, 1841.

Our readers will find in this paper, refutations, to some of the false and slanderous reports in circulation against us. The article from the Philadelphia Ledger, by "J. L." will be perused with pleasure, as it is a statement of facts as they are.

The river at this place. has raised some eight or ten inches in a few days past, and is still rising; it is anticipated that Steam Boats of the larger class will be able to ascend and decend the rapids, soon.

From the N. Y. Evangelist.

"It is stated in the Banner and Pioneer that a law has been passed by the authorities of Nauvoo, "with a heavy fine annexed, as a penalty for speaking against the Mormon doctrine." Such a measure, in this land of freedom of speech, must be suicidal to any dogma or any set of opinions."

We pronounce the above, a *base* FALSEHOOD, notwithstanding it came from our good Baptist friends. Comment is useless in this case, as there is no argument sufficiently powerful to induce our religious enemies to tell the truth concerning us, when a lie will answer their ends better. Here follows the law, and the only law, on that subject:

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage. Passed, March, 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.
James Sloan, Recorder.

[From the (Philadelphia) Public Ledger.]

ANTI-MORMON SLANDERS REFUTED.

To the Editors of the Ledger:

GENTLEMEN:—The following remarks were written under an irresistable impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Mormons, by the Editors of the Saturday Courier, in their paper of the 10th of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

To the Editors of the Sat. Courier:—Gentlemen: To expect an Editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other Editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their cotemporaries, without levying a heavy tax upon the purse of the writer—hence we find so much rancor and ill

feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the Saturday Courier, of Saturday, the 10th of July, in condemnation of a religious sect of people called "Mormons, or Latter Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Mormon, nor indeed ever will be; to the contrary, he would, if he were able, PERSUADE some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and anathemas so unmercifully bestowed upon the poor unoffending Mormons, in the article referred to in the Courier.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Mormons, of EXTERMINATION, is the most illiberal, unjust, unchristian-like in its character, and dangerous in its tendency, that ever emenated from the *American Press*. You must certainly have been amply charged when you were writing the closing part of the article, charging the Mormons with murdering Martin Harris, with the same spirit which caused the enraged Jews to gnash their teeth upon the Prophet Stephen, after he had admonished them and warned them of the consequences which would result to them from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the Constitution of the United States, or in that of the State of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature, because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labors would be in vain, were you to search for authority to wage your war upon the Mormons, except you practice upon the the plan of the *white savages* of Missouri, in this massacre of the unoffending Mormons, "declare war upon your own hook"—a plan, by-the-by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st Article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridge the freedom of speech, or of the press." Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found among us who are willing to deny this doctrine.

Again, Article 9th, Section 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the Courier: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—those are the privileges vouchsafed to the American people by the framers of their Constitution. Now a few extracts from the Saturday Courier will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the Constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, "under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabond (Mormons) were sent prowling over the country to beg ALMS and to STEAL. Whenever opportunity offers they have not hesitated to ROB, PLUNDER and STEAL, mostly under some sanctimonious pretence—though we (the Editors of the Courier) have ourselves not the slightest doubt whatever that most if not all the ringleaders STEAL upon every occasion that offers with as much RECKLESSNESS as would any CONVICT

in our *State prison*. We (the Editors of the Saturday Courier) state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of VILLANY like Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best data that the writer can collect, than 10,000 of our fellow citizens members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as THEAVES AND ROBBERS; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For, after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and *firmly believe* that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villany like Mormonism.*" And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as Villains, Thieves and Robbers, by the Editor of a Newspaper on his *simple belief* of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Mormon Sect in the vicinity of this city that will not passively submit to be coupled with Thieves and Robbers, or the writer much mistakes their character.

"I will merely notice the letter from your correspondent of Ohio, who you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the *Branches* of the *East* for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of the church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their heads, culpably indifferent to the accumulation of wealth, and more especially so, to the perishable honors of this world—preferring rather the things that pertain to the Kingdom than the mammon of this world, which Theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the Editors of the Courier swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighborhood of Frankford, made at a Mormon meeting held in that place; indeed I would not notice him at all, were it not for the manner you are pleased to introduce that GENTLEMAN. You say that he was very plain and much to the purpose, that he came directly to the point—what point? For, as Lee says, he would not attempt to expose the Mormon imposture (refute the Mormon doctrine) or combat the creed. You say that though his remarks "WERE *harsh in his terms*, they appear fitting to the occasion, and contain facts not generally known as they should be." I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favor of the tenets of Mormonism, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commences a tirade of abuse, only equalled by your own published account of the Leaders of the Mormons before referred to. In his simile, Mr. Lee has shown himself an apt scholar, at least so says the Courier, and who shall gainsay such high authority? His comparing the Minister who had just ceased speaking to a "*pliant cat's paw*" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word Liar, Imposters, Swindlers, Villains, Hypocrites, &c., is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman

The Editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge." But how the Courier could ever charge Lee with using "harsh terms," is truly surprising, when they themselves had but a few moments before charged the Mormons with being Thieves and Robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Mormons in the same paper, and which cannot be shuffled on to the shoulders of a letter writer from Ohio, or that of a Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark of the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold blooded butchery of upwards of nineteen men, wowen and children, (Mormons) by the inhabitants of Missouri, without color of law. But the sentence throughout exhibits such a thir-ting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them:" and in the next sentence which follows, you class them with murderers and pirates.

Now one thing is certain, that up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Mormons deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the declaration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it, shame and indignation filled my breast, to think that an editor in these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable derelection from truth. It may be safely asserted, that there is not an intelligent man of mature age in the United States or in Great Brittain, who has not heard of the massacre of the Mormons in Missouri; yet you, gentlemen, a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, these you say "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy, and your declaring that "they deserved the punishment meted out to them," is in plain English saying, that they deserved the *punishment of death without trial*, in the most barbarous manner because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world.—These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were coolly and deliberately shot in a Smith's shop, through the appertures between the logs, the circumstance of the *murder* of the poor boy Sardius Smith scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor Sardius "merited the punishment meted out to him."

Indeed it has never been pretended that the boy was guilty of any offence; he with the men had sought refuge in the Blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the Courier. It reads thus—"Without note or comment,

we append the following paragraph from a letter to the Boston Traveler"

"*Cruel Murder.*—Martin Harris, one of the earliest supporters of the Mormons, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he labored, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines; and two or three weeks ago was *found dead*, having been shot through the head with a pistol."

Now what an unlucky circumstance it was that Martin Harris would not *stay* murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the Boston Traveller, the Saturday Courier and Spirit of the Times, and snatched away again ere they have drank half of its contents. The murder of Martin Harris!—Why nothing could have happened so opportunely, and a standing article that was to overthrow Mormonism, is knocked into *pi* by the stubbornness of that bad man.

The Courier, in which this letter from the Boston Traveller is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks, at least, before the 10th of July, and no person in the country was better informed of the fact of the existence in the flesh of Martin Harris, than the editors of the Courier at the very time they published the account of his murder *without comment.*

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of Mormonism with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practises gross and wicked impositions.

The persecution of the people, called "Mormons," commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive and confined in dungeons—their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that Mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denominations, camparatively few in numbers, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal. J. L.

FALSEHOODS REFUTED.

For the Times & Seasons.

E. Robinson, Esq.:—

The following article from the pen of the sapient Editor of the Warsaw Signal is worthy of preservation for the number of palpable falsehoods it contains—

"DIFFICULTY AT MONTROSE.

We understand that on Monday last at Montrose, there was a military training at which the Mormons and citizens united indiscriminately. After the troops were paraded Joe Smith and Gen. Bennett came over from Nauvoo and attempted to inspect them. Upon this Mr. Kilbourn invited the citizens to withdraw from the ranks—which was accordingly done. The Mormons then insulted them, causing much excitement, and at the time our informant left a row was anticipated.

Now what right, we ask, has Joe Smith to go into Iowa Territory, and attempt to order the citizens of that territory as a military officer? Is this not proof positive that he wishes to organize a military church? Else why should he take so much interest in the military improvement of his followers who live out of this State? We see in this thing the essential spirit of Mormonism, which is—treason to the Government. Joe Smith, in the government of his followers wishes to

place his authority above that of the State. He is not content therefore that the laws of Iowa should regulate the parades of the saints; but he a citizen of Illinois must interfere his authority, and threaten violence because his authority is disregarded by those not members of his church."

1st. The military parade was not on Monday, (but on Tuesday the 14th,) and the Editor, in my opinion, did not so understand it.

2nd. Generals Smith and Bennett did not attempt to inspect the troops, and the Editor, in my opinion, did not so understand it.

3rd. The citizens did not leave the ranks on the invitation of Mr. Kilbourn. and, in my opinion, the Editor was not so informed.

4th. The Mormons did not insult the other citizens, and there was no excitement, and the Editor was not, in my opinion, so informed.

5th. No row occurred, or was anticipated, between the Mormons and other citizens, neither was the Editor, in my opinion, so informed.

Generals Joseph Smith, John C. Bennett, and Hyrum Smith, and some other citizens of Nauvoo, attended the military parade, at Montrose, on the 14th, as visitors, on the special invitation of General Swazey, and Colonel Fuller, of Iowa, the officers in command. Generals Joseph and Hyrum Smith attended attired in plain citizen's garb, as citizens, without the least military appearance about them. Gen. Bennett, and some of his staff officers, it is true, appeared in the "splendid and brilliant uniform of the Nauvoo Legion," as the Editor of the Signal is pleased to term it. All passed off with perfect good feeling, and in a highly creditable manner; excepting a disturbance which the Messrs. Kilbourn's attempted to get up by the reading of the following proclamation, which I publish verbatim, et literatim, et punctuatim, from their pen; to wit:

Citizens of Iowa

The laws of Iowa do not require you to muster under or be *Reviewed* by

Joe Smith or

General Bennett

and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself will at once

LEAVE THE RANKS—

This, however, had no more effect than the noise of those two *dignitaries* usually produces. This is a plain statement of facts, and for their truth I appeal to Gen. Swazey, Col. Fuller, Lt. Col. Swazey, Maj's King and Billings, Capt's Davis, Swazey, Heffleman, or any other officers of the Montrose Regiment whose names I do not now recollect.

It is by this system of low vituperation, calumny, and detraction, that our enemies expect to abuse the public mind, and produce prejudice against us. The true secret of the case is, (and it may as well be told now as at any other time as the period is fast approaching when the trial will be had,)—the Editor of the Signal wishes to have Hancock County divided, and Warsaw made a county seat—to this the Mormons are generally opposed; and for this opposition, and to accomplish the aforesaid object, an Anti-Mormon party has been organized with the determination of accomplishing it, or driving us from the State—but this I trust, will not be effected, as we are a law abiding people, and under it and the broad folds of the Constitutions of our State and Nation we take refuge.

Yours, &c.

W. WATERMAN PHELPS.

From The Massachusetts Spy.

THE JEWS.

The late events in Syria have turned the attention of the civilized world, renewedly, to the subject of the reoccupation of Palestine by the Jews, and have brought forth from that people manifestations of that strong attachment to the home of their fathers—"the Holy Land"—which has characterized them, ever since the days of the Judges and the Prophets. "If I forget thee, Oh, Jerusalem, may my right hand forget her cunning," has been the aspiration of the true Israelite in all ages of their long exile; and amid the obloquay, the storm and the oppression to which they have been subjected, by those among whom they have sojourned, the anticipation of a final return, either of themselves or their posterity, to the consecrated mountains and valleys of Judea, has sustained their spirits and enabled them to submit to their sorrows with fortitude and equanimity.

An eloquent appeal to the Jews, founded on the recent events in the East, has just appeared in "*Der Orient*," a German

newspaper, calling upon them to rally, once more for the recovery of the long lost land of their fathers. In relation to this land the appeal says:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe.—Environed by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land! situate at the farthest extremity of the sea which connects three-quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of the Albion, and the rich coast of Lithuania, near to both red sea and the Persian Gulf; the perpetual couses of the traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and west."

The facilities for concentrating a large body of the Jews, at once, in Palestine, are thus spoken of:

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000."

The appeal then speaks of the various and dis-similar races, which now inhabit Syria and Palestine, each at enmity with the other, and all, at times contending for the supremacy. "A chactic mixture," it says, "of all tribes and tongues, remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and wo, where every clod is drenched with the blood of our heroes, when their bodies were buried under the ruins of Jerusalem."

"The power of our enemies," says the appeal, in continuation, "is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

Think you that Mehemet Ali or the Sultan in Stamboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?

Our probation was long, in all countries, from the North Pole to the South! There is no trade, no art, which we have not practised, no science in which we can not show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?

People of Jehovah raise yourselves from your thousand years' slumber! Rally round leaders; have ready the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple on *Zion*, greater and more magnificent than ever. Trust in the Lord who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest for the philanthropist and the believer, than one which we copy below. 'Chance,' says the *Courier des Etats Unis*, 'has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is the idential Death warrant of our Lord JESUS CHRIST.' The document was faithfully transcribed by the editor, and is in *hœc verba*:

"Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee stating that Jesus of Nazaret shall suffer death on the cross.

In the year seventeen of the empire Tiberius Cæsar and the 25th day of march, the city of the holy Jerusalem, Anna and Caiphas being priests, sacrificators of the people of God, Pontius Pilot, Governor of Lower Galilee, sitting on the prsidentia

chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani; 2. Raphael Robani; 3 Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate; on one side are written these words:—'A similar plate is sent to each tribe.' It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the commission of Arts.

The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. DENON, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities &c it was bought by Lord HOWARD for 2,890 francs. Its intrinsic value and interest are much greater. A few years ago there was found at Catskill, in New York, a "shekel of Israel," of the time of our Saviour. On one side was the representation of a palm leaf, on the other, a picture of the temple, with the words underneath, "Holy Jerusalem," in the Hebrew tongue; Relics like these, properly authenticated have about them an inexpressible sacredness and moment. They seem to blend two worlds, and to carry human curiosity from the finite to the infinite.

Phlad. Gaz.

ERRATUM—Page 563, for punctuatim read *punctatim*.

POETRY.

BAPTISM FOR THE DEAD.

BY J. H. JOHNSON.

Else, what shall they do who are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?

The glorious gospel light has shone
In this the latter day,
With such intelligence that none
From truth need turn away.

For 'mong things which have been sealed,
And from the world kept hid;
The Lord has to his saints revealed,
As anciently he did.

And thro' the Priesthood now restored,
Has e'en prepar'd the way,
Through which the dead may hear his word,
And all its truths obey.

As Christ to spirits went to preach,
Who were in prison laid;
So many saints have gone to teach
The gospel to the dead.

And we for them can be baptized,
Yes for our friends most dear!
That they can with the just be rais'd,
When Gabria's trump they hear.

That they may come with Christ again,
When he to earth descends;
A thousand years with him to reign,
And with their earthly friends.

Now, O! ye saints, rejoice to day,
That you can saviors be.
For all your dead who will obey
The gospel and be free.

Then let us rise without restraint,
And act for those we love;
For they are giving their consent,
And wait for us to move.

[For the Times and Seasons.]

GIVE ME THE SPOT.

BY L. O. LITTLEFIELD.

Oh! give me the spot where the wild-deer reposes,
And the hum of the city and hammer is still—
Where naught but perfume, from the sweet scented roses,
Enamour the silence and gloom of the hill.

Oh! give me the spot where the glance of the moon-beam

Steals peacefully down from the gloom of the skies—
Where Happiness sits on the banks of the cool stream,
And the sweet voice of Freedom doth cheerfully rise.

Oh! give me the spot where the hand of oppression
Is swept from the peace of the lone mountain dell—
Where str amlets glide softly with 'trembling emotion,'
And fill every breeze with their soul-cheering knell.

Oh! give me the spot where the *true* hand of friendship
Doth brush off each tear of despondence and care—
Where Faith, Love, Virtue, and Brotherly-fellowship,
Do lie down, at eve, in their undisturbed lair.

Oh! give me the spot, by the 'cold world glanced over,'
Where Religion and Virtue doth deck each soft brow!
Oh! give me the spot, where's a fri nd and a brother
To sooth every feeling of heart-stricken woe!

HYMENIAL.

MARRIED—At Ambrosia, Iowa on the 15th day of Sept. 1841, by Elder Geo. W. Gee, Mr. Samuel McBride, to Mrs. Lemira Caulkins, both of that place.

In Ambrosia, Iowa on Thursday the 9th day of Sept. by Elder George W. Gee, Mr. Allen Buck to Miss Emily Jane Smith, all of that place.

In this city Aug. 9th, by Elder Stephen Luce, Philander J. Perry, of this place, to Miss Sarah A. Bleazard late of Preston, England.

OBITUARY.

DIED—Sept. 5th, Patsey W. daughter of Dr. James Y. Green, aged 14 years and 3 months.

In this county, on the 16th ult. John Forney aged 56 years

MILLINERY AND DRESS MAKING.

MISS H. S. Ells begs leave to respectfully inform the Ladies of Nauvoo, and its vicinity; that she intends carrying on the above business, in all its varied branches: and further states, that she has had several years experience in one of the most fashionable French establishments in Phi ade phia.

Her place of residence is at Dr. Samuel Bennetts where orders will be attended to.

Nauvoo, Sept. 30, 1841;

NOTICE

Elder James M. Henderson is requested to come home immediately; by order of the Quorum of Seventies.

A. P. ROCKWOOD, Clerk.

Nauvoo, Sept. 28, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only in State a ditor's warrants, wolf scalp Cer ificates, or Cash.

Tax payers will please be ready for an early call of the co lector, as the great number to be called on will make it d fficult to call a second time. The C llec or or some one authorized to receive Taxes and give Receipts, may be found at all times at the Store of Mathews & Com r in Carthage.

23-3t J. B. MATHEWS, Collector H. C.

ALEXANDER NEIBAUR,

SURGEON DENTIST,

From Berlin, in Prussia, late of Liverpool and Preston, England.

MOST respectfu ly announces to the ladies and gent emen and the citizens of Nauvoo, as also of Hancock co nty, in general that he has permanent y established himself in the city of Nauvoo, as a dentist, where he may be consulted dai y, in a l branches conne ted with h s profession, Teeth cleaned, plugged. filed, the Scu va effectually cured, children's teeth regu sted, natural or arti ial teeth from a single tooth to a whole set inserted on the most approved principle. Mr. N. having had an extensive practice both on the continent of Europe, as also in Engla d, for the last 15 years he hopes to give general satisfaction to al. those who will honor him with th ir patronage.

Mr. B. Young having known Mr. N. (in England) has kindly consented to offer me his husoe to meet those ladies and gentlemen who wish to consult me. Hours of a tendance from 10 o'clock in the m rning, to 6 at evening.

My own residence is opposite Mr. Tidwell, the cooper, near the water. Ladies and gentlemen attended at their own residence, if requested.

Charges strictly moderate.

August 2, 0840. no09-tf.

The Times and Seasons,

Is printed and published semi-monthly, by

E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2. No. 24.] CITY OF NAUVOO, ILL. OCT. 15, 1841. [Whole No. 36.

AN EPISTLE OF THE TWELVE,

To the brethren scattered abroad on the Continent of America, Greeting:

Beloved Brethren,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late General Conference, so to do; that the work may not be hindred but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an asylum in a land of strangers. They sought, they found it within the peaceful bosom of Illinois; a State whose citizens are inspired with a love of liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome and minister to his wants: in this State, whose soil is vieing with its citizens in all that is good and lovely, the saints have found a resting place, where, freed from tyrany and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and the orphan, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle and the temple to be reared and the cloud and the fire to rest down thereon; and not that the temple be *built only*, but that it be *completed quickly*, and that no more general conference be held, till it shall be held therein; and that the Nauvoo House be finished for the accomodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord and worship in his Temple.

Scores of brethren in this city, have offered to board one and two laborers each till the Temple is completed; many have volunteered to labor continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and mittens and preparing garments for the laborers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time

load their waggons with all kinds of grain and meat, provision and clothing; and hay and provinder in abundance, that the laborer faint not, and the teams be made strong; also that journeymen, stonecutters &c. come bringing their tools with them, and enlist in the glorious enterprize.

Most of the plats in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the Town of Warren near Warsaw is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo, purchased of Messrs. Hotchkiss, Tuttle & Co. of New Haven, Conn., remains unpaid for, and the time has now arrived, when it is very desirable on the part of the church as well as on the part of the gentlemen of whom it was purchased, that payment should be made and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the churches in the eastern states, to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss & Co. satisfied, the plot secured to the church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this city or region of country according to their desire.

The contract for the "*Hotchkiss purchase*" in Nauvoo, consisting of upwards of five hundred acres, was entered into, on, or about the 9th of August 1839, for the specified sum of fifty three thousand five hundred dollars, and security was given to Messrs. H. R. Hotchkies, Smith Tuttle, and John Gillet, for the amount of the same in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the church to pay up to the present time. The nature of this purchase, and the situation of the church is such, that it is necessary that the notes should be taken up, the interest stopped, and a warrantee title secured immediately; and a correspondence is now in progress with Messrs. Hotchkies & Co. to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the eastern states, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the saints, either in the cities or farms in the vicinity, and are willing to have their lands in the east made over to Messrs. Hotchkies & Co. towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.* Then as soon as we shall have received communications concerning property sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkies & Co., we will dispatch an agent to New Haven, to complete the negociation, transfer your property, take up the notes, and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots, or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate, and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you, to whom God has given in abundance, and they desire to appropiate some portion thereof for the benefit of his people; for the redemption of Zion; for a blessing to the widows of those who have been slain for the word of God, and been buried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their sustenance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel and of your superabundance cast into the treasury of the Lord and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren the blessings of the kingdom are for you, for the body of Christ, for

all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lords; all the treasures of the earth, the flocks and the herds of the fields and the cattle of the thousand hills are his; if he were hungry would he crave thy food, or thirsty would he ask thy drink? Nay! he would only ask that which was his own, he would feast on his own flocks and quench his thirst at his own springs. This God is the God of the saints, he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fullness of times, they must also expect that their progress will be onward or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? No! therefore inasmuch as the saints believe that father Abraham journeyed to a distant land, at the command of the Highest, where himself and household, (whose household we are, if we keep the commandments,) might enjoy the fruits of their labors unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the Land of Promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the diciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house, where they may be endued, and be found together worshipping and doing as their fathers did, when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fullness of times as we anticipate and our faith and prayers are vain.

Is it possible that we labor in vain, and toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favor Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the *Baptismal Font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest and the saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When Br. Joseph stated to the general conference the amount and situation of the property of the church, of which he is trustee in trust by the united voice of the church, he also stated the amount of his own possessions on earth; and what do you think it was? we will tell you; his old Charley horse, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old Major, dog; his wife, children, and a little household furniture, and this is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid

mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contemps ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labor near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things let us be up and doing. Let those in the eastern states use all dilligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make, will equal what has already been made for them and the church generally; and let all the saints come up to the places of gathering, and with their mites and their apundence as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or enduements, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEO. A. SMITH,
WILLARD RICHARDS,

Nauvoo Oct. 12th, 1841.

LETTER FROM ELDER HYDE.

Ratisbon, on the Danube, July 17, 1841.

DEAR BRO. JOSEPH, AND ALL WHOM IT MAY CONCERN.

With pleasure I take my pen to write to you at this time, hoping this communication may find you as it leaves me, in good health and enjoying a comfortable measure of the Holy Spirit.

On the 20th of June last, I left London for Rotterdam, in Holland, after writing a lengthy epistle to you, and also the copy of a letter addressed to the Rev. Doct. S. Hirschell, President Rabbi of the Hebrews in London, which I hope you have received ere this. The work of the Lord was steadily advancing in London under the efficient and zealous labours of our worthy brother, Elder L. Snow.

The fine Steamer, Battavier, brought me safely over the billows of a tremendous rough sea in about 30 hours. Never did I suffer more from sea-sickness than during this short voyage; but it was soon over and we landed safely in Rotterdam. I took my lodgings at the London Hotel at two florins per diem, about three shillings and five pence sterling, or seventy five cents. Here I called on the Hebrew Rabbi, and proposed certain questions to him; but as he did not understand a word of English, it was hard for me to enter into particulars with him. I asked him, however, whether he expected his Mesiah to come directly from Heaven, or whether he expected him to be born of a woman on earth. He replied, that he expected him to be born of a woman, of the seed and lineage of David. At what period do you look for this event? Ans. "We have been looking a long time, and are now living in constant expectation of his coming." Do you believe in the restitution of your nation to the land of your fathers, called the land of *promise*? "We hope it will be so," was the reply. He then added, "We believe that many Jews will return to Jerusalem and rebuild the city—rear a Temple to the name of the Most High, and restore our ancient worship." "Jerusalem shall be the capital of our nation—the centre of our union, and the Standard and Ensign of our national existence. But we do not believe that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there,"

continued he, "almost continually." I told him that I had written an address to the Hebrews, and was about procuring its publication in his own language; (dutch) and when completed, I would leave him a copy. He thanked me for this token of respect, and I bade him adieu. I soon obtained the publication of five hundred copies of the address, and left one at the house of the Rabbi—he being absent from home, I did not see him.

After remaining here about one week, I took the coach for Amsterdam, distance 7 hours, or about 30 English miles. Rotterdam is a fine town of about 80 thousand inhabitants. The cleanliness of its streets, the antique order of its architecture, the extreme height of its buildings, the numerous shade trees with which it is beautified, and the great number of canals through almost every part of the town filled with ships of various sizes from different parts of the world; all these, with many other things not mentioned contributed to give this place a peculiarity resembled no where else in the course of my travels, except in Amsterdam. Most of the business men here speak a little English—some speak it very well. In ascending the waters of the Rhine from the sea to Rotterdam, the numerous Wind-mills which I beheld in constant operation, led me to think, almost, that all Europe came here for their grinding. But I ascertained that they were grinding for distilleries, where the floods of gin are made, which, not only, deluge our beloved country with fatal consequences, but many others. Gin is one of the principal articles of exportation from this country. In going to Amsterdam, I passed through a very beautiful town called "the Hague," the residence of the King of Holland. I saw his palace which was guarded by soldiers, both horse and foot. For grandeur it bore but a faint resemblance to Buckingham Palace in London. But the beautiful parks and picturesque scenery in and about the Hague, I have never seen equaled in any country. I remained in Amsterdam only one night, and a part of two days—I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the addresses for himself and his peolpe, and took coach for Arnheim on the Rhine. Took boat the same evening for Mazenty. Travelling by coach and steam is rather cheaper in this country than in the U. States! We were three days in going up the Rhine to Mazenty. Holland and the lower part of Prusia are very low flat countries. The French and German language are spoken all along the Rhine; but little or no English. The Rhine is about like the Ohio for size, near its mouth where it empties into the Mississippi. Its waters resemble the Missouri waters, dark and muddy. The scenery and landscapes along this river have been endowed with art and nature's choicest gifts. I have been made acquainted with Europe, in America, by books, to a certain extent; yet now my eyes behold!! It is impossible for a written description of a stranger's beauty, to leave the same impression upon the mind, as is made by an ocular view of the lovely object. This is the difference between reading of and seeing the countries of Europe.

From Mazenty I came to Frankfort on the Main, by railroad—distance 7 hours. From Frankfort, I came to this place—distance about 30 hours, where Napoleon gained a celebrated victory over the Prusians and Austrians. The very ground on which I now write this letter, was covered by about 60 thousand slain in that battle. It is called the battle of Ackynaeal.

It was my intention to have gone directly down the Danube to Constantinople; but having neglected to get my passport vezayed by the Austrian Embassador at Frankfort, I had to forward it to the Austrian Embassador at Munich and procure his permission, signature, and seal, before I could enter the Austrian dominions. This detained me five days, during which time I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German if I would instruct her in English. I accepted her proposal. I have been engaged eight days in this task. I have read one book through and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make astonishing progress. From the past experience, I know that the keen edge of any work translated by a stranger in whose heart the spir-

it of the matter does not dwell, is lost—the life and animation thereof, die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them, *neicht*, not. The German is spoken in Prussia, Bavaria, and in all the States of Germany—Austria—the south of Russia, and in fine more or less all over Europe. It appears to me, therefore, that some person of some little experience ought to know this language so as to translate himself without being dependant on strangers. If I am wrong in my movement, pray that the spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language. It is very sickly in Constantinople, Syria and Alexandria, at present; I would rather, therefore, wait until cool weather before I go there. I might have written most of this letter in German; but as you would more readily understand it in English, I have written it in English.

With pleasure I leave the historical part of my letter, to touch a softer note, and give vent to the feelings of my heart.

I hope and trust that the cause which you so fearlessly advocate, is rolling forth in America, with that firm and steady motion which characterizes the work of Jehovah. The enemies which we are forced to encounter are numerous, strong, shrewd and cunning. Their leader transfuses into them his own spirit, and brings them into close alliance with the numerous hosts of precious immortals who have been earlier taken captives by the haughty Tyrant, and sacrificed upon the altar of iniquity, transgression and sin. May it please our Father in Heaven to throw around thee his protecting arms,—to place beneath thee Almighty strength, ever buoy thy head above the raging waves of tribulation through which the chart of destiny has evidently marked thy course. Happy in the enjoyment of the distinguished consideration with which Heaven's favor, alone, has endowed me, of bearing, with you, some humble part in laying the foundation of the glorious kingdom of Mesiah which is destined, in its onward course, to break in pieces and destroy all others and stand forever.

The friendship and good-will which are breathed towards me through all your letters, are received as the legacy which noble minds and generous hearts are ever anxious to bequeath. They soften the hard and rugged path in which Heaven has directed my course. They are buoyancy in depression,—joy in sorrow; and when the dark clouds of desponding hope are gathering thick around the mental horizon, like a kind angel from the fountain of mercy, they dispel the gloom, dry the tear of sorrow, and pour humanitie's healing balm into my grieved and sorrowful heart. Be assured, therefore, Bro. Joseph, that effusions from the altar of a greatful heart are smoking to Heaven, daily, in thy behalf; and not only in thine, but in behalf of all Zion's suffering sons and daughters whose generous magnanimity will ever environ and adorn the brow of the object of their compassion. Tho' now far separated from you; and also from her who, with me, has suffered the chilling blasts of adversity, yet hope lingers in this bosom, brightened almost into certainty by the implicit confidence reposed in the virtue of that *calk* which was borne on the gentle breeze of the spirit of God through the dark shades of midnight gloom, 'till it found a mansion in my anxious and enquiring heart, that my feet shall once more press the American soil; and under the shade of her streaming banner, embrace again the friends I love.

I never knew that I was, in reality, an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine: Suddenly my eye caught a broad pendant floating in a gentle breeze over the stern of a fine ship at half-mizzen-mast; and when I saw the wide-spread Eagle perched on her banner, with the stripes and stars under which our fathers were led on to conquest and victory, my heart leaped into my mouth, a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth, involuntarily, gave birth to these words, "*I am an American!*"

To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home, the warmth and fire of the American spirit lay in silent

slumber in my bosom; but the winds of foreign climes have fanned it into a flame.

I have seen some of the finest specimens of painting and sculpture of both ancient and modern times. The vast variety of curiosities, also, from every country on the Globe, together with every novelty that genius could invent or imagination conceive, which I have been compelled to witness in the course of my travels, would be too heavy a tax upon my time to describe, and upon your patience to read. I have witnessed the wealth and splendor of many of the towns of Europe, —have gazed with admiration upon her widely extended plains—her lofty mountains—her mouldering castles,—and her extensive vineyards: For at this season, nature is clad in her bridal robes, and smiles under the benign jurisprudence of her Author.

I have, also, listened to the blandishments, gazed upon the pride and fashion of a world grown old in luxury and refinement, viewed the pageantry of Kings, Queens, lords and nobles; and am now where military honor, and princely dignity, must bow at the shrine of clerical superiority. In fine, my mind has become cloyed with novelty, pomp and show; and turns with disgust from the glare of fashion to commune with itself in retired meditation.

Were it consistent with the will of Deity, and consonant with the convictions of my own bosom; most gladly would I retreat from the oppressing heat of public life, and seek repose in the cool and refreshing shades of domestic endearments, and bask in the affections of my own little family circle. But the will of God be done! Can the Mesiah's kingdom but be advanced through my toil, privation, and excessive labours; and at last sanctify my work through the effusion of my own blood! I yield, O Lord! I yield to thy righteous mandate! Imploring help from thee in the hour of trial, and strength in the day of weakness to faithfully endure until my immortal spirit shall be driven from its earthly mansion to find a refuge in the bosom of its God.

If the friends in America shall be edefied in reading this letter from Bro. Hyde, I hope they will remember one thing; and that is this; that he hopes he has a wife and two children living there; but the distance is so great between him and them, that his arm is not long enough to minister to their wants. I have said enough. Lord, bless my wife and children, and the hand that ministers good to them in the name of Jesus Christ. Amen. Adieu for the present.

Good rest on all the saints,
throughout the world,
ORSON HYDE.

For the Times and Seasons.

RAMUS

A Latin word which signifies a branch. This place was laid out about the first of last September; is situated in Hancock county on the county road leading from Nauvoo through Carthage to Macomb, and but a short distance from Crooked creek.

It was laid out, and organized a stake, by authority of the first Presidncy of the church, after the same plan and order of the City of Nauvoo. In Rameus there is now built and in progress, about one hundred buildings, with a continual increase of population; and is surrounded by a beautiful and fertile district of land, including a variety of prairie and timber, and as it is situated near Crooked, creek 20 miles from Nauvoo, it has the advantages of timber, and privileges of mills, so common in this part of the county.—Good farms and farming land can be purchased in the vicinity, on very reasonable and accomodating terms.

The local situation of the place, its good health, fine water, convenience to mills, beautiful prairies, handsome timber, extensive pasturage ranges, and the many advantages and inducements to agriculture; are a sufficient recommendation to those wishing to locate themselves in this part of the county. Those emigrating from the east will find the most eligible and commodius route from Springfield, (capitol of the state,) to be through Beardstown, Rushville, Macomb and Rameus, to the city of Nauvoo.

Done by order of the High Council of the Stake.

JOEL H. JOHNSON, Pres't.
J. E. JOHNSON, Clerk.
Rameus, Aug. 24th, 1841.

Augustus C. Dodge has been elected to Congress, as delegate for Iowa; and his father, Gen Henry Dodge, is elected by the people of Wisconsin for a similar station.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCT. 1, 1841.

THE THIRD VOLUME.

With this No. closes the second vol. of the Times and Seasons; the third vol. will be published upon the same principle of the 2nd. From the very liberal support which this paper has received, we are sanguine in the expectation, that the succeeding volume will receive the same extensive patronagd which has been bestowed upon the present and first volume. It is now circulated in every State and Territory in the Union, also in both the Canadas.

We shall endeavor to pursue, as heretofore, a fearless upright course, and defend the cause of truth whenever assailed by reasonable and candid men, with all candor and soberness; but shall not condescend to notice many of the false and slanderous reports, put in circulation by low and worthless wretches, who disregard all rules of honor and decorum, but who make unprovoked attacks upon a community of people because they do not believe precisely with themselves, in religious matters.

The interest of the succeeding volume will be greatly enhanced, from the fact of our being in the regular receipt of communications from Elder O. Hyde, our missionary to Palestine, who is now in Central Europe, on his way to the Holy Land; his letters will be perused with pleasure and deep interest by all the well wishers to the ancient people of God—the children of Israel.

Our terms are Two Dollars per annum in advance. The paper will be discontinued at the expiration of the time paid for.

The following is an extract from the instructions recently addressed to all the Post Masters of the United States by the Post Master General:

"Post Masters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

The editor of the Warsaw Signal has proven our sayings to be correct, by manifesting his hostility towards us, as he was one of the individuals refered to in our remarks. We still assert, that with the exception of himself and the Messrs. Kilbourns of Montrose, we know of no hostile feelings between us and our neighbors.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND VICINITY,

BY E. SNOW AND B. WINCHESTER.

Elders of the Church of Jesus Christ of Latter Day Saints.

Respected Citizens.—

The object of our visit to your city is not to subvert any moral or truly Christian principle, or to promulgate any doctrine other than that which was advocated by Patriarchs, Prophets, Christ and the Apostles; which doctrine or gospel, we believe is the same invariable plan of salvation that it ever was, and that it ought to be taught, administered and obeyed in the present age, precisely as it was in the primitive or golden period of Christianity.

We believe the liberty of conscience to be a pearl of great value, and sacred to every son and daughter of Columbia, and though we differ in some points of doctrine from other sects in Christendom, yet like the veteran patriots who fought for the liberty of our country, we believe the right of conscience as far as religious faith is concerned, should in no case be suppressed; but that every man should worship God according to his own views without molestation.

We certainly opine that we should retract from our duty, if we should descend from the dignity which characterizes every gentleman, and stoop so low as to use the vile weapon of abuse, slander, epithets, and persecution, which so much degrade the human species, to stop the progress of any doctrine, however absurd it may be. Scripture, reason, and kind treatment, should be the only weapons used. We consider that every man ought to be treated with that respect which he, by his conduct and bearing merits, no matter how much his religious faith differs from his neighbors, or whether it is popular or unpopular: and should we instead of combating error with truth, and exposing incorrect principles with sound argument, resort to a crusade of slander, and ephemeral falsehoods, to traduce the characters of the propagators of such principles, we should only exhibit our own imbecility to every honorable man, and evince a want of confidence in our own religious system or the doctrine we endeavor to support.

We believe the religion of heaven should in no case be screened from a

candid and scriptural investigation. The scriptures, like the great ruler of the day, shed forth their rays of light to direct the footsteps of the traveller to eternity, and to enable him to shun the dark and winding ways of error and superstition until the day-star arise in his heart. They should be the test by which all religious matters should be tried, and the great regulator of our faith.

Rumor with her ten thousand poisonous tongues, though ever busy, should never be a criterian by which we should justify or condemn any man or set of men. The Jews condemned Christ and his apostles from evil reports, and came to a conclusion that they were the worst of deceivers: and why did they come to such a conclusion? because they were bigots and refused to hear but one side of the question. In this respect we as a people have reason to complain of our cotemporaries. Not that we think prejudice against us under present circumstances, is easily to be avoided; neither was it in the days of Christ, and his apostles: for there were more men in number to testify against them, than there was for them; but as they were judged rashly, so have we been; and the result has been that we have suffered much from the barbarous hand of persecution. No sooner had a few men, whose pecuniary means were small, (but who previously bore the character of respectable citizens) bore testimony of the truths we have embraced, than the people began to rage, and the cry of "delusion," "fanaticism," "false prophets," and "Mormonism," was heard from one end of our country to the other, and many have joined in the uproar who have scarcely heard the first sylable on the part of the defensive.—Editors have paraded before the public all kinds of tales and vulgar reports that men in their imaginations could invent concerning us, (a society of whose real principles most of them know nothing of, but from hearsay,) to decoy the public mind from the field of candid investigation, and like the Ephesians, to raise a tremendous uproar, and thus drown the voice of the innocent,—the vioce of defence,—the voice of TRUTH!—this being the most effectual way to impede the progress of the work; but scripture and common sense are set aside as though they were useless. We court investigation; but we will never descend to traduce character in order to oppose doctrine; neither will we condemn from the hearing of one side of the question only: "A fool judgeth a matter before he heareth it."—SOLOMON. "Doth our law judge a man before it heareth him."—NICODEMUS.

It is reported that Joseph Smith, who was the first in reformation or the commencement of this work which we have espoused, is of notorious bad character. To this we reply, that his moral character before he experienced religion was equally good with any other respectable citizen of the state of New York; since that time, if reports are to be credited, (which by the by we avowedly denounce as falsehoods.) he has become a very bad man. The Apostle Paul sustained a good character among the Jews, till he became a christian, then let his accusers tell the story, he became one of the worst men that was ever on the earth;—so notoriously bad that they brought an accusation against him for sedition or treason.

When we consider that religionists and non-professors anciently spoke all manner of evil falsely against Christ and the apostles, we are not astonished that editors, priests, and people, should publish all manner of evil falsely against Mr. Smith, and others of the society, seeing that they have adopted the same faith, contended for the same spiritual blessings, and practiced the ordinances that primitive saints did.

It has been stated in public journals that we hold all things in common, or that we have a community of goods, also of wives. These charges we positively deny: for we hold to no such things nor never did; neither do those who become members of the society give up their property to the leading men of it. We raise money by subscription for the purpose of erecting public places for worship, and the support of the poor. The rules of the church forbid any thing like unvirtuous conduct, and they are rigorously enforced, when there is any occasion whatever for it. It has been said, that the whole society are a set of seditious persons, not willing to conform to the laws of the country. This is also false, for we highly esteem the laws of our country, and we chalenge the world to prove by affidavit, or by other creditable testimony, that the society as a body, have ever been, for the first time, insubor-

dinate. There have been unruly members, but for the want of penitence they were excluded from the church. The same may be said of all the Orthodox societies.

It has also been stated as a fact, that we have unlawfully taken possession of a large tract of land in Iowa, and claimed a title direct from heaven. This is equally false with the other charges before mentioned; for it is but a short time since. Dr. I. Galland, who sold most of the above mentioned land to individuals of the society, published an article in one of the Philadelphia papers, contradicting the report, stating that he had in his possession the obligations of the purchasers, which he could show, and Mr. Snow hereby states that he wrote most of the deeds for said land, in June, 1839. Indeed, such reports are only got up to excite prejudice and indignation against us.

Some man who was somewhat fruitful in imagination, has written a letter to some New England editor, stating that the Mormons, so called, were making preparations to make war with their neighbors, &c. Now this is the foolish imagination of some anonymous letter writer, who did not really know the difference between a meeting-house and a fort. Some of the society are obliged to do military service, and all the military operations, or organizations, that we know of in Illinois, where the leading men of the society reside, are done by the authority and according to the laws of the State. If this is a preparation for war, then all the State of Illinois are preparing for war.

Another scurrilous tale has been paraded before the public, saying that we discard the sacred Scriptures, viz: the Old and New Testaments. Such a report is awfully absurd. Indeed, we esteem them as highly as any other men, so much so, that we consider the New Testament supersedes the necessity of all creeds, liturgies, and books of divinity that men ever have or can invent.

Some pretend to say, that we preach another gospel, This is a misrepresentation, for we believe that no other gospel but that which Paul preached, is the power of God unto salvation, who says: "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you let him be accursed."

Again, some of our opponents have the audacity to assert that the position we take encourages immorality. This is also a wanton implication without the least shadow of truth. Hear our lectures, and read our books, and then judge.

We might seperately speak of several other tales that are afloat, and occasionally drift into the mouths of the retailers of slander, which are ridiculous and absurd, such as the new-bible story, money diging story, walking on the water story, the Spaulding romance story, the murder of Martin Harris by Joseph Smith, who by the by, is still living and a member of the society, and knew nothing of his being murdered till he read the account of it in the newspapers, which came so well authenticated that we never have heard of his having any disposition to controvert it!! But we think that we have dwelt sufficiently long on evil reports: for should we examine each one distinctly, and refute it by a plain statement of facts, our enemies would coin new ones; for no sooner are they detected in one, than they put another in circulation. We now turn from the wickedness of men, to make mention of the righteousness of the Great God, and our faith in his precepts.

(TO BE CONCLUDED NEXT NO.)

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN NAUVOO, ILL., COMMENCING OCT. 1ST, 1841.

Friday, Oct. 1st. In consequence of the inclemency of the weather, the congregation were prevented from assembling, and conference, from business.

Saturday, 2nd, A. M. The conference assembled on the meeting ground; but as the Presidency were absent laying the corner stone of the Nauvoo House, business was delayed, and the conference organised themselves in their several quorums in order. Br. B. Young opened divine service, and Br. O. Pratt closed. The conference then made choice of Br. Joseph Smith to *Preside* in conference, and appointed Elias Smith and Gustavus Hills as *Secretaries*.

P. M. Pres. Joseph Smith opened by calling on the choir to sing a Hymn—sung 18th Hymn. The President then read a letter from Br. O, Hyde giving an account of his journeys and success in

his mission, which was listened to with intense interest; and the conference, by vote, expressed their approbation of the style and spirit of said letter. The President then made remarks on the inclemency of the weather and the uncomfortable situation of the saints with regard to a place of worship, and a place of public entertainment.

The conference was then called upon by the President, to elect a general church Clerk in place of R. B. Thompson *deceased*. Conference made choice of James Sloan. Br. Lyman Wight then called upon the conference to elect a President of the High Priest's quorum, in place of Don Carlos Smith, *deceased*. Br. George Miller was nominated and duly elected.

Br. B. Young then presented to the notice of the conference, the business commenced at a late special conference, with regard to the appointment of suitable and faithful men to the several important stations of labor in this and other countries.

Br. L. Wight then addressed the conference on the importance of order and uniformity of instruction, and, of a unanimity of effort to spread the work of the kingdom. Pres. Joseph Smith then made some corrections of doctrine in quoting a passage from 1 Cor. 12, 28, showing it to be a principle of order or gradation in rising from one office to another in the Priesthood.

Br. Hyrum Smith made remarks disapprobatory of the course pursued by some Elders, in withstanding the efforts of the Presidency to gather the saints, and in enticing them to stop in places not appointed for the gathering; particularly the conduct of Elder Almon Babbitt of Kirtland. Brs. Lyman Wight and Henry Miller having travelled in places where Br. A. Babbitt had been in his journeying eastward from his visit to Nauvoo, testified that he had in many places taught doctrine contrary to the revelations of God and detrimental to the interest of the church.

Moved, seconded and carried that Elder Almon Babbitt be disfellowshiped by the conference as an Elder till such time as he shall make satisfaction.

Closed with singing by the choir, Hymn 124—and prayer by Br. Geo. Smith.

Conference adjourned till to-morrow morning, 9 o'clock.

Sunday 3rd, A. M. Conference assembled and was called to order by President Marks, and divine service commenced by the choir singing Hymn 274, and prayer by Br. H. C. Kimball.

President Joseph Smith, by request of some of the Twelve, gave instructions on the doctrine of Baptism for the Dead; which was listened to with intense interest by the large assembly. The speaker presented "Baptism for the Dead" as the only way that men can appear as saviors on mount Zion. The proclamation of the first principles of the gospel was a means of salvatien to men individually, and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God. He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit, ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body laying in the sepulchre, to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body.—Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead. There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is, by the power and authority of the Priesthood—by binding and loosing on earth

This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses.

For illustration the speaker presented, by supposition, the case of too men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies, and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, "none! none!! none!!!" Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption. The speaker then answered the objections urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles and putting old wine into new bottles. What, new revelations in the old churches! New revelatiens knock out the bottom of their bottomless pit. New wine into old bottles!—the bottles burst and the wine runs out. What, Sadducees in the new church! Old wine in new leathern bottles will leak through the pores and escape; so the Saddacee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

The speaker then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the saints, with the faith of the saints, who believe that even such may be saved in this world and in the world to come, (murderers and apostates excepted.)

This doctrine, he said, presented in a clear light, the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptised by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.

The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations, also other things that have not been before revealed. He shall send Elijah the prophet &c., and restore all things in Christ.

The speaker then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord!*"

Closed by prayer by Pres. Hyrum Smith—adjourned for one hour.

P. M. Conference opened by the choir singing Hymn 105, and prayer by Br. Lyman Wight.

Br. B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the gospel, leaving the mysteries of the kingdom to be taught among the saints.

Also, on the propriety of the Elders, many of them, remaining at home, and working on the Lord's House; and that their labors will be as acceptable to the Lord as their going abroad, and more profitable for the church—that those who go abroad must take a recommend from the proper authorities, without which they will not be fellowshiped—and that those who go and those who remain make consecrations more abundantly than heretofore.

Br. Lyman Wight, followed with remarks of a similar purport; resigning his mission of gathering means for the buildings.

Br. B. Young called upon the conference to appoint a committee to petition Congress for redress of wrongs and injuries received in Missouri.

On Motion—Elias Higbee, John Taylor, and Elias Smith, were appointed said committee.

On Motion—Elder John Taylor was appointed to present said petition at the city of Washington.

Closed by the choir singing hymn 125 and prayer by Elder John Smith.

Monday 4th A. M. Conference opened by the choir singing hymn 183 and prayer by Bro. Geo. Smith.

Pres't. Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the church, the agency of which had been committed to him at a general conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the condition of the lands and other property of the church.

On Motion, resolved—That Elder Reuben Mc Bride be vested with power of attorney to go, settle, and if possible close a business concern left in an uncertain condition by Elder Oliver Granger *deceased.*

Prayer by Bro. L. Wight—Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 88 and prayer by Elder John Smith.

Bro. Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a $50 note, he held in his hand and proclaimed as his text.

On Motion, Voted *viva voce unanime.* That the trustee in trust of church property here, be instructed not to appropriate church property to liquidate old claims that may be brought forward either from Kirtland or Missouri.

Pres. H. Smith presented to the notice of conference some embarassment growing out of his signing as security, a certain obligation in Kirtland in favor of Mr. Eaton.

On motion, Voted that church property here shall not be appropriated to liquidate said claim.

Bro. B. Young made some appropriate and weighty remarks on the importance of more liberal consecrations and more energetic efforts to forward the work of building &c. After purchasing Bro. L. Wight's text, by paying him fifty cents, he tore it in pieces and gave it to the winds, saying "go ye and do likewise." Choir sung hymn 104 and Pres't. Hyrum Smith closed by prayer. Conference adjourned to meet tomorrow morning 9 o'clock.

Tuesday 5th A. M. Conference opened by the choir singing hymn 274 and prayer by Bro. O. Pratt.

Bro. Orson Pratt, by request of Pres't. Joseph Smith, presented and read to the conference a recent letter from Smith Tuttle Esq., one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and concilatory of any hard feelings growing out of such misunderstanding.

Bro. B. Young spoke on the contents of the letter and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the church. Bro's. L. Wight and H. Smith followed with appropriate remarks.

On motion, Voted that Pres't. Joseph Smith write an answer to Mr. Hotchkiss on the subject of his claim.

On Motion—by Pres't. Joseph Smith—Voted that the Twelve write an epistle to the saints abroad to use their influence and exertions to secure, by exchange, purchase, donation &c., a title to the Hotchkiss purchase.

Bro. B. Young presented an appeal from the Elder's Quorum against Elder John A. Hicks charging him with a breach of the ordinances of the city, and of the peace with falsehood and with scismatical conversation and behavior—signed by Dimick B. Huntington. After hearing sufficient testimony in his case,

On Motion Conference Voted that Elder John A. Hicks be cut off from the church.

Closed by the choir singing 275 hymn, prayer by B. Young. Adjourned for one hour.

P. M. Conference opened by the choir singing hymn 104, and prayer by Bro. O. Pratt.

Bro. O. Pratt read to the conference. the minutes of a special conference held in the city of Nauvoo Aug. 16th 1841.

Pres't. Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On Motion, Voted, that this conference sanction the doings of said special conference.

Bro. B. Young proposed to the congregation, that those who would take laborers on the Lord's House into their houses to board with them while thus laboring should manifest their willingness by ri-

sing and giving their names,—about sixty persons arose.

Conference closed by the choir singing Hymn 284 and prayer by Bro. B. Young.

Conference adjourned *sine die*.

Although conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of brethren and visitors from abroad were present; and on Saturday and Sunday, the weather having become favorable, the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings; and the assembly dispersed with new confidence in the great work of the Last Days.

JOSEPH SMITH, Pres't.

ELIAS SMITH, } *clerks.*
GUSTAVUS HILLS, }

From the St. Louis Atlas.

THE MORMONS.

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Mormons. He has a whole skin—showing not a single lesion of the cuticle—neither scratch nor bite, nor any other mark of tooth or nail. He believes the mormons are not anthropophari, whose heads grow beneath their shoulders,' but men like other men—with the exception that the folly incident to human nature, runs in *one* vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libeled, of late perhaps as much by a correspondent of the Journal of Commerce (whom the respectable editors of that paper ought to look after) as from any other source.

The present population is between eight and nine thusand, and of course the largest town in Illinois The people are very enterprizing, industrious and thrifty. They are at least quite as honest as the rest of us in this part of the world and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhoodism nor Mahometanism nor Judaism, nor Christiany—but it is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One *peculiarity* of life is observable among them, and whether traceable to their religion or to some other cause, will not, we suppose, be quarreled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits except as a medicine is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished; and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Mormons ought to be ext rpated for refusing to drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple to be constructed of hewn stone and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone, is going up.—Scores of mechanics and laborers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the mormons will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population—such a population indeed as, in the respects just mentioned, have no rivals east, and, we rather guess not even west of the Mississippi.

We copy the following from the Edinburgh Observer of July 16th.

In a letter from Navalcarnero, in Spain, we find the following account of a singular phenomenon, which had occurred there:—"About three o'clock in the afternoon of Saturday last, the heat began to be insupportable, and continued increasing until past four, when a horrible tempest arose, accompanied by a shower of stones, which fell with great violence. The country is now reduced to one scene of desolation; nothing is to be heard but sighs and lamentations.—This shower lasted for two hours, at the expiration of which time the country around was thickly covered, and had the appearance of being buried in snow. All

the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in. The misery of the inhabitants is beyond description. and the prospect before them for the ensuing winter most disheartening."

The following is from the Manchester Guardian, of July 14th.

FALL OF MANNA.—By a despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep. and to afford food for many days to the people. Specimens were forwarded with the despatch, which the porte intends to have chemically analysed.—The following passage, translated from the Arabic in the *Malta Times*, seems to be connected with this subject:—"Aleppo, 3rd May.—A great famine has happened in Aleppo Malitia, and Karbat, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed, and fed them withal." "Of the veracity of these words," adds the Malta Times, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hab or aazz, and which being kept a little while, becomes white, like semola (very fine wheaten flour).

CONFERENCE.

There will be a conference of the church at the house of Father Morley, near Lyma, commencing on Saturday Oct. 23 inst., at ten o'clock A. M., to continue the Sabbath following. Some of the Twelve will be present.

HYMENEAL.

MARRIED—On the 9th of Sep. in Pittsfield Pike co. Ill. by Elder Harlow Redfield Mr. James Lord, to Miss Elizabeth Houston.

In Lima, on the 20th day of June last, by Elder Watson Cox, Mr. Amos Cox, to Miss Philena Morley.

Same time and place, Mr. Chancey Whiting to Miss Editha Ann Morley, all of the same place.

In this City, on the 3rd inst. by Elder Isaac Morley Mr. Harvey J. Moore to Miss Clarsia J. Drolinger.

OBITUARY.

DIDED—At Springfield Ill. on the first of August, Julia S. Spencer, consort of Solon Spencer, aged 30 years and eight months. She left four children with her companion to mourn her loss. She believed and obeyed the everlasting gospel in April 1836, and continued firm and steadfast in the faith unto the end.

At Springfield Ill. Sept. 25th, George William, an infant son of Solon and Julia S. Spencer, aged 8 months and 19 days.

In Caldwell co. Mo. on the 1st day of May, Mrs. Amelia Phearson, aged 33 years. She died firm in the faith of the everlasting gospel.

In Tazwell co, Ill, Aug. 2nd, 1841, Nancy Dobson, aged eighteen years and four months.

In Tazwell co. Ill. August 30th 1841, Catherine Franks, aged twenty years and eight months.

POETRY.

For the Times and Seasons.

RESPONSE.—TO SHAWNEE BARD.

BY MISS E. R. SNOW.

Minstrel, forgive if once again,
My re awaken'd lyre,
Responsive, echoes back the strain
Thy friendship s tones inspire.
For since again we've chanc'd to meet
Beneath the muses Bower;
I'd fain reciprocate thy treat,
And cherish every flower.

Thou highly favor'd of the muse,
Thou genius of song:
The virtuous tints thy flowers diffuse,
Will ra iate lustre, long.
I know thee *not*:—but yet I know,
Such strains, as grace thy lyre—
Such high toned music, could not flow
Where thoughts ignoble, fire.

But tell me, Bard, say, should my songs
Be fetter'd with restraint?
The mention of my people's wrongs
Be cal d by thee, "complaint?"
I sing of what oppression's done—
I've *felt* its griping chain;
But like *Altnomock's* dying son,
I'm scorning to complain.

Foul persecution's crimson'd tread,
May vent its scathing ire,
For when it breaks life s brittle thread,
It wafts the spirit higher.
But should the saints, who've suffered long
For truth and righteousness:
Sit tamely down beneath their wrongs,
Nor seek—nor claim redress!

What tho' an exile?—I rejoice—
No longer doom'd to roam,
Since I have found in Illinois,
A lonely, peaceful home.
Here freedom waves her lofty spire—
Here is no "iron arm"
To crush religion's holy fire,
"Or do the guiltless harm."

But in Missouri, Freedom's cause
Is ting'd with purple woe!
And *there* our country's sacred laws
Have been prostrated low!
And *there* the widow's flowing tear—
The parent's sympathy,
And orphan's moan, have strew'd the bier
Of shrouded Liberty!

I'd fain believe, unrighteous acts
And crimes, recede apace;
But vain the effort! counter *facts*
Will stare me in the face!
Shall stern realities give way
To fancy's pleasing wave?
Should patriotic phantoms play
O'er truth's unsorrow'd grave?

True, Nature rings—her chime delights—
Her smiles are bland and free;
But civil and religious rights
She does not guarantee;
Yet there are laws by heaven ordain'd—
Laws, to each freeman, dear;
And while those laws can be sustain'd,
My people do not fear.

Should vice again becloud our skies
With persecution's storm;
Should not Columbia's sons arise
And screen the just from harm?
And noble Minstreal, wilt thou, then,
Defend thy country's laws?
For truth and justice wield thy pen
In Freedom's righteous cause?

Ah no! that prompter, I recall
Lest thy warm heart should find,
When showers of hatred on thee fall,
That man has not "grown kind!"
But has not truth, a haven fair?—
The storm thou wilt outride.
If midst the wrath of man, shou'd dare
To stem corruption's tide.

City of Nauvoo, Aug. 24th, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only in State auditor's warrants, wolf scalp Certificates, or Cash.

Tax payers will please be ready for an early call of the collector, as the great number to be called on will make it difficult to call a second time. The Collector or some one authorized to receive Taxes and give Receipts, may be found at all times at the Store of Mathews & Comer in Carthage.

23-3t J. B. MATHEWS, Collector H. C.

At a council of the First Presidency and of the Twelve, it was unanimously voted that John E. Page shold return to Nauvoo, and he is hereby requested to do it without delay.

JOSEPH SMITH. } *Presidents.*
BRIGHAM YOUNG, }

700,000 Eclectic School Books.

THE perplexities, expense, and frequent changes in School Books, arising from the want of a useful, progressively graded series of Class Books, has been an almost universally acknowledged evil. To remedy this difficulty, was the object had in view in publishing the "ECLECTIC SERIES." The fact that more than SEVEN HUNDRED THOUSAND copies of these Class Books have been published, is regarded as evidence of their great superiority over numerous other works offered to the patronage of Educators. Their progressive character, leading the young pupil up the ladder of learning, step by step, in a gradual and pleasing manner,—their cheapness of price, and excellency of manufacture, are among their prominent commendable features. The series comprises the following, and their sale is, perhaps, unequalled by any other School Books in the United States.

Eclectic Primer,	Price	6
Eclectic Spelling Book,	"	19
Eclectic First Reader,	"	19
Eclectic Second Reader,	"	25
Eclectic Third Reader,	"	37
Eclectic Fourth Reader,	"	75
Ray's Eclectic Arithmetic,	"	50
Ray's Little Arithmetic,	"	19
Mason's Sacred Harp, Patent Notes,	"	1,00

For sale at the NAUVOO STATIONERY by
E. ROBINSON.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by
Aug. 06. 0840. E. ROBINSON.

The Times and Seasons,
Is printed and published semi-monthly, by
E. ROBINSON,
EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us TEN dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 3. No. 1.] CITY OF NAUVOO, ILL. NOV. 15, 1841. [Whole No. 37

PROSPECTUS

FOR

the third Volume

OF THE

TIMES AND SEASONS.

The vast spread of truth—the multitude of inquiries made by thousands of people, to know the principles of the faith and doctrine of the Church of Jesus Christ of Latter Day Saints,—the great demand for our books and papers, in every part of the land,—also, the great exertions being made by the adversary of all righteousness, to destroy the work of God, which He has commenced in these last days, and bring His people into bondage—all, all conspire to make it doubly binding on the saints to publish to the world, a Periodical, through the medium of which, they can communicate unto all men, the principles of life and salvation—declare glad tidings of great joy to the honest in heart, so that the meek shall increase their joy in the Lord, and the poor among men, rejoice in the Holy One of Israel.

Feeling an ardent desire for the welfare of Zion, and the prosperity of the cause of God, the undersigned cheerfully proposes to continue the publication of the Times and Seasons, upon the same principle of the past volume. It will be mostly made up of original matter, containing essays and discourses upon the subjects of the gospel, priesthood, baptism for the dead, resurrection, millenium, and eternal judgment—reports and letters from the travelling Elders abroad, showing the progress of the work in different countries, lands and nations—also, give information concerning the church in this place, from time to time, as occasion may require, so that the saints at a distance can be early apprised of all important moves, or instruction, that may be had in the church here.

The interest of the third volume will be greatly enhanced, from the fact of our being in almost constant receipt of communications from our foreign missionaries; especially from Elder O. Hyde, missionary to Palestine. His letters will be perused with pleasure, as they will contain much information concerning the movement of the Jews, their belief, &c., which is a matter of deep interest to all classes of community.

We shall endeavor to lay aside all sectarian or party feelings, and seek to avoid all contentions or strifes; not wishing to wound the feelings of any, but rather bind up the broken hearted, strengthen the hands that hang down, confirm the feeble knees, and lift up the bowed down—at the same time, not be afraid to speak of the terrors of a broken law, to the transgressor; for the way of the transgressor is hard, and the wages of sin is death.

TERMS:—The Times and Seasons, will be published on the 1st and 15th of every month at $2,00 per annum, in advance; any person procuring five new subscribers, and forwarding us ten dollars current money, shall receive one vol. gratis. All letters must be Post Paid. E. ROBINSON.

Nauvoo, Ill., Nov. 1, 1841.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND VICINITY,

BY E. SNOW AND B. WINCHESTER.

Elders of the Church of Jesus Christ of Latter Day Saints.

Concluded.

We believe in God the Father, who is the great Jehovah and head of all things, and that Christ is the Son of God, co-eternal with the Father; yet he is our Savior, Redeemer, King, and Great Prototype;—was offered as a sacrifice to make an atonement for sin—rose from the dead with the same flesh and bones, not blood, and ascended to heaven, and is now seated at the right hand of the Father.

Also, that without faith in him no person is a fit subject to obey any ordinance of the gospel whatever.

We believe that the doctrine of repentance should in all cases be taught, where the other principles of the gospel are set forth to sinners; and that repentance in the full sense of the word, is a sorrow for sin—breaking off from sin by righteousness, or in other words, to change our course of life, and wherein we have done wrong in the sight of God, we should reform and do it no more; and thus become humble like a little child, and walk in the ways of the Lord, that we may grow up in Christ our living head. Repentance is an antecedent to baptism, and should always be adhered to by sinners. Christ was without sin, consequently he did not repent.

We believe that the ordinance of baptism is a commandment of God, and should be administered to every son and daughter of Adam, who have repented, for the remission of sins and adoption into the kingdom of God, or in other words, we resolve to forsake the ways of sin and death, and to become the members of the family of Christ; in order to do this as the apostle says, (see Rom. vi. chap.) we must crucify the old man of sin, and be "buried with Christ by baptism unto death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life," that is, we become dead as to sin; but through the ordinance we are "translated into the kingdom of God's dear Son," and so walk in newness of life, being the children of the kingdom, we claim protection at the hand of God, and a right to enjoy the blessings of the gospel.

The human family in their sins, are foreigners and strangers to God; consequently they must be adopted in order to become citizens of his kingdom. Baptism of course then is the ordinance of adoption. Christ said, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." This birth is a transition from our sinful state into the kingdom of God. To be baptized, is to follow Christ in the work of the regeneration, hence Cornelius, notwithstanding all his good works and piety, was commanded to be baptized, as being necessary that he might obtain salvation. (see Acts, x. chap.) Now that baptism is for the remission of sins, is evedint from what Peter said to those who were convicted on the day of Pentecost. "Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," &c. Ananias, said to Paul, "Arise and be baptized, and wash away your sins." (Acts xxii, 16.) The above is the doctrine the apostles taught to sinners, and is the gospel, or one of the principles of it, that Christ commanded the apostles to preach in all the world. "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (see Matt. xxviii. 24.) Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; he that believeth not shall be damned," &c. (See Mark, xvi, 16.) Not that there is virtue in water to remit sins; but by obeying the command, we have a right to claim the promise. The apostles introduced the ordinance of baptism on every occasion where they preached the gospel: for instance, Peter on the day of Pentecost, as before mentioned, (See Acts, ii, 38,) Philip to the Samaritans, and also to the Eunuch, (See Acts, viii. chap.) Ananias to Saul. (See Acts, xxii. 16) Peter to Cornelius and his household, (See Acts, x. chap.) Paul to the Jailor and Lydia, and their households, (See Acts, xvi, chap.) Paul to the Corinthians (See Acts, xviii. 8.) Paul to the disciples of John at Ephesus, (See Acts, xix. chap.) Some one of the dicisiples to the Romans, (See Rom. vi 4.) The several passages of scripture above

refered to show the importance of this ordinance, and certainly the ancients esteemed it as a commandment of God not to be justly rejected.

We also believe that it should in all cases be administered by immersion: for proof we cite to the following passages of scripture. Matt. iii. 16. John, iii. 5. Acts, viii, 38. Rom. vi. 4 Col. ii. 12.

We believe that all who obey the before mentioned principles of the gospel in honesty, are entitled to the gift of the Holy Ghost, which is the Holy Spirit of promise, and seal of adoption, or their sonship: for says the apostle, "For as many as are led by the Spirit of God, they are the sons of God," "heirs of God and joint heirs with Christ." And also that this Holy Spirit is received by, or through the laying on of the hands of the proper officers of the kingdom of God, which is one of the principles of the gospel. (See Acts, viii. 17. Do. xix. 6. Heb. vi. 2.) It evidently was, and is, an institution of heaven; for when the ancient saints practised it, God sanctioned it by confering his Holy Spirit on the occasions; and certainly professors have incured the displeasure of God by rejecting it. "As we said before so say I now again, if any man preach any other gospel, than that ye have received, let him be accursed." (See Gal. i. 8, 9.) The ancients received the doctrine of the laying on of hands, and it will be remembered that it is an ordinance distinct from the ordination to the ministry; for it was practiced upon both men and women.

We believe that the church of Christ should be organized according to the New Testament pattern: for there is nothing in the bible that authorizes us to say that a church organized upon any different plan, is the church of God; and that all saints should earnestly contend for the faith that was once delivered to the saints; and inasmuch as they have faith, to enjoy the promised blessings of the gospel of peace like christains of primitive times. The apostle says, "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles: then gifts of healings, helps in governments, diversities of tongues." (See 1 Cor. xii. 28.) "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." If any one should ask, how long they were to continue, let him examine the following verse: "Till we all come in the unity of the faith," &c. (See Eph. iv. chap.) The constitution of these United States, directs that there should be an organization with proper officers, that necessary business may be transacted; so does the gospel or law of God, direct that the church of Christ should be organized with apostles, prophets &c, and guarantees to every faithful saint, the right of enjoying the spiritual blessings. Paul compares the church with all the before mentioned officers and gifts, to a perfect building; and as well might we remove from a building some of its most essential parts, such as sills, beams, doors, braces, &c., and call it perfect, as to take from the church the above officers and call it perfect without them. It is no where said in the New Testament that such officers and gifts of the church should be done away, or cease to be in the church, only through unbelief, and apostacy. It is folly to say that any sect worship God according to the true pattern when their organization does not resemble the plan laid down in the sacred volume. The Lord said to Moses, "See that thou make all things according to the pattern shown thee in the mount," (not according to your own notion:) so Christ commanded his apostles to teach the people to observe all things whatsoever he had commanded them; and certainly they were commanded not to depart from the faith, or to apostatize; but the fact that men have departed from the ancient order of the gospel, and disorganized the church, proves that there has been an apostacy. This apostacy was foretold by the prophets, and apostles, (See Isa. xxiv. 5; 2d Thes. ii. 3; 1st Tim. iv. 1; 2d Tim. iii. 5, and iv. 3, 4, 2d Pet. ii, 1.)

We also believe that inasmuch as the Lord is the same yesterday, to-day, and for ever, that the gospel is the same now that it ever was; consequently that it is our privilege to enjoy the same Spiritual gifts that the ancients did; such as the gifts of prophecy, revelation, seeing visions, healing the sick, speaking in other languages, casting out devils, and ministration of angels, &c. Now all these gifts were enjoyed by the ancients, and

the Lord has never said that they should be taken from the faithful until the perfect day—eternity; therefore, there is no unpropriety in our contending for these gifts. Some scorn at the idea of these gifts being enjoyed now-a-days, but they only scorn at the doctrine taught throughout the bible, and not at one of our invention. The following we refer to as proof of this doctrine: Mark, xvi. 17; 1st Cor. xii chap.; Rom. xii. chap.; 2d Cor. xii ch.; Heb. xiii. 2; Eph. iv chap.; 1st Cor. xiv chap.

But there are some that say, show us a sign and we will believe. We answer; that Christ, and the apostles, never worked miracles to gratify the curiosity of any man. When Satan tempted Jesus, saying, make bread out of stones, he said get behind me Satan,, &c. A set of wicked priests afterwards sought a sign of him; but he said, "a wicked and adulterous generation seeketh after a sign and none shall be given unto it," &c.—This is the only rule that is laid down in the scriptures, by which we can judge of the character of sign-seekers. We do not go about on purpose to work miracles to gratify curiosity; but to preach the gospel; neither do we make any pretensions to raise the dead; for it is not mentioned among the signs that were for the believer.

It is written that faith comes by hearing, and that by faith in the Lord the spiritual gifts are received. These gifts are for the saints, and not for the unbeliever. Paul says, "Gifts are for the perfecting of the saints." James says, "If there are any sick among you (saints, not unbelievers,) let them send for the Elders," &c.

We believe that in consequence of the apostacy, men have lost the necessary authority to administer ordinances; hence the spiritual gifts have not been enjoyed; for the Lord will not sanction the administrations of men who assume their authority; therefore, such works are illegal. The commission given to the apostles does not authorizes us to preach the gospel any more than the commission given to Gen. Washington and others, makes us authorized officers of state.

When an ambassador from Great Britian comes to our government to do business, he must be commissioned by his government or all his transactions will be null and void, and Great Britain will never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent. So it is with the ambassador of Christ. He must be specially sent or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost according to promise. We do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious society. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination.

We believe and teach that it is necessary to abstain from all immorality, and practice all the virtues—such as love to God and good will to man, brotherly kindness, industry, to visit the widow and fatherless in their afflictions, and keep ourselves unspotted from the world.

We also believe and testify, that the Lord has renewed the gospel dispensation, and in fulfilment of numerous predictions of the prophets and apostles, sent his holy angel to commission men to preach the fulness of the everlasting gospel to all nations; and is raising up a people that worship him according to the written word. We might quote many passages to prove the above; but for the want of room for a written investigation, we omit them, (see Rev. xiv. 6.)

We also testify that our faith in these things viz. immediate revelation from God, and the administration of angels, &c., has brought a persecution upon us, like that of primitive times.

We believe the *fulness* of the gospel will be preached in all the world as a witness of the second coming of Christ, who will come with great power and glory, being accompanied with his saints and angels. But during the time the gospel is being proclaimed, there will be great commotions, distress, and destruction among the inhabitants of the earth, war and rumors of war, earthquakes, pestilences, famines, father against the son, and son against the father, awful destructions by fire, tem-

pests, seas heaving themselves beyond their bounds, deceiving and being deceived, kingdoms becoming disorganized, signs appearing in the heavens causing the tribes of the earth to mourn, &c. &c.

The honest in heart will in these times flock to the standard of King Emanuel, as places of refuge; and for deliverance for the righteous from these troubles, the Lord will cause to be built, the magnificent cities of Zion, and Jerusalem,—which work forms so conspicuous a part of the prophetic writings of the Old Testament. Yes, during the tottering of empires, overthrowing of kingdoms, and fall of Mystery Babylon, the great seat of wickedness; the pure in heart will bend their way to Zion, and thither go with songs of everlasting joy. But before the Lord comes, the tribes of Israel will return back to their lands, and when the gospel is preached to all the world, and the great work of God sufficiently accomplished, the heavens will be unveiled, and Christ with his saints and holy angels, will make their appearance in the clouds with power and great glory—the saints on earth, and those that are in their graves arise, and all flit away through the ethereal sky to meet the hallowed throng;—sects and parties will then be no more, wickedness will hide its face, the earth be purified by fire. After this, the heavenly company will set their feet upon mount Zion—Jesus will gird himself and administer bread and wine anew in his Father's kingdom. This will be the happy time, when saints and angels shall greet—the great marriage supper of the Lamb, when the voice of saints shall be heard from one end of the congregation to the other, saying, crown Jesus, he is worthy; for he hath redeemed us by his own blood out of all nations, and made us kings and priests unto our God, *and we shall reign on the earth*, (See Rev. v. 9, and 10.) How different this from the imagination of the poet!

"Beyond the bounds of time and *space*,
Look forward to that heavenly place."

Then will be fulfilled the saying in Daniel: "The stone cut out of the mountain shall fill the whole earth:" then the Millennium will commence, and Christ and his saints reign on earth, and the knowledge of God cover the earth as the waters cover the sea. But woe be to those who reject the gospel, and refuse to comply with all the requisitions of heaven; dismay, horror of a guilty conscience, and finally, banishment from the presence of God will be their fate.

We do not believe that the Old and New Testaments contain all the revelations that the Lord intends the human family shall have: for the earth must be filled with the knowledge of God, which will be brought about by revelation, as it were upon the house tops, of things that have been buried in oblivion for ages past. The apostle says "that all scripture given by inspiration is profitable for doctrine, &c." "Whatsoever was written aforetime was for our profit," &c.—The bible mentions several books that were written by inspiration; but they are now lost to the world: for instance, the "Book of Nathan the Prophet," "Book of Gad the Seer," Book of the Prophecy of Ahijah," "Book of the Visions of Iddo the Seer," "Book of Shemeiah the Prophet," and many others that we might mention. The Prophets declare, that when the Lord gathers the house of Israel, he will give an abundance of revelation, and cause many mighty miracles to be wrought, and they even declare that a book shall come forth, to be one of the instruments in the hand of God to gather Israel, (see Isa, xxix. 11.) They also declare that *truth* shall spring up out of the *earth*.

This book, referred to by the prophets, is the "Book of Mormon," which we have implicit confidence in, not however as a new bible to exclude the old, as some have falsely represented. It was discovered to Joseph Smith by no less than the ministry of angels, in the township of Manchester, Ontario co., N. Y., A. D. 1827; written on metallic tablets or plates, in hieroglyphics, peculiar to the people whose history it gives. Was translated and published A. D. 1830.—It is a historical, and religious record written in ancient times, by a branch of the house of Israel who peopled this continent, and from whom the Indians are descended.

Says one, did not John the Divine forbid any additions to the bible? We answer he forbid any addition to his book of revelation or prophecy; but said nothing about the whole bible; and we do not suppose that John had any power to

debar God of the privilege of sending as many angels to visit men, or to give as many revelations as he pleases, or at any time he may think proper.—John certianly alluded to no book other than his Revelations, which is obvious to every one who reads it. (See Rev. xxii. 18.) The "Book of Mormon," is no more an addition to the bible than our testimony to the truth of the gospel, is an addition to the principles of the gospel.

The bible was written by a people upon the Eastern continent, but the Book of Mormon by a people upon this continent. The latter as respects doctrine agrees with the former precisely: but the historical part of it unfolds the history of the ancients of this land. Elder P. P. Pratt writes upon this subject thus:

"'The 'Book of Mormon' coroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, a historical record, handed down for thousands of years, or deposited in their sacred archives, or amongst their sepulchral ruins, or their monuments of antiquity—and in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelations and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Shalmanaser, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be anything increditable or injurious in its nature, or anything against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery, Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remeants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed as it regards the world called *new*. The ancient events of America now stand revealed in the broad light of history, as far back at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as among the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But, why then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains, and martyrs bleed in its promulgation to the world? Answer,—Upon the same principle that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short it is BECAUSE THEY KNOW NOT WHAT IT IS."

But says the objector, it is because that this book is said to have been brought to light by the administration of angels, and revelation; that makes it so odious in the minds of the people.

We reply, that it was the new revelations that the ancient prophets received that caused them to be so odious in the minds of the people. Any thing new in religion or science has generally been treated with contempt by those who knew nothing about it.

The foregoing pages are an outline of the fundamental principles of our holy religion, and for the want of room, with a few exceptions, we have omitted scriptural investigation, and merely stated some principles without attempting to prove them. Those who wish to hear all the before mentioned points of doctrine investigated at length, and an abundance of scripture evidence adduced to establish them; particularly the second com-

ing of Christ, gathering of the house of Israel, and Book of Mormon, are respectfully invited to attend our public lectures.

We have no disposition to sit in judgment upon any man's religion. We will let the law of the Lord judge, and we will humbly aquiesce in the descision.

Truth is our object;—unvarnished truth without mixture of error can alone be serviceable to mankind. We say as did St. Paul, "We seek not *yours;* but *you.*" No preacher in our society receives a salary, other than the voluntary donations of the charitable, whose hearts the Lord opens to suply their actual wants; and to such, He will say in the great day of retribution, "Come ye blessed," &c.; "for when I was an hungered ye fed me; naked and ye clothed me; a stranger and ye took me in;" "Inasmuch as ye have done it unto one of my disciples ye have done it unto me;" (See Mat. xxv. chap.)

If our testimony is true, all are interested in it. Say not it is beneath your notice because it is unpopular; for Christ said, "Whatsoever is highly esteemed among men is an abomination in the sight of God." He further said to his diciples, that they would be hated of all nations, and become so odious, that men would think they were doing God service in killing them.

While we still linger upon this subject, we cannot but reflect upon the various persecutions that saints have endured at different times, for propagating such principles as we have before mentioned. Besides the twelve hundred of our brethren that were driven from Jackson co. Mo., and rendered houseless and pennyless in 1833; the still more dreadful scenes of 1838, (in which we were personal sufferers,) have made an impression upon our memories that time can never erase.

We well remember the time when twelve or fifteen thousand souls were banished from the state of Missouri.—Most of our persecutors were excited to these outrages by means of malicious falsehoods and slander. Indeed, it was falsehoods and slander that brought the malice of the Jews on the head of Jesus, excited by his exposure of their hypocrisy and priestcraft.

When we call to mind, that from twenty-five to thirty noble hearted brethren have fallen victims to a ruthless mob, in the State of Missouri, we cannot help exclaiming, Oh! murdered, butchered brethren, dear to our hearts, once we enjoyed each other's company in the house of the Lord; and sat under the smiles of our Redeemer's countenance, and expressed our determination to each other to serve the Lord unto the end, if death should stare us in the face.

The time of trial found them true to their promise, and they died as valinat hearted soldiers of the cross. And widows and orphans are left to mourn their loss. Yes, if the sturdy oaks of Missouri's forests could speak, they would tell a tale of wo, how widows and orphans bemoaned while under their branches, because of the loss of husbands and fathers.

If the wild gophers of Missouri's plains could speak, they would tell of the sufferings of women and children, which would soften the heart of an adamantine, and cause a flood of tears to flow from the hard hearted.

Oh liberty! whither art thou fled? Oh patriotism whither art thou gone? Once the United States of America, was a land of freedom, liberty of speech, and of press; liberty of conscience was enjoyed really, and not merely in name. Now so no longer. The blessings purchased by the blood of our forefathers, have flown for ever! That blood which was shed so freely, for the purchase of an inheritance, which they esteemed sufficiently worthy of the sacrifice, now no longer avails. The constitution formed and ratified by the fathers of our country, who esteemed it dearer than life, is now a dead letter. The blessings of life, liberty, and the pursuit of happiness are no longer guaranteed to the citizen. Nor can he any longer worship God according to the dictates of his own conscience, unmolested.

The history of the Church of Jesus Christ of Latter Day Saints, has wofully verified this fact. To heighten the wrong, it has all come upon them, in consequence of their adhesion to the truth.—Say not it is deception, delusion, fanaticism, or if you do, take care you apply it where it belongs, that is, to those who ascribe these qualities to the Church of Latter Day Saints. If they are deceived, the bible has deceived them; but they know and dare boldly testify, the religion of the bible is no deception, it is an eternal reality. Therefore, examine the

matter for yourselves, and "try the spirits whether they are of God, or whether they be of man."

"DESPISE NOT PROPHESYINGS —PROVE ALL THINGS: HOLI FAST THAT WHICH IS GOOD" PAUL.

Vinal Haven, South Fox Island,
Waldo county, Maine, Oct. 5th, 1841.

MR. EDITOR:—

Through the changing scenes of life, and the various vicissitudes through which we have to pass, having an opportunity of writing a few lines, on the present occasion, I cheerfully embrace the same; it will therefore be at your disposal. Having a realising sense that the Elders abroad, whether to the east or west, north or south, are anxious to hear of the progress of the work of the Lord, and his dealings with the children of men; I shall offer a few remarks of what He is doing in these eastern lands and on the Islands of the sea, and a synopsis of my travels through the country, since I left Nauvoo, in the spring of 1840. I proceeded on as fast as I possibly could, in different conveyances, until I arrived in the State of New Hampshire, where I found the people willing to hear for themselves, although I made but a short stay but proceeded on my journey through the State of Maine, and preached in several towns, from Rutland to Calis where I tarried a short time and preached. The people wanted to know what this new doctrine was. In almost every direction were calls for preaching, but my determination was to go into the province of New Brunswick, which I accordingly did, and found a few who formerly joined the church. During my stay in that part of the country, a few more joind; after staying with them through the winter I returned to Calis; where I preached several times, and in the country ad acent. When I came to this Island, where I arrived the evening of the 12th July, where I found a branch of the church, raised up through the instrumentality of Elders J. Hewit, (who now lies under the silent clods of the valley, and his dust commingling with its mother earth,) and William Hyde, the preceding year. After preaching on the Island a short time, I found out to my satisfaction that there were many more willing to investigate for themselves; the news spread like wild fire, that another Mormon had made his appearance on the Island; so the spirit of enquiry was not confined to this Island alone, but spread on other Islands as well as the main land. I soon left the Island and went to St. George, on the main, where I stayed one week and baptised two, who formerly belonged to the Baptist association. That raised the antipathy of the society, especially the Priests whose craft is in danger; or in other words, who teach for hire and divine for money; so they would cry wolf in sheep's clothing; while they themselves would keep behind the screne of carnal security, viz: misrepresentations in abundance, and lies without number, which are the only weapons they can get to intercept the rays of truth,—suffice it to say the cause of God is onward, with mighty strides.

Brother Pendleton and myself went on the Isle of Hant, and staid one week, where we were received by few of the people, and few of them joined; many more have joined on South Fox Island, and some on the main; where I have been preaching in several villages, viz: East Thomaston, Camden, Hope, &c. The greatest difficulty we have to contend against, is the prejudice of the people, our means being limited in consequence of not having books and papers for the people to read for themselves, which gives our opponents great advantage to calumniate us and prejudice their hearers; but I trust that as soon as you receive this, you will send the papers without delay, as we have a great deal to contend against; and considerable to be done in this section of the country. In consequence of calls on every hand, we have held meetings from three to six times a week, as long as my health would permit; but in consequence of exposure and fatigue, I have been obliged to keep still a few days; but I trust that God will strengthen me according to my day, for I can truly say that we wrestle, not only against flesh and blood, but principalities and powers, and spiritual wickedness in high places, and I trust that God will send forth more laborers into his vineyard, that the day may soon be ushered in, when universal peace and righteousness shall cover the earth as the waters cover the sea, and the kingdoms of this world become the kingdoms of our Lord

and he shall reign forever, and of his kingdom there shall be no end.

Yours in the kingdom
and covenant of God,
ALFRED DIXON.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 1, 1841.

TERMS—$2,00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.

POST-MASTER GENERAL.

NAUVOO ENSIGN AND ZARAHEMLA STANDARD.

Since the death of our much esteemed brother, D. C. Smith, nothing has been said in the Times and Seasons, about publishing the above paper. As the proposals for publishing that paper, were made by the former Editors, who have since departed this life, we, having a multitude of business upon our hands, at the time of entering upon the duties of publisher and editor of this paper, deemed it proper to remain silent on the subject of the Standard, until we were prepared to put it into succesful operation, or abandon the project for the present.

We now inform our friends that we have abandoned the idea of publishing the weekly paper, as the type, and materials ordered for it, have never been forwarded to us, and we do not feel disposed to advance $400, or $500, in these hard times, the amount required to be invested to do it justice.

Those who have subscribed, and paid their subscription to us, can have their money c edited on the Times and Seasons' book, or refunded to them, as they may direct.

The brethren are hereby notified, that our well beloved brother, Hyrum Smith, Patriarch of the church, has erected a comfortable office, opposite his dwelling house, where himself together with his scribe and recorder (James Sloan,) will attend regulary every Monday, Wednesday, and Friday, during the entire day, or upon any other day, if urgent circumstances require it, to perform the duties of his high and holy calling.

A copy of the blessings can be received immediately after being pronounced, so that the brethren who live at a distance can have it to take wi h them.

TO DELINQUENTS.

We will say to those who have received the papers the past year, and have not paid, (of whom there are a great number,) that sister Agnes M. Smith, widow of the late D. C. Smith, is very much in want of the pay, and it will confer a great favor upon her, if they will be so kind as to forward it immediately. Those who live in the vicinity of Nauvoo, can bring any kind of produce, or wood, as all of those articles are very necessary in a family, especially in this country, where people have to live by eating and drinking.

We fondly hope this to be the last time we shall be under the necessity of urging our friends to their duty.

Lisbon, N. H. Sept. 25th, 1841.

BRO. ROBINSON,

I take this opportunity to write to you, and give you some directions concerning your very useful and valuable paper; feeling anxious at all times, to render what little assistence I can in supporting the press, for it is a great blessing to us to hear from the inhabitants of Zion, and to learn of the state of the Church of Christ in these last days. It was sad news to us, when we learned that our worthy Brother the Editor, had departed this life; but we hope it will be so that the papers will continue to be printed. I here inclose ten dollars, and wish you to send the Times and Seasons to the following persons: * * * * *

I will now give you a short sketch of my labor here. There has been a small branch of the church here for several years, and we have met together from time to time, to worship; and I have frequently been almost discouraged, while I have witnessed the wickedness of the children of men: but being determined to clear myself from the blood of souls, and having been ordained to the office of an elder, I continued to proclaim the gospel in its fullness, as revealed in these last days, until last spring; at which time there appeared to be some excitement among the people. The saints of God began to manifest that the spirit of the Lord was among them; and from

that time to this, I have had more calls for preaching than I could fill—many have been convinced of the truth of the work, and I was soon favored with an opportunity of leading some into the waters of baptism.

I have baptized thirteen and think that there are others who will come forward soon—we desire the prayers of the saints, and also that some elder, who is traveling this way, would call here, and instruct us more particularly in the great work of the Lord.

I am yours in Christ;
ZADOCK PARKER.

MISCELLANY.

[For the Times and Seasons.]

SIGHTS FROM THE LONE TREE.

BY L. O. LITTLEFIELD.

'Twas morning—the sun rose under the brightest auspices, and the thin, vaporous clouds, that flitted in the heavens, continued gradually to flee away before the gentle morning breeze—that seemed wont to greet their golden visages with the soft rustle of its dewy wings—until not a hand's breadth of them were seen remaining to mar the spotless beauty of the ethereal blue. Oh! how beautiful and sublimely grand—as I sat beneath the Lone Tree, on this delightful morning,—did the scenery of nature, which was there spread around me, clad in the luxuriant robes of summer's brightest green, appear to my enamoured vision! Sweet, too, as the mellow cadence of the Aeolian harp, when its chords are swept by the artful fingers of a maiden's tiny hand, was the distant music of birds, offering up their morning orisons to the Author of their joy, as they twittered from spray to spray among the green foliage of a neighboring grove.

I was bounded by a vast and fertile prairie on the west, whose superabundance of wild but beautiful flowers waved their proud heads in the passing breeze, as if rejoicing at the sublime appearance of the 'King of Day;' on the east by a wide-spread valley that intervened between me and the great 'father of waters,' whose disporting waves wore the gay smile of the rising sun, as they rode gently on towards the mighty Ocean; and on the north and south by seemingly interminable woods, whose foliage danced gracefully in the morning light, and sent its peaceful and unwritten whisperings away upon the balmy wings of the passing zephyrs. Upon this valley was seen numerous herds of cattle eagerly feeding upon its green, unbroken surface, while the melody of their tinkling bells stole upon my ear, and made me, for once, envy the cheerful shepherd his humble lot, which calls him from the dull monotony of village life, to muse, undisturbed by any of the litigated topics which always agitate the mind in the more busy walks of life, amid scenes so romantic and delightful as those with which I was surrounded.

On the opposite side of the Mississippi, lay a broad and beautiful plain, which stretched up and down its waters as far as my sight could extend, and was thickly covered with dwellings, which, for their simple neatness and rural beauty, were, to me, far preferable to those gaudy palaces where aristocracy sits gorged in the lap of affluence and surrounded by every paraphernalia of inexaustable wealth. Yes; for *that* spot, so truly picturesque in its scenery, and where, but a few years ago, nought was seen save the curling smoke from the Indian wigwam, or heard but the fearful twang of the savage bow-string and thrilling yell of the fearless war whoop, my soul felt an attachment which all the illuring pageantry of an opulent world would fail to inspire. Oh! what calm and unbroken serenity dwelt in my bosom as I contemplated its matchless beauty of landscape and thought of the many endearing ties that bound me to its inhabitants, which now numbered near eight thousand souls. That was the delightful city of Nauvoo—the home of *her* whose destiny was united to mine through the many conflicting changes of this transitory life; her, who, with timerous heart and reciprocal affection, I had led to the sacred altar of Hymen, and who I now delighted to call by the ever dear and consecrated name of *wife!* There, too, dwelt my brethren; who, after being driven from their peaceful homes in the west, by the barbarous hand of religious persecution, had made it their place of refuge, and, from an uninhabited waste, converted it into a flourishing and populous city. They had been delivered from their enemies, and they dwelt in peace. The effulgent morn of

prosperity beamed brightly upon their hopes; happiness smiled in every countenance, and friendship, pure and unalloyed, reigned supremely in every bosom — But the sight of the beautifully sloaping heath—situated near half a mile from the Mississippi—on whose delightful summit the Temple of God was being erected, filled my mind with emotions still more pleasing and delightfully intense; emotions to which the corrupt and profane world is a stranger, and which the acknowledged pen of sublimest eloquence and profound erudition, would prove infinitely inadequate to describe. That Temple was fast approximating a state of completion; and in the eagerness of my soul, I said, 'the day is not far distant when its magnificent walls of grandest architect and most skillful masonry, will post their ponderous and polished fronts upon that beautiful eminence, and become the beacon of Zion to sentinel the enchanted land.'

My attention was now attracted by a congregation of people who were assembled in a beautiful grove, near the summit of the heath, and seated in the unbroken redundence of its shade. It was Sunday, and they had met to worship Him who is the divine Author of their holy religion. Now me thought I could hear the heavenly chant of their song of worship send its mellow notes, rendered more soft and harmonious by distance, through the ambient air, and, being inspired with love for its sweetness, I hastened from the place, where my bosom had been so emulated with feelings of transport, to join my brethren in worship near the Temple of God.

PERSECUTION OF THE JEWS IN TUKEY.

The Jews in Smyrna are exposed to the most wanton outrages on account of their religion. One of them was recently thrown into prison because a cat was missing! and no crime is committed of which they are not supposed to be guilty by the bigoted inhabitants.

Worthy of imitation.—A clan of the Cherokee Indians still remain in Georgia, numbering about seven hundred, all belonging to the Cherokee Temperance Society, except five or six. and these, it is said, never pretend to drink spirits until they get among the whites.

ANOTHER "SHOWER OF FLESH AND BLOOD" IN OUR OWN NEIGHBORHOOD.

[From the Boston Daily Mail.]

AMESBURY MILLS, Sept. 8th, 1841.

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half past 5 o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator states) during a great part of the day until about 4 o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past 5, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood clothing fields and roads for two miles in circumference, in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants, I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account, to that which lately fell in a shower at Tennessee.

Indeed, this is rare food for the scientific, and we hope some one will fathom the mystery, and make a report thereof of ths result of their investigation

Yours, &c. W. FITTS.

CONFERENCE MINUTES.

KIRTLAND CONFERENCE MINUTES.

Saturday, Oct. 2, 1841.

Conference commenced pursuant to adjournment. Elder Almon Babbitt was unanimously chosen chairman and Elder W. W. Phelps, appointed clerk. The olemnities were opened with singing and prayer.

Resolved unanimously that Elder Jeremiah Knight, Samuel Phelps, and Ed-

win Cadwell, be appointed a committee to examine candidates presented for ordination.

The chairman then read the 2nd section of the 2nd part of the book of Doctrine and Covenants, explained the relative situation of Kirtland as connected with the gathering of the last days; and laid before the conference, for consideration, the most important items of business —to wit: to aid the poor—for without charity our professions were vain; our gatherings were vain; our teachings were vain, and *our religion was vain;* "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep *ourselves* unspotted from the world," &c. &c.

To be more careful in the selection of competent Elders to preach the gospel in cities and towns of notoriety, that the cause may continue to triumph, though met by Demetriuses, Alaxanders, Simon Maguses, and many seven sons of Sceva.

And to establish a press at Kirtland, the more effectually to promulgate the gospel; as it is already well known that the press can spread the principles of religion further and faster, through the medium of mail, than the orator in the pulpit. Many other topics were alluded to, for instruction. Adjourned for one hour.

Met according to adjournment, and opened with singing and prayer.

Resolved that John Morton be appointed clerk of the church at Kirtland till next conference.

Resolved that Almon Babbitt as chairman, and Lester Brooks as clerk, be appointed to sign licenses of the official members of the branch or stake of the church; and that W. W. Phelps be appointed recorder to record said licenses.

Resolved that money be raised to purchase a horse and waggon for the use of the bishop in gathering for, and distributing to the poor.

Resolved that Elders Samuel Phelps, Hugh Cole, and John Gaylord, be appointed a committee to travel, in the adjacent branches, and collect alms for the poor.

On the subject of the press at Kirtland —to promulgate the principles of pure religion, as well through the medium of the press, as the pulpit, and the more advantageously to aid our brethren of the Church of Jesus Christ of Latter Day Saints, in the great gathering of these last days; and the better to overcome error with truth, and evil with good; and to assist the saints to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and to help spread the everlasting gospel, as well as warn this world of woes and wars to come; to note passing events; to give more light upon the plan of salvation, and to bring the "strong reasons" to show that the second coming of Christ, to reign upon the earth, is near.

Resolved unanimously, that Thomas Burdick, the bishop of Kirtland, and his counsellors, be, and they are are hereby constituted a company, to establish a press at this place, to be owned in shares of from ten to one hundred dollars, by the subscribers, and that the said subscribers are to receive annually, from said establishment, for the use of said press and type, such sums as shall be equal to the unpaid interest of the money actually paid and vested in said establishment.—And what ever is donated, is to be held in trust and managed by the said company, for the benefit of the Church of Jesus Christ of Latter Day Saints. And said company shall publish a religious periodical entitled THE "OLIVE LEAF,"

Resolved unanimously that the saints in this and the adjacent branches be solicited to lend their aid to carry the above resolution into effct without delay.

The proceedings of the Elder's quorum was received and accepted, and instructions given to the committee on ordinations, after which the conference adjourned till to-morrow morning at 10. There was preaching in the evening.

Sunday Oct. 3rd.

Met pursuant to adjournment. Elder Babbitt deliverd a discourse on the subject of the gathering to a very crowded house. Adjourned for one hour. Met and Elder Phelps delivered a discourse on "Dispise not prophesyings." The bishop addressed the audience in behalf of the poor, and in aid of the printing establishment. Adjourned.

Evening Session; opened with singing and prayer.

Resolved that Elder Pattengell, be sent to set in order the branch of the church at Brooklin, that Elder J. Knapp be sent to set in order the branch of the church at Nelson, and that J. Knight be sent

to set in order the branch of the Church at Andover.

The committee on ordinations, reported one for the office of the high priesthood; one for the office of an elder, and one for the office of priest, viz. Samuel Phelps, J. Newman, and Daniel Carpenter.

The representation of churches showed an increase of branches and members, but is omitted for the sake of brevity.—The remainder of the evening was occupied by Elder Brooks who gave a discourse on the restoration of the kingdom of Israel, (Acts 1, 6.)

Resolved that these proceedings be published in the Times and Seasons.

The spirit of God was in our midst; the greatest harmony prevailed, and a sincere love was manifested for the well being of Israel. Three were baptized.

Adjourned till the 6th of April next at 10 o'clock A. M.

ALMON BABBITT, Chairman.
W. W. PHELPS, Clerk.

We give the above conference minutes an insertion, yet it will be seen by the following extract of a letter written by Pres't. Hyrum Smith, to a member of that branch of the church, that the church in Kirtland have not acted according to the will of God, nor the council of the Church in this place.

"All the saints that dwell in that land are commanded to come away, for this is, "Thus saith the Lord;' therefore pay out no monies nor properties for houses, nor lands, in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace; but shall be scourged with a sore scourge; yet your children may possess them; but not until many years shall pass away; and; as to the organization of that branch of the church, it is not according to the spirit and will of God; and as to the designs of the leading members of that branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God be unfolded, upon which their salvation and the salvation of the world, and the redemption of their dead depends, for "Thus saith the Lord," "there shall not be a General Assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font, and if we are not diligent the church shall be rejected, and their dead also," "Saith the Lord," therefore, dear Brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore tarry, not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked. and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore, your doings and your organizations, and designs in printing. or any of your councils, are not of me, saith the Lord, even so, Amen.

HYRUM SMITH, Patriarch
for the whole church.

Springdale, Hamilton county, Ohio, September 4th 1841.

DEAR AND MUCH RESPECTED BROTHER, E. ROBINSON.

By the direction of the Clerk of this Branch of the Church, I now sit down to draw off the minutes of our last Conference which was held on the 4th inst. at the house of Bro. Daniel Burch, in Springdale Township, Hamilton county.

10 o clock A. M. The members of the Mill Creek Branch of the Church, met according to a previous arrangement, and Bro. H. Miller delivered a discourse on the promise that God made to Abraham.

Adjourned till 3 o clock P. M.

Met pursuant to adjournment. when the Conference was organised as follows:

Brother Andrew L. Lamoreaux was unanimously chosen to preside; Arthur Manfort and James Cubertson were chosen Clerks. There were present. Bro. H. Miller and Bro. Leach, from Nauvoo, Bro. J. Bair and Bro. Julius Granard from Switzerland co., Indiana, Bro. J. Clark from the Cincinnati Branch, Bro. James Culbertson from the Licking Branch, Kentucky, and a number of brethren and sisters. After due consideration the fol-

lowing resolutions passed the Conference unanimously:

Resolved 1st. That the Mill Creek Branch and the Mason Branch be united into one, called the Millcreek Branch of the Church of Jesus Christ of Latter Day Saints.

Resolved, 2nd. That Dr. Henry Johnson be ordained to the office of an Elder. Br. A. L. Lamoreaux then read the account of the rise of the Church, from the Book of Covenants, and spoke to some length on the order and authority of the same. Bro. H. Miller then rose and acquiesced in the remarks made by Bro. A. L. Lamoreaux, and then proceeded to lay the business of his mission before the Conference, which was done in an able manner; after which, Conference adjourned till seven o'clock, P. M.

Met persuant to adjournment.

Opened by singing, and prayer by Bro. Leach.

The official members present spoke and gave testimony to the truth of the work; after which the following branches were represented:

Bro. A. L. Lamoreaux represented the Mill Creek Branch, consisting of about 30 members, including 1 Elder, 2 Priests and 3 Teachers, all in good standing.

Bro. Josiah Clark represented the Cincinnati Branch, consisting of 41 members, including 4 Elders, 1 Priest, 1 Teacher, and 1 Deacon, all in good standing. Bro. James Culberson represented the Licking Branch, in Kentucky, consisting of 9 members, including 3 Elders, all in good standing. Bro. John Pair represented the Switzerland county Branch, Indiana, consisting of 23 members in good standing; after which, Bro. Johnson was ordained to the office of an Elder. The remainder of the evening was spent in singing and prayer; speaking in tongues, and the interpretation; also the gift of healing was manifested; much of the spirit was enjoyed.

Conference adjourned till 10 o'clock A. M. Sunday.

Met according to adjournment.

Opened by singing, and prayer by Bro. A. L. Lamoreaux. Bro. Leach preached on the principles of the gospel, to a large audience. Bro. Bair followed and spoke on the same subject or continued it.

Adjourned for one hour.

Met at 2 o'clock P. M.

Meeting commenced by singing and prayer; after which, Bro. A. L. Lamoreaux spoke on the second coming of Christ.

Adourned till 7 o'clock P. M.

Met according to adjournment.

Bro. Miller preached on the gathering of Israel to a large congregation

Conference then adjoarned

The Brethren from the different Branches expressed a great want of preaching. The doors for preaching are opening daily, as the harvest is truly great; my prayer to God is that He may send forth more laborers into the vineyard.

Since the conference I have baptised 4; Bro. John Bair has baptised 8 in Switzerland county, Ia; he also gives the account of a great door being opened there for preaching.

Yours truly,
A. L. LAMOREAUX.

Vinal Haven, South Fox Island, Waldo co., Main, Sep. 25th 1841.

The Church of Jesus Christ of Latter Day Saints met according to appointment, on this day at 2 o'clock P. M., on the premises of Elder Oliver Brown, in conference. After singing, and prayer by A. Dixon, proceeded to organise the conference.

Elder A. Dixon was unanimously chosen to preside, and C. C. Pendleton was chosen clerk.

Accusation was brought against Elder Oliver Brown, for improper conversation at town meeting, but in consequence of absence of some individuals, farther proceedings was defered until some future time.

The several Elders then present told their determinations to promulgate the gospel of Christ, according to the sacred scriptures and abilities that God should give unto them, and abide the covenants and commandments, given to this church through our beloved Brother Joseph Smith.

Elder Otis Shaw was appointed clerk of the Branch of the Church on Vinal Haven, (Fox Island.)

After some appropriate remarks by A. Dixon, conference adourned till to-morrow morning at 10 o'clock.

Sunday morning, conference met persuant to adjournment.

Meeting commenced by the members present singing a hymn, after which the first chapter of Micah was read, and prayer by Elder Otis Shaw.

The conference was then addressed on the subject of the Priesthood, by Elder A. Dixon, (which was truly instructive,) from 1st Peter 2nd Chap. and 5th verse, after which conference adjourned one hour.

Two o'clock, P. M., Conference met pursuant to adjournment. Meeting commenced by reading the 7th Chapter of Hebrews by A. Dixon, and introductory prayer by C. C. Pendleton, after which a discourse was delivered by Elder A Dixon on a Literal Judgment.

The Branch of the Church of Christ on Vinal Haven was then represented by Elder Otis Shaw, consisting of 5 Elders, 1 Teacher, 1 Deacon, 96 members, including 4 on the Isle of Hant. The Branch of the Church on the Main Land in the counties of Waldo and Lincoln, represented by Elder Levi Gray, consisting of 3 Elders, 1 Priest, 1 Teacher and 40 members.

Three members were then presented for ordination and accepted, viz: Thomas Brown, Priest; Thomas Garret, Teacher; Joseph Colymore, Deacon, who were accordingly ordained.

Minutes of the conference were then read and accepted by the conference. A vote was then passed to transmit a copy of said proceedings to the Church at Nauvoo. The sacrament was then administered, and the conference adjourned to meet in Hope, Waldo county, Maine, on the twenty fifth of December next, at 10 o'clock A. M.

ALFRED DIXON, President.
C. C. PENDLETON, Clerk.

MINUTES OF LYMA CONFERENCE.

Saturday, Oct. 23, 1841.

Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the quorum of the Twelve, were in attendance. Elder B. Young was unanimously chosen President, and J. C. Snow clerk of the conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting, followed by Pres't I. Morley.

Elder J. C. Snow then represented the branch of the church at Lyma, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers, and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Richards, then made some very appropriate remarks, showing and proving the absolute necessity of the finishing and completing of the House of the Lord, now building in Nauvoo; in preference to any thing else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence, among the nations of the earth.

Conference adjourned till to-morrow, 10 o'clock.

In the evening, President Morley met with his counsel, together with President Young, Taylor and Richards, and brethren of the Lyma branch, for the purpose of entering into certain resolutions, necessary in order to become more active in forwarding the work of the house of the Lord. After much deliberation, it was moved and seconded, that all those who are willing to consecrate one tenth of their time and property, to the building of the Temple at Nauvoo, under the superintendance of Pres. Morley and counsellors, to signify it by the uplifted hands, when the motion was carried unanimous.

Sunday morning, 10 o'clock, A. M. Conference met pursuant to adjournment. Elder John Taylor delivered an address upon the object of Christ's mission into this world, the resurrection, and redemption of the saints; and pointed out, very clearly, the course to be pursued, in order to become the sons of God, through the ordinances of the gospel, that the saints may, at last, be exalted at the right hand of God, to dwell with him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by Prest. Young and Richards. The minutes of the conference were then read and accepted. Prest. Young made some very just remarks on the Priesthood, authority and calling.

Conference adjourned *sine d'e.*
Benediction by Prest. Morley
BRIGHAM YOUNG, Pres't.
J. C. SNOW, Clerk.

HYMENEAL.

MARRIED—At Ambrosia, Iowa, on the 20th day of Oct. 1841, by Elder George W. Gee, Cyrus Peck Esq, of Montrose, to Miss Ruth Juliana Davis of the former place.

OBITUARY.

DIED, at his father s residence, in the city of Nauvoo, on the 25th of September, Hyrum, son of Hyrum and Jerusha Smith, of the billious fever; aged 7 ears lacking a few days.

Relying upon the promises of Jehovah, the parents need not mourn over the early death of their promising child. Omnipotence, in His wisdom, has seen fit to take him from them just ere he arrived at the years of accountability; and the parents have the blessed assurence that he has been taken from the evils to come, to bask in endless folicity and heavenly beattitude, in the mansions of his heavenly Father.

—— In this place, on Friday the 22nd of October inst.. Mrs. Adaline, consort of Simeon A. Dunn, aged 29 years.

POETRY.

[For the Times and Seasons.]

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,
Oh, Lord! and descend on the wing of the storm!
Dispersed and enslaved are the sons that adore thee,
And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
While, far from her ruins, in exile we pine;
Yet still is the hope, of thy remnant, unfaded,
The word that inspir d it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning,
'Till our warriors grew weak, in the day of despair;
And our glory was fled, as the light of the morning,
That gleams, for a moment, and melts into air.

As trampl'd the Heathen o'er Zion's sad daughters,
She wept tears of shame o'er her guilt and her woe;
For the voice of her God had commissioned the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one, which stain thee,
The blood of the Lamb yet can wash them away;
Tho' galling and base are the bands that enchain thee,
The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah;
A branch yet shall flourish on Jesse's proud stem;
And Zion shall triumph o'er those that subdued her,
Yea, triumph in giving a Savior to them!

SCRIPTURAL REFERENCES!

JUST PUBLISHED, and for sale at the *Nauvoo Stationery*,

REFERENCES to prove the gospel in its fulness the ushering in the dispensation of the fulness of times, and the Latter Day glory.—by D. L. BARNES.

These References are very convenient for every person, who wishes to examine the scriptures upon the above subjects; especially for the travelling elders. Price 6 cnts. per copy, or $3.00 per hundred.

Nauvoo Nov. 1st, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only in State auditor's warrants, wolf scalp Cer ificates, or Cash.

Tax payers will please be ready for an early call of the co lector, as the great number to be called on will make it difficult to call a second time. The Collector or some one authorized to recive Taxes and give Receipts, may be found at all times at the Store of Mathews & Comor in Carthage.

23-3t J. B. MATHEWS, Collector H. C.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;
Ruled and plain foolscap;
Ruled and fancy colored Letter paper;
Fine blue and red ink; Inkstands;
Quills—Steel pens—Slates—Pencils, &c. &c.

For sale, wholesale and retail, by

Aug 16, 1841. E. ROBINSON.

The Times and Seasons,

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E. ROBINSON,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 3. No. 2.] CITY OF NAUVOO, ILL. NOV. 15, 1841. [Whole No. 38

A LETTER TO THE QUEEN OF ENGLAND,

TOUCHING THE SIGNS OF THE TIMES, AND THE POLITICAL DESTINY OF THE WORLD.

TO HER GRACIOUS MAJESTY

QUEEN VICTORIA.

SOVREIGN OF BRITAIN,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a *revolution*, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth: a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monach marched forth—conquering and to conquer—till Tyre, Egypt, and Judea, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, "The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

This monach, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and waeried nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should "come to pass hereafter." His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the "latter days." Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the toes; then was the whole image broken to pieces together, and became like the chaff of the summer

threshing floors, and the wind blew it away; but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, "There is a God in heaven that revealeth secrets." This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors —this being the next in succession; the lege of iron represented the Roman empire, which was the fourth great monachy of the world; and the feet and toes, part of iron and part of clay, represented the dissolution of the Roman empire and its subdivision into the kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, "in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in peices all these kingdoms and stand for ever," as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the scriptures; and England has given the scriptures to the world—thus actually revealing to the world, its destiny and her own.

But before we proceed further we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgement was given o the SAINTS, and the time came that the saints possessed the kingdom." Again he said, "The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."—Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" Again he says, "I saw in the night-visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2nd chap.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceeded by a personage called the "Ancient of Days."

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the saints with him, and that in that day there shall be ONE Lord, and his name ONE, and he shall be king over all the earth.

The Revelation of John bears the same testimony, saying, "The kingdoms of *this world shall become the kingdoms of our God and his Christ.*"

There are many other scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the scriptures, I feel warranted in saying that, as sure as all these event

have succeeded each other from the days of Nebuchadnezzar King of Babylon, until the days of Victoria I, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political and religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgements, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th; Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel xii. 2; Job xix, 25, 29, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God —will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz.—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at THIS TIME restore again the kingdom of Israel?" But he answered them, saying "It is not for YOU to know the TIMES AND SEASONS which the Father hath put in his own power." As much as to say, that it was no part of *their* mission, and was not to be fulfilled in *their* day. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii.) that the heavens must receive Jesus Christ until the *times of restoration* of all things spoken of by the Lord, by the holy prophets, and that at the *times* of restitution God would send him again. Jesus himself speaks of this *same time* when he says, (Luke xxi.) "Jerusalem shall be trodden down of the Gentiles *until the times* of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi.)— "Blindness in part is happened to Israel *until the fulness of the Gentiles is come in.*"

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord, (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass *then know that the kingdom of God is nigh at hand*," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke, having come to pass. Therefore he must have alluded to the kingdom of which

Daniel and others spoke, which was to be set up "in the days of these kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and *then* shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importonce than any single event which transpired in modern times. The discovery of America by Columbus 300 years since opened a nnw era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiaation subsided, a spirit of enterprise seized the peosle, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greeter magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A natisn whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust *and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also.* From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the *risen* Jesus ministered *in person* to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to th

Church of Christ of Latter-Day Saints, who were first organized with six members on the sixth of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to shew what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

"The Lord will proceed to make bear his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheitance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For, behold, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now I Nephi declare unto you, that this prophet of whom Moses spake was the Holy One of Israel, wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity,—yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble, and quake; they are those

who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him, and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride extravagance, their luxury and excess; for the cries of the poor have ascended up to heaven their groans and tears have ascended up before the Lord, and his anger is kindled; and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men; "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him: for the hour of his judgments is come, and worship him that made Heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honour to subscribe myself,

Your Majesty's humble Servant
And Loyal Subject,
PARLEY P. PRATT.

Manchester, May 28, 1841.

Manchester, August 15, 1841.

To BRIGHAM YOUNG, AND H. C. KIMBALL.

Dearly Beloved Brethren,

I feel it my duty to write to you, hoping you will forgive me for not writing sooner. The night I left you I went to Berkenhead, stopped all night, preached the gospel to them, they never heard it before; came over to Liverpool about the time your ship was going down the river. I prayed that the Lord would give you a prosperous voyage. I saw sister Blackurst on board the Lyons, I believe she was the only saint on board. Br. Stafford went about a week afterward. The same afternoon I returned home by railway. When I went to take my seat in the carriage I was moved to speak to a woman that sat near me; she told me she had been lodging at a house where some people were stopping of the name of "Latter Day Saints," never heard of such a sect before. She said they were going to the promised land 1500 miles beyond New York, that they were the happiest people she ever was with, for they sung the most beautiful hymns she ever heard; and would like to know where to meet with them. Then I opened my mouth and from the same circumstance told her of the work the Lord had commenced in these last days; she believed it all, and went with me to the Star office; bought a "Book of Mormon" and "Voice of Warning." She lives at Leeds, and told me she would receive any of he servants of the Lord that would come. It made my soul rejoice to hear this.

Elders Marsden and Carrigan have been laboring there a short time, baptized her and several others, the reason I write this is in seeing the effects of our brothers and sisters letting their light so shine before this woman (even in a lodging house,) that she can now glorify her Father which is in heaven. I gave your love to Br. and sister Walker he said it was all for the best, his father-in-law was shoped again at his former place: They will leave here next February.

Br. Hyde preached 25th of April morning and evening, related the vision he had seen calling him to Jerusalem, there was a collection made for him, and several gave him small sums of money, my master sent him a piece of silver: May 2d, Br. Hyde was at Stockbridge, several saints went in a spring cart, I followed by coach to play the organ for them: (after first baptising a young man that was once my teacher in the Sunday school,) we had a good day, they made a collection for him, he left Manchester on the 4th of May: he has been laboring in London but has since left for Holland.

Br. Joseph Brotherton is laboring near Bedford; there is a good work going on there, also in London. Br's. Adams and Snow are laboring in that part.

The corn law repealers had a process on: they exhibited loaves on the top of poles, some were very large representing the American loaf, while others were very small showing the size of the English loaf.

Thursday we had a fast day: met about 9 A. M.; opened by singing and prayer by Br. Pratt. After several had prayed and testified to the truth, Br. Pratt then spoke on the office of patriarch and the blessings arising out of it. Patriarch Albinson then laid hands on the following; viz. Elders Goodfellow. John P. Smith, C. Miller, and W. Berry; also sister Alice Hardman, being the first baptized in Manchester: we adjourned at 5 P. M. met again at 7 o'clock. Br. Pratt spoke on temporal salvation, we had a good day of it.

Br. Pratt received an invitation from a Socialist to preach in the Hall of Science. He preached there on the 11th of July, a female lecturer discussed with him the two following nights. The principal subject was, the resurrection: she said it was impossible for God to raise the dead, but Br. Pratt showed the possibility of it so well that she acknowledged that he had explained it very well. She then said he could not prove any prophecies fulfilled, he then spoke on the Book that had been found as a proof; she did not reply to this, but began to rail against the church saying, the signs did not follow the believer if they did we must show her one then she would become a Latter Day Saint. I have heard that many of them were pleased with Br. Pratt, one said to me he wondered how it was, that Parley Pratt could have reason and absurdity in him, at the same time.—I think good will come out of it, the work of the Lord is rolling steadily in this land, confirming a few each Sunday: this day we have confirmed 14 in Carpenter's Hall, and I may say the Lord is adding to the church daily such as shall be saved, two, that were followers of John who have obeyed the truth, one has shaved, the other wears his beard yet, the former has been ordained to the priesthood and is likely to become a useful servant of the Lord.

We have preachings sometimes at the Great Lamp in the market place, to a respectable and attentive people. The Hall is attended as usual: it has been ordered by the council, that the elders and priests present at any meeting in the Hall, take their seats on the form level with the speaker, this looks something like order and has a good effect.

In Scotland there has been a few led away by a Mr. Rols, who has written against the church but has been replied to in a very able manner by Br. Pratt. It is in the 3d No. of the Star vol. 2d. Br. Pratt has been to Scotland since, and some have come back again to the fold of Christ. The saints in that part, are generally rejoicing in the Lord and in the gifts of his holy spirit.

I expect there will be two or three ships full of saints leaving Liverpool this fall: I believe there has a number given in their names already; the first ship will sail about the 15th of September. There is a notice in the 4th Star, to those wishing to go by the 15th, to send their names together with their money by the 5th of September. This is the principle Br. Fielding is going to act upon as it will save much confusion.

There are the following families coming in the first ship; viz. Father Brotherton's, Br. Mc Ildrick's, Br. Thomas Mil-

ler's; sister Sarah Perkins is coming, she is included with his family, Br. Bateman's, Br. Heape's, and others from Pendlebury, Oldham, Duckenfield, Stockport, as well as many other towns in the country. I believe Br. William Berry is coming; I am coming myself in the course of 5 or 6 years. My health is very good, thank the Lord for it; I am still in the same situation, the Lord gives me favor in the eyes of my employer, although many have told lies to him and reported false things about me, but he does not believe them; some are of a very bad nature. My wife and children are well, little Heber gets very stout and sharp, my mother-in-law is about the same eats her meat well but still lies in bed, my mother is rather fretful about Thomas' coming, she goes to the Hall now and then, she is not baptized, I have hopes she will be soon: my sister Catharine is much better, she is willing to come to America. Br. Charles sends his love to you all and to Joseph Smith (although he has not seen him) knowing him to be a prophet of the Most High, and you the servants of the Lord: my sister Susannah is well, she sends her love to you. I have felt lately, as though I was short of something; and what do you think it is; I will tell you: I think if I should hear from you I would be in possession of that I am short of at present. I was asking Br. Pratt if he had any word to send to Zion, he said yes: you can say that neither myself nor the Manchester church has received a letter from any of the quorum, while he can hear of letters going to London and other places; he wonders what you are about, and so do I: you must not think we have forgotten you, for there are a few yet in Manchester that love and think much of you.

I cannot close this letter without testifying to the truth of the work of the Lord. I know that Joseph Smith is a prophet called of God to do a great work in this generation, and whosoever shall seek to destroy him shall be confounded. that the Book of Mormon contains the word of God and the gospel of Jesus Christ, and whosoever obeys the truth shall come to the light, and they shall know whether it be of God or not. I know that you are his servants to minister salvation to the nations of the earth, that this work is that which was spoken of by many of the prophets of old, that these days are the days spoken of by Jesus Christ that should be like the days of Noah and of Lot; the signs of his coming are seen and heard in this part of the vineyard. There has been seen at midnight a bright personage in the air; it changed into the form of an eye and then disappeared: it was first seen as a star descending and ascending. One Saturday night as I was going home about 12 o'clock, I could not help admiring the stars for they were so bright as soon as I entered the street I live in I was enveloped in a great light, I stopped in a moment then it left me: I looked up and saw a horizontal light in the sky, it was wide at the south end, and narrow at the north in the form of a club or trumpet.

Shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, (there have many fell down dead in the streets: one man was refused admittance to the love feast in the independent Methodist chapel Hanover street, he fell down dead at the door,) Banks breaking, men's hearts failing them for fear, because no man buyeth their merchandise, shop keepers and manufacturers failing, many accidents on the railways.

The ship will sail for New Orleans, they expect to get to Nauvoo by December. I request an interest in your prayers that I may be found faithful to the grace given me, for I feel myself one of the weakest of the weak. However I feel determined by the help of the Lord to improve the talent given me. Give my love to Joseph Smith, and all the brethren. Farewell, may the peace of Jesus be with you all, Amen.

WILLIAM MILLER.

For the Times and Seasons.

BR. ROBINSON,

Dear sir—Knowing the anxiety of the brethren scattered abroad, to hear from the travelling elders, and their success in preaching the gospel to this generation; we thought it would not be out of place, to give a short account of our labours this season. We left Nauvoo, the last of April, on a mission eastward, and travelled through Illinois, Indiana and Ohio, preaching as opportunity offered, and waiting upon those who wished to obey, until we arrived at the north east part of the state of Ohio, where we spent near three months, preaching in Port-

age, Cuyahoga, Medina and Lorain counties. The most of our time, however, was spent in Franklin, Portage county, where we baptized and organized a branch of eleven members, which we left rejoicing in the new and everlasting covenant. We arrived at the city of Nauvoo, on the twentieth of October, and found our friends and brethren generally enjoying good health, for which we felt to thank that God who had preserved us, and our families, in our absence. On looking over our journals, we find we have travelled about eighteen hundred miles, have delivered seventy one discourses, baptized twenty or twenty one persons. ordained two priests and one teacher, hundreds have heard the gospel, some we left believing, and have reason to hope will yet obey the mandates of the Eternal Father. We are as ever, your fellow laborers in the gospel.

L. A. SHIRTLIFF,
H. S. ELDRIDGE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 15, 1841.

TERMS—$2,00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.

POST-MASTER GENERAL.

All bank bills that are current in the country where our paper circulates (except Michigan bills) will be received in payment for this paper. Eastern money is preferred.

ERRATA.—When imposing the form for our last number, an error occurred which was, inadvertantly, left uncorrected until the papers had all been worked off. It occurred in the head of the paper; in stead of reading Nov. 15th, it should have read Nov. 1st.

ALMANAC.

In press and nearly ready for delivery the Mormon Almanac and Latter Day Saints calendar for the year 1842 published at this office.

Elder Wm. Smith has returned home, accompanied by bro's. Pierce and Evins, and families, from Pa. We learn from him, verbally, that the work of the Lord is progressing rapidly in the east, especially in New Jersey. He has baptized 25 since he left home, and witnessed the baptism of a large number more by the hands of Elder E. Snow and others. He feels grateful to the brethren of those branches of the church through which he has passed, for their hospitality and kind feelings manifested towards him, while in their midst; and assures them they have his prayers, and good wishes for their welfare and prosperity.

The calls for preaching are very numerous, and the field for labor is very extensive—twenty five or thirty elders could be busily engaged, are needed, in the states of Pennsylvania. New Jersey and Delaware. Owing to the lateness of the season when he arrived home, and the ill health of his family, he will not be able to return east until spring.

THE NEUSANCE.—It is known to many of our patrons, that a certain young man very injudiciously, and contrary to the remonstrancies of his friends, and in violation of the ordinances of this city, not long since erected a small building, near the Temple square, avowedly for the purpose of transacting the business of a Grocer. Said building was for a short time occupied for that purpose; but so heavy did the frown of public disapprobation rest upon it, that it was finally vacated, and stood some time, a lonely wreck of folly. In the mean time, the very sanctimonious and *extremely unfortunate* Mr. Kilbourn of Montrose, threw out to the public, ungentlemanly and slanderous imputations concerning the matter, saying that the Presidency of the church abetted and approbated the concern, &c., and the building having become a monument for every fool to write upon and exhibit his folly, to the annoyance of the citizens, the City Council very judiciously ordered the building removed as a neusance.—Some opposition to the execution of this

order was exhibited, and the authorities called out a few of the military and demolished the building. The city authorities manifest a determination to carry out strictly the temperence ordinances of the city, and in this we wish them "God speed." We suppose however, that Kilbourn and his junto will bray worse than ever, and "mormonism" be adjudged by "witch law:" "Take the accused, bind him head and foot, and cast him into the pool; if he sinks and drowns he is innocent, if he floats take him out and hang him or burn him with fire." We say, let the poor fools judge till they themselves are overtaken by judgment, and let them bray till they burst their wind chests.

Intelligence of the most cheering and animating nature is continually coming to hand, setting forth the success of our Elders abroad, and the unparallelled spread of the work of the kingdom. Truth is mighty, and is swaying his sceptre abroad, and pushing his work of conquest unimpeded. The recent communication from Elder Snow of Salem, Mass., published in this number, will be read with thrilling interest by every lover of Z "Let God arise, and let his enemies be scattered."

We would call the attention of our readers to the epistle from the twelve, in this number of our paper; it will, doubtless, prove beneficial to the saints scattered abroad, who desire council relative to the gathering. &c.

COMMUNICATIONS.

For the Millennial Star.

AN EPISTLE OF THE TWELVE,

To the saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, GREETING;

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of your that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren, who are still laboring amongst you, for which, an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren, with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving place to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in councilling the brethren and in the settling of emigrants &c., and the first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which must

be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fullness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments, which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favor the stakes of Zion is at hand, & soon the Kings and the Queens, the princes and the nobles, the rich and the honorable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as Kings are to become nursing fathers, and Queens nursing mothers in the habitations of the righteous, it is right to render honor to whom honor is due; & therefore expedient that such, as well as the saints, should have a comfortable house for boarding and looging when they come hither, and it is accoruing to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, are laid and the walls of the basement stories of each nearly completed: and the finishing of the whole is depending on the exertions of the saints Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers: with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labors, until the top stone is laid with shoutings and the place is prepaired to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable ouering unto the Lord, than by appropriating towards the building of his Temple.

He th t believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not *press* the subject of the *gathering* upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered if you f int not.

We are not altogether ignorant of the increase of difficulty among the laboring classes in England, since our departure, through the stoppage of factories and similar occurrences, and we would council those who have, to impart unto those, who have not, and cannot obtain: remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the laborer, neither must he starve who would, but cannot, find employment. Inasmuch as ye desire the fullness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to heaven or salute your ears in vain, but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long suffering, forbearance, & charity among yourselves, & ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again, and the Judge condemneth no man who is not accused Keep all the commandments, nothing fearing, nothing doubti g, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fullness thereof. In all things follow the council which you shall receive from the President and council who are among you: and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall recieve right council.

Remember that those whom John saw on mount Zion were such as had come up through great tribu ation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through per s, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the wa ls of Z on shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the morn of the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond any thing which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepaired to rejoice and be glad, when they hear the name of the prophet, and their own name, cast out as evil, as glutonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor.

Here they will be threshed with all sorts of difficulties, trials afflictions, and every thing to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; *Come direct to New Orleans, and up the Mississpi river*, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make *New Orleans* their *general established port*, and be *sure* to start at *such times* that they *may arrive here during the cold months*, for the change from the cold climate of England, to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by conniving to their own advantage, if they have the opportunity.

The church has commenced a new city 20 miles below this, and 1 mile below Warsaw, called, *Warren*, where many city lots, and farms in the vicinity, can be had on reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labor for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposses, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools according to their professions, such as carpenters, joiners, cabinet makers, hatters, coopers, masons, printers, binders, tanners, curriers &c. and all sorts of manufactory and foundery implements, [*convenient for transportation.*] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders smelters, and journeymen of every description; for all sorts of woolens cottons, hardware &c., will find a ready market in new countries, and a great field is now open to th capitalisits in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufactoring, so that Zion and her stores cannot be built without means, without industry, without manufactoring establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things and clothe and adorn themselves with the labor of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied unto you, in sprit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHHM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

Northbridge, Mass., Oct. 10, 1841.

Br. Robinson, Sir—

Ihave lately come from Salem and expect to return there in a few days.

I have labored in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prvniled, the number of chapels, churches and priests, the superstiton of the people, and considering too, that Salem is the place where witchs formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen themt knowing that considerable time had elapsed, since any traveling elders called on them. Since my arrival a series of letters have been shown me, from Mr. ——post master of ——in this state. to his brother of this place. and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names. first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in various parts of the Union, and is estimated at about two-hundred and fifty-thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, and the author of several works devoted to the cause of Universalism. He knew nothing of this work bnt by report, until some time during the past summer, when two of his brothers, tradesmen of Boston. became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it, but strenuously opposed it. One of his brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbors, and night after night taught the work to them. nntil some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th written from New York says, "I arrived in N. Y. on Friday and spent some time in hunting up Mormons. I went to Br. Adam's, where I was received with great kindness. On Sunday I was baptized, and after being taken into the church by the laying on of hands, Oh the blessings that rested upon me!— The next morning I had the gift of tongues

I was ordained an elder, and am now going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on hh 23d on board a steamer. His letter tf the 29th written at Charleston, says in oescibing his journey. "Meantime the dubject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised, to find on board three Methodist ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Mormon and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued onr conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptized. I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptized. The captain also said he believed it with all his heart. When we reached Charleston we stopped at captain Hall's, and next day the Methodist ministers, the Ortoodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptized. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Capt. Hall says he will pi-

lot his boat till spring and then he will pilot his family to the west."

When God works who can hinder? I am dear sir your fellow laborer in the gospel. ERASTUS SNOW.

Br. Robinson Esq.

The following is a copy of a private letter, and thinking that it possibly might be interesting to some of the saints residing at a distance, I submit it to you, which is at your disposal for publication in the Times and Seasons.

Yours as ever,

B. W.

Nauvoo, Nov. 12th 1841.

Br. Snow:—

Your letter of the 19th of Oct. came to hand in due time. and I am much pleased with its contents, for surely I rejoice that you are prospered.—Although I am a great distance from you, yet my anxiety for the furtherance of the Salem Mission does not decrease, and I contemplate that before many weeks shall pass away to be with you, and make my feeble voice heard again in your hall and private places for preaching. in defence of the pure principles of the gospel of Jesus Christ.

You request me not to do as others have done and write you a short letter; but to dispense with my common mode of writing. and write a close fine hand, and to be sure and fill up the sheet, and give you all the particulars of the most interresting affairs of Nauvoo. This I will endeavor to do; but shall not make any sure promises, for it is possible that my mind will become so absorbed with the subject, that I shall forget to write so close and fine as you request. So much by way of introduction.

On my way from Philadelphia, I stopped at Pittsburgh and found a few saints (eight in number); among them is Elder Wm. Small from Philadelphia. They all seemed to be firm in the faith, and have not shuned to teach the principles of righteousness every opportunity offered them; in consequence of which several have become quite believing, and I presume will embrace the faith. After a tedious passage from Pittsburgh of one week, (the Ohio river being very low,) I arrived at Cincinnati, where I took passage for St. Louis, on board the steamer Nonpareil, in company with near 200 passengers, and among them were several families of brethren bound for this place. Part of them hailed from the city of New York, the remainder from Western New York. The passengers soon learned there was a company of Mormons on board, and the news in quick succession flew from one end of the boat to the other that a Mormon preacher was among them and you will readily conjecture that Mormonism so called soon became the principle topic of conversation in almost every apartment of the boat. It was truly amusing to see the commotion and excitemnnt that prevailed. and to hear their conversation.—The more they conversed upon the subject the more intense seemed to be their desire. Thus they continued for several days.

Sunday the 24th of Oct. the morning was clear, yet the air was somewhat cold. The darkness of night was driven away and twilight came on: but it soon followed in the train as the rays of the great ruler of the day shot across the horizon. The steamer was facing the daring current of the far famed Mississippi. The atmosphere was clear. and the reports of the steam from the scape pipe, which were loud and followed one another in quick succession, alone seemed to disturb the solitude of the morning: the passengers arose from the slumber of night, prepared themselves for the day, and commenced prominading the hurricane deck to view the attracting objects situated along the distant shores: but these seemed to be of minor consequence—the subject of "Mormonism' still lingered upon their minds. After the business and bustle of the morning were over, the passengers retired to the cabin and unanimously insisted upon having a Mormon sermon preached unto them.—By the ready permission of he captain, I complied with their request, and proclaimed the first principles of the gospel to an attentive audience. In the evening I addressed them with the subject of the coming forth of the Book of Mormon. I believe that the effect produced will result in much good; for there were present men from various parts of the United States: and even those most opposed acknowledged that their views were changed, and that they now had a better opinion of the society, than they had before. Those that I left on the boat after we landed at St. Louis still

continued to discuss the subject. At St. Louis, I took passage for Warsaw, from hence came by private conveyance to Nauvoo.

Now for the affairs of Nauvoo.—The Temple, as you perhaps know, is situated on the brow of the most prominant part of the bluff, which extends a short distance in the advance of the bluff, either to the right or to the left so that it commands a complete view of the majestic river for several miles, both north and south; and completely overlooks the flat which constitutes the western part of the city, and is so curiously formed by the extraordinary bend of the river. In consequence of the Temple being situated in the advance of the adjoining bluff, it overlooks portions of the city both to the north and to the south, that are considerable in the rear of it.

On the left, south, as you front the river the lots are mostly taken, and a great share of the improvements seem to be bestowed upon this part of the city. Near the residence of Pres't. J. Smith, which is near the termination of Main street, or where it strikes the river on the south, is situated the Nauvoo House, which is in rapid progress; the foundation which is massive and extensive, is nearly completed; and when completed will form the basement story. This house when finished, I should think from what I have seen, will surpass any house of the kind for beauty, convenience, and durability, west of the Allegany mountains. On the north of the Temple there has also been a great improvement, and a large portion of that part of corporation is quite densely populated. East of the Temple lot some ten miles, which you are aware is more or less timbered land, it is completely spotted with dwellings. The large prairie east of the city presents a very pleasing prospect: several buildings are completed and others in progress. Some are engaged fencing, others plowing, and preparing their land for the ensuing season. The Temple also commands a fine view of Zarahemla, and the beautiful prairie that stretches along, at its wonted distance from the river for several miles. Several buildings are in progress in Zarahemla.

Indeed, you certainly would be astonished if you were here, at the vast improvement made in so short a space of time. If you walk through the streets of the city, or ride out on the prairie, or go over to Zarahemla, you will see nothing like idleness; but will hear the hum of industry:—nay may I not say more:—the voice of merriment. It is true, their buildings are generally quite small; for you know that many of the saints were forced out of the state of Missouri penniless in the inclement season of the year, and were only able to build temporary houses. However, several brick houses, and some extensive framed ones have lately been erected, which improve the appearance of the city very much. I assure you that when I came here I was completely astonished, and agreeably disappointed at the improvements that have been made since I was here two years ago last spring; when there was but one or two new buildings, and they were not then completed.

If you were here to see the work that has been done on the Temple, you would say that the saints here have been industrious, and contributed liberally for that work. The greater portion of the work is accomplished on the basement story, in which is situated the Baptismal Font, resting upon the twelve oxen that so much has been said about in the eastern papers. I went and examined them particularly;—they are ingeniously carved, and strikingly resemble the living original; and the Baptismal Font, I should judge from what is said in the bible, strongly resembles the "Brazen Sea." I will not here attempt to give any further description of the Temple; for it sufficeth to say, that its plan for convenience, surpasses any thing that I ever saw, and well it may; for the Lord has had something to do with it: and I believe that when it is completed; for splendor and magnificence it will outshine any thing west of Philadelphia at all events. There does not appear to be so many to work on it at present as heretofore; for many are engaged in fitting up their private dwellings for the coming winter, and preparing that they may attack it with renewed vigour and zeal in the coming spring.

I think that the saints ought to be stirred up in the east to contribute liberally for this work (*of the Lord.*)

I have not heard much said about the university—there is no building as yet completed for it; but I presume in due

time the institution will prosper abundantly.

Now as to the morality of the people here:—there are some that may be some what unruly, as may be expected; but you know that if you should throw cold water into melted iron the scene would be terrific, because the contrast would be so great: so it is with the saints; if a small portion of wickedness happens among them, the contrast between the spirit of Christ and that of Darkness is so great, that it makes a great upstir and tremendous excitement: this is the case here; but in other communities the same amount of crimes would hardly be noticed. As for mobs: there is not one hundredth part as much said about here, as there is at a distance. If the state of Ill. should suffer a mob to drive us from this place, it would be like a man cutting off his nose to spite his face; for it must be admitted that the taxes collected from this people make a great addition to the state revenue and will still increase. There are no signs of a mob here, after all the noise about it in the east. In short the saints here are prospering in every thing beyond my expectations, and Nauvoo is the most beautiful place for a city that I ever saw.

I think you will change your mind after reading this, and request me to write you a short letter next time. May the Lord prosper you. Yours &c.,

B. WINCHESTER.

POETRY.

[For the Times and Seasons.]

THE TRANSFORMATION;

or

THE TOOL AND THE GEM.

Dedicated to the Students of the Nauvoo University; under the tuition of Elder O. Pratt.

BY MISS E. R. SNOW,

I saw a thing of rudest form,
From mountains' base brought forth—
A useless gem—devoid of charm,
And wrap'd in cumbrous earth.

Its rough exterior met the eye
With a repulsive show;
For every charm, was forc'd to lie
In buried dehths, below.

The Sculptor came,—I wonder'd, when
His pliant tool was brought;
He pass'd it o'er the gem, and then
I mark d the change it wrought.

Each cumbrance from its surface, clear'd—
The gem, expos'd to view—
Its nature and its worth appear'd—
Its form expansive grew.

By gentle strokes, it was set free—
By softer touch, refin'd;
Till beauty, grace and majesty,
Were with i-s nature join'd.

Its lustre kindled to a blaze—
'Twas Wisdom's lamp begun,
And soon the spleudor of its rays
Eclips d the noon-day sun.

That gem was chain'd in crudeness, till
The Sculptor, lent his aid:
I wonder d at the ready skill,
His potent hand display'd

But 'twas the virtue of his tool
Of fine, transforming edge;
Which serv'd for pencil, mould and rule—
For polisher and sledge.

That *tool* requires a skilful hand—
That *gem*, no charm should bind;
That tool is *Education*, and
That gem, the *Human Mind*.

HYMENEAL.

MARRIED—In Farmington, Hartford co. Ct. Aug. 4, by Elder W. Woodruff, Mr. Dwight Webster of Woolcotville, to Miss Eunice Woodruff of Farmington Ct.

In Zarahemla, Aug. 29, by Pres't. John Smith, Mr. Harmon Cutler to Miss Lucy Ann Pettigrew.

OBITUARY.

DIED—In Monmouth co. N. J. July 16, Elder Alfred Wilson, aged 34 years.

In this city, Oct. 22, Triphena consort of Albert Pease, aged 35 years.

At Springfield, Oct. 8, Sally Merriam, consort of the late Elijah Merriam, aged 61 years. She desired to depart and be with Christ.

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"TRUTH WILL PREVAIL."

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TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY DEC. 1, 1841.

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POST-MASTER GENERAL.

From the Gospel Reflector.

NEBUCHADNEZZAR'S DREAM.

Perhaps there is no portion of the sacred volume that has been an imaginary foundation for more wild, speculative, and enthusiastic notions, than Nebuchadnezzar's dream, recorded in the ii. chapter of the prophecy or vision of Daniel. But in our humble opinion there is no portion of the inspired writings more plain, positive, and explicit, than the above dream, and Daniel's interpretation of the same. However, we shall investigate the subject without much regard to the speculative notions of men. We have ever noticed in most of writings upon this subject, the evincement of an intense desire to support a party at all hazards. We have also discovered the foul practice of the divines, and commentators upon the sacred scriptures, of taking the advantage of the credulous community by handling the word of God deceitfully; spiritualizing such parts as do not, in their most literal sense, suit their purpose; but literalizing other parts that they can use to advantage without spiritualizing. We consider this a productive scheme for the propagation of sectarian principles; but an abominable one in the sight of God. Daniel in the exposition or interpretation of this dream is so plain, and definite in the fixing of times and dates, that there never has been any cause for one word of division whatever: and we trust that the sequel of the subject will disclose to every honest inquirer after truth, the fact that the dream reaches down to a generation as late as the one now on the stage of action and that it immediately concerns all nations.

In this dream and the interpretation of the same, we not only discover the wisdom of God in disclosing the history of future ages; but his willingness to uphold his people in time of trouble, and adversity. It is also manifest that with all Nebuchadnezzar's glory, and his faith in the mythological works of the Babylonians, and also the high pretentions of the magicians, wise men, to the supernatural power of divination, there was doubt on his mind, and he questioned the competency of the magicians to interpret dreams correctly. Hence he issues the proclamation that the magicians, and wise men, should tell him the dream, which should be an evidence to him that they were capable to make known the true interpretation. This proclamation was of such a nature, that honor and promotion, was promised on condition they could make known the dream; but immediate death if they failed doing it. Daniel and his brethren were soon ranked with the wise men of Babylon: "And they sought Daniel and his fellows to be slain." We cannot help but remark here, that had it been a decree for their promotion only; they perhaps would have disdained the idea that Daniel and his fellows, who were poor captives of the tribe of Judah, being wise men; but in the time of adversity, and the severity of a decree, they were willing that others should be ranked with themselves. But when human wisdom was exhausted, and the magicians completely panic-struck in consequence of the severity of the decree, the Lord as usual showed himself to be a revealer of secrets—a protector of the righteous—a God at hand and not afar off. This revelation was a source of consolation to Daniel, and his brethren: for it saved them from being sacrificed to appease the wrath of the king; and the effect produced was the revocation of the impious decree. But to hasten.

Nebuchadnezzar after he had subdued many of the nations of the Old world, and greatly improved the beauty, and magnificence of the city of Babylon, began no doubt to reflect upon futurity, and as the mind of man is never dormant,

hence during the moments of his soliloquy, or while upon his bed, it was a matter of study and reflection of his mind what should transpire in future ages. This is a thing common to all men, more especially to men of authority, like kings. The idea of death which strips them of all their earthly power and glory, fills them with horror, and causes the most intense reflections during the silent moments. This was the case with Nebuchadnezzar, and it pleased God to make known to him by a dream some important things of future ages, viz: the four great universal (so called) empires of the world, and the kingdom of God that shall transcend all kingdoms established by the wisdom and power of man, and in durability shall outlast them all, or in other words continue when all others are overthrown, and their names in a measure faded into oblivion.

Daniel when brought before Nebuchadnezzar to make known the dream, and the interpretation thereof, commences and says: (Dan. ii. 27.) "Daniel answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the* latter-days. Thy dream, and the visions of thy head upon thy bed, are these: (As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass: but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;) Thou, O king, sawest, and, behold, a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Daniel interprets this dream as follows: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.* The reader will do well to bear in mind that Nebuchadnezzar is here described as the representative of the Babylonian empire: "*Thou (or the empire) art this head of gold.*" It is evident from Daniel and many other prophets that during the rise and fall of kingdoms, four universal, or more powerful than other kingdoms, were to arise and flourish at different periods of the world. In the above they are not only represented by the particular form of the tremendous image, that stood before the king: but by the different metals of which it was composed, gold, silver, brass, and iron. And we concur with the prophet that the Babylonian empire, which was formerly called the Assyrian, and which took its rise at a very early date, but underwent something of a change so that in Nebuchadnezzar's time it was called the Babylonian, was the first universal empire on the list. But for the sake of brevity we shall not attempt to be particular in describing these kingdoms, not even to enter into the field of history to particularize the times and dates of their foundation; but only throw out some general hints upon the subject, that the inquirer may come to a correct understanding of the time for the establishment of the kingdom of God,—its prevalence and perpetuity. Therefore, after setting down the Babylonian empire as the first described in the above we will proceed.

"*And after thee shall arise another kingdom inferior to thee.*" This kingdom is represented by the breast and arms of the image, which were of silver. It is very well known, that the kingdom which succeeded the Babylonian, was the Medo-Persian. Perhaps the "*arms*" signify two kings, the one of the Medes, the other of the Persians, whose powers were

united under Cyrus, who was the son of one of the kings and son-in-law of the other, and who besieged Babylon and put an end to that empire, and on its ruins erected the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendency over the Medes. No one disputes but what the Persian empire was a very powerful one, yet according to Daniel, it was some what inferior, or less than the former: for neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done. Therefore, we set down the Persian empire as being the second of these great kingdoms, represented by the great image.

"*And another third kingdom of brass which shall bear rule over all the earth.*" That the Macedonians headed by Alexander the Great, subverted the Persian empire is well known; the kingdom therefore, which succeeded the Persian, and which was the third great empire, was the Macedonian. Alexander lived to spread his conquests into Asia, Africa, and over much of Europe, and after his death the kingdom was divided among four of his generals; but the Selucidae of Syria, and the Lagidae of Egypt were the two most powerful of the four; hence, some have advanced the idea, and perhaps not without some propriety, that they were represented by the thighs of brass; yet all were of the Brazen, Greek, or Macedonian empire. Thus we conclude that the Macedonian empire was the third, which also was represented by the brass of the image.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise." This fourth kingdom, which was the Roman, is described as being stronger than the preceding. As iron breaketh all other metals, and is more obdurate, so the Roman empire broke in pieces the former kingdoms, and exhibited more strength and durability than the preceding one. The legs, feet, and toes of the image must certainly denote the Roman; for there never was any other nation on earth that answered Daniel's description but the Roman. Indeed, he first describes it as being very strong, or powerful; but afterwards becoming more weak and divided: and finally divided into ten different kingdoms, which were represented by the ten toes of the image. The Roman empire was at length divided into ten lesser kingdoms, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that "the kingdom was partly strong and partly broken." They mingle themselves with the seed of men;" they made marriages and alliances, one with another, as they do to this day; but no hearty union ensued. The Roman empire, therefore, is represented in a double state: first, with the strength of iron, conquering all before it, "his legs of iron" and then weakened and divided by the mixture of barbarous nations, "his feet part of iron and part of clay." It subdued Syria, and made the kingdom of the Selucidae a Roman province in the year 65 B. C.; it subdued Egypt and made the kingdom of the Lagadae a Roman province in the year 30 B. C.; and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations, and at length divided into ten kingdoms. The principle part of the modern kingdoms of Europe are the remains of those ten kingdoms of the Roman empire.

Historians, and chronologists have given the following list of the divisions of this great empire, the times and dates, &c. Mr. Mede reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genseric, king of the Vandals: "first, the Britons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisigoths in the south of France and part of Spain; sixth, the Sueves and Alans in Gallicia and Portugal; seventh, the Vandals in Africa; eighth, the Alemanes in Germany; ninth, the Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy; tenth, the Greeks in the residue of the empire."

Bishop Lloyd exhibits the following list of the ten kingdoms with the time of their rise: First, the Huns about A. D. 356; second, the Ostrogoths 377; third, the Wisigoths 378; fourth, the Franks 407; fifth, the Vandals 407; sixth, the Sueves and Alans 407; seventh, the Burgundians 407; eighth, the Herules and Rugians 476; ninth, the Saxons 476, tenth, the Longobards began to reign in

Hungary A. D. 526; and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: First, the kingdom of the Vandals and Alans in Spain and Africa; second, the kingdom of the Suevians in Spain; third, the kingdom of the Visigoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Britons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna.

Bishop Newton reckons up these kingdoms thus: "First, the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; second, of the Greeks in Ravenna; third, of the Lombards in Lombardy; fourth, the Huns in Hungary; fifth, of the Alemanes in Germany; sixth, of the Franks in France; seventh, of the Burgundians in Burgundy; eighth, of the Goths in Spain; ninth, of the Britons; tenth, of the Saxons in Britain."

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising. And as a learned writer remarks, "all these kingdoms were variously divided either by conques: or by inheritance. However, as if that number of *ten* had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon. At the time of the Reformation they were also ten. So that the Roman empire was divided into ten in a manner first and last." Although, names and forms of government have been changed, yet it is evident that the remains of the most of these ten kingdoms, if not all, are now in existence.

Daniel in the first year of the reign of Belshazzar king of Babylon, saw in a vision the same in amount that Nebuchadnezzar saw, viz., the four empires represented by four different beasts. First, the Babylonian by a lion having eagle's wings; second, the Medo-Persian by a bear having three ribs in its mouth; third, the Macedonian by a leopard which had upon its back four wings; fourth, the Roman: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns." (see Dan. vii.) We have already shown the divisions of the Roman empire; and the angel interprets the "ten horns" thus: (verse 24) "And the ten horns out of this kingdom are ten kings that shall arise," or in other words ten kingdoms. Single individuals are not the subjects of this prophecy; but kingdoms.

St. John in his Apocalypse is very plain upon this subject: "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns."—Rev. xiii. 1. The angel interprets this in another place: "The seven heads are seven mountains;" perhaps this alludes to the various elevated parts upon which the city of Rome was built. "The ten horns are ten kings," or kingdoms: and the following shows that they were in the main to last till, or near the time of the second coming of Christ: "*These* shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. But enough is already said upon this part of the subject,—for something of more inportance is still ahead.

"And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." But few dispute but what this alludes to the ecclesiastical kingdom of God; but the time when it was to commence is the point at issue. It will be remembered that the stone was to smite the image's toes or feet first. Commentators, and the divines have generally set down the time of its commencement at the commencement of the Christian era; but in

so doing they have apparently tortured their thinking powers, betrayed their imbecility, and exposed their consummate ignorance of the inevitable force of prophecy upon this subject. Nothing can be more definite and explicit, than that the feet and toes of the great image represents the divisions of the Roman empire—now the modern kingdoms of Europe. Again, nothing is more plain than that this stone, "cut out without hands," was to strike the toes of the image. When Christ came, the toes of the image, or the ten kingdoms were not in existence. "In the days of these kings," or kingdoms. What kingdoms? We answer, the modern kingdoms of Europe, "shall the God of heaven set up a kingdom that shall never be destroyed." But says one, perhaps this stone commenced rolling at the appearing of Christ, but has not yet subdued these kingdoms. We answer, that this kingdom is not to be left to other people, or in other words it shall not be overcome; but when we examine the organization of the kingdom of God in the days of the apostles, and put it in juxtaposition with those of the Catholic. and Protestant denominations, we discover that the latter is quite different from the former; and as there can be no regular succession of authority traced from the apostles to the present time, we are led to conclude that the rolling of this stone is a latter-day work. Daniel while speaking of these kingdoms says, he saw a little horn, which no doubt alludes to popery, that made war with the saints, and prevailed against them; "and shall wear out the saints of the Most High, and think to change times and laws, &c." John says, that power was given to the beast to make war with the saints, and to overcome them. Isaiah says, that "they have transgressed the law, changed the ordinance, and broken the everlasting covenant." These with many other passages prove to a demonstration that there was to be a great falling away, and disorganization of the church after the days of the apostles. But this kingdom that Daniel describes was "*never*" to be destroyed; or overcome. However, we do not wish to be understood that this kingdom represented by the stone, is to be entirely different from the one of the days of the apostles, in its form, government, and laws; but in one sense of the word a renewal of that one. But says the objector, there is but one kingdom of God: therefore, it certainly must have commenced at the beginning of the Christian era. Very good, there is but one kingdom of God; but we might say with equal propriety that it commenced in the days of Abraham, or Moses: for according to the scriptures the gospel was preached to Abraham, and also to the children of Israel in the wilderness. Daniel most unquestionably in speaking of this kingdom, did not allude to the sameness or uniformity of its laws in all ages of the world; but to the time when God should organize it anew, and prepare the way for his second coming. Daniel did not say that this kingdom should be entirely new; but only: "*In the days of these kings the God of heaven shall set up a kingdom.*" If it is termed new, it is for this reason, that on every occasion when God has reorganized his kingdom, he has brought forth something new as an appendage, not to change or unlawfully add to the law, or gospel of Christ. For instance, in the last days God has given revelation, and commandments concerning the gathering of Israel and the building of Zion, &c. These commandments were not given to the apostles.

Again, it is said, that this kingdom, or stone, should beat fine the iron, clay, brass, silver, and the gold; and some have supposed that it cannot be a latter-day work because the four great empires were to be beat fine, and completely exterminated, or to use the scripture phrase "blown to the four winds like the chaff of the summer threshing floor" but they have been destroyed many hundred years. Three of these great empires were destroyed prior to the appearance of Christ: then admitting for the present that the stone commenced rolling in the days of the apostles, how could it even then break in pieces those empires.

Let us go back and take another view of the great empires. The Babylonian empire was as we have before mentioned, conquered, and overthrown by the Medes and Persians; but this is not saying that every fragment of it was entirely annihilated. For instance, if the city of Philadelphia should be taken by an enemy, and in a great measure destroyed, and then should be rebuilt by another people, and some of the old materials

used, and it should be called by another name, and governed by different laws, it could not be said that there were none of the fragments left to be perpetuated. Indeed, would we not use a proper term to say that it was remodeled over, or transformed into another city? The Babylonian empire was remodeled, or transformed into the Medo-Persian. In like manner the Medo-Persian was transformed into the Macedonian, and the Macedonian into the Roman. But there is something different in the fate of the Roman than the preceeding. When the imperial power was weakened by the barbarious nations, within its dominions, ten kingdoms, sprung up: some by inheritance others by conquest. Thus one kingdom was transformed into another from the Babylonian down to the various kingdoms of Europe. Hence, when we take all things into consideration, we discover that it may be said with a degree of propriety that when the stone cut out without hands commences to roll, and increases its velocity, it will beat fine or do away the iron, the brazen, the silver and the golden empires; or more properly their descendants: for indeed, there has been a great amalgamation of all these empires. Thus when the stone smites the mighty image upon his feet nations will begin to tremble, and kingdoms and empires shall come to nought or fall to ruin beneath its universal prevalence—and it will roll forth till the knowledge of God covers the earth as the waters cover the sea, and untill all the works of men, that are opposed to the principles of righteousness, are done away, and the kingdoms of this world become the kingdom of Christ.

Again, the fact that this stone was not to smite the image upon his head, first: but upon the toes is evidence in favor of the work of God commencing in the western part of the earth from Asia. These empires represented by the image commenced in Asia, and have reached to Europe, and may we not say in a measure to America: for indeed, the European emigrants to America are principa ly descendants of the ten kingdoms of Europe. Many of the theological writers of both Europe and America, admit this. Surely this kingdom represented by the stone perfectly harmonizes with the predictions of the prophets concerning the *ensign* that was to be reared upon this land, that we have before mentioned. Thus according to the dream the stone is to roll and strike the feet of the image, and retrace the route of the succession of the empires, that is, from the feet to the head, or in other words commence where any part of the toes can be found, say America; and from this to Europe, where the remains of the ten kingdoms are; and from thence to Asia, and so on till the image is destroyed. We would here remark, that it is not our intention to be understood that this destruction is to be accomplished by the physical force of the people of God, but by the preaching of the gospel, and the judgements and power of God.

Now it was not possible for the stone to strike the toes of the image untill several hundred years after Christ, because as we have before said, they were not in existence at his day. And if we admit that it commenced rolling in fulfillment of the prediction at that day, we are under the necessity of admitting also that it has not made the first step towards accomplishing that which Daniel said it should. It is said that this kingdom of God shall overthrow the kingdoms of the world; but when we take a retrospective view of the Christian church since the resurrection of Christ, its progress exhibits to the unbiased mind something to the contrary. It is true that during the first three or four centuries there were faithful Christians, and no doubt there have been many honest men and women, who have worshiped God according to the best of their knowledge in all centuries; but their religious rites were much restricted by the vulture fangs of popery. The Mother Church retained her ecclesiastical power, and instead of her "beating fine the kingdoms of the earth," she has been the support of many of the political powers. Indeed, in many instances church and state have been united; but according to Daniel there was to be no union of the ecclesiastical, and political powers in this way; but the whole world to be subjected to one ecclesiastical form of government—and that will be God's government.

The Protestant churches have in this respect, done the same that the Mother Church did. It has been and is now the policy of political powers to increase the union of church and state; and what weapon is more powerful than the ec-

clesiastical power when wielded by men of ingenuity? What has been a greater source of protection to great Britian, Denmark, and many other powers of Europe, than the ecclesiastical powers of the church united with state? but witness with pain, and indignity the internal effects. Men become the votaries of a religion, and are pacified and made to believe that all is well, while under the severest yoke of oppression, tyranny, bondage, and despotism; but on the other hand bishops, vicars and men of authority, roll in luxury, wealth, and aggrandizement. Break the bands that holds church and state together, and free the inhabitants from priest-craft, and such awful despotism, that they may be free men indeed, and those kingdoms that hold men in such bondage will shake from their very base, and at last fall to ruin; and the kingdom of God take their place. From what we have already seen of Catholicism, and the works of the Protestants we are led to conclude that millions of years might roll around, and the work of God that the stone of the mountain represents, would be no nearer accomplished than what it is now; unless there should be a great change for the better. But enough is said upon this part of the subject: for we discover that if the stone commenced to roll in the days of the apostles, it finally was transformed into a popish hierachy; and we know what they together with the Protestants have done.

It is also said, that this stone as it rolls shall increase in magnitude till it fills the whole earth. Many sects have sprung up since the commencement of the Christian era, and many have fallen; and indeed, it cannot be said that any have lasted through all ages, and increased in magnitude, but the Mother Church. It is true, since the days of the reformation the Protestants have increased in number; but they, as we have before shown, do not answer Daniel's description of the kingdom of God. "It (the kingdom of God) shall never be destroyed," that is, it shall never be overcome, or disorganized; but the kingdom that was established in the first century has been disorganized and overcome, or in other words the saints overcome, as we have before proved by the predictions of the prophets. "And the kingdom shall not be left to other people;" none shall have power or authority over the spiritual affairs of the kingdom but those whom God appoints: and again, its laws, and ordinances shall not be changed; but remain invariably the same for ever.—This cannot be said of the Christian church in all ages past; for it is well known that on several occasions, kings and emperors, have taken the ecclesiastical power into their own hands: for instance, Henry the VIII of England, and many others. It is also well known that there has been a great changing of the laws and ordinances of the church. However, we do not wish to be understood that it is in the power of man to revoke a decree of the Great God; but at the time of the establishment of Popery, new ordinances were substituted; consequently God withdrew his Spirit, and took away the holy priesthood, and thus left the Mother Church just what Daniel described her to be: "And there came up another little horn (or another power) having eyes like the eyes of a man, and a mouth speaking great things; I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came and judgement was given to the saints of the Most High; ,and the time came that the saints possessed the kingdom." It has been a characteristic of the Mother Church to persecute the saints that would not concede to her foolish doctrines when there was no law of the land to restrain her from it.

From the foregoing remarks we trust that the reader will readily discover the impropriety of dating the time of the commencement of the kingdom of God, represented by the stone that Nebuchadnezzar saw in his dream, at the beginning of the Christian era; and no one in his sober senses will pretend to say, that it commenced when Popery was set up —consequently it is a work of the latter-days. This is what Daniel said to Nebuchadnezzar: "But there is a God in heaven that maketh known to the king Nebuchadnezzar what shall be in the latter-days."

Indeed, this is the kingdom that the Lord will establish for the millennium, and when all the kingdoms of this world are done away, then will be fulfilled the saying of Daniel in the vii chapter: "But the saints of the Most High shall take the kingdom, and possess the kingdom for

ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The words of John the Revelator, which we have before quoted, comes again to the mind with force: "These (ten kingdoms) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. This places the destruction of these kingdoms, and the prevalence of the kingdom of God in the future as yet; and puts the matter beyond successful contradiction, that the rolling forth of the stone was not fulfilled in the progression of either the Catholics, or Protestants: for as we have before said, these kingdoms of Europe are more or less upheld by the various ecclesiastical powers. But according to the above quotation these kingdoms are to make war with the Lamb; and if we reason from analogy we must conclude that these various ecclesiastical powers will also make war with him. For indeed, how can such kingdoms make war without the churches of the same being more or less engaged in the contest?

Thus we discover that the final overthrow of these empires will not take place till they make war with the Lamb.—Daniel also places their destruction, to but a short time previous to the millennium, or to the time when the Ancient of days shall sit. (See Dan. vii. 9–11) Then the great image will be beat fine like the chaff of the summer threshing floor, and the kingdom of heaven come, and the will of God be done on earth as it is done in heaven,—and peace flow like a river to all the people of God.

Now when we put what Daniel has said about the kingdom of God, in conjunction with what the prophets have said about the ensign of the Lord for the gathering of Israel, and then add what John has said about the angel flying in the midst of heaven having the everlasting gospel to preach to all nations, &c., they give a clear and conclusive idea of the great work of God—the commencement of his kingdom, its prosperity, its universal prevalence, and the destruction of the kingdoms of this world. Then will be fulfilled another saying of John: "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."—Rev. xi. 15.

Cross Keys, S. C. Oct. 24, 1841.

To Pres. B. Young, and the Elders composing the travelling High Council of the Church of Latter Day Saints:—

Dear Brethren: I have received the No. of the Times and Seasons, which contains your "Epistle to the Saints scattered abroad," directing the laborers in the vineyard to communicate with you etc., with which I cheerfully comply. My principal place of residence, is now in the vicinity of Cross Keys, Union, S. Carolina, and I expect to remain here till spring, and then travel to different parts of the State, delivering to the people the message of salvation as I go. My temporal wants are supplied with the fruits of my own labor, which requires a considerable share of my time. Saturdays, Sundays, and occasionally whole weeks, I devote to the work of the ministry. The fruits of my ministerial labors are not numerous; but I trust that they are worthy, and that their names are written in the Lamb's book of life. I have baptized three persons lately, which make ten, in all, that I have baptized in this State; and they are all that I know of in the State. I expect, however, to baptize more next Sunday: there are numbers here who profess to believe the gospel as it has been revealed to the saints; but for various reasons do not obey it. I have passed through some pretty severe trials since I have been in the South, and have seen some dark and gloomy times; but the God whom the saints serve, has delivered me out of them all, and placed my feet upon firm ground. Our prospects are better here than they have ever been before.

I shall repair to Nauvoo as soon as my circumstances will admit of it, and till then I am your brother as heretofore.

L. M. DAVIS.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 1, 1841.

THIEVES.

We are highly pleased to see the very energetic measures taken by our citizens to suppress thieving. It has been a source of grief unto us that there were any in our midst, who would wilfully take property from any person which did not belong to them; knowing that if any person, who does, or ever did belong to this church, should steal, the whole church would have to bear the stigma, and the sound goes abroad, that the Mormons are a set of thieves and robbers, a charge which we unequivocally deny, and pronounce a falsehood of the basest kind. That there are some amongst us base enough to commit such acts we do not pretend to deny, but whether they are all members of this church or not, we do not know; but some who are, have been caught in their iniquity, and one was among the missing, after a warrant was out for him; circumstantial proof is so strong against him, that his guilt is established beyond a doubt.

We are informed that some of those characters have said that such things are sanctioned by the authorities of the church; this is the most base of all lies; and we would here warn all well disposed persons, to be aware of such characters, and if any such thing is ever intimated to them, to heed it not, unless it be to report such persons to the proper authorities so that they can be brought to condign punishment; for know assuredly, that if you listen to them, they will prove an adder in your path, and eventually lead you down to destruction.

In their respective places, will be found the affidavits of Presidents Joseph Smith, Hyrum Smith, and the testimony of the Twelve on the above subject.

☞ We receive regularly, the LADIES GARLAND, a beautiful Literary work, published by J. VanCourt, in Philadelphia, at $1 per annum in advance, or $5 for 7 copies. We consider it one of the best Periodicals in our country; It is got up expressly for the benefit of the ladies, and it seems well calculated to answer its end. It is mostly composed of original matter, written in a plain, elegant style, beautifully adapted to the capacity of any class of readers, and is worthy of a place on the centre table, in the parlor or drawing room.

"PRAIRIE FLOWER"—We have received the first No. of a work bearing the foregoing title, published at Shelbyville, Shelby co. Ill. Edited by J. C. Duncan. It is a neat literary work of 24 octavo pages; just the thing to hale from the beautiful prairies of the west. We wish the enterprising editor much success. Price $1,00 per annum in advance.

☞ Our paper has not appeared in its usual good style, for one or two Nos. past, as we have necessarily been absent a share of the time to St. Louis on business; but we are again at our post, and we intend to devote more time to the editorial department than we hitherto have been able to do, oweing to the vast amount of business that crowded itself upon us. We anticipate an improvement in the mechanical department, as we have secured the services of an experienced printer; also, we have moved our establishment into a new and extensive building, which we have had erected expressly for the accommodation of our printing, stereotyping and binding business, so that our facilities for printing are greater than they ever have been, since we commenced publishing this paper.

☞ Elder JOSEPH FIELDING, from England, has arrived, with a company of about 200 saints from that country, via. New Orleans. They are in good health and spirits.

Br. F. left several copies of the Millenial Star with us for our friends; we searched the package *carefully* for ours, but in vain, it could not be found; nothing intended, Br. P. a mere oversight we presume.

Extracts from the Star next No. The work is still progressing rapidly in England.

HYRUM SMITH'S AFFIDAVIT.

Whereas it hath been intimated to me by persons of credibility, that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter Day Saints, who have been using their influence and endeavors to instill into the minds of good and worthy citizens in the State of Illinois, and the adjoining States, that the First Presidency, and others in authority and high standing in said church, do sanction and approbate the members of said church in stealing property from those persons who do not belong to said church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft,

or any other evil practice, in any person, or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested: neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said church, but such acts are altogether in violation of the rules, order, and regulations of the church, contrary to the teachings given in said church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid church, and all other persons, against being duped, or led into any act or scheme which may endanger their character, lives or property, or bring reproach upon the church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any person or persons who may commit any breach of the same. To which I subscribe my name and testify, this 26th day of November 1841.

HYRUM SMITH.

Sworn to, and subscribed before me, this 26th day of November, 1841.

E. ROBINSON, J. P.

Proceedings of a meeting of the Church of Jesus Christ of Latter Day Saints, held at Ramus, Nov. 18th, 1841.

Opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the president. Which was for the purpose of taking into consideration the cases of Alanson Brown, Joseph Holbrook, John Telford, James B. T. Page, and Wm. H. Edwards, who stand indicted for Larceny, &c. After the evidence was brought forward, it was unanimously resolved that said five persons be expelled from the Church.

Appropiate remarks were then made by Elders Young, Richards, Savage, Gurley and others, for the occasion.

A charge was then prefered against Thomas S. Edwards for Assault and Battery, with evidence that a warrant was issued for his apprehension, and against Wm. W. Edwards for being accessary to the same, after the evidence,

Unanimously resolved that Thomas S. Edwards, and Wm. W. Edwards also, be expelled from the Church

Resolved that the proceedings of this meeting be published in the Times and Seasons.

Resolved that all other church business be laid over to conference.

Resolved that this meeting be adjourned. JOEL H. JOHNSON, Prest.

J. E. JOHNSON, Church Recorder.

We are very glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison; for such individuals if the charges are true ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place; but we would here inform them, that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not, countenance rogues, thieves, and scoundrels, knowingly; and we hereby warn them that the law will be as rigerously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices.

We have been told that some individual or individuals, have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the church, stating that it was part and parcel of the gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea. and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness, and truth; and will damn all that are connected with it; for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them.

and there are no mysteries connected with godliness, and our holy religion, but what are pure, innocent, virtuous, just and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propogate such base and unfounded statements, and we would say to the church, beware of such men! set them down as the worst of scoundrels; and reject their foul insinuations, with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates. or on the eve of apostacy, or have only taken the name of religion to cloak their hypocracy; we fear the latter, in some instances, is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements however ignorant; yet lest through false pretences the innocent might be drawn into a snare, we would quote the following from the book of Doctrine and Covenants: Sec. xiii, Par. 22. "And if any man or woman shall *rob*, he or she shall be delivered up unto the law of the land. And if he or she shall *steal*, he or she shall be delivered up unto the law of the land." Again Sec. xiii, Par., 2. "Thou shalt not *steal*, and he that *stealeth* and will not repent shall be cast out." The broad law of God is "thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers." We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the church, we shall take them up and deal with them according to the law of God, and man; and we wish the church to inform us of such delinquents, or the sin will lay at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the vigorous enforcement of the laws of our country; and should any, who call themselves Latter Day Saints, be found in their midst, they will be cut off from the church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of any thing like theft, in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
PARLEY P. PRATT,
ORSON HYDE,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
WILLARD RICHARDS.
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,

Nauvoo, Ill. Dec. 1st, 1841.

PRES'T. J. SMITH'S AFFIDAVIT.

City of Nauvoo, Ill.,
Nov. 29th A. D. 1841.

TO THE PUBLIC:—

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends forth the poison of asps —the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house-top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter Day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations—they are devils and not saints, totally unfit for the society of Christians, or men. It is true that some professing to be Latter Day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the church over which I have the honor of presiding will ever set its brows like brass, and its face like steel, against all such abominable acts of villany and crime; and to this end I append my affidavit of disavowal taken this day before General Bennett, that there may be no mistake here-

after as to my real sentiments, or those of the leaders of the church, in relation to this important matter,—

STATE OF ILLINOIS,
Hancock County. } ss.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, (commonly called Mormons,) who being duly sworn according to law, deposeth and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unqualified and unreserved disapproval, and the most vigorous opposition of the church over which he presides, and further this deponent saith not.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

Sworn to, and subscribed before me, at my office, in the City of Nauvoo, this twenty ninth day of November, Anno Domini 1841.

[L. S.] JOHN C. BENNETT,
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign punishment which such infamous crimes so richly merit.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

COURT MARTIAL.

City of Nauvoo, Ill., Nov. 30, 1841.

To Brev. Maj. Gen. Wilson Law:—

We, the undersigned, members of the General Court Martial, detailed by you on the order of Lt. Gen. Smith, through Maj. Gen. Bennett, for the trial of David Smith and Joseph Holbrook, officers of the Nauvoo Legion, charged with theft, and being accessory thereto, are of the opinion that they are guilty of the charges preferred against them, and our unanimous decision is that they be *cashiered*, and their names stricken from the rank roll.

Witness against David Smith—Hazen Kimball.

Witnesses against Joseph Holbrook—B. Young, and W. Richards.

HYRUM SMITH, Brev. Maj. Gen.,
President of the Court.
WM. LAW, Brev. Maj. Gen.,
C. C. RICH, Brig. Gen. 2d Cohort.,
H. McFALL, Adj. Gen.,
DANIEL H. WELLS, Com. Gen.,
S. BENT, Col. 3d Reg. 2d Cohort.,
T. BILLINGS, Col. 1st Reg. 2d Ct.,
J. T. BARNETT, Capt. 3d Com. 1st Reg. 2d Cohort,
Members of the Court.

To Maj. Gen. Bennett:—

I approve of the above decision, and submit it to you for your action on the case.

WILSON LAW, Brev. Maj. Gen.

To Lt. Gen. Smith:—

The General Court Martial detailed for the trial of David Smith, and Joseph Holbrook, officers of the Nauvoo Legion, have made the above report to me, and asked my concurrence in the same, which, under the circumstances cannot be withheld; it is, therefore, submitted to you for your final approval or disapproval.

JOHN C. BENNETT, Maj. Gen.

Approved—
JOSEPH SMITH, Lt. Gen.

COMMUNICATIONS.

London, August 27th 1841.

ELDER KIMBALL:—

Dear Brother: We received your letter dated 10th of June, which afforded us great joy and satisfaction. I intended to have answered it before; but from various reasons I have neglected it until the present opportunity. Before I received your communication, I had directed and mailed a letter to you and Elder Young, which it is presumed you have received before this. I have been less anxious, or rather I may say, I have been less prompt in writing to you, as I have written communications for the Star, from time to time, which it was thought likely you might receive and thereby learn the state and prosperity of the church in London, and the conference in general. I am happy to say that the work of the Lord is still moving forward in this metropolis.—The prospects have never been better or

more encouraging than at present. The church now numbers about one hundred, besides fifteen or more that have emigrated. I recently spent about three weeks with the saints in Bedford and vicinity.

I was much pleased with the spirit of unity, love, and good order I found prevailing among them; also their willingness to receive instruction and counsel. Those ordained to the office of Priests, (and a great many there are, about ten I believe) are generally remarkably zealous, faithful and persevering in their labours. Elder Joseph Brotherton is still laboring in the region around Bedford, with very good success.

Our beloved brother, Elder Adams, who has had the charge of the work of the Lord in that country, has been truly blessed in his labours. Bedford church, and the branches round, now number over one hundred and twenty. The prospects are very good indeed. During the short time I was there, twenty three were baptized. I baptized nine in the city of Bedford one evening, while there. In my absence, Elder Adams supplied my place in London. He is still with me and labouring with good success; will remain with me about two weeks longer, then leave for Bedford, where he will stop a very short time, then proceed on his way to Birmingham, Manchester, and Liverpool, from whence he intends to set sail for New York, (according to your counsel) about the middle of November.

The little branch of six members, you left in Woolwich, still continues the same in number, strong in faith, and rejoicing in the midst of persecution. They have stood like a mighty rock in the midst of dashing waves, unharmed and unmoved. They have succeeded at last in obtaining and renting a very commodious chapel. Last Sunday I went down, in company with Elder Albon, and preached in it for the first time. I held three meetings, and they were very interesting and proffitable. I believe that Zion will very soon enlarge her borders in the town of Woolwich. The Lord opened the heart of a stranger, a wealthy man, insomuch that he steped forward, at the close of the meeting, and voluntarily offered to assist the brethren by paying a whole year's rent of the chapel. He says he must become a Latter Day Saint. Elder Adams will preach there next Sunday. I have not been able to travel among the churches, on account of the circumstances of the church in this city. I did not deem it prudent to leave, when the prospects were so good, and the work moving on so well. I had calculated to leave the church in charge of Elder Adams a few months, but as he is going away it will be impossible, of course. Tho' I am determined in the name of the Lord to submit with cheerfulness to circumstances, yet could I leave my charge here in *trusty hands*, I should greatly rejoice in being liberated from London a few months. I hope you and Prest. Young will not fail to give me what counsel you think most proper, not only on this subject but all others.

Elder Richards has been with me in London a short time. He left with me the books presented by Prest. Young to the Queen or Prince Albert. I hope to get them delivered very soon. Please to tell brother Young I shall write to him as soon as I get them delivered. I had forgotten to inform you we had left Mr. Barrett's Academy, it being too small to contain our congregations, and obtained a larger place which will accommodate about 200; this place is now crowded, which puts us to the necessity of still seeking another.

Sister S—— is alive and well. I gave her the letter you sent me, and she wished to be particularly remembered to you when I wrote. Sister Elizabeth Coleman has been joined in wedlock, by Geo. J. Adams of New York, (now of London,) to Bro. Henry Connor. Bro. Bates and family intend going to Nauvoo with the company that start next month.

I have a few other things which I ought to lay before you. Elder Adams baptized a young woman in Bedford who was born and educated in Calcutta in the East Indies. Her father was an Englishman and a Colonel of a regiment in the East Indies. Her mother was a native of that country. Her parents being very wealthy and respectable they placed her in a missionary school where she received a liberal education. About five yars ago she emigrated with her father into this country. Elder Joseph Brotherton has become acquainted with her, since his arrival in Bedford, and in accordance with the will and approbation of all parties, a *treaty* of *marriage* has been formed between them. She is now anxious to return with him to her numerous friends in the Indies, that she may be the means of

saving some of them thro' the gospel of Jesus Christ. Her father also has recommended them to go, and promises to give them recommendations to people of influence. They will not go unless counseled so to do. They are very anxious that I should go with them. They could not go till a year from this August. What I wish to know is whether you think it wisdom to encourage them in this. The distance is about fifteen thousand miles. It has been upon my mind for several years that I should have to perform a mission in that country, and if it is the will of God, and I should receive proper counsel, I certainly would have no objections to finish my mission, this side of the Atlantic, before I recross it. But in this, as well as in all other things, I submit to your counsel.

LORENZO SNOW.

Smith co. Va., Sept. 28, 1841

D. C. SMITH:—

Dear Brother in the gospel covenant; I now lift my pen to inform you and the readers of your paper, concerning the spread of truth in this southern land. I would here observe, concerning my own travels in the ministry; perhaps you recollect that when you last saw me I was sick with the chills and fever; after my recovery from that attack, I immediately repaired to North Carolina; that was in the fall of 1839, to which place my brother, J. M. Grant, had previously gone. We have generally travelled in the south-western part of Virginia and in the north-western part of North Carolina, in which part of the country we have found many good friends; we have generally been treated with kindness and hospitality by most of the people; more so than ever we were at the north. The people have helped us to all the necessary means to enable us to prosecute our mission. Although we have met with some opposition by the learned clergy, yet we have always found the sentiment contained in your motto, to be good, that "Truth will prevail." Yet I often think, it will never fully prevail over falsehood and error, until the millennium commences, and the father of lies is bound and cast into the bottomless pit; and then, and not until then, will rumor, with her ten thousand tongues, cease to sow the seeds of discord and strife. O, how earnestly ought every saint of God to be engaged in their labors, and prayer to the Lord, to hasten that day, that happy, that glorious day of days! My dear brother, I often look forward to that happy time, while journeying to preach the gospel, and although I have been more than two years separated from my kind relatives, and the saints of God, in the west; whom I love, and to whom I am bound with considerations and ties that are stronger than death: Yet the glorious concilation, that I have, of meeting them, when time with us shall have wound up its successive revolutions, in the kingdom of our heavenly Father, with all the saints, who have gone before, gives me great satisfaction. Notwithstanding some of the saints of God, with whom I was well acquainted, have fallen martyrs by the ruthless hand of violence in Missouri, yet he who bears the martyr's cross, shall wear the martyr's crown. But to resume my sketch.

We have baptized several persons lately in a place called the Rich Valley; the church there at this time numbers 25 members, all in good standing, and many believing. There are great calls for preaching and a prospect of more uniting with the church soon. The church in this vicinity, numbers near 80 including 1 Elder, 2 Priests and 1 Teacher.

The prospects in North Carolina, also, were good, when I was there last. I expect to return in a few weeks to spend a part of the winter there. We had intended to visit Nauvoo this fall, but as we are a long way off, and doing very well, we thought we would make a long trip, and return in the spring. I hope we shall have the fervent prayers of all the saints for our prosperity and success, in bringing souls unto Christ.

I am as ever yours,
JOSHUA GRANT.

Lah:rpe, Hancock co. Ill. Oct. 21, 1841.

To the Editor of the Times and Seasons.

Dear Brother:—Having lately returned from a short mission of three months in Indiana, I deem it a privilege, and also a duty which I owe to the quorum to which I belong, and to the church in general, to make known the extent of my labours and also the spread of truth through my instrumentality.

I left Laharpe the 7th day of July, in company with brother William Snow, who had been appointed to visit the church in Laporte, Ia., where we arrived the 21st

of July. The next day after our arrival, brother Snow was taken sick. I commenced preaching in Laporte, and in the country round about until the 25th of August; brother Snow having recovered his health, we left Laporte for Marshall county, a distance of 22 miles, where we held nine public meetings, and baptized two into the church; after which we returned to Laporte, where we attended a conference held on the fourth and fifth days of September. After conference I returned to Marshall county, and brother Snow to Porter county. I labored in Marshall county until the 20th of September, in which time I led ten into the waters of baptism, organized a church of seventeen members called the Spring Creek Branch; the 20th of September I returned to Laporte, where I found brother Snow; we again united our labors for the spread of truth, after laboring one week in the west part of Laporte county, we baptized two more into the church, and also one in Laporte, which I had not mentioned, making in all fifteen souls, who embraced the new and everlasting covenant, in the short time which I labored. So you see, that although the Lord has chosen the weak things of this world to preach his gospel, truth will prevail, and will prosper in the hands of those whom the Lord has called.

Yours truly,
JACOB GATES.

CONFERENCE MINUTES.

Minutes of a conference held at Laporte, Sept. 4th, 1841.

Meeting was called to order at 10 o'clock A. M., by Elder Wm. Snow, who laid before the meeting the object of the conference.

Elder Wm. Snow, was unanimously chosen to preside, and Elder F. D. Richards to act as clerk of the conference.

Conference was then opened by singing, and prayer by the President. The Prest. then represented the official members present, which were, 1 High Priest, 3 Seventies and 1 Priest. After making some remarks concerning the order of the day, and business to be transacted, the Prest. called upon the Elders to represent their respective fields of labor.

Elder Robert Snyder then proceeded to give a short narration of his labors in Laporte, and the contiguous places; stating that he had baptised 15 during his stay in this region.

Elder Jacob Gates, then addressed the conference, saying that he had traveled and preached in various places, in Laporte, Porter, and Marshall counties, and represented 6 members and 1 Priest, all in good standing.

Conference adjourned until 2 o'clock P. M. Closed by singing, and prayer by Elder Gates.

Conference opened at 2 o'clock by prayer from Elder Snyder.

Elder Richards then gave a succinct account of his labors; stating that he had added 10 to the church by baptism, in Laporte and Porter counties, and opened an interesting field of labor in Marshall county; but by reason of ill health, was unable to continue his labors there; that some had since been added to the church, and there was a cheering prospect of still farther accessions.

Elder Snyder, then addressed the congregation from Jer. 31, 10, setting forth the manner of God's scattering and gathering the House of Israel, as declared by the Prophets.

Conference adjourned until to-morrow, at 10 o'clock A. M., Sabbath.

Conference met pursuant to adjournment, when it was communicated that Bro. Richards was unable to attend, from over exertion the day previous, and Bro. Snyder was appointed in his stead.

After the usual preliminaries, Bro. Gates delivered a discourse upon the order of the kingdom, touching upon the various offices and authorities in the church.

Conference adjourned until 2 o'clock, when, after singing and prayer, it was addressed by the Prest. upon the subject of Priesthood, and calling, in general; after which some business that had been deferred, was then attended to. Owing to the scattered condition of the saints here, and some being about to repair to the place of gathering, it was agreed that Bro. Wm. K. Parker, be clerk of this branch, consisting of 34 members. Several applications were then made for letters of commendation, which were granted.

Conference adjourned, *sine die*.

After conference, one person was baptised by Elder Gates.

WM. SNOW, Prest.

F. D. RICHARDS, } Clerks.
ROBERT SNYDER. }

Extracts from the minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Grafton, Lorain co., Ohio, Sept. 18th 1841.

Elder John Hughes was elected president, and Thos. Kerr appointed clerk.

Bro. Beals represented the Brooklyn and Parma branch, consisting of 22 members, 1 Priest, and 1 Deacon.

Harvey Edwards represented the Harrisville branch, consisting of 7 members, 1 Elder and 1 Teacher.

R. C. Wetherbee represented the Grafton branch, consisting of 25 members, 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon; also,

A new branch recently organized in Ohio city, consisting of 7 members and 1 Elder.

Conference business was conducted with the greatest harmony, and the congregations numerously attended.

JOHN HUGHS, President.

THOS. KERR, Clerk.

AN ORDINANCE CONCERNING VAGRANTS, AND DISORDERLY PERSONS.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That all vagrants, idle or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane or indecent language, or behavior; persons guilty of using indecent, impertinent, or unbecoming, language towards any city officer when in the discharge of his duty, or of menacing, threatening, or otherwise obstructing, said officer; shall, on conviction thereof before the Mayor, or Municipal Court, be required to enter into security for good behavior for a reasonable time, and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labor for a time not exceeding ninety days; or be fined in any sum not exceeding five hundred dollars; or be imprisoned not exceeding six months; or all; at the discretion of said Mayor or Court. This act to take effect, and be in force, from and after its passage.

Passed Nov. 13th 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

OBITUARY.

DIED—In this city on the 17th of Nov. Maria Chase, daughter of Isaac and Phebe Chase, aged 16 years and 7 months.

In this city Nov. 24th Emma daughter of Alexander and Mary Ann Badlam, aged one year.

POETRY.

[For the Times and Seasons.]

"Myself and wife buried our first-born on the banks of Grand River, in the deep solitude of the western forest."

P. H. YOUNG.

THE INFANT'S GRAVE.

We laid him low by the moon's dim light,
And his dirge was the murmuring billow;
The prairie grass was his winding sheet,
And a cold moss stone his pillow:
'Twas a mournful sight for eye to see
The mother's grief, who bore him,
As she left her first-born, there to sleep
With the tall grass waving o er him.

He was born the hope of his father's heart,
But he died in a gloomy hour:—
And the joy of the mother was swept away
In that frail, but lovely flower;
And he lays there still in his prairie bed
'Neath the oak where his father laid him,
And the Indians say, the "Prairie Bird"
Chants the mourner's requiem o'er him.

And were they *men*, that mother drove
Forth from her peaceful home,
To bury her child in the forest wild
And leave him to sleep alone?
Oh no! for if they had but known
The pangs of a childless bride,
They had mingled their blood together there
And buried her by his side.

Yet weep not now, though his ashes rest
From his kindred far away;
The mother will meet her long lost child
Where all tears are wiped away;
Then those who caused her heart to bleed
Will hear the Judge proclaim,
Depart from me, ye wretched ones
To everlasting flames.

HEBREW AND GERMAN

A NEIBAUR Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

JUST RECEIVED, a new supply of Books and Stationery, such as Kirkham's Grammar, Smith's Grammar, Olney's Geography and Atlas, German and English Grammar, Illinois Form Book, Gospel Reflector, Copy-plate Book, Webster's Elementary Spelling Book, Slates, Pencils, Quills, Ink, etc. etc. For sale by

E. ROBINSON,

At the *Nauvoo Stationery*.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol.. 3. No. 4.] CITY OF NAUVOO, ILL. DEC. 15, 1841. [Whole No. 40

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY DEC. 15, 1841.

TERMS—$2,00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *postpaid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.—POST-MASTER GENERAL.

LETTER FROM P. P. PRATT.

Manchester, Aug. 12, 1841.

To the *Authorities* and Members of the church of the saints in Nauvoo and vicinity, and to my old friends and associates in the kingdom of Jesus Christ:—GREETING:—

Dearly beloved,

It seemeth good unto me after an absence of two years, to stir up my own memory and yours, by addressing a few lines to you as a token of our mutual love, and of my lasting remembrance and respect. How often while surrounded with the objects of a foreign land and engaged in the busy scenes of life, surrounded with myriads of smiling and friendly faces, I call to mind the scenes of other days, the friends of my youth, or the companions of the morning of my life. How often I imagine while surveying the countenance of some of my new acquaintance, or gazing upon the congregation of rejoicing hundreds, (who were strangers to me but yesterday, but who are made nigh by the blood of Christ,) that I behold in their features some outlines of those faces which I have beheld in other lands, and with which I have rejoiced amid other scenes. One looks like *Newel Knights*, another like *John Murdock*, a third resembles *Lyman Wight*, a fourth reminds me of *Ezekiel* or *Hezekiah Peck* (of Colesville) a fifth seems to resemble *E. Partridge* or *Isaac Morley;* but on a more minute examination, alas! the illusion vanishes as a dream of the morning: it is not the *heart* or *hand* of these *old friends* that I embrace; but some near acquaintance—dear to my heart as a saint; but not endeared by so many kindred scenes of mutual joy and sorrow. Thus, while otherwise happy in the performance of duty, and in the enjoyment of good society I long after my own native country, and the friends of my youth, yea, my bosom yearns, and my heart, as it were, fires within me.

But I must say with the poet:

"Former friends, how oft, I've sought them
Just to cheer the drooping mind;
But they're gone like leaves of autumn
Driven before the dreary wind.

Yes, they are gone, many of them to Eternity—worn out by the rolling wheels of time, and by hardship and exposure, for the *cause of truth*, or cut down by sudden death as martyrs in the cause of God, they sleep where wo and sorrow can never reach them more, and where oppression can never come. Their spirits mingle in the purer scenes of joys celestial—mid immortal throngs, but this is our sorrow that in this mortal life we shall see their faces no more.

I am now 34 years of age—next year I pass the narrow strait of middle life, the half way house between life's opening and its close. I stand as it were on a pinnacle between two worlds, and hardly know to which I belong—perhaps my old acquaintance are as numerous in heaven as on earth, and I hardly know in this division of my affections, to which I am the most attached.

It is now eleven years since I first embraced the fulness of the gospel: three small branches, consisting of about fifty members in all, were then the only people connected as Latter Day Saints. I was one of those who took the first mission to the western states, in which the fulness of the gospel was first introduced into Ohio, (commencing at Kirtland,) Indiana, Illinois and Missouri, and into the Indian territory, among the Lamanites.

When countless millions shall throng the courts of the New Jerusalem which is soon to be built in Jackson county, Missouri, upon the consecrated spot, then perhaps it may be remembered that in 1830, in the depth of a howling winte

five men penetrated Missouri's wilds, and traveled on foot from St. Louis to Independence, Jackson county, wading in snow to the knees the greater part of the way for 300 miles; and all this as may be said, without money or friends, except as they made them. These are the first footsteps ever made in that state by Latter Day Saints—these first placed their feet upon that holy ground, where shall stand the great temple of our God, the resort of the nations, and the joy of the whole earth.

Of those five men, Peter Whitmer is now in his grave, two are turned away from the fellowship of the church, and the other two, F. G. Williams and myself are yet alive, and blessed with the grace of God we are yet counted worthy of a place among you. Thus I find myself a monument of mercy, spared like an oak amid the tempest, and to God be ascribed all the glory; for were it not for his peculiar longsuffering and goodness I might now have been an outcast from the commonwealth of Israel, or cut down by untimely death without beholding in this life the establishment of Zion.

But O! how many scenes of joy and sorrow, of trial and suffering, of meeting and parting, of life and death, have we been called to pass through since that time. How many have been the travels, the toils, the sufferings, the hopes, the fears, the feelings, the disappointments, the blessings, the glories, the signs, the wonders, the deliverences experienced by the servants of the Most High God. There has the entire church been disinherited, plundered and driven—and their settlements been broken up. Time and again has the deadly weapon been aimed at its leaders, and some of them slain.—All these things have I seen with my eyes—yea they have fallen on my right hand and on my left, wounded, bleeding, dying for the cause of Zion, and yet not a bone of mine has been broken, though part of my blood has been shed; yea prisons, chains, and dungeons have compassed us round about, the cold ground has been our lodging place, and murderers and demons have kept watch over our slumbers, and lulled us to sleep with songs of blasphemy; recounting with horrid triumph their thefts, whoredoms, rapes and murders. Yet out of all these things the Lord has delivered us, and has caused the nations of the proud to tremble before us, and the meek of the earth to hail us as the messengers of salvation.

Two years have scarcely elapsed since I took leave of Nauvoo and of the society of the saints in the west, and never shall I forget the scenes of suffering through which they were then passing; houseless, and pennyless, dwelling in tents, in waggons, or under the trees; sick and dying. The majority scattered abroad through persecution, and the Nauvoo meeting of a Sabbath, scarcely bringing together one hundred people, and not 30 dwellings in the town.

But what is the astonishing news which now salutes my ears. "Shall the earth bring forth in a day, or shall a nation be born at once, for as soon as Zion travailed she brought forth her children." I am now informed that about 1200 houses are erected in Nauvoo and hundreds more in progress; and that the earth is cultivated for miles in every direction as the garden of Eden, where two years ago all was desolate loneliness, and that the walls of the temple are now erecting.

Dear brethren, while you are prospered by the hand of God in doing so much at home, the same spirit has wrought mightily in us, in lifting an ensign to the nations and a standard to the people far abroad, and the ships of Tarshish are beginning to bring thy sons from afar and thy daughters from the ends of the earth. Already something near one thousand souls have been gathered to Zion from the isles of the sea, and thousands more are preparing to come shortly.

Sept. 12th. Dear brethren, the many duties of life have thus far prevented me from finishing this communication; it is now Sunday morning, and the pleasantest morning I ever saw in England. The sky is clear, the sun bright, the weather warm and pleasant—I take a few moments before going to meeting, to finish this epistle; in a few hours I shall be in the Hall with some five hundred saints and friends, many of whom will never see it again; for on next week Monday, the ship Tyrean will sail from Liverpool for New Orleans with 204 passengers bound for Nauvoo. Near one half of these are from Manchester and vicinity, and are our old friends here; but their places are fast filling up with new converts: thus you see our mission is of a nature calculated to subject us to important chan-

ges, and scenes continually varying. We form society, and break it up, we gather a congregation, and send it off, we increase, and then decrease, we get friends and acquaintance and they vanish away, we form intimacies, and they are broken off; thus it is one continual scene of parting with friends and making more; of breaking off old acquaintance and forming new; all these things are calculated to excite the mind, and to give peculiar feelings, of a mingled nature and not easily described.

Dear brethren, we feel extremely anxious to do something for the temple, but at present the money is all swallowed up in emigration; a few of those who come over in the Tyrean will have a little money, and perhaps they will do some little for the temple; but it will take what they have to provide them a home; indeed many of them will land without a shilling. The distress is such in this country that the saints will go to Zion whether they can carry any thing with them or not. They had rather be *slaves* in *America* than to *starve in this country*. I cannot keep them back,—go they will, and go they must, or perish: many respectable people are seeking a passage with us, who are not saints, as yet

I have obtained a few *dollars* for the temple, from two or three individuals, and am in hopes to add something to it, before the sailing of the "Tyrean," and some more before the sailing of the next ship, (in October,) but very few can be found who can spare a sovereign without really distressing themselves. I shall send the mite, for the temple by brother Joseph Fielding who is expecting to take the lead of this company. He will bring it to you in safety if he is spared, and I hope it will be acceptable though small.

I have just heard from Elder Hyde, he was taking passage down the Danube for Constantinople, he is well, and in good spirits.

When I shall see Nauvoo I know not, perhaps it may be many years; but my heart is there, and there my friends and kindred dwell. I must now close: please accept this in token of my lasting remembrance, and pray for me—Farewell.

Yours in the *bonds*
of everlasting freedom,
P. P. PRATT.

BAPTISM FOR THE DEAD.

An Epistle of the Twelve to the Saints of the Last Days.

The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead*," for the Lord our God hath spoken it; but while many are thus engaged in laboring, and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the saints of the last days, as you will see in the Revelation given to Joseph the Seer, Jan. 19th 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings and *baptisms for the dead*; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations and statutes, and judgements for the beginning of the revelations and foundations of Zion, and the glory and honor and adornment of all her municiples, through the medium which God hath ordained.

In the same revelation the command is to "*all the saints from afar*," as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest himself to his people. No one is excepted who hath ought in his possession, for what have ye that ye have not received? and I will require mine own with usury saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered. But some may say how can this be, I am not there, therefore I cannot meet in the Temple; cannot be baptized in the Font? The com-

mand of heaven is to you, to all, gather: and when you arrive here, if it is found that you have previously *sent up* of your gold or your silver, or your substance, the tythings and consecrations which are required of you, for this building, you will find your names, tithings, and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favor, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the saints at the present moment, is baptism for the dead, &c. in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to enquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism, and it seems to us unreasonable to expect that the Great Jehovah will approbate such an administration; for if the *church* must be brought under *condemnation* and *rejected* with her *dead* if she fail to build the house, and its appurtenances, why should not *individuals* of the church, *who* thus *neglect*, come under the same *condemnation*? And if they are to be rejected they may as well be rejected without baptism as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House; God forbid; his eye is ever upon them for good. He that hath not, and cannot obtain, but saith in his heart if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by tything and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; but the tythings required, is one tenth of all any one possessed at the commencement of the building, and one tenth part of all his increase from that time till the completion of the same, whether it be money or whatever he may be blessed with. Many, in this place, are laboring every tenth day for the house, and this is the tything of their income, for they have nothing else; others would labor the same but they are sick, therefore, excusable, when they get well let them begin: while there are others who appear to think their own business of more importance than the Lord's: to such we would ask, who gave you your time, health, strength, and put you into business? and will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred Elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the general conference to labor on the Temple, that most of their *names* are still *with us*, and we wish them to *call* and take *their names away*, and give them up to the *building committee*. Brethren you have as great an interest at stake in this thing as we have, but as our Master, even the Master builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of his household; we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to his services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission but cannot labor as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered to the general conference, to board one or more laborers on the Temple till the same should be completed, and but few of those, as yet, have had the opportunity of boarding. To all such we would say you are not forgotten, we have your names, also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the

year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favorable season rolls round, or till the end of the labor.—*Now is the time to secure food.* *Now* is the time that the trustee is ready to receive your droves,—Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and he wants no such offering: but if you want his blessing give him the best; give him as good as he has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the laborers this winter; journeymen stonecutters, quarrymen, teams and teamsters for drawing stone, and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tythings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use; but this is a mistaken idea; suppose that all should act upon this principle, no one would do ought at present, consequently the building must cease, and this generation remain without a house, and the church be rejected; then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head. Let every individual remember that their tythings and consecrations are required from what they *have*, and not from what they *expect* to *have* sometime hence, and are wanted for *immediate use.*

All money and other property designed for tythings and consecretions to the building of the Temple must hereafter be presented to the trustee in trust, President Joseph Smith, and entered at the Recorder's office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's office for entry, to secure the appropiation of said property according to the original design.

The Elders every where, will instruct the brethren both in public and in private, in the principles and doctrine set forth in this epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,
WILLARD RICHARDS

Nauvoo, Ill. Dec. 13th, 1841.

From the Gospel Reflector.

CHARITY.

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in nonessential points. I reply the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it can not be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbors; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized shall be saved and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes

the bible doubts but what Christ and the apostles were actuated by true charity, when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins, and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the by, we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophecied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Ninevah, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Ninevah, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Ninevah had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destruction of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be

very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.") Ps. L. 2–4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Math. xxiv. 36–39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1–5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be servant of Christ."—Gal. i. 10.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 15, 1841.

STEAM MILLS.

We would call the attention of our friends, and more particularly the business men of our city, to the subject of steam mills—We are aware that great and extensive improvements have been made in our town, in a few months past—and we take great pleasure in saying that no city or town in the western country, has surpassed this, in rapidity of growth or increase of wealth—it has in the short space of a little over two years, been changed from a thinly settled neighborhood, of some fifteen or twenty families, into a densely populated city of near ten thousand inhabitants, and its population daily increasing.

To supply the wants of this community, requires a vast quantity of flour, meal, &c. the most of which, is brought from a distance; consequently a large amount of money goes from our midst into the hands of manufactors and dealers, abroad, a thing we should avoid as much as possible, as it is bad policy to depend upon our neighbors for our home consumptions, when we have every facility, and ample means for manufacturing them for ourselves.

We have men in our city, of abundant capital to build permanent and extensive steam mills, sufficient to more than supply the wants of our citizens; an object greatly to be desired, as we are credibly informed that the proprietors of one mill in Warsaw, acknowledge the average receipt of *fifty dollars* per day, from this place; which is not the only mill patronized by our citizens, by any means.

The most of the small towns on the Upper Mississippi, have from one to two and three steam mills, which appear to be doing a good business. Now if those places can support from one to two and three mills, certainly, our city can amply support one. Not only our ability to do, but our wants actually require the services of one, or more, first rate mills, and we hope to see our business men awake on this subject.

UNIVERSITY OF THE CITY OF NAUVOO.

BOARD OF REGENTS.

Chancellor—JOHN C. BENNETT.

Registrar—WILLIAM LAW.

Regents—Joseph Smith, Sidney Rigdon,

Hyrum Smith, Wm. Marks, S. H. Smith· Daniel H. Wells, N. K. Whitney. Charles C. Rich, John T. Barnett, Wilson Law, John P Green, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster James Adams, Samuel Bennett. Ebenezer Robinson, John Snider, George Miller, Zenos M. Knight, John Taylor, and H. C. Kimball.

FACULTY.

President—

PROFESSORS.

Mathematics and English Literature—ORSON PRATT.

Languages—ORSON SPENCER.

Rhetoric and Belles Letters—Church History—SIDNEY RIGDON.

School Wardens for Common Schools.

First Ward.

WARDENS—John P. Green, N. K. Whitney, A. Morrison.

Second Ward.

WARDENS—Charles C. Rich, Wilson Law, Elias Higbee.

Third Ward.

WARDENS—Daniel H. Wells, R. D. Foster, S. Winchester.

Fourth Ward.

WARDENS—Vinson Knight, William Law, Ebenezer Robinson.

It will be seen that some of the Chairs of the university are yet vacant; the department of Mathematics and English Literature, however, is in successful operation under the supervision of Professor Pratt; and the department of Languages will be opened in a few days under the direction of Professor Spencer. The Chairs which have been filled are occupied by some of the most able men the nation affords in their respective departments.

Professor Pratt is a self-made man, and has had to encounter great difficulties in the acquisition of an education; but he has surmounted them all. As a teacher of Mathematics and English Literature, he is equaled by few, and surpassed by none this side of the great waters; as the proficiency of the matriculates of the university now under his care abundantly testifies.

Professor Spencer is a graduate of Union College, N. Y., in the Arts; and of the Baptist Literary and Theological Seminary, N. Y., in Divinity. He is a ripe scholar, and well fitted for the department to which he has been elected by the Regency.

Professor Rigdon is too well known to require any commendatory article to introduce him to public consideration, and popular favor. He has long been regarded, by both enemies and friends, as an accomplished Belles Letters scholar, and eloquent orator,—deeply learned in that department of collegiate education which has been assigned to him in the university.

The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power—a finished education always gives an influence in cultivated society, which neither wealth nor station can impart or control: let those, then, who desire to be useful in their day, come forward at once, and matriculate in some department of the university, that mind may grapple with mind in seeking after hidden treasures.

THE CITY COUNCIL.

We would invite the attention of our fellow-citizens to the deliberations of the City Council. That deliberative body convenes at the office of Gen. Hyrum Smith, at 6 o'clock, P. M., on the first, and third, Saturday of every month; and much valuable information is elicited du-

ring the discussions of its important subjects presented for their consideration. The meetings are public, and afford an excellent opportunity, for those who desire it, to acquire an accurate knowledge of our polity, and the nature of our institutions. We hope to see the meetings well attended.

COMMON SCHOOLS.

The School Wardens of the University for Common Schools are desired to organize the schools in their respective wards in conformity to an act of the Regents in relation to that important subject—the Teachers must procure a certificate of competency from the Chancellor and Registrar before they can be recognised by the Wardens.

THE N. Y. WEEKLY HERALD.

We are informed that there is to be a public demonstration in favor of that most ably conducted and useful paper, the New York Weekly Herald, by the City Council, at its next meeting. Just as it should be—let true merit be rewarded—honor to whom honor is due.

PROCLAMATION.

The following is inserted as the appendix to the "Book of Doctrine and Covenants," and knowing that it is a good *proclamation* to all people, we are induced to insert it under this head.

"SECTION C.

"1. HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another.—And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"2. Send forth the Elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people. Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the bridegroom: behold and lo the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.—Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

"3. Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, & make his path straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be

heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.—And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night for ever and ever.

"4. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

"5. And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparrel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparrel, and his garments like him that treadeth in the wine-vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who

were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

"6. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.—And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

"7. And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

"8. Behold and lo there came none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing and gnashing of teeth. Behold the Lord your God hath spoken it. Amen"

From the Millennial Star.

Douglas, Isle of Man, May 26th, 1841.

Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter-Day Saints. I have been here five or six weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about thirty miles in length and twelve in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don't you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live

without spining! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach,) and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the minters are toiling and spinning so busily, neither ought we to complain at what we get; for there is one gentleman on this island, who, with all his toiling and spinning has only £3,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well I will tell you then, I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am at honorable war with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into prison in the name of Jesus Christ—Amen.

JOSEPH FIELDING.

From the Millennial Star.

Manchester, Sept. 10th, 1841.

THE WAR IN CHINA.

It appears that the war in China is about to be renewed with redoubled vigor. The English have fitted out a new expidition to proceed against her with the utmost rigor, and his Celestial Majesty, on the other hand, has issued orders for the raising of a "grand army," and the extermination of the English.

It seems very probable that this matter will finally result in a revolution of men and things in that quarter of the world, which will pave the way for free intercourse with the unnumbered millions, who, with their forefathers, have, for thousands of years, been secluded from the rest of the world, from all or most of the improvements of modern science, as well as from the glorious light and blessings of the gospel.

Who knows but five or ten years will open, as it were, a new world—a new field of enterprise for the research of antiquarians, geographers, and historians—a new vineyard or harvest for the missionaries of the fulness of the gospel, and awake four hundred millions, (or near one half of the inhabitants of the globe,) from the stupidity of their long long midnight slumbers, to a realising sense of things which pertain to the latter day glory, and to the immediate and everlasting welfare of themselves and all mankind. Should this be the result of present movements, it may be considered as a new era in the history of the world, and a sure and certain prelude to the approaching day of the Lord, which may God grant for Christ's sake. Amen.

It will be seen from our extracts from the Nauvoo news in this number, that the saints in America are alive to the interests of the kingdom of God, and are prospering in all things pertaining to the great work of the last days, in a manner which cannot fail to afford unspeakable joy to the hearts of the friends of Zion, who are yet scattered in distant countries.

We feel to say to our brethren in Zion, "Go-a-head in all things pertaining to the establishing of the church and

kingdom of God on earth, and here is our heart and hand, though distant in body, yet present in spirit, joying and beholding your order."

We long to see the time when we shall again behold you in the flesh, in the midst of rejoicing millions, and in the full enjoyment of liberty and light, both in Missouri and in all the states and territories where Jehovah may see fit to establish his people.

The same spirit which moves upon the saints in Zion to "arise and build" and establish her stakes, and enlarge her borders, is mighty in us to spread the truth among the nations, and to gather the sheep from all the countries where they have been scattered as a prey to false shepherds.

The news from all parts of the vineyard on this side of the water is truly cheering.

The work is spreading in the face of all the opposition of the lying editors and priests: it seems to laugh its foes to scorn, and pursue its joyful way as if no obstacles had intervened.

Here in Manchester some thirty persons were added to the church in about three weeks, and are now rejoicing in the truth.

In Rochdale, some twelve were being baptized and confirmed at once.

In Stockport also there is a great increase in numbers, and in faith and love, if we are rightly informed by Br Whitehead with whom we lately conversed, and who is laboring there with great success.

We have also learned from the Isle of Man, that the church there has begun to lay hold of a greater degree of faith and union, and that they are increasing both in numbers and in gifts.

We have received an interesting account from Elder A. Cordon of a debate held in Drayton, on the 20th July, between himself and a Wesleyan minister, in which truth triumphed, and much good was done. We hope to give it in full in our next.

We have also received a communication from Elder Adams, giving a very interesting account of his labors in London, and of two debates held by him on the one part, and a Baptist minister, and afterwards a Mr. Allen, on the other part. These discussions were well attended, and resulted in much good.

A great work seems to be going on in London, multitudes seem to be convinced of the truth, and many are being added by repentance and baptism. Elder Snow writes from London, under date of Aug. 21st, as follows:—"Dear Brother, this morning I occupy a few moments in communicating a general view of the present state and prosperity of the London conference. Six months since, when I took charge of this conference, we numbered less than one hundred members; since that time the conference has increased to the number of more than two hundred and twenty. I have recently had the pleasure of spending three weeks in Bedford and vicinity. My heart truly rejoiced to witness the good order, peace, and love prevailing among them. The zeal and untiring perseverance of the officers of the church in Bedford, in leaving their homes on Sunday mornings, having labored with their hands all the week, and walking some eight or ten miles to proclaim the fulness of the gospel, is truly worthy of commendation and of imitation by all those who labor in the name and by the authority of Jesus Christ. During the time I was in Bedford twenty-three persons were baptized into Zion's fold, in that place and vicinity."

Elder Levi Richards, writes from Monmouth, Aug. 31st, stating that he had lately met the officers in Garway conference, in council, after an absence of some four weeks, and was rejoiced to see a spirit of union and effort in the cause of Zion superior to any former occasion of the kind. About twenty had been baptized, and a dozen more places opened for preaching, and generally well attended.

Elder Thomas Harris writes from Bristol under date Aug. 19. He informs us that the work of the Lord is moving onward in that city—that there are more or less obeying the Gospel every week—that many others seem to be believing, and many of our publications called for. The people there are beginning to enquire after the matter for themselves, and the priests begin to cry delusion, impostors, deceivers, &c.

Elder Stephen Nixon writes from Doncaster, Yorkshire, under date of August 21st, informing us that he had lately commenced laboring in that place—that he had baptized two loca

preachers and three members of the Aitkenite society. This was done in two or three days from the first introduction of the Gospel into that place. Many more are believing, and one more preacher had given his name for baptism.

Brother T. Taap writes from Paisley, August 23rd, as follows:—Dear Brother,—There is nothing but love and unity in our midst, and all is life and joy. We have laid siege to the empire of Satan, and expect, with the help of God, to reap a plentiful harvest of souls. We take four stations on Sunday mornings in the town, and then two go to Nielston. They have broken ground there, and baptized the first last week; two go to Barshead, where some are making enquiry, but none baptized yet; two more start for Renfrew. They have baptized, I think, seventeen in that place. They organised that branch last Sabbath. You see we are all at work, and the Lord is blessing us abundantly, which gives us great joy.

City of Nauvoo, Illinois,
Mayor's Office, Dec. 9th, A. D. 1841.

Gentlemen of the City Watch:—

You will accept of the lasting gratitude of the City Council, and your fellow-citizens at large, for the faithful performance of the important public trust heretofore reposed in you as the nocturnal guardians of their lives, and property. Justice to yourselves, and the public, requires that you should now be relieved from further duty, as watchmen—you are therefore, hereby disbanded.

Fellow-Citizens:—

I have issued a requisition to Gen. Joseph Smith for a new City Watch, to be detailed from the military forces of the Corporation—he will, therefore, be obeyed accordingly, and the men of his choice respected in their station until relieved, and disbanded, by the civil authorities.

JOHN C. BENNETT, Mayor.

An Ordinance in relation to hawkers, pedlars, and public shows and exhibitions.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that it shall not be lawful for any person or persons, usually denominated hawkers and pedlars, to hawk or carry about from place to place in this city, any goods, wares, or merchandise, excepting such as are manufactured within the limits of this Corporation, who shall not, previously to selling or offering for sale, such goods, wares, or merchandise, have obtained a license therefor from this Corporation, signed by the Mayor, and countersigned by the Recorder, for which he, she, or they shall, at the time of obtaining the same, pay a sum not exceeding fifty dollars, nor less than ten dollars; and such person or persons as aforesaid, who may be found hawking about any goods or merchandise, except as aforesaid, and selling or offering the same for sale without a license therefor, shall forfeit and pay for each and every such offence the sum of twenty dollars: and any person or persons who shall refuse to exhibit his, her, or their license so obtained, upon being required by any citizen so to do, shall forfeit and pay the sum of five dollars for each and every such refusal: *Provided*, that nothing in the foregoing shall be construed to require a license for hawking about for sale any articles of poultry, fish, meat, bread-stuffs, butter, cheese, eggs, or vegetables; or such perishable merchandise as is used for food.

Sec. 2. That all licenses granted by this Corporation to hawkers or pedlars, shall expire on the first Monday of November next following the date of such license.

Sec. 3. That any person or persons desiring to exhibit, within this Corporation, any curiosities of nature or art, not inconsistent with decency, or contrary to good morals, shall procure a license as aforesaid, for which he, she, or they, shall pay a sum not exceeding fifty dollars, nor less than ten dollars; and the said license shall continue in force for one week and no longer: and such person or persons as aforesaid, who may be found in open violation of this section, shall forfeit and pay for each and every such offence the sum of fifty dollars: all exhibtions inconsistent with decency, or contrary to good morals, are expressly prohibited under the penalty of one hundred dollars for each offence.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage. Passed—Nov. 27, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

OFFICERS OF THE CITY OF NAUVOO.

Mayor—John C. Bennett.
Recorder—James Sloan.
Attorney—Sidney Rigdon.
Notary Public—E. Robinson.
Marshal—H. G. Sherwood.
Marshal ad interim—D. B. Huntington.
Treasurer—John S. Fulmer.
Surveyor—A. Ripley.
Assessor and Collector—Lewis Robison.
Supervisor of Streets—James Allred.
Weigher and Sealer—Theodore Turley.
Market Master—Stephen Markham.
Sexton—W. D. Huntington.

FIRST WARD.

Aldermen—Samuel H. Smith, Hiram Kimball.
Councillors—John P. Green, Vinson Knight, Orson Pratt, Willard Richards.
High Constable—D. B. Huntington.

SECOND WARD.

Aldermen—N. K. Whitney, Orson Spencer.
Councillors—Hyrum Smith, Lyman Wight, Wilford Woodruff, John Taylor.
High Constable—George Morey.

THIRD WARD.

Aldermen—Daniel H. Wells, Gustavus Hills.
Councillors—John T. Barnett, C. C. Rich, Hugh McFall, H. C. Kimball.
High Constable—Lewis Robison.

FOURTH WARD.

Aldermen—William Marks, George W. Harris.
Councillors—Joseph Smith, Wilson Law, Brigham Young, William Law.
High Constable—W. D. Huntington.

The City Council consists of the Mayor, Aldermen, and Councillors, and sits on the first and third Saturday of every month, commencing at 6 o'clock, P. M.

MUNICIPAL COURT.

Chief-Justice—John C. Bennett.
Associate-Justices—Samuel H. Smith, Hiram Kimball, N. K. Whitney, Orson Spencer, Daniel H. Wells, Gustavus Hills, William Marks, George W Harris.
Clerk—James Sloan.

The Municipal Court sits on the first Monday in every month, commencing at 10 o'clock, A. M.

MAYOR'S COURT.

This is the Criminal Court of the city, and sits at such times as the business of the city requires—the Mayor presiding.

CAUTION!

The public are cautioned against one Dr. William Campbell, *alias* Samuel Rogers, a professed phrenologist. Sometime in September last he joined a branch of this church, in Mercer county in this State, where he obtained a recommend from the elders of that branch, as a member in good standing. He soon after got married to a young lady of that neighborhood, when he apparently commenced business—he got in debt as much as possible, until the latter part of November, when he borrowed a horse and some guns under the pretext of going a hunting, and left the country. Some suspicions resting upon him he was followed, and the horse obtained, but the guns had been sold; he made his escape.

It has since been ascertained that he has two others wives, one in Ohio, and the other in this State. He undoubtedly joined the church for a cloak to his iniquity.

POETRY.

For the Times and Seasons.

HYMN—C. M.

BY A CONVERTED JEW.

Behold the temple of the Lord
In latter days shall rise
Above the mountains and the hills
And draw our won'dring eyes.

To this the joyful nations round,
All lands and tongues shall flow:
Up to the hill of God, they'll cry,
And to his house we'll go.

The beam that shines in Zion's hill,
Shall lighten every land;
The King who reigns in Zion's towers
Shall the whole world command.

No strife shall wound Messiah's reign
Or mar the Peaceful years;
To plough-shares now they beat their swords
To pruning-hooks their spears.

Come, then, O come from every land,
To worship at his shrine;
And walking in the light of God,
With peace and glory shine.

TO WHOM IT MAY CONCERN.

I have appointed Willard Richards Recorder for the Temple, who will receive all property devoted to the building of the Temple and enter the same, at the Recorder's office in the lower room of the new store.

JOSEPH SMITH,
Nauvoo, Dec. 15. Trustee in Trust.

MR. WM. CROSS from Eng. Manufacturer of Instantaneous Friction Lights, (Matches) to be had wholesale and retail at his lodgings with Mr. Neibaur Surgeon Dentist, opposite Mr. Tidwell the Cooper on the water.

Nauvoo, Dec. 15th,—tf.

HEBREW AND GERMAN

A. NEIBAUR Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

E ROBINSON, Editor and Proprietor.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 3. No. 5.] CITY OF NAUVOO, ILL. JAN. 1, 1842. [Whole No. 41

BOOK OF DOCTRINE AND COVENANTS

This book is being stereotyped, and will be printed in the spring; but many of our readers being deprived the privilege of perusing its valuable pages, we insert the first section of the second part, which will be read with deep interest by many of our friends.

SECTION 1.

1 Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated: and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2 Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man acccording to his work, and measure to every man according to the measure which he has measured to his fellow man.

3 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

4 Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

5 Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my ser-

vant Joseph Smith jr. might have power to translate through the mercy of God, by the power of God, the book of Mormon: and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

6 And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8 What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

EVIDENCES IN PROOF OF THE BOOK OF MORMON.

We have laying before us, a neat little work of 256 pages, 32 mo. entitled "Evidences in proof of the Book of Mormon" &c. By Charles Thompson, minister of the gospel; published at Batavia, N. Y. We are much pleased with the spirit manifested by the writer, and feel to commend him in his laudable undertaking.

We make the following extracts, commencing on the 97th page.

I will next introduce the description of some of these ancient fortifications and military works of defence, as recorded in the American Antiquities, by Josiah Priest, and also introduce a history of the building of these fortifications and works of defence, as recorded in the Book of Mormon; and I will here remark, that the Book of Mormon was published in A. D. 1830, and the American Antiquities, by Josiah Priest, was not published untill A. D. 1833, three years after. Antiquities, page 158 and 159, "Near Newark in the county of Licking, Ohio, is situated one of the immense works or fortifications of the ancient nations of America. It embraces in the whole, a circumferance of about six hundred rods, or nearly two miles; a wall of earth about four hundred rods, is raised on the sides of this fort next to the small creek which comes down along its sides from the west and east. It would seem that the people who made this settlement, undertook to encompass, with a wall, as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications arranged in a proper manner for its defence. There are within its ranges four of these forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another containing twenty-two acres, also walled, but in this fort is an elevated observatory, of sufficient height to overlook the whole country; a third fort, containing about twenty-six acres, having a wall around it thrown out of a deep ditch on the inside of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification encloses twenty acres with a wall of about ten feet high."

Book of Mormon, page 378, 2nd Ed. "Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God, yea, he had been strengthening the armies of the Nephites, and erecting small forts or places of resort, throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them round about their cities and the borders of their lands."

Antiquities, page 160, "A second fort situated southwesterly from the great works on the Licking, encloses about forty acres; its wall is entirely of stone

Antiquities, page 163, "At Circleville, Ohio, there is a circular fort surrounded by two walls with a deep ditch between them; also, a square fort about eighteen rods in circumference enclosed by a wall without a ditch."

Book of Mormon, page 382, "Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up and the depth of the ditch which had been dug round about, save it was by the entrance."

Antiquities, page 165, "Near the round fort at Circleville is another fort ninety feet, high and was doubtless erected to overlook the whole works of that enormous military establishment. That it was a military establishment is the decided opinion of the President of the Western Antiquarian Society, Mr. Atwater. He says the round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was originally erected. These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defence."

Book of Mormon, page 383, 2nd Ed.. "And now it came to pass that Moroni did not stop making preparation for war, or to defend his people against the Lamanites, for he caused that his armies should commence in the commencement of the twentieth year of the reign of the Judges, that they should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites; and upon the top of the ridges of earth, he caused that there should be timbers, yea. works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers, round about, and they were strong and high; and he caused towers to be erected that overlooked those works of pickets. And he caused places of security to be built upon those towers, that the stones and arrows of the Lamanites could not hurt them; and they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land."

The foregoing is but a few of the corresponding accounts of fortifications and works of defence there are to be found in the Book of Mormon and American Antiquities, but these are sufficient to show to the public that the people whose history is contained in the Book of Mormon, are the authors of these works.—But again; as we trace the history of this people down through succeeding generations, we find that one Gadianton, a robber, rose up and organized a band to rob and plunder. These robbers prepared strong holds and secret places in the mountains, to which they could flee, and be secure when the armies of the Nephites pursued them. Some of these strong holds and secret places were discovered in 1832--two years after the Book of Mormon was published—by a Mr. Furguson, and communicated to the editor of the Christian Advocate and Journal. This account is recorded on page 169 of the American Antiquities. Mr. Furguson describes this discovery as follows:

"On a mountain called the Lookout Mountain, belonging to the vast Allegany chain, running between the Tennessee and Coos rivers, rising about one thousand feet above the level of the surrounding valley. The top of the mountain is mostly level, but presents to the eye an almost barren waste. On this range, notwithstanding its hieght, a river has its source and after traversing it for about seventy miles, plunges over a precipice. The rock from which the water falls, is circular, and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall, following the very course of the brink of this precipice, is thirty seven rods and eight feet,

including about two acres of ground. The only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width and ninety feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path and within thirty feet of the top of the rock. are five rooms, which have been formed by dint of labor. The entrance to these rooms is very small, but when within, they are found to communicate with each other by doors or appertures."

Mr. Furguson thinks them to have been constructed during some dreadful war, and those who constructed them, to have acted on the defensive; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by the slightest push, be hurled at least an hundred and fifty feet down the rocks.

Book of Mormon, page 479, 2nd Ed., "And it came to pass that the ninety and third year (of the reign of the Judges over the people of Nephi) did also pass away in peace, save it was for the Gadianton robbers, who dwelt upon the Mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people." Again; Book of Mormon, page 481, "And it came to pass in the commencement of the fourteenth year, (form the time the sign was given of the birth of Christ,) the war between the robbers and the people of Nephi did continue, and did become exceeding sore; nevertheless the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their land into the mountains and into their secret places." Again; Book of Mormon, page 485, 2nd Ed., "But it came to pass that in the latter end of the eighteenth year, those armies of robbers had prepared for battle and began to come down and to sally forth from the hills, and out of the mountains and the wilderness, and their strong holds and their secret places, and began to take possession of the lands." And on the 487 and 488 pages, we are informed how these robbers were finally destroyed; it was by a stratagem. A part of the Nephite armies getting between the robbers and their secret places and strong holds, by which they were cut off in their retreat.

This again, is evidence that the Book of Mormon is true, and that this band of robbers were the constructors of this strong hold and these secret rooms which Mr. Furguson has described; for mark! this discovery was not made untill two years after the Book of Mormon was published, consequently the writer of the Book of Mormon could not have written this tale concerning the robbers, to account for the construction of those caverns, for it was not known that there was such a place in existence, until after the book was written and published. And thus we have abundance of proof from recent discoveries, American Antiquities and prophecy, that the history contained in the Book of Mormon is true.

Again; this history inrfoms us that about four hundred years after Christ, this nation of Nephites were brought down and destroyed by the Lamanites; and this because they became proud and lifted up, practising all manner of wickedness and abominations, and they refused to repent when God sent men to warn them to repent and turn again unto God; therefore because they were more wicked than the Lamanites, God stirred up the Lamanites to camp against them round about, and to raise forts against them with a mount, and thus they were brought down. But just before their final overthrow, a man by the name of Mormon took their record containing their history and sacred writings, from the time they left Jerusalem, (the city where David dwelt,) unto his days, and made an abridgement therefrom, and engraved it upon plates which he made out of ore. These plates, after Mormon's death, fell into the hands of Moroni, his son, who survived the entire destruction of the Nephites, finished the record, and deposited it in a stone box in the earth, that it might not be destroyed; to come forth in due time for a sign to Israel, that the time of their redemption had come. And also, in connection with the Bible, to be set up as an ensign for the nations; and thus, this nation of Nephites possessing the light of God's revelation, which constituted them Ariel, or Lion of God, and being "of the city

where David dwelt," (that is, having come out from Jerusalem,) was brought down and their words having been written and hid up in the earth and come forth again out of the earth, they "speak out of the ground and their voice whispers out of the dust."

This account also agrees with the Indian traditions which I have quoted in a former part of this work. It says, that their forefathers were once in possession of a sacred Book, which was handed down from generation to generation, and at last hid in the earth; but these oracles are to be restored to them again and then they shall triumph over their enemies and regain their ancient country.

But again, when this Book was taken from the place of its deposite, the words thereof were delivered to the learned Dr. Mitchel of New York, with a request that he should read them, but he could not; thus fulfilling the 11th verse of the 29th chapter of Isaiah, which says, the words of a book which is sealed men deliver to one that is learned, saying, read this I pray thee; and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying read this I pray thee; and he saith I am not learned. Wherefore the Lord said, forasmuch as this people, (the people of this generation,) draw near me with their mouths, and with their lips do honor me; but have removed their hearts far from me, and their fear towards me is taught by the psecepts of men; therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. And this he has done—

First; by inspiring the unlearned Joseph Smith, and giving him wisdom and power from on high, with the means which were before prepared, to read and translate the Book of Mormon, the words of which the learned Dr. Mitchel could not read; thus the wisdom of the wise has perished and the understanding of the prudent is hid.

Secondly.—By raising up and inspiring illiterate and unlearned men, and sending them forth with the Book of Mormon in connection with the Bible, as an ensign for the nations, to preach the fulness of the gospel, and to build up the kingdom of God on the earth, in direct opposition to all the jarring systems of modern sectarianism, and giving them knowledge and wisdom from on high, insomuch that they have been enabled to confound, astonish and bring to shame, confusion, and disgrace, every wise and learned man who has dared to oppose them by fair arguments or candid investigation.

Thirdly.—It is a marvel and a wonder to this generation that this work has spread so rapidly under the following circumstances: First, the men who were engaged in preaching this doctrine were men of no influence, being the poor, illiterate, and despised ones of the earth. Second,—they had not the advantages of education which the most of the preachers of the different denominations have. Third,—the advantages of that mighty engine, the press, which all the Christain world are so highly blessed with, they were almost wholly destitute of, while at the same time its power was put in requisition against them in all parts of the land. It is true, they undertook, and did publish a monthly periodical at diferent times and places, but its circulation was very limited, and their office, press and type have been three times entirly destroyed by mobs and incendiaries. Fourth,—they had to sustain the shock of an overwhelming religious influence opposed to them by the combined powers of every sect in America—they had to contend with the prejudices of the ignorant and the pen of the learned, together with all the lying slanders and misrepresentations which the devil and all his emissaries on earth could invent; while at the same time the combined powers of earth and hell were hurling a storm of persecution unparalelld in the history of the world. They were insulted by mobs, their houses torn down or burned, their goods destroyed and fields of grain laid waste, some of them were cast into dungeons and there kept for months loaded with chains. Yea more—some of them were shot; others had their brains dashed out; others were whipped to death; others were cut in pieces with swords knives, corn-cutters, &c., while the whole society, at one time amounting to about 12 000 souls, were banished from the State of Missouri and driven two hundred miles from their lands, houses, homes and property, in the winter season; and this by the order of

the Executive of Missouri, one of the free and independent states of this boasted republic, And the blood of many of these people now stains the soil of Missouri because of their religious principles, in this their native land; the land of boasted liberty and equal rights, whose officers, both of the state and nation, have been deaf to the voice of innocence, imploring at their feet for justice and protection in the enjoyment of their rights as American citizens. And no doubt many of the instruments of these diabolical proceedings verily thought they were doing God service, being inspired by the press and pulpit, and encouraged by the officers of state; or what is still worse, by the personal example of both officers of state and professed preachers of the gospel, who were actually the leaders and abettors of all the above horrible deeds. But under all these conflicting circumstances, this work has spread and has penetrated every state in the Union from Maine to Missouri as well as the Canadies. It has reacheed the islands of the sea—it has spread nearly all over England, and is now preached in Ireland, Scotland and Wales—all this in the short space of ten years. Churches are organized and conferences are held in all these regions, and the number of disciples who have already embraced this work is from an hundred to an hundred and twenty thousand. What but the arm of the Omnipotent could have moved it forward thus! Under the conflicting circumstances referred to above, surely it is a marvelous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid. But again, another feature about this work which constitutes it marvelous and wonderful among the people of this generation is, these preachers profess no authority from antiquity to administer the gospel ordinances, but say that an angel has come down from the midst of heaven, and conferred on them the priesthood and authority to preach and administer the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, sayiug with a loud voice, fear God and give glory to him for the hour of his judgement is come: and worship him that made heaven and earth and the sea and the fountains of waters. (See Revelations 14th chap. 6th and 7th verses.) And they profess to be apostles, prophets, evangelists, pastors and teachers, all inspired by the Holy Ghost, just like the ancient officers of the church and kingdom of God—(See Ephesions 4th chap. 11th 12th and 13th verses.) Also the believers in this Book of Mormon, being baptized for the remission of sins and receiving the laying on of hands by these apostles and prophets, they speak with new tongues and prophesy, cast out devils, and sometimes lay hands on the sick and they recover, and thus one has given him by the Holy Ghost the word of wisdom, and another the word of knowledge, and another faith, and another the gifts of healing, and another the working of miracles, and another prophecy, and another the diserning of spirits, and another divers kinds of tongues, and another the interpretation of tongues—just as was anciently given to the church of Christ. (See 1st Cor. 12th chap.) And in consequence of these gifts the blind are made to see, the deaf to hear, the meek increase and their joy is in the Lord, and the poor rejoice in the Holy One of Israel. Also, they that erred in spirit come to understanding, and they that murmured learn doctrine. All these things are marvelous to this generatiou because their fear towards God is taught by the precepts of men, and they know nothing of inspiration or the power of God, therefore they have a form of godliness but deny the power thereof. From such says Paul turn away. (See 2nd Timothy iii: 1—9.)

From the Gospel Reflector.

SPIRITUALIZING THE SCRIPTURES.

As we intend in this and the following numbers of this work to enter into a scriptural investigation of the gospel of Christ, and the work of God in the last days, it is necessary to establish some definite rule for interpretation.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such parts as does not suit

their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years, has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject, if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies.—Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures? I leave the reader to answer this question for himself. Again it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his apostles, and Paul says, "not many wise men were called but God had chosen the weak things of this world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart; knowing this first, that no prophecy of scripture is of any private interpretation."—2 Peter i. 19,20. A light in a dark place is an excellent thing to enable any person to guide his foot steps in the right path:—so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter's rule of interpretation: "no prophecy of the scripture is of any private interpretation." We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety, and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord's prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophecied to Noah that He would bring a flood of waters upon the earth and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family.—Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the Antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage

four hundred years. (See Gen. xv. 13,14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharoh's dream, and prediction of the seven years' famine; and Moses predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hesekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment, of prophecy. It sufficeth, to say that all true prophecies, when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. I always take it for granted when I hear any person spiritualizing the scriptures, that he is an unbeliever, and is trying to modify, or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles *said*, but believes what they *meant*. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." *Paul.*

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 1, 1842.

OFFICERS.

It is supposed by many abroad that all of our officers are *Mormons*—this, however, is not the case. A large number of the officers of the *Nauvoo Legion;* several members of the *City Council*, both *Aldermen* and *Councillors;* and a large portion of the *Regents of the University;* are not members of any church—many of them are old citizens who resided here long before we were driven from Missouri. This will show to the world that although, numerically, we far exceed the remaining portion of the community in this vicinity, we are not disposed to exercise that power to the exclusion of men of sterling worth and integrity, simply because they do not believe in our religion. All we ever asked was that we might have the privileges of other men—the supremacy of the *Constitution* and the *Laws* should be paramount to every other consideration.

THE UNIVERSITY.

In the last No. of the *Times and Seasons* the *Chairs* of RHETORIC AND BELLES LETTERS, and CHURCH HISTORY, were blended by mistake—the *Professorship* of RHETORIC AND BELLES LETTERS is yet *vacant.*

FOREIGN.

We have just received the first No. of the 2nd vol. of "the Millennial Star," from which we learn that the work is still spreading rapidly in Eng. We make the following extract.

"This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert—the alarm trump is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution
Will come to close battle e're long."

In taking a view of the enemy's forces drawn up in order of battle we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendor of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendor, and clad in robes of state. Wealth, honor and luxury alure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed, and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth—while in their right hand is a two-edged sword,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animate their bosoms; while far on high their standard is unfurled to the breeze —an ensign of LIGHT to the nations —and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened—it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy, they are pointed with prejudice, & dipped in the poison of slander, falsehood, and reproach. But see! they fall harmless at the feet of the saints, being warded off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

*The Word of God.

Since the departure of our brethren of the Twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptized unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily."

VOICE OF WARNING.

By the politeness of Elder J. Fielding, we have before us a copy of the first English edition of the "*Voice of Warning*," and feeling assured that it would be interesting to our readers, we cheerfully insert the preface to that edition.

"PREFACE TO THE EUROPEAN EDITION.

When the following work was first published in 1837, it was but little known, and seemed to meet with little or no encouragement. Months passed away and very few copies were sold or read. But to the astonishment of the author it worked itself into notice more and more, by the blessing of God, and by virtue of its own real merits; till in two years the first edition consisting of three thousand copies were all sold and many more called for. A new edition was published in 1839, consisting of two thousand five hundred copies. These are now disposed of, and the demand is still increasing both in America and Europe.

It has already found its way into most of the American States and into the provinces of the Canadas, as well as many parts of England, Scotland, Ireland, and Wales. It has visited the cottages of the humble, and the parlours of the great; and from the best information we have on the subject, very few have risen from

its perusal without a deep and settled conviction of the truth of its principles.

The author has now in possession the testimony of hundreds of people from different States and Nations, all bearing witness that this work has been a means in the hands of God of saving them from infidelity—and from Sectarian error and delusion, and guiding them into the light of *truth*.

All these considerations, and an intense desire to impart the truth to mankind as widely as possible, have induced the author to send forth this new edition; which he greatly desires may prove a blessing to thousands who are yet grovelling in darkness and superstition, and lead them to the true fold of God.

If there be any thing to admire, or any thing praiseworthy in this work, the author has no claim to the honour, or the praise; it is justly due to HIM who is the source and fountain of all *Truth*. The author was an husbandman, inured to the plough—unpolished by education, untaught in the schools of modern Sectarianism, (falsely called "Divinity")—reared in the wilds of America, with a mind independent, untramelled, and free. He drank of the pure fountain of truth, unsullied and unmixed, as it unfolded in majesty of light and splendour from the opening heavens in all the simplicity of its nature. As such it has flown from his pen in the following volume,—not veiled in mystery—not dressed in the pomp of high sounding names, and titles, and learned terms—not adorned in the gay attire of eloquence flowing from the imagination and the passions; but standing forth in the undress of its own native modesty, as if conscious of the purity and innocence of its nature.

He is indebted not only to the *Spirit* of truth for the principles contained in this work, but also to several men who have been made the instruments in the hands of God to reveal the knowledge of God to this generation, and to be the founders and leaders of the Church of Jesus Christ of Latter-Day Saints.

Among the foremost of these he would make honorable mention of Presidents Joseph Smith and Sidney Rigdon, by whose instrumentality most of these glorious truths (so well known to the ancients) have been restored to the knowledge of the world—and whose zeal, labours, and sufferings will stand forth as a bright memorial to all succeeding ages; and be celebrated by happy millions yet unborn. With an assurance that the principles of this work will yet prevail over the whole earth, this new edition of the *Voice of Warning* is now sent forth, and should the author be called to sacrifice his life for the cause of truth, yet he will have the consolation that it will be said of him as it was said of Abel: viz. "*He, being dead, yet speaketh.*"

PARLEY P. PRATT.

Manchester, England, Sept. 1st, 1841.

COMMUNICATIONS

Nauvoo, Dec. 28, 1841.

Dear Br. Robinson:—I beg leave to express to you and, the church at large the feelings of my heart on my return from England to this place.

Four years last June I left Kirtland in company with our beloved brethren who composed the first mission to that land; the main body of the church at that time were in Kirtland, and we left our beloved President and Prophet, confined to his bed by sickness, and the enemies of the truth were raging with madness, ready to devour; when I look at what has been done since that time, in spite of all that then threatened, and all that has opposed, when I read of the work performed, the persecution endured and surmounted, in Far West, which I need not recapitulate; with a general knowledge of what has been done beyond the many waters, first in England, and from thence spreading to other lands, and even to islands afar off, I behold many thousands exclusive of America, included in the new and everlasting covenant; or near one thousand already gathered out from thence, and after a journey of six thousand miles by water, and then crossing your prairie some twenty miles, I found by the light of the moon, some neat cottages, fenced round with pickets, a sight which I had not beheld in all my journey through this land, of one thousand miles. I saw the hand of industry had been here, I asked are we at our journey's end? the answer was no we have two miles to go yet; I had heard that Nauvoo contained 1200 houses, but I did not expect to find a city spreading itself beyond the reach of the eye from one point, I soon came in sight of the foundation of a large and spacious building, this is the Temple, we passed from street to street till we came near to the bank of the river. In this Temple

built by divine command, I am informed we are to have made known to us the fulness of the priesthood; if we be faithful in keeping the commandments of God, and in anticipation of the mighty works to be performed here; a magnificent building is also rising for the entertainment of kings and nobles who shall hereafter visit this place; when I view these things, in faith believing that the coming of the Lord draweth nigh, my heart swells with gladness, and astonishment, I look back on my former state in the sectarian world, and I can scarcely remember from whence I am, so different is my present condition to that; such a difference is there between light and darkness, between truth and error. The object of the Baptismal Font s also truly interesting to me, and I have no doubt to all the saints: for some time I had thought much on the subject of the redemption of those who died under the broken covenant, it is plain they could not come forth in the kingdom of God, as they had not been adopted, legally into it, neither could they be while there was no priesthood, they had not been born of water and the spirit, and if they should come into the kingdom without this it would falsify the plain word of Jesus Christ, yet how would those who died martyrs and all those who have lived up to the best light they have had, and would no doubt have rejoiced in the fulness of the gospel had they had it, be denied this privilege? I thought, perhaps those who receive the priesthood in these last days would baptize them at the coming of the Savior, and this would fulfil the words of the Savior; many shall come from the east and from the west &c., and shall sit down in the kingdom of God,—but the children of the kingdom shall be cast out, as foolish virgins, but a touch of the light of revelation has at once dispelled the darkness and scattered the doubts which once perplexed my mind and I behold the means which God hath devised that his banished ones may be brought back again; every step I take in surveying the plan of heaven, and the wisdom and goodness of God, my heart feels glad, but when I have listened to the teachings of the servants of God under the new covenant and the principle of Baptism for the Dead the feelings of my soul were such as I cannot describe, I contrast it with the narrow, contracted views of part of the Christian world who hold with the election of a few to eternal life, and the reprobation of the rest to eternal damnation, which was the religion of most of my neighbors in my native land, and in short, it forms a wide contrast with all the notions of men on the subject of redemption, the gleams of light seen among the Pagans of various nations, derived by them from some people who had the priesthood, and the fulness of the ordinances of salvation, are far nearer the truth than any thing now in the sectarian churches, but the day has dawned, the day star has risen in our hearts; but when I meditate on these things I am reminded at the same time, of the conflict and war to be sustained on the side of truth, I see that the number of those that endure to the end will be but small, nothing but the principle of truth firmly planted in the soul will enable us to overcome, but the thought of the hidden manna, of receiving the white stone, of sitting with the Savior on his throne, and of eating of the tree of life which is in the midst of the paradise of God, of being filled with intelligence, with light and truth, enables us to look at the dreadful conflict with firmness and composure of mind, the sting of death is gone, because of the love of God which is shed abroad in our hearts, and having received the holy priesthood there is in our souls a desire to bring others to a joint and equal possession of that felicity which is to be bestowed upon us at that day.

It is a remarkable fact that we are called to be one, and the Lord says if ye are not one, ye are not mine, and we are dependent on each other as links in one vast chain, or as stones to form one great building, all ministering to each other, and yet we have to be independent in another sense, of any one, we have each to stand in our place and act our part, as though we were alone, and leaning on no one, each of us must be a *man* here and I suppose if faithful to the end of our time of probation each will be as I may say an independent God, or at least equal with Jesus Christ; it is experience that makes us wise, therefore let the winds blow and the storm beat, from whatever quarter, our souls shall rest in the faith of the gospel, clothed with humility, and filled with sincerity, and charity, and while we walk according to the order which God has placed in his church, nothing can harm us, and we will say all is well, all is well. JOSEPH FIELDING.

For the Times and Seasons.

ESQUIRE ROBINSON:—

What think you of the "*Signs* of the Times?" But yesterday the heavens gathered blackness, and the *charnel-house* of our people, in Missouri, was like the famed "valley of the son of Hinnom;" to day, the noble bird of Jove perches upon the pole of liberty! Then, when they "Let loose the dogs of war," I saw the blood-stained traces of thousands weltering in their gore; now the bright celestial orb smiles upon every effort, and the God of Daniel fills the heart with gladness. A new era has commenced in the history of the world. Kingdoms and empires are crumbling into dust, and great political revolutions are effected without the effusion of blood—the arts, sciences, and learned professions, are undergoing radical and important changes—religion alone stands aback—with the *sects* it stands aback; but not so with *Zion!* "Out of Zion, the perfection of beauty, God hath shined"—the little stone is becoming a mighty rock, and the Saints of Latter Days are now beginning to bask in the sun-shine of God's benignity. Look at our beautiful city, swarming with a busy, free, and enterprising population; and our magnificent temple, moving forward like the ark of the covenant in by-gone days! Truly "God is our refuge and strength, a very present help in trouble." He has been to us a crown of glory, and a diadem of beauty; and for us, the residue of his people, "A spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate." By hundreds, and by thousands are the people hearing and obeying, the glad tidings of salvation. The north has given up, the south has not kept back, the sons of God are *gathering* from far, and his daughters from the ends of the earth. The domes of this stupendious city, this great gathering place for the saints, will soon be towering in the air; and soon it will be said of it as it was said of its great prototype, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north the city of the Great King." The word has gone forth, "Gather my people together;" and they are *gathering*—the air already darkens with the happ multitude. The throng increases—the ocean heaves, bearing upon her proud bosom thousands of human beings, just loosed from tyranny and oppression, from the land of despotism, to this fair haven of repose—"The land of the free, and the home of the brave." But it stops not here. Our rivers groan with the weight of emigrants, borne upon the face of the waters, on their way to NAUVOO—the *beautiful city of rest;* and thousands more are on their way. Great God! who can foresee the perfection of glory that awaits the grand result—the *finale*—for the kingdoms of this world are soon to become the "Kingdoms of our Lord, and of his Christ." For "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are *gathered* together, and the kingdoms, to serve the Lord." The vallies shall be exalted, the hills shall be brought low, the barren and desolate places shall become fruitful fields, and all nature will be decked in her loveliest garb; the silver queen of night will shine in her beauty, and the golden king of day in his strength; and the saints, too, will be changed from poverty to affluence—abiding wealth; they will rear sanctuaries and palaces, and wear palms of victory, and diadems of glory, glittering with choicest gems. For it will be uttered with the voice of ten thousand thunders—"God hath spoken in his holiness, I will rejoice; I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Mannaseh is mine; Ephraim also is the strength of mine head: Judah is my lawgiver; Moab is my wash pot; over Edom will I cast out my shoe; over Philistia will I triumph." This, too, is at hand, the day of righteous retribution is at hand, when God shall make up his jewels. Hear then, O ye people! Give ear, O ye inhabitants of the earth! both high and low, rich and poor, together; for God will gather his people to Zion. Stand still, therefore, and see the salvation of God!

JOAB,
GENERAL IN ISRAEL.

STATE GUBERNATORIAL CONVENTION.

City of Nauvoo, Illinois, December 20th, A. D. 1841.

To my friends in Illinois:—

The Gubernatorial Convention of the State of Illinois have nominated COLONEL ADAM W. SNYDER for GOVERNOR, and COLONEL JOHN MOORE for LIEUTENANT-GOVERNOR of the *State of Illinois*—election to take place in August next. COLONEL MOORE, like JUDGE DOUGLASS, and ESQ. WARREN, was an intimate friend of GENERAL BENNETT long before that gentleman became a member of our community; and General Bennett informs us that no men were more efficient in assisting him to procure our *great chartered privileges* than were *Colonel Snyder*, and *Colonel Moore*.—They are sterling men, and friends of equal rights—opposed to the oppressor's grasp, and the tyrant's rod. With such men at the head of our State Government we have nothing to fear. In the next canvass we shall be influenced by no *party* consideration—and no Carthagenian coalescence or collusion, with our people, will be suffered to affect, or operate against, *General Bennett or any other of our tried friends already semi-officially in the field*; so the partizans in this county who expect to divide the friends of humanity and equal rights will find themselves mistaken—we care not a fig for *Whig* or *Democrat*: they are both alike to us; but we shall go for our *friends*, our TRIED FRIENDS, and the cause of *human liberty* which is the cause of God. We are aware that "*divide and conquer*" is the watch-word with many, but with us it cannot be done—we love liberty too well—we have suffered too much to be easily duped—we have no cat's-paws amongst us. We voted for GENERAL HARRISON because we *loved* him—he was a *gallant officer* and a *tried statesman;* but this is no reason why we should always be governed by his *friends*—he is now DEAD, and all of *his* friends are not *ours*. We claim the privileges of freemen, and shall act accordingly. DOUGLASS is a *Master Spirit*, and *his friends are our friends*—we are willing to cast our banners on the air, and fight by his side in the cause of humanity, and equal rights—the cause of liberty and the law. SNYDER, and MOORE, are *his* friends—they are *ours*. These men are free from the prejudices and superstitions of the age, and such men we *love*, and such men will ever receive our support, be their *political predilections* what they may. Snyder, and Moore, are *known* to be our friends; their friendship is *vouched* for by those whom we have tried. We will never be justly charged with the sin of ingratitude—they *have* served us, and we *will* serve them.

JOSEPH SMITH.

LIEUTENANT-GENERAL OF THE NAUVOO LEGION.

Minutes of a Conference held in Attica, Wyoming co., N. Y. on the 28-9th of August, 1841.

According to previous notice, the Elders and members of the branches of the Church of Jesus Christ of Latter Day Saints, composing the Gennessee Conference, met at the time and place above stated, and proceeded to business, by choosing Elder Almon Babbett, of Kirtland, President, and L. E. Harrington, Clerk.

On motion of the President, a committee of three were chosen to receive and investigate notices of ordination. Whereupon Elders Charles Thompson, James Bartholf and Joel McWithey were appointed said committee.

After singing and prayer, the President read from the book of Doctrine and Covenants concerning the duties of the officers and members of the church, also proceeded to make some remarks concerning them, and the proper business of the conference which were instructive and appropriate.

Elder C. Thompson presented an adjourned case from the Batavia branch, relating to priest Tyler receiving an Elders licence or ordination from a branch to which he did not belong; after many explanations by those interested, and the president, the ordination was confirmed.

Adjourned for one hour.

Met pursuant to adjournment; Conference opened by singing and prayer.

Elder J. Bartholf represented the Batavia branch containing 30 members in good standing, 3 Elders, 2 Priests, 1 Teacher; 1 member expelled and 3 baptized since last conference.

Teacher Mooro represented the Ack ron branch, consisting of 53 members. all in good Standing but one; 4 Elders, 2 Priests, 2 Teachers, and 1 Deacon; 1 ex pelled and 2 deaths since last Conference.

Elder McWithey represented the Bennington branch consisting of 26 members in good standing. 1 Elder, 1 Priest, and 1 Teacher; 1 expelled.

Priest Sprague represented the Castile branch, consisting of 10 members. 1 Elder, 1 Priest, and 4 baptized.

Priest Webster represented the Attica branch consisting of 11 members, 1 priest and 2 baptized.

Elder Winnegar represented the Alabama branch, consisting of 11 members, 1 Elder, 1 Teacher, and 3 Baptized.—Priest Wheeler of Alabama, having previously denied the faith, and requested it, was expelled.

Elder Stratton represented 5 members near Rochester, not organized.

Adjourned till to-morrow morning 10 o'clock.

Met pursuant to adjournment.

Heard and accepted the report of the committee of investigation.

Elder Almon Babbett was appointed to address the Conference. He spoke on the subject of Daniel's interpretation of Nebuchadnezer's dream, his vision of the beasts, kingdoms, &c.

In the afternoon, Elder C. Thompson delivered a discourse on the gathering of Israel, the book of Mormon, &c.

On Saturday evening, Sunday morning and Sunday evening, meetings were held, in which several short addresses were made by different Elders, Priests and members, all tending to give life and interest to the occasion on which they were assembled.

There were several ordinations, baptisms, &c., administered, which I have not the minutes of in possession.

Adjourned to meet in Castile, Wyoming county, on the last Saturday and Sunday in December next.

ALMON BABBETT, President.
L. E. HARRINGTON, Clerk.

COMMON SCHOOL BOOKS ADOPTED.

Extract from the minutes of the Board of Regents.

"University of the City of Nauvoo,
Illinios, Dec. 18th, A. D. 1841.

Gentlemen of the Board of Regents:—

Permit me to present for your ADOPTION, the following series of books for Common Schools, which I have carefully selected and *approved*; to wit:

Town's Spelling Book.
Town's Introduction to Analysis.
Town's Ana ysis.
M Vickar s Political Economy for Schools.
Help to Young Writers.
Girl's Reading Book, by Mrs. Sigourney.
Boy's Reading Book, by Mrs. Sigourney.
Bennett's Arithmetic.
Bennett's Book Keeping.
Kirkham's English Grammar.
Olney's Geography.

JOHN C. BENNETT, Chancellor.

Adopted as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Heber C. Kimball, John Taylor, N. K. Whitney, Samuel H. Smith, John Snider, Wm. Marks, Ebenezer Robinson, Elias Higbee, (Regents,) William Law, (Registrar,) John C. Bennett, (Chancellor.) 13.

Nays—None.

Absent—Sidney Rigdon, Daniel H. Wells, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Robert D Foster, James Adams, Samuel Bennett, George Miller, Lenos M. Knight, (Regents,) 12"

As the above series of books has been adopted for the use of the Common Schools of this city, we would esteem it a favor if J. ORVILLE TAYLOR, Esq., Secretary of the *American Common School Society*, No. 128 Fulton Street, City of New-York, wou'd furnish E. ROBINSON, Book-Seller and Stationer, City of Nauvoo, Illinois, with the above works, for sale, at his earliest convenience. The demand must necessarily be great, as other school books will be excluded so soon as the above list can be obtained. MR. SALEM TOWN, Aurora, Cayuga County, New-York, and JAMES BENNETT, Esq., Arlington House, Long Island, New York, would find it to their advantage to notice the adoption of the above series.

Will the NEW YORK WEEKLY HERALD p'ease re-publish the above?

Any communications on the subject addressed to "EBENEZER ROBINSON,
Editor of the *Times & Seasons;*
City of Nauvoo,
Illinois,"
Will receive prompt attention.

NEW YORK WEEKLY HERALD—JAMES GORDON BENNETT.

Extract from the minutes of the City Council.

"The Council then received the following communication from the Mayor; to wit:

'City of Nauvoo, Illinois,
Mayor's Office, Dec. 18th, A. D. 1841.

Gentlemen of the City Council,
Aldermen and Councillors:—

Permit me to call your attention to that excellent and useful paper—"THE NEW YORK WEEKLY HERALD,"—and its able and persevering Editor—JAMES GORDON

BENNETT. The public press, when under the supervision of virtuous, intellectual and energetic minds, is the great safe-guard of morality and religion; and a principal medium of early and correct information in relation to men and things,—and gratitude is a property of mental excellence which should ever be cherished both by individuals and compacts. Such a press is the *Herald*, and the warmest gratitude is due from this community to its noble and patriotic Editor. Tho' opposed to most of us in matters of religion he is perfectly liberal; and, as a public journalist, he has no superior. The articles admitted into the *Herald*, from the "*Times and Seasons*," have never been garbled, but published entire, with editorials free from the prejudices and superstitions of the age. That deservedly popular, and widely circulated paper, has been of incalculable benefit to us, as a people, by conveying to the ears of thousands, who would otherwise have remained in ignorance correct information in relation to our doctrines and practices—our men and our measures: and, further, it furnishes us with eastern news, and returns western, far in advance of any other journal. Articles from the "*Times and Seasons*" are frequently *republished* in the *Herald* and reach Philadelphia before the subscribers to the first named periodical—(the "*Times and Seasons*"—) in that city, receive their regular files from Nauvoo! the Herald, likewise, uniformly brings us news from three to four days later than that found in any other eastern paper received at our Post-Office. Such an Editor, of such a paper, should receive from us a favorable demonstration in our corporate capacity; and to that end I present it for your deliberate action. All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.'

Whereupon Gen. Joseph Smith offered the following resolutions; to wit:

"Resolved by the City Council of the City of Nauvoo, That the high-minded and honorable Editor of the *New York Weekly Herald*—JAMES GORDON BENNETT, ESQ., is deserving of the lasting gratitude of this community for his very liberal and unprejudiced course towards us as a people in giving us a fair hearing in his paper—thus enabling us to reach the ears of a portion of the community who, otherwise, would ever have remained ignorant of our principles and practices.

Resolved, That we recommend to our fellow-citizens to subscribe for the "NEW YORK WEEKLY HERALD," and thus be found patronising true merit, industry, and enterprise."

Which resolutions were carried as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Brigham Young, Heber C. Kimball, Hugh McFall, John Taylor, Wilford Woodruff, William Law, Willard Richards, Orson Pratt, (Councillors) William Marks, N. K. Whitney, Samuel H Smith, Orson Spencer, George W. Harris, Gustavus Hills, Hiram Kimball, (Aldermen,) John C, Bennett, (Mayor.) 19.

Nays—None.

Absent—John P. Green, Jonn T. Barnett, Vinson Knight, Wilson Law, Lyman Wight, (Councillors,) Daniel H. Wells, (Alderman.) 6"

It is said that the six absentees are all in favor of the above proceedings; and amongst the numerous spectators present there was but one feeling—a feeling approbatory of the act of the City Council. Thus has the "Zoroaster," the "Odin," the "Confucius," the "Charlemagne," the "Napolion," of the American press received a strong, but merited, demonstration of praise from our public authorities.

"CHOIR OF THE STAKE OF ZION IN THE CITY OF NAUVOO."

The Choir of Singers presented a petition to the Board of Regents of the University, at their last sitting, for the appointment of a "Professor and Wardens in the Department of Music in the University of the City of Nauvoo," to constitute a board for the regulation of Music in this city, which was adopted, and the following persons appointed; to wit:

GUSTAVUS HILLS, *Professor.*

WARDENS.

B. S. WILBER, 1*st Ward.*
STEPHEN H. GODDARD. 2*nd Ward.*
TITUS BILLINGS, 3*rd Ward.*
JOHN PACK, 4*th Ward.*

The Chancellor, General Bennett, recommended the Regents to instruct the board composed of the Professor and Wardens, aforesaid, to prohibit the *flat* sound of the notes, and adopt the *broad;* whereupon General Joseph Smith, observed "I move the instruction, for I was always opposed to any thing *flat.*" The motion prevailed—*Nem. con.*

An Ordinance concerning fire arms, and Parties Litigant.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That if any person shall fire or shoot a gun, pistol, or other fire arms, idly or for sport or amusement, in the night, or on Sunday, the person so doing shall forfeit and pay a fine not exceeding fifty Dollars; provided, that nothing herein contained, shall be construed to affect any officer of this city for firing or shooting as aforesaid while in the execution of his duty.

Sec. 2. That if any person shall prosecute another before the authorities of this city, (in a criminal case,) and fail to procure a conviction, said person shall be taxed with the costs of suit, if said authorities shall consider it a malicious

prosecution; if not, the city shall be liable for the costs thereof. This Ordinance to take effect and be in force from and after its passage.

Passed Nov. 27th, A. D. 1841.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

NAUVOO LEGION.

Head Quarters, Nauvoo Legion, City of Nauvoo, Ill., Dec. 20th, 1841.

GENERAL ORDERS.

The commissioned officers of the staff and line are directed to return their respective commissions to ADJUTANT-GENERAL MCFALL for *registry* by the 15th of January, *proximo;* and those who have not yet received their commissions are directed to call upon that officer, and obtain them, at their earliest convenience. BRIG. GEN. LAW, of the 1*st Cohort*, and BRIG. GEN. RICH, of the 2*nd Cohort*, are enjoined to issue their requisitions, enforcing the above order in their respective commands, forthwith, in order to enable the Adjutant-General to return the RANK ROLL to the *Major-General's Office* by the 1st of Feburary, which he is hereby required to do. Colonels of Regiments will return their delinquent lists, through their respective Adjutants, to the Adjutant-General, by the 15th of Feburary—those, therefore, who have not yet holden their Courts of Assessments, and Appeals, are required to do so forthwith—the *Court of Assessment* to consist of the Captains of Companies, the Major, and the Adjutant; the Major presiding, and the Adjutant recording—the *Court of Appeals* to consist of the Colonel, Lieutenant-Colonel, Major, and Adjutant; the Colonel presiding, and the Adjutant recording. A GENERAL COURT MARTIAL will convene at the office of BREVET-MAJOR-GENERAL HYRUM SMITH, in this city, on the 2nd Saturday of March, at 6 o'clock, P. M. The next *General Parade* will take place in the City of Nanvoo, at the usual place of *General Rendezvous*, on Saturday the 7th day of May next, at 10 o'clock, A. M.; and the *officer drill* on the Thursday and Friday next preceeding,—the 5th and 6th.

The Brigadier-Generals are directed to require the Colonels of Regiments to order Battalion Parades, some time prior to the General Parade, within the bounds of their respective commands—the Colonels will act as reviewing officers, and the Lieutenant-Colonels, and Majors, will command their respective Battalions.

The officers will take post according to the rank assigned them by the date of their commissions, agreeably to the rules and regulations of the United States Army, and the rules heretofore adopted of ranking by grade of companies is hereby abrogated.

The officers concerned are commanded to report to the Major-General any violation, or disobedience, of these General Orders, as the utmost rigor will be observed in their execution, and the most severe penalty of the law inflicted upon any violation of strict military discipline.

The officers of theLegion, will therefore, take notice, and govern themselves accordingly, and make public proclamation of these orders throughout their respective commands.

JOSEPH SMITH,
LIEUTENANT-GENERAL.
JOHN C. BENNETT,
MAJOR- GENERAL.

By the annual return of the Major-General to the office of the Adjutant-General of State, at Springfield, it will be seen that the strength of the Legion is 1490—all pretty well disciplined troops. This will form an effective force when the state requires their services.

INFORMATION WANTED.

As the Steam Boat General Pratt, was on her way from New Orleans to St. Louis, on the 15th of Nov. last, while about half way on her passage Mary, the eldest daughter of William and Mary Butterworth, of Macclesfield, Eng. 11 years of age, accidentally fell over board, and although the captain of the boat instantly returned some distance and used every exertion to recover the body, nothing has yet been heard of it. If any one has found the body, and will give information thereof and the place of its deposite, they will greatly oblige, and soothe the feelings of the afflicted parents by giving notice to the Editor of the Times and Seasons.

Editors on the Mississippi will please copy.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to E. ROBINSON.

Nauvoo, Jan. 1, 1842.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 6.] CITY OF NAUVOO. ILL. JAN. 15, 1842. [Whole No. 42

From the Gospel Reflector.

ON PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection*, in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: "Be ye therefore perfect, even as your father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed. The formation of this earth is the work of God, and when entirely finished, it will be chrystalized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is.—His power is unlimited; but we have a certain sphere to act in; therefore our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously before him.—Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere. Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a men is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be per-

fect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it.—We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is: first, to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts, ii. 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the Apostle terms the (first) principles of the gospel, and it is self evident that no person can be perfect in any science without learning the elementary principles of the same.—Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very heighth of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the holy spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "The Lord is the same yesterday, to day and forever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly. The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they

were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them.—When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action. because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be wholly sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ.—Awake! Awake! to righteousness and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

EXTRACT,

From C. Thompson's Proclamation and Warning.

O ye inhabitants of America, be it known unto you, that the land on which you dwell was given by the promise of God unto Joseph the son of Jacob, for an everlasting possession; and it was blessed by Moses, the man of God, and confirmed upon Joseph and upon Ephraim the crown, or top of the head of Joseph, for God's good will towards them.

Also, be it known unto you, that Jesus Christ did appear in person to a remnant of Jacob, who were of the tribe of Joseph, —the forefathers of the American Indians —and did give unto them all this land for their inheritance. But this being a choice land above all other lands, or it being more blessed of the Lord than any other land, God did decree and confirmed it with an oath, that no nation should ever possess this land, unless they would serve him and keep his commandments. Therefore, be it known unto you, O ye Gehtiles who now possess this land, that it was because of this decree of the great Jehovah that your fathers were permitted to cross the great deep, and come to this land with power sufficient to dispossess the remnants of Joseph, (who had polluted their inheritance by transgression,) and take possession of their land. Yea, it was because of this decree that Christopher Columbus, a native of Genoa, an obscure individual, was blessed with a largeness of mind which disdained to confine itself to the old beaten track, and was inspired to contend for eight years with the learned ignorance of the courts and councils of Europe, when (after many a fruitless struggle,) a small fleet was fitted out consisting of three small vessels, and placed under his command, which sailed from spain in 1492, under the patronage of Ferdinand and Isabella then on the united thrones of Castile and Arragon, which terminated in the discovery of America—the land of Joseph—a land more blessed of the Lord than any other land "for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof."

And be it known unto you, O ye Gentiles, that this Columbus was inspired by the Almighty Jehovah to make this discovery, that the poor and meek of the earth, and the persecuted and oppressed of all nations might have a place to which they could fly and be secure from the iron grasp of poverty, wretchedness and want, and from the cruel unrelenting hand of the oppressor. And when in process of time the tyrants of the Eastern World began to extend their oppressions unto this land, God raised up a Washington and inspired him to resist their oppression and by the strong arm of military power to maintain and defend the rights of the American colonies as free and independent States, and after the definitive treaty was finally signed and the American colonies were acknowledged free and independent States by all the European powers, and the Commissioners, who were the sages of this government, assembled from the different States and met at Philadelphia on the memorable 10th of May 1787, for the purpose of organizing the General Government, God inspired them to frame the American Constitution so as thereby to establish the rights of man upon the broad basis of civil and religious liberty, that here might forever be found an asylum for the oppressed of all nations

to flee unto for refuge and protection from the power of their oppressors.

This was also done to prepare the way for the coming forth of the Book of Mormon—the stick of Joseph—that he might lift it up (in connection with the Bible) as an ensign upon the mountains, and set it as a sign among the people for the purpose of gathering and uniting the whole house of Israel into one nation upon their own land, and also for the purpose of re-establishing the kingdom of God upon the earth with all its officers, gifts and blessings.

Now be it known unto you, O ye inhabitants of these United States, that it is by the blessings of God, put upon this land for God's good will unto Joseph, thereby making it a choice land above all other lands; and the decree of that same God, that whatsoever nation should possess it should serve him or be swept off (or dispossessed,) that you and your fathers have been permitted to dispossess the remnants of Joseph because of their transgressions; and to enjoy (in a national capacity) all those great national blessings and privileges which has caused the institutions of this nation to become the theme of philosophers and poets, and also to enjoy as individual citizens all the great blessings of civil and religious liberty which are so highly prized by every American citizen.

And be it known unto you further, that the Book of Mormon is true, and a divinely inspired record, therefore the prophecies and promises contained in it will all be fulfilled. And it has came forth in fulfilment of prophecy, therefore the time has come for the restoration of the whole house of Israel to their own lands and former blessings. Now therefore, wo, wo, wo unto you, O ye Gentiles who inhabit this land, except you speedily repent and obey the message of eternal truth which God has sent for the salvation of his people—in bringing forth the Book of Mormon and setting it as a sign unto this generation—yea, except ye repent and subscribe with your hands unto the Lord, and sir-name yourselves Israel, and call yourselves after the name of Jacob, you must be swept off, for behold your sins have reached unto heaven and God hath remembered your iniquities—the cries of the red men whom ye and your fathers have dispossessed and driven from their lands which God gave unto them and their fathers for an everlasting inheritance, has ascended into the ears of the Lord of Sabaoth. and he has come down to deliver them—hear their plaintive cries—

"Great spirit of our fathers lend an ear,
"Pity the red man, to his cries give ear;
"Long hast thou scourged him with thy chastening sore,
"When will thy vengeance cease, thy wrath be o'er;
"When will the white man's dire ambition cease,
"And let our scattered remnants dwell in peace?
"Or shall we (driven to the western shore)
"Become extinct and fall to rise no more!
"Forbid, Great Spirit; make thy mercy known,
"Reveal thy truth, thy wandering captives own,
"Make bare thine arm of power for our release,
"And o'er the earth extend the reign of peace."

And again; wo, wo, wo unto the nation of these United States, for your sins are increased before God in that ye have suffered the persecutions and oppression from which your fathers fled when they came to this land, to be practiced within your borders. Yea, he have suffered one of the free and independent states of your boasted confederacy, to rise up and persecute and oppress the people of the Lord, until many a free born son of America has bit the dust, and the soil of Joseph's 'blessed' land, has drank their blood, which has smoked to Heaven and calls for vengeance upon the murderers, and for judgment upon this nation, who still acknowledges affinity with them. Yea, and the cries of persecuted and oppressed American citizens who have been driven from their possessions and robbed of their property, and thus reduced to beggary and want, have been made to you for redress and protection in vain. The cries of helpless orphans and sorrowing widows for redress of the accumulated wrongs which they have suffered from a portion of this nation, and for protection from the murderers of their fathers and husbands, have not been regarded by you; but they have entered into the ears of the Lord of Sabaoth; their cries have cried for judgment upon this nation, and it has appeared unto them, "for an account of all their sufferings shall be required of the rulers of this nation and of every one who has assisted their plunderers," saith the Lord.

And again; wo, wo, wo unto all the inhabitants in all this land, (except they speedily repent and be baptised in the name of the Lord for the remission of their sins, by those whom God has specially commissioned by Revelation from Heaven, and sent to warn this generation

of the judgments which await them; and to baptise them that believe that they may receive the Holy Ghost, and signs follow them, for behold your sins were very great, they have reached unto Heaven.—Yea, you are "lovers of your own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God." And you "have a form of Godliness," but "deny the gifts and power of God."—(See 2d Tim. 3d chapt. from 1st to 9th verse.)—Therefore you have all gone out of the way, you have become corrupted. Because of pride and because of false teachers and false doctrine, your churches have become corrupted; and your churches are lifted up; because of pride you are puffed up. You rob the poor because of your fine sanctuaries; you rob the poor because of your fine clothing, and you persecute the meek and the poor in heart, because in your pride you are puffed up. You wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations and whoredoms you have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O ye wise and learned, and rich, who are puffed up in the pride of your hearts, and all you who preach false doctrines and all who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo unto you, saith the Lord God Almighty, for you shall be thrust down to hell. Wo unto you who turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth; for the day has come that the Lord God will speedily visit you with his great and sore judgments unto your utter distruction.—For except ye speedily repent of all your wickedness and abominations, and believe in and obey the words of Jesus Christ contained in the Book of Mormon, (it shall be done even as Moses said,) you shall be cut off from among the people who are of the covenant, for the remnant of Jacob whom ye and your fathers have dispossessed of their land shall be among you; yea, in the midst of you, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who if he go through both treadeth down, and teareth in pieces and none can deliver.—Yea, their hand will be lifted up upon their adversaries and all their enemies will be cut off. (See Micah 5th chapt. from the 7th to the 10th verse.)

Now therefore, hear the word of the Lord by the mouth of Joseph Smith, his Prophet, given and written on the 23d day of July 1837,—"Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth. A day of wrath—a day of burning—a day of desolation, of weeping, of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord."

Now therefore, hear and take warning! for as a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation did come as a whirlwind, (that is, suddenly, when they were not expecting it) upon the Lord's house—the church of God—in the state of Missouri in the fall of 1838, so will a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation come as a whirlwind upon all the inhabitants of this land, and upon all the face of the earth in fulfilment of the above prediction, and they cannot escape it, for the Lord hath spoken it. Now therefore pause and consider! for the day has come that judgment has began at the house of God. And if it has begun with us, what will the end be of those who obey not the Gospel of God! I answer, they will be utterly destroyed, for it is the hour of God's judgment; and the generation in which the Lord will come with ten thousand of his saints to execute judgment upon all; as Enoch prophecied. (See Jude 14th and 15th verses.) And to take vengeance on them that know not God and that obey not the gospel.

From the Gospel Reflector.

ZION BUILT AND ESTABLISHED FOR THE MILLENNIUM.

This is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consid-

er it a glorious one, and one of great importance to the world; but before we proceed any farther,—we will here take the opportunity to state that it is somewhat difficult to seperate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millennium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others; consequently in the course of our work we are obliged to quote the same passage more than once. However, in this respect, we have so far endeavored to avoid all possible repetition, and at the same time treat upon each subject seperately, that the reader may have a more clear, and lucid idea of each subject in its true character.

Again, in treating upon this subject we shall, for the sake of brevity dispense with much comment that might be made: for indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built. But to hasten.

We will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkned and the moon turned into blood, he says: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel, ii. 32. Obadiah says, verse 17th: "But upon Mount Zion shall be deliverance, and the house of Jacob shall possess their possessions." Thus Mount Zion and Jerusalem are to be places of deliverance for those who call on the name of the Lord, at the great and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx chapter of his prophecy describes the materials for the building of Zion; we insert the whole ch.

"Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side. Then thou shalt see, & flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the promises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaoth shall minister unto thee: they shall come up with acceptance on mine alter, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor niget; that men may bring unto me the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck

the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far; also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of Many generations. Isaiah says in another place: "In that dayshall the bough the of Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem. shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2–6. Again, Isaiah says: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 2,3. From this latter quotation, we learn that Zion is to be a place where people shall gather to, from all nations; and that the law of God shall go forth from Zion to all nations. This is what we have before proved while speaking of the ensign that was to be reared upon this land. (See also Micah iv.)

Christ speaking to the Nephites is very plain upon this subject; Book of Mormon page 485, third edition.

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the

works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that woich had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them."

Much more might be said upon this subject; but we think it unnecessary at present: for enough has been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millennium; also, that the ancient city of Jerusalem will be rebuilt.

From the Evening and Morning Star.

GREAT EVENTS.

In the first thousand years, was witnessed the fall of man; the building up of Zion, when Enoch with all his people, walked with God three hundred and sixty five years on earth, and then were taken up into heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud by day, and a pillar of fire by night; and the building of the temple of the Lord at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; and most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the six thousand years, America, the land of liberty, choice above all others, was settled by the Gentiles; the fulness of the gospel of Jesus Christ came forth in the book of Mormon, the church established, and the gathering of the saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

From the Evening and Morning Star.

SCHOOLS.

Although we have freequently spoke of the necessity of having children taught in all things appertaining to their welfare in this world, and that to come, still we feel a great anxiety on the subject, seeing that many children among the disciples, are deprived of, or do not enjoy the blessing of a school.

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose, that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. And it is vain to think they may be saved in the kingdom of God, without salvation.

As soon as our father Adam was born of the water and the Spirit, he received a commandment to teach his children; and, as soon as the church was called to prepare for the Lord, in these last days, the fathers and mothers in Israel, were commanded to teach their children the plan of salvation; to pray, and to walk uprightly before the Lord.

In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books; and then, as they grow up they can be qualified to search the

scriptures, and acquire the knowledge of the Lord, become heirs of the kingdom, and, guided by the Holy Spirit, which is a never failing promise to the saints, they will walk in all the commandments of the Lord blameless, in thanksgiving forever.

Brethren, if you want your children to be useful, industrious, temperate, humane, meek, and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so; and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day, that they will grow up without sin unto salvation, and walk with God where the wicked will not trouble.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 15, 1842.

TO OUR FRIENDS.

I announce, with pleasure, the fact that I have secured the services of Elder Gustavus Hills, as assistant Editor to the Times and Seasons. Having entered into the printing business, in its various branches, and upon an extensive scale—also, having successfully established the stereotyping and book-binding business, all to be conducted under my own supervision, has rendered it highly necessary that some such arrangement should be made, as it is almost impossible for one person to do justice to this paper, and attend to all the varied duties consequent to an establishment of this kind.

I feel to congratulate our patrons upon the new arrangement, as I can assure them that Br. Hills is a scholar and a gentleman, and no pains will be spared, on his part, to make this a useful and interesting sheet, such as will prove a benefit to the church.

E. ROBINSON.

SALUTATORY.

In consenting to come before the public in the capacity of Assistant Editor of the "Times & Seasons," I am aware that I make my debut under circumstances somewhat embarrassing. This paper, like the Church whose avowed organ it is, has risen from an obscure origin, to become a herald of religious intelligence to many of the enlightened nations of the earth. It has not obtained its enviable character, without meeting, at every step, sore and steady opposition. The pulpit and the press have teemed with scurrility and abuse, and, every possible method has been resorted to, by the learned and the vile, to obstruct and close up this avenue of truth and intelligence to the minds of reasoning men. But these means have proved ineffectual. The pens of the *good* and the *brave*, dipped in the fountain of Eternal Intelligence, have continued to mark out and unfold the records of wisdom; and a power, incomprehensible, but true and certain, has protected and nerved the press, in its effort to throw out upon the world, truths as lasting and indelible as the records of time, and as sure to scatter, dismay, and confound the forces of error, as the sun rising in his strength is sure to dissolve and dispel the mists and gloom of the night. As the Church of Jesus Christ of Latter Day Saints has been the protege of a wise, but inscrutable Providence, so has the "Times & Seasons," and the best of men have been raised up to be its Editors and Proprietors. Such were Gen. D. C. Smith, and Col. R. B. Thompson—men of whom the world was not worthy; and they have been removed, though to the extreme loss of the church, yet to their infinite gain. In view of this afflictive dispensation our Prophet exclaimed, overwhelmed with sorrowful regret, "Where shall we find men that will stand forth and fill their places!"—The present proprietor, with the multiplicity of cares that have been rolling upon him, in fitting up this establishment for extensive operations in stereotyping and book printing, again undertook its publication, and has thus far nobly sustained the burden.—But he can sustain it no longer; and in looking around for assistance, he has invited my feeble services. I step forth to this undertaking tremblingly, (who can do otherwise?) believing, however that an honest effort to serve them, will be complacently received by a generous public. I am aware in whose footsteps I tread; but they are footsteps consecrated, a thousand tender reflections hover around them, and I call to mind the saying, "Let me live the life of the righteous, and let my last end be like his!"—With the hope that the spirit that rested upon my predecessors may in part redound to me, and that the kind mantle of charity will be thrown over my errors and weaknesses, I take up my pen, and shall use my best endeavors to make our paper, what it has heretofore been, a welcome visitor, and an acceptable and successful herald of truth, among the families and nations of the earth.

GUSTAVUS HILLS.

We are pleased to learn that the hint we gave in a late number, concerning Steam Mills &c., has been heartily responded to by our able and

enterprising citizens, Messrs. Wm. & W. Law. These gentlemen, we understand, have entered into arrangements for the immediate erection of a steam flouring mill. This is as it should be. We know of no place in the western country where milling and manufacturing establishments can be erected with so good a prospect of profit ble success as in the City of Nauvoo. This city must necessarily become a manufacturing city; emigrants from all our eastern cities, and from Europe, have fixed upon this as their future home, and are continually gathering with the saints, among whom are many of the most skillful mechanics that any country can produce. Capitalists cannot make better investments than in er cting establishments and enlisting the cooperation of these choice mechanics and manufactors. Here are men skilled in all the departments of cotton, wool, and silk manufacture, of cutlery, of morocco dressing, glove making, of queens ware and porcelain, of silver and gold ware, lapidaries, sculptors, engravers, &c. &c. &c. By the by, we wonder if some enterprizing citizen will not make an attempt to supply our city with Brittannia and Argentina ware. We see no good reason why our lead and tin in the gross should be borne over the rapids, off to some distant land, and back again, in shot, sheeting, pipe, paints, tea and table sets, &c. &c.

The gentlemen above named have also entered into negociations with Mr. Isaac Hill, a gentleman of experience and skill, for the making of bricks, *ad infinitum*. Emigrants need not fear of being retarded in their operations of building &c. for want of materials, these will be furnished, as ready and numurous as the heart could wish

To conclude, permit us to remark, that the operations hinted at above, will by no means meet the wants of this growing city. These are but the beginnings of what must and will be. On the opening of spring our hearts will be cheered with a scene as enchanting and happy, as the music of the ax, the hammar, the saw. and the sculptor's chisel, the hum of industry, and enterprise, and the whistle and song of contentment can make it.

CONCORDANCE.

In another column will be found the Prospectus for a complete Concordance of the Bible, to be published by Elder B. Winchester of Philadelphia. Such a work adapted to the peculiar views, and designed to exhibit the principles, of the Church of Jesus Christ of Latter Day Saints, is a great *desideratum*, and, we doubt not, will be hailed with pleasure by all those who wish to see scripture exhibited according to reason, in her own native simplicity and freedom, without the restraints and encumberments of a sectarian *straight jacket*.—The elders will undoubtedly patronize the work, as it will be of incalculable advantage to them in the work to which they are called.

Subscriptions received at this office.

NAUVOO HOUSE.

The work on this stately edifice is, for the present, suepended, and its building committee and agents are abroad, making further negociations in stock &c. to advance the work when the present inclement season is past. We hope they will meet with that kind of reception from our brethren and others abroad, which will enable them to push forward the work with that vigor which its importance demands.

MUSIC.

We are pleased to see the laudable zeal manifested by some of our *musical* friends, to bring about a uniform and tarteful style of sacred singing. Among a people emigrated from different countries,with different prejudices and habits as we are, this is no easy task,and we can but admire the improvements made, and the judicious order established within a few months past. By the by, we peeped in the other evening, during the performance of the Musical Lyceum, and heard what will make us try to peep in again.

A proper and expressive articulation of the words constitute the life and soul of music; intelligence thus clothed with the robes of melody, and harmonic numbers, moves gently over the spirit, imprints her heavenly footsteps, and awakens all its energies. We should not be so suro that the performances before hinted at were good, were it not that we are sure we have a tolerably *good ear* for music, or an ear for good music and we were delighted, whereas our *devil*, who is known to have a bad ear for good music, and a good ear for bad music, was quite differently affected; he crowded in edgewise, but soon deserted,—said he could not stand the racket.

A friendly Post Master writes from Pt. Commerce Ia, "I am requested by Mr. Blakely Brush, to get you to send him a copy of some paper published by you, containing the doctrines and advocating the cause of Zion. He further requests me to say to you, that he lives in a remote part of the country, and has but few religious associates, as there are

but few of his profession here; and that he is persecuted by a large part of the community, being considered almost an idiot, for believing the doctrines. He also requests, should any of the brethren pass this way, that they will call on him and spend a few days; believing it will be for his good and the prosperity of the cause, as he is convinced there are many in this vicinity who need only to hear the truth, to embrrce it."

Will some of our elders abroad respond to this call, visit this lonely s int, break to him and his neighbors the bread of life, and, as an angel of mercy, conduct or point them to Zion!—Remember Lot in Sodom!—*Ed.*

COMMUNICATIONS

Van Buren co. I. T. Dec. 13th 1841.
To E. ROBINSON:

Dear Brother, it is with heart felt gratitude to our Heavenly Father, that I at this time sit down to write a few hasty lines to you, as also to my beloved brethren, to let you know of the advancement of the cause of truth in this part of the land. I left home about the first of August to unite my feeble efforts with those of my much esteemed and beloved Brother, Elder Ball. Although, in consequence of sickness and affliction, but just able to walk, yet by the word of the Lord the man whom he has chosen in these last days, as he did a Moses, I went forth relying upon the God of Elijah for support, and I found him a present help in every time of need. I recovered my health in a measure, and have continued from the above date till the present, (as my health and circumstances would permit,) to preach and baptize, sometimes mostly alone, and sometimes having assistance from other elders; viz. Br. Roe. Smith, &c. and truly the cause of truth spreads and the scoff of fools, the roar of bigots, the frown of the superstitious, and the howling, groaning and lying of the priests of Baal, whose craft is in danger by the forth coming of truth; for those that eat the fat and clothe themselves with the wool, that have run as did Ahimaaz the son of Zadok, without being sent, that are acting without authority from heaven, God having never hired them, consequently they must seek for pay from some other quarter, they see that God is spoiling their pasture. But they are fulfilling certain prophecies of good old Isaiah, by making lies their refuge, and under falsehood do hide themselves, as also, they eat the fruit of lies and trust themselves in the multitude of their mighty men. but I am determined by the help of the Lord God of Israel to be one, (although weak,) to assist to pull down the strong holds of satan, to break the chain of priestcraft, to scale the walls of sectarianism, that have been built and daubed with untempered mortar, untill the wall with those that have daubed it shall fall and be leveled with the dust; yea, to rim rack and centre shake the kingdom of the devil, untill the kingdom of the great God shall rise in majesty and power, the knowledge of God cover the earth as the waters do the great deep, Christ be king over all the earth, and peace, love, union, and harmony prevail.

There has been seventeen added, a branch organized, which numbers about thirty members, and love and union appear generally to prevail. The prospect for the spread of truth is very flattering; some ten or twelve more I expect will be baptized soon, and many more believing; and if I may be allowed to judge from what I have seen, and from the acquaintance I have had with the brethren in this region, they are saints that can be depended upon, and that are willing to sacrifice all things, even life itself, if necessary, for the cause of God. This generation appear to be as angry at the Lord for answering their prayers, as Jonah was because the Lord did not just according to his notion of things fulfill his prophecy on the Ninevites, and because he did not, he tried to quarrel with him. Just so with this generation relative to Br. Joseph. How often have I heard them pray for the Lord to revive his work, even the great work spoken of by the prophets, and say, "O Lord send by whom thou wilt send!" he has answered their prayers, and they are mad about it. Now they say, "Lord send by whom thou wilt send, but dont send by Joe Smith, (Joseph Smith) any body but Joe Smith." The fact is, they want the Lord to do according to their sectarian traditions; they are not willing to have him work in his own way. But who hath known the mind of the Lord or who hath been his counsellor. The Lord does and will work according to the coun-

sel of his own will, in spite of men and devils combined; yea, the great work of the Lord does and will roll forth, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the lit tle stone that Daniel saw cut out of the mountain without hands, will become a great mountain and fill the whole earth.

I remain as ever, your
Brother in Christ.
TRUMAN GILLETT Jun.

UNIVERSITY OF NAUVOO.

MUSICAL LYCEUM.

At a meeting of the Professor and Wardens in the department of Music, in the University of the City of Nauvoo, held in said City Dec. 21, 1841, present Gustavus Hills, *Professor*, and B. S. Wilber and Stephen Goddard, *Wardens*.

Voted, That B. S. Wilber act as Secretary of the board.

Resolved, That we will adopt the "Manual of Instruction", published by Lowell Mason, as a text book for the examination of teachers in the elements of the science of Music, and as a guide for instruction in the art of sacred singing in the schools of this city.

Resolved, That we approve of Porter's Cyclopedia of Music, as a text book for those who wish to pursue the science beyond the elementary principles.

Adjourned, to meet again Dec. 25, 1841.

GUSTAVUS HILLS, *President.*
Attest, B. S. WILBER, *Secretary.*

December 25, 1841.

The board met pursuant to adjournment; present Gustavus Hills, Professor, and B. S. Wilber, Titus Billings, Stephen Goddard, and John Pack, Wardens.

Voted, That Stephen Goddard act as Treasurer of the Board.

Voted, That approved teachers shall receive from the board a certificate of qualification, under the signature of the Professor as President, and countersigned by the Secretary.

Resolved, 1st. That for our own improvement in the art of Music, and with a view to extend and elevate musical science, we hereby form ourselves into a Lyceum of Music, to be styled "The Teacher's Lyceum of Music in the University of the City of Nauvoo."

Resolved, 2nd. That the Professor shall be *ex officio* President, and the wardens *ex officio* Directors of said Lyceum.

Resolved, 3d. That all questions before the board shall be decided by a majority of votes; the minority may, however, appeal to the Chancellor and Regents of the University. *Provided*, That in voting for admission of members, the decision shall be by unanimity.

Resolved, 4th. That any person may become a member, and be entitled to the privileges of the Lyceum by a unanimous vote of the board of officers.

Resolved, 5th. That the Lyceum shall meet once each week at such time and place as the board shall appoint.

Resolved, 6th. That each member shall bear, if required, his quota of the expenditures necessary to carry out the operations of the Lyceum.

Resolved, 7th. That every member absenting himself from any regular meeting of the Lyceum shall forfeit and pay the sum of twelve and a half cents for each and every meeting from which he shall have been absent. *Provided, however*, that if a reasonable excuse be rendered, the forfeiture shall not be exacted. *And provided, further*, That if any member shall have been absent for three regular meetings in succession, and no reasonable excuse be rendered, he shall have forfeited his membership, and his name shall be struck from the list of members.

Resolved, That the Secretary shall keep a journal of all the proceedings of the board, and of the Lyceum, and a list of the names of all the members, on the several parts assigned them, which proceedings shall be signed by the President, and countersigned by the Secretary.

Adjourned to meet again the 28th inst. 1841.

GUSTAVUS HILLS, *President.*
Attest, B. S. WILBER, *Secretary.*

PROSPECTUS.

The subscriber having been frequently solicited to arrange and compile a complete Concordance to the Holy Bible, designed for those professing the faith of the Church of Jesus Christ of Latter Day Saints, is the only apology offered for issuing this Prospectus.

The subscriber proposes to publish, (providing there can be enough subscribers obtained before issuing to pay for the work when issued, if not it will not be published,) a convenient Concordance to the scriptures, adapted to the doctrine of the Church of Jesus Christ of Latter Day Saints, upon the following plan:

A particular subject; for instance the "Millennium," will be inserted as a general head; and the principal sentence of every passage that either directly or indirectly refers to this subject, will be quoted, and the chapter and verse referred to. A prominent word of each passage will be abbreviated and alphabetically arranged, which will render the work convenient, so that any passage may be quickly and easily found.

Thus each subject will be a Concordance in and of itself. Passages referring to the subjects of the Gospel of Christ, Organization of the Church, Second Coming of Christ, Millennium, &c. &c. will be quoted or referred to.

Passages quoted and applied to prove Calvinism, Universalism, &c., &c., will also be referred to.

This work when ready for publication will be the product of much labor, and a long and tedious application of the mind to the study of the scriptures, as must be apparent to every one.

It will be printed on an excellent quality of paper, and with small sized type.—The probable size of the work will be from two to three hundred 18mo. pages. The price of the work will probably vary from fifty to seventy five cents per copy, according to the quality of binding. Every subscriber will be expected to pay as soon as the work is delivered.

Any person can subscribe for as many copies as he is disposed.

Elders, or any one who will act as an agent to procure subscribers, will be allowed a reasonable per centage. All agents are requested to forward the names of the subscribers, the places of residence, and the number of copies subscribed for, as soon as possible.

If a sufficient number of subscribers can be obtained the work will be published this winter or early in the spring.

All letters on business must be post paid, and addressed to the subscriber, No. 214 Noble St. Phil. B. WINCHESTER.

SPECIAL NOTICE.

KNOW ALL MEN BY THESE PRESENTS that *whereas* I Joseph Smith, of the County of Hancock, and state of Illinois, as Trustee in trust for the Church of Jesus Christ of Latter Day Saints—in and by my letter of Attorney, bearing date on or about the 15th of Feb, 1841, did constitute and appoint Dr. Isaac Galland of Lee County, I. T. my attorney, to transact business in general for said Church of Jesus Christ of Latter Day Saints; as appears by said letter: and *whereas* I the said Joseph Smith, for myself, on or about the date above mentioned, in and by my letter of attorney, did constitute and appoint the said Dr. Galland, my attorney to transact certain business for myself individually, as appears by said letter—Now *know ye*, That I the said Joseph Smith, for myself, and also as Trustee in trust, for said Church of Jesus Christ of Latter Day Saints, have revoked, countermanded, annulled and made void, and by these presents do revoke, annul, countermand, and make void the said letters of attorney, and all power and authority thereby given, or intended to be given, to the said Dr. Isaac Galland; and also, all other letters or instruments of writing, whatsoever, if any such there are, authorizing the said Dr. Galland to act as agent, or transact any business for myself or said Church, are revoked, countermanded, annulled, and made void by these presents, and are of no power or virtue in law whatsoever, and will not be so acknowledged by me.

In witness whereof I have hereunto set my hand and seal at the City of Nauvoo, County of Hancock, and State of Illinois, this 18th day of Jan. A. D. 1842.

JOSEPH SMITH, L. S.
President, and sole Trustee in Trust, for the Church of Jesus Christ of Latter Day Saints.

Attest—W. RICHARDS.

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

POETRY.

For the Times and Seasons.

HYMN—P. M.

BY A CONVERTED JEW.

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray
When hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath forever burn?
Rise, redeem thy ancient people,
Their transgressions from them turn;
King of Israel
Come and set thy people free.

Oh, that soon thou would'st to Jacob
Thine enliv'ning spirit send;
Of their unbelief and misery
Make, O Lord! a speedy end
Lord Messiah!
Prince of peace, o'er Israel reign.

I WOULD SEE JESUS.

When streams of pleasure gently flow,
And skies are clear, and comforts glow;
In all prosperity, would I
To Jusus turn my grateful eye.

Or should the storms of sorrow lower,
Afflictions pain, temptations pour;
In all adversity, would I
To Jesus turn my patient eye.

When healthful flows the tide of life,
And strength is firm, and vigor rife;
In all activity, would I
On Jesus fix my cheerful eye

Or should diseases rack my frame,
Or pains distract, or fevers flame;
In all my sicknesses, would I
To Jesus lift my languid eye.

When in the sacred courts I tread,
And bow the knee, or lift the head;
In all the ordinances, would I
On Jesus fix my faithful eye.

Or when the friendly throng I meet,
And heart meets heart, and friendships greet;
In social intercourse, would I
On Jesus keep my loving eye.

When death shall spread his sombre shade,
And life shall cease. and earth shall fade;
In the departing hour, would I
On Jesus fix my hopeful eye.

And when the happy millions meet,
And wave their palms at Jesus' feet;
Through all eternity would I
On Jesus keep my joyful eye. G. H.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since August 15, 1841; until the present date, Jan. 15. 1842.

Gibbs & Bucke, Sackett's Har. N. Y.	$2 00
Wm Johnson, Lewiston, Ill.	1 00
Julian Moses, Bart Pa.	2 00
David Wilcox, Washington. Mich.	1 00
Abraham Church Williamsport, Tenn.	2 00
Mm. M. Moore, Victor, N Y.	1 00
F Nickerson, Marblehead, Mass.	2 00
C Nickerson, Grayson. C. H. Va.	5 00
A. G. Danley, Utica, N. Y.	10 00
Nathaniel Holmes, Georgetown, Mass.	2 00
Samue Eggleston, Kelloggsville, N Y	1 00
Henry Johnson, Pratt, O.	2 00
S. P Mason, New Woodstock, N Y	1 00
C Dutton, Sociality, N Y	2 00
Hamitto Jett, Monticello. Miss	2 00
Z Parker, Bath N H	2 00
I Chandler, West Niles, N Y	2 00
E F Daley, Muncy Pa	2 00
Wm G Starrett, Beardstown, Pa	10 00
E P Maginny, K ene. N H	16 00
I H Newton, Philadelph a. Pa	14 00
Col Wm Rose, Binghampton, N Y	2 00
E Kingsley, Clayton, Ill	1 00
Lewis Van Buren, Madison. Ia	1 00
Robert P Crawford Philadelphia, Pa	20 00
Wealthy Tuttle. Palmyra. O	1 00
D P Kidder, Patterson, N J	2 00
Joel McWithey, Bennington,	1 00
E P Kidder Patterson, N J	3 00
John B Rodgers, Chenango Forks	2 00
Wm A Sanger, Ottawa, Ill	2 00
M Godfrey, Mattville. Mich	1 00
Ira I Patten, Theresa. N Y	2 00
E M Murphy, Fayetteville, N C	5 00
Judge Adams. Springfield Ill	3 00
A O Swoops, Whitleyville Ten	13 00
Job Parkhurst. West Westminster	2 00
R P Howell. Copiah Creek Miss	2 00
A A Hine, Hammond N Y	3 00
L M Davis. X Keys S C	5 00
J Hunt, Hunt's Hollow N Y	8 00
Zadoc Parker, Lisbon N H	10 00
Isaiah Cuykendall, Marshall Mich	1 00
James W Smith. Edwardsville Ill	2 00
Thomas Weir. Reeds store Miss	2 00
J B Nicholson. Philadelphia Pa	2 00
W W Phelps. Kirtland O	2 00
L M Davis. X Keys S C	4 00
Davis Neptune. Freeport,	1 00
H Edwards, Chatham, O	1 00

HYMENEAL.

MARRIED, In this city, on the 23rd ult., by Elder Heber C. Kimball, Mr. Solon Foster, to Miss Sarah Downing, all of this city.

In Bennington, Wyoming Co. N. Y. on the 28th of August last, by Elder Almon Babbet, Luman H. Calkins to Mrs. Mahitable Cox, both of that place.

In Newstead, Erie Co. N. Y. on the 16th of Oct. by Elder L. E. Harrington, Mr. ——— Labarron, of Kirtland, Ohio, to Miss Clarisa Bostwick, of the former place.

MARRIED—In Laharpe Oct. 13th, by Elder Jonathan Dunham Mr. Shepherd Glasier, to Miss. Rosetta Dean, both of that place.

At or near Appanoose, on the 11th inst. by Elder L. N. Scovil, Mr. Enoch Burns. of Fort Madison, I. T. to Miss Elizabeth Jane Pierce, of this place.

———In this city, on the 9th inst., by Mayor Bennett, Mr. Wm. Allred, to Miss Orissa Bates, all of this city.

With the above we acknowledge the receipt of a loaf of excellent cake, such as we are fond of—may the happy pair see many good days.

OBITUARY.

DIED—In Oct. in Pittsfield Pike co. Ill. Wealthy L., daughter of Harlow, and Alpha L. Redfield, aged eleven years.

In this city, on the 3rd day of November last, in the 39th year of her age, Keziah Higbee, consort of Isaac Higbee.

In this city, Oct. 21, 1841, Isaac Mitchell, in the 56th year of his age.

In Kirtland, Oct. 24, Julia Ann Coltrin, wife of Elder Zebedee Coltrin, aged 29 years. She fell asleep in full faith of a glorious resurrection, saying to her husband, as her farewell address: "*Let me go! Let me go! Come Lord Jesus and take me.*" Her exit was like the infant dropping to sleep in its mother's arms.—'Tis sweet to die in Christ.

In Bedford, Ohio, Clarissa Heth, wife of Elder Heth, late from Port Ontario, N. Y. She was 34 years old, and left this troublesome world in the hope of a short rest and quick return with him who is the resurrection and the life. We live to die, and die to live.

GUIDE TO HEALTH.

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C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842. 6-5t*

S. EMMANS,

ATTORNEY AT LAW,

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ROBERT L. ROBERTSON,

COMMISSION AND FORWARDING MERCHANT.

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GARDENING, PRUNING, &c.

THE subscriber having fixed his residence at Nauvoo. begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, etc.

Those who are desirous to have their young orchards pruned (and there are many much in need within the bounds of the city) will be attended to on accomodating terms, by applying to the undersigned, when every information will be given.

EDWARD SAYERS, Gardener.

Jan. 15, 1842. 6-3m.

WANTED,

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Nauvoo, Jan. 1, 1842.

The Times and Seasons,

IS EDITED BY

E. ROBINSON, & G. HILLS.

Printed and published about the first and fifteenth of every month. on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

E. ROBINSON.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to E. Robinson, publisher, POST PAID, or they will not receive attention.

List of letters remaining in the Post Office at Nauvoo Huncock co. Ill. Jan. 1st 1842. Which if not taken out before the first of April next, will be sent to the Post Office Department as dead letters.

A

Jane Angel
Buckly B Anderson
Isaac Allred
John Adams
Arza Adams
J W Andrews
Elisha Atwood
J C Annice
Daniel Allen

B

C Biddlecome
Isaac Bullard
John Butler
J G Bigler
James Berks
Johnson Bentley
Hosima Billings
Joseph Bartholomew
Abrum Bond
Wm Backenstos
Gideon Blake
Newman G Blodget
John Blegard
George Beckman
John T Barnett
Thomas Butterfield
Margret Butterfield
Joshua Butler
Levi Bracken

C

Pulaski Cahoon
Reynolds Cahoon
Isaac Cleveland
Henry Cleveland
Joseph Clark
Daniel Carn
H A Chesebrough
Welcome Chapman
Haden W Church
Hannah A Chesebro
W Cheeking
Emma Cornell
Alexander Cheeny
Thomas Carico

D

Jabez Durfee
A Davis
Daniel Davis
Lewis S Dalrymple
Philo Dibble
Simeon A Dunn
Oliver P Dunham

E

Caleb G Edwards
Oliva Evans 2
William Emle
Silvester Earl
John Emery
John Eagle
John Eldrige
John Egbert
Henry Elmenor

F

R D Foster 2
Isaac F Freeman
Jno Field
Jno Fowler
Jacob Fouth 2
Oliver Farr
George Fox
E J Flack
E J Fallows

G

Sabry Gibly
James Graham
Truman Gillet
L M Gardener
Isaac Galland
G P Garoth
Harvy Green
Henry Golden
John Gaylord
Thomas Green
Jackson Goodale

H

Jno Harrington 2
B J Hunter 2
Piercy Hawley
Davison Hibbard
Alvin Hartshorn
Benjamin Hill
O Hovey
E Holsclow
S Hancock
Lemuel Herrick
Samuel P Hoit
Jonathan H Hale
Reuben Hadlock
Captain House
Francis Higbee

I

Charles Ivins
Israel Ivins

J

Robert Johnson
Thomas Johnson
Geo Johnson
Jacob Johnson
Samuel Jinkins
Benjamin Jones
Andrew Jacoby

K

Cushing King
Hazen Kimball
Moses Kelly
Nathan Knight

L

Mary E Ludington
Mariah Lawrence
Amasa Lyman
Arastus Lamb
Benjamin Loland
J W Latson 2
Benjamin Landers
C W Lyon
Isaac Losee
Abram Losee

M

William Morchead
Thomas Merryman
Jesse McCarrel
Ja A Mills
Jesse McCleear
Geo Moon
William Miles
James McClellen
Henry Miller
Astin S Merrel
Mary Morgan
Hugh McFall
John Moffit
Temperance Mack
Benj. Mathews
Edward Meacham 2
Mathews Munsfield
Davis McOlney
Joseph Mount
Geo Miller 3

N

Levi Nickerson
J W Norton

O

Harison Oldridge

P

Emily Parks
James Primle
A N Paley
Nathan Parker
Ephraim Potter
Deborah Potter
W W Phelps 2
Arnel Potter
Jehiel Pauge

R

Shadrich Rouudy
Rorace Roberts 2
F A Richards
James Randal
Sarah Roberts
Levi Roberts
Jane Rhodaback
William Robinson 2
Alfred Randal
Merrit Rockwell
Charles C Rich
David W Rogers
William Russel

S

Joseph Smith 12
Franklin Sawyer
Jno Snyder
Jno Smith 2
D B Smith
J Sprakrall
P M Sugg
William Smith
Sarah Sloan
Hyrum Smith 3
Almon Sherman
Ann Stetfar
Mary Stockdale
Wm Summerville
Richard Spencer

T

Amos B Tomlinson
John Taylor
Ezra Thompson
Moses Teaney

V

Wm P Vance

W

Henry Wilcox
Eliza J Webb
Sally Wood
David Wood
Jane Wheaton
Lyman Wight 2
D H Wells
L D Wasson
Geo Wirrick

Y

Joseph Younger
Brigham Young 2

Z

Samuel Zenner

S. RIGDON. P. M.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 7.] CITY OF NAUVOO, ILL. FEB. 1, 1842. [Whole No. 43

From the Gospel Reflector.

THE MILLENNIUM.

"There remaineth therefore a REST to the people of God."—Heb iv, 9.

"Blessed are the meek for they shall inherit the earth."—Matt. v, 6.

There is no subject that abounds in the bible equal to that of the Millennium or the thousand years of *rest* for the people of God, and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This rest or sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God, to cease from their temporal labors and keep the seventh day or sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep the sabbath of days, and one of years. Every seventh year they let their servants, and their beasts of burden rest, and every fiftieth year, they had a jubilee, when their servants were set free. Paul speaking of these says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new moons, or of the sabbath days, which are a shadow of things to come."—Col. ii. 16, 17. Thus the sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of but the great rest for the saints? The sabbath of days was a day of rest, the sabbath of years was a year of rest; and surely what can be more reasonable than that these sabbaths were a type of the great sabbath of creation. Peter speaking of the Lord's mode of computing time says: but beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." —2 Pet. iii, 8. According to the above the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great rest commences we shall certainly know it.

We do not believe as some do, that this rest will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire; and then the Lord will come with all his saints and angels, and establish the kingdom of heaven on earth. The reign of Christ, and the redeemed saints will then commence on earth.—However, we do not wish to be understood that Christ during the Millennium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control or jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and immortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of rest from far, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.

When we speak of the restoration of the earth, or in a word the great restitution of all things spoken by the mouth of all the holy prophets since the world began, we mean to be understood that wherein the earth has been changed in the least from its primeval state, it will be restored, and the curse taken away; and in a word any derangement, or degenerated condition of the works of God, which will add to his glory and to the happiness of the saints by being restored, will be. In order to come at the object that we have in view, which is to show the precise manner that the Millennium will be brought in, and the saints made to enjoy that which is promised, it is necessary to take a retrospective view of the earth, and all things upon it in the morning of creation, and the various changes that it together with man and beast have since undergone.

At the time this earth rolled from the hand of its Maker, there was no curse to inflict the tedious manuel labor, no thorns to infest the ground, no sweat of the brow was required, no pain nor death was there, no ravenous beast that sought for prey; but all was peace and quietude. Our first parents were placed in the metropolis of this lower creation, and power was given them to have dominion over the beasts of the field, and the fowls of the air; they also could converse with God face to face as we converse with our friends; no intervening veil of unbelief was there. While in this state of innocency, Adam gave names to all the beasts of the forest, fowls of the air, and creeping things upon the earth. There was no devouring of a prey; consequently the lion ate vegetable food like the ox, and nothing did hurt nor destroy in all the Lord's holy mountain. The earth yielded fruit in abundance in its time thereof. Man was the noblest work of all the creation; therefore, God created him in his own image, and likeness, and endowed him with superior intellectual powers to any of the animal creation; and while in the garden the seraphs of heaven were his companions.

Thus the whole creation as it rolled from the hand of God was pure. But Oh, how changed the scene—satan interposed! spoke through the serpent and disturbed the quiet; and justice demanded that the penalty of the law should be inflicted: hence, the inmates of the garden were forced out, and the seeds of death planted within the human system. The monster sin then commenced his dominion, and awful have been the consequences. The earth no longer retained its standing in the presence of Jehovah; but was hurled into the immensity of space; and there to remain till it has filled up the time of its bondage to sin and satan. It was immediately cursed, and Adam, and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for a prey.

But says one, wherein did the sin of man affect the whole creation? We answer; that Adam was placed in the garden or capitol of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord made the earth, he pronounced it good, or saw that it was good: but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together into *one* place; consequently, the land was also in one place; but now it is divided into continents, and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, Gen. x. 25, that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it in into continents. Other changes have been produced by various causes: for instance, the plains of Sodom and Gomorrah that were once so beautiful, and teemed with the voice of merriment; but now stagnant water, and a barren desert only marks the place; also, the land of Palestine that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants; but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change? the only cause we could give, is the wickedness of the human family.

Indeed, ever since the fall of man the earth has been undergoing changes.—

But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladened their hearts. God promised that in his own due time he would send his Son who should be offered as a sacrifice for sin, and should not only redeem them from the fall; but should redeem the earth, or in other words restore it to its original state and standing. The patriarchs having this redemption in view moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God, could by faith rend the vail and beheld God, and converse with him face to face as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form, and appearance; men now profess to enjoy a religion without these gifts, and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favorites of heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerated ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some of the changes that man, beast, and even the earth itself, have undergone, we will now take a prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work.—Isaiah speaking of this work says: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose!" "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass, with reeds and rushes."—Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, sprung up in the thirsty land. David speaking of the return of Israel, and the Millennium says: "The Lord shall give that which is good: and our land shall yield her increase." Joel says: "At this time their floors shall overflow with wheat, and the fats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears the mountains will flow down at his presence, and the valeys be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: "And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great." "*And every island fled away, and the mountains were not found.*"—Rev. xvi. 18-20.—See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isa. lxii, 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of saints.

The brute beasts will then become perfectly peaceable, and harmless, or the enmity be taken away. To prove this we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the the sea."—Isa. xi 5-9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c. we will now show the precise restoration or resurrection of the saints.

Paul while reasoning upon this subject says: "For we know that the whole creation groaneth and travaileth in pain together until now: andnot only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of the body."—Ro. viii, 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views with regard to the literality of the resurrection; therefore, we shall not particularize upon the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great *rest*, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac, and Jacob, that they should have the land of Canaan for themselves, and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the scriptures that the Lord is not slack concerning his promises therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were dry. And he said unto me, son of man can these bones live? And I answered, O Lord God, thou knowest."

"Again he said unto me prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you and you shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall knew that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold a shaking, and the bones came together, bone to his bone. And when I behold, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxvii. 1-10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the

whole House of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord."—Ezek. xxxvii, 11–14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfil his promises unto them, and make them possess their land in peace. Isaiah in view of the resurrection says: "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself also as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. xxvi, 19–21. Job, after his property was confiscated his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he breaks out with the following: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and laid in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job, xix, 23–27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth; and he is to see him with his eyes, and in his flesh for himself, and not for another.—Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

The apostle says, that when Christ appears he will change our vile bodies, and they shall be fashioned like his most glorious body. Indeed, when he appears the immortal saints will be glorified; and then will be fulfilled the promise that is so often repeated in the scriptures:—"They shall reign with him." John while wrapped in a vision, and was caught up to the third heaven, and heard the heavenly hosts sing a new song, says: "And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*"—Rev. v, 9–10. Thus the heavenly hosts sung anthems of praise to God for the promised redemption, and because he had made them kings and priests, and promised that they should reign on earth. This song was sung in heaven with much joy; but it is seldom that such a thing is even taught in the various churches on earth, to say nothing about singing it. Indeed, all the prophets, and saints of ancient times, rejoiced at the idea of the redemption of their bodies; and notwithstanding, they knew their bodies would be consigned to the tomb, and their spirits flit away to the paradise of God, and there remain for a season; yet they knew that in the latter-days the Lord would come, and that their bodies should be be called forth from the tombs, and become immortal; and they made to reign on earth.

John in the xx chapter of his Book of Revelation gives an outline of the Millennium from the beginning to the end: "And I saw an angel come down from heaven, having the key of the bottomless

(*or the lowest*) pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit. and shut him up, and set a seal that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." We learn from the above, first, that satan will be bound that he cannot deceive the nations for a thousand years; second, that judgment shall be given to the saints, or as Daniel words it: "Judgment shall be given to the saints, of the Most High;" Third, that the saints who died in the faith, and have not worshiped the beast nor his image, will be raised from the dead; fourth, they will be made kings and priests unto God, and shall reign with him a thousand years; fifth, the rest of the dead, that is, those that through disobedience have rendered themselves unworthy of a part in the first resurrection, will not live again until the expiration of the thousand years. To be deprived of a part in the first resurrection, and also of this rest for the people of God, is surely a setvere punishment to the wicked. This explains what Paul says, which we have before mentioned; "But every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming." While the bodies of the wicked remain in their tombs, the saints will be shining forth in the kingdom of God.

It is evident that the saints will receive a glory as the reward for their faithfulness in the cause of God, which is past description. Indeed, then will be tulfilled the saying of Christ, in the explanation of his parable of the talents: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."—Matt. xxv, 21. Also the following: "And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom."—Luke, xxii, 29–30. From the above it is evident that the saints will not only be made kings and priests, but that they will have authority, and dominion. It would be folly to talk about reigning, without both authority, and dominion. But says one, what will they rule over? This is not for us to say, but for God to appoint. Christ has already answered this question: "I will make theo ruler over many things," or as he said in another place: "I will make thee ruler over ten cities." They are to reign as kings under Christ, and be appointed by him. Whether each will have a separate and distinct appointment, or all form a grand quorum and reign collectively, is not for us to say; but it sufficeth to say that they will reign on earth. The following shows what will be the exalted station of the saints when redeemed: "For as many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—I Cor. viii, 14–18.—Christ while praying to the Father for his disciples said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as

thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me for thou lovedst me before the foundation of the world."—John, xvii, 20–24. It is evident from the foregoing that the saints will not only be made kings and priests to God; but they will share in the glory with Christ, and this is what we said at the beginning. They shall reign with Christ—and their song ended thus: "We shall reign on the earth." We do not suppose they will be perpetually confined to the earth; but the whole kingdom under the jurisdiction of Christ and the saints, and they shall possess the kingdom; or in other words it shall be under their control, whether they will be at all times present or not. Having in a brief manner shown that the earth is to be restored to its primeval beauty, and also the way that the saints shall be made to enjoy their promised inheritance on earth, we will now take a general view of the blessings and prosperity of those that will be in a state of mortality in the Millennnium.

We have before proved that the House of Israel will be gathered back upon their own lands, and that Jerusalem will be rebuilt, and eventually become a holy city; also that the Lord will cause the city of Zion to be built, and prepared for his reception; and then he will appear in his glory and kingdom, and do away the flagitious works of the adversary, and establish on peace earth; therefore, we shall comment but little upon passages of scripture that refer to the gathering of Israel, and the building of these cities.

[Concluded on first page of next No.]

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

CONFERENCE MINUTES.

Conference met pursuant to adjournment, at the centre of Grafton, Lorain co O. and proceeded to business, by appointing Elder John Hughes president, and W. N. Hakes clerk. Conference was opened by the president reading the twelfth chapter, 2d Book of Nephi, and after addressing the throne of grace, proceeded to give instructions to both official and private members.

The different branches were then represented. The branch at Grafton was represented by Brother Wetherbee, containing 32 members, 1 high priest, 3 elders, 1 priest, 2 teachers, and 1 deacon.

The branches at Brooklyn and Parma were represented by brother Bennett, containing 19 members, 1 priest, and 1 Deacon.

The branch at Homer was represented by brother Gaylord, containing 7 members, 1 priest, and 1 teacher.

The members of the branch at this place are, at present, living in love and union with each other, and are strong in the faith of the new and everlasting covenant. The spirit of gathering prevailes generally, and when God opens the way you may confidently expect to see us come up to Zion. One member joined this branch by recommendation from brother Gaylord. Conference adjourned until evening.

Conference met pursuant to adjournment. Brother Gaylord delivered a lecture from 2d Timothy, iii: 16: by which the saints were much edified. Conference then adjovrned until eleven o'clock, Sabbath morning.

Conference again met pursuant to adjournment, and opened by elder John Hughes. After addressing the throne of grace, he lectured from Luke, xxi: 27–28, from which he spoke at some length, and with much earnestness, by the spirit of God, on the beauty of the fulness of the gospel, much to the edifying of the saints, and to the satisfaction of the congregation generally: and we have reason to hope

some good was done in the name of Jesus. Adjourned until evening.

Conference then met pursuant to adjournment: prayer by brother Wetherbee. The congregation was addressed by brother Gaylord, followed by brother's Hughes, Wetherbee, and Hakes.

JOHN HUGHES, President.
W. N. HAKES, Clerk.
Grafton Center, Dec. 21, 1841.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBUARY 1, 1842.

HORTICULTURE

An early attention to the planting and cultivation of fruit and shade trees, and of ornamental shrubery, cannot be too strongly urged upon our citizens. The natural qualities of the location, together with the wisdom displayed in the construction of the city plot, have laid the foundation for a scene of beauty, which, with the same care, taste and industry manifested in other cities, will stand unrivaled in any part of the world. Nauvoo in a few years may be made almost a paradise. Let each citizen fill his spare ground with fruit trees, shrubery, vines &c. tastefully arranged and properly cultivated, and in a short time we may each sit under our own vine and fig tree, and enjoy richly the fruits of our own industry. Let the division fences be lined with peach and mulbery trees, the garden walks bebordered with current rasbery, and goosebery bushes, and the houses surrounded with roses and prairie flowers, and their porches crowned with the grape vine, and we shall soon have ormed some idea how Eden looked; and how industry, accompanied with the blessing of God, will bring back to men the beauty and the riches which characterized his first abode. Fellow citizens, the season to attend to these things will soon open upon you; let the young especially then engage in the pleasing occupation of beautifying the place of Jehovah's dwelling, While on this subject we beg leave to call the attention of our citizens to the advertisement of Mr. Sayers in this number. He is a gentleman who has been extensively engaged in the business of Horticulture, both in the eastern and the western country, and our citizens would do well to avail themselves of his instructions and aid in the cultivation of nurseries, the planning of Gardens, &c.

We owe, perhaps, an apology to our subscribers abroad, for the large amount of matter of a local nature served up in the present number. Under existing circumstances, such a consequence is sometimes unavoidable. Had we the advantages of a weekly journal in which to insert advertisements, &c. this evil would not be so severely felt; as it is, however, a larger amount of valuable and important information is thrown upon the public, than is done by any other periodical within our knowledge. A publication of the acts and doings of our city council, the orders of the military authorities, and the deliberations of the University Regency, is of incalculable importance to the inhabitants of the city and its vicinity. This will, perhaps, be a sufficient excuse to our patrons abroad, for the appearance of this number.

NOTICE TO AGENTS.

Our Agents abroad are desired, in making remittances, to obtain certificates of deposite on the eastern banks, or eastern bank bills, and forward them to us, instead of exchanging and forwarding bills or checks on western banks. Please to send those whose currency is undoubted, New York or New England funds are prefered. This would be more to our interest, and be attended with less trouble both to our agents and ourselves. It is desirable also that our agents would communicate with each other, join their moneys together, and make each remittance as large as possible.

Individuals who may wish to subscribe for the paper, and are not in the vicinity of an agent, can do so, by handing the subscription money, two dollars, (or one dollar if they wish the paper only six months,) to the Post Master of their place, accompanied with their address, who will, in most cases send it free of Postage.

Bills of all solvent banks in New England, New York, Pennsylvania, Ohio, Kentucky, and Canada, received at par.

COMMUNICATIONS

The following was written or intended as a private letter to Elder Truman Gillett, a resident of this city, but for the richness of its contents it was thought advisable (as also by request, of the friends of truth) to give it a place in the Times and Seasons: we publish it verbatim.

Richland, Oswego co. N. Y. Jan. 11 1841.

DEARLY BELOVED BROTHER:—

It is with heart felt satisfaction that we improve a few leisure moments, to answer your letter received on the 18th Dec. with thankfulness and joy, it seemed like the return

of a long absent friend; it gave us no small degree of consolation we assure you to hear of your safe arrival at Nauvoo and the good health enjoyed by you and family; it filled our hearts with gratitude love and thanksgiving, to the Author of all good, for the preservation of your lives, and the continuation of the blessings of heaven unto you; it inspired us with new zeal in the way of peace and righteousness, we were cheered with the gladsome intelligence of the prosperity and increase of the kingdom of God in that part of the moral vineyard, may it continue its mighty revolutions until the knowledge of God covers the earth as the waters do the mighty deep, and peace love and union reign universal—how grateful ought we to be to our heavenly father in that we are permitted to live in a day and age of the world in the which the fulness of the everlasting gospel is ushered into the world, amid the glad acclamations of the hosts of heaven in all its beauty excellency and glory; dispelling the mental clouds of darkness, the sable covering and veil, that has long enshrouded the nations; severing the iron chains of religious superstition, bigotry, tradition and tyrranny; to the astonishment, confusion, consternation, chagrin and utter dismay, of hireling priests the votaries of absurdity and error; while old Babylon is falling to rise no more forever; and her merchants stand aghast crying alas alas to see their crafts driven to the four winds of heaven by the light of truth divine, while their broken systems are blown to the skies, they howl with rage for many will buy their merchandise no more forever. Alas for old mystery Babylon the mother of harlots, the abomination of the whole earth—peace be to her shades we wish her a long and lasting repose—arise dear brother let your light shine, sound the gospel trump both long and loud, let its deep melodious tones roll through the vallies and o'er the mountains until every ear is saluted with its sonorious harmonious and joyous sound—gird on your armor, stand firm to your post, spare not, wield the sword of the spirit in mighty power let the blows fall thick and fast around you—fear not, and you shall gain the victory, you have our ardent prayers for your success in the ministry of reconciliation, long may you prove invulnerable to the shafts of disease and death, and may you receive many souls as seals of your ministry, as crowns of rejoicing in that day when the Lord makes up his jewels—go on dear brother in the cause of God, and may the consolations of hope dwell richly in your bosom,—thrust in the sickle with your might and you shall return with your sheaves rejoicing, for the harvest is great and the laborers are few, may the spirit of the Lord attend you and crown your labors with success. With joy we remember the time when the light of the fulness of the gospel shone into our understandings filling our hearts with joy and gladness. We feel thankful that we were ever permitted to enjoy your society, your company we should be happy to enjoy, the saints and friends would all be glad to see you again and hear you proclaim the fulness of the gospel of life and salvation in this place. Many has been the time since your departure that we have desired to see and converse with you; we often reflect upon the happy seasons enjoyed in your company and their memory is delightsome, and sometimes we indulge the fond hope that we shall before long see you again, but how soon time alone will determine. We feel determined to confide and centre our hopes in infinite goodness, and lean upon his omnipotent arm, and by his assisting grace to be faithful until the end of our lives. We can now feel sensible of the value of existence, having the gladsome assurance, of a glorious immortality, beyond the confines of the tomb, Oh blessed hope, the prelibation of endless joy and delight, although called to pass through tribulation deep, we will fear no evil, but count all things as loss and dross for the excellency of the knowledge of Jesus Christ whom we receive as our righteousness, sanctification, and redemption, how replete with consolation is the glorious gospel revealed through the medium of the son of God! while we contemplate the purposes of redeeming grace and love our bosoms swell with transport as also while we view with admiration and wonder the excellency of the character of our heavenly benefactor, he who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God the author and finisher of our faith, how perfect the system of salvation devised by him who holds the destiny of all intelligencies in his omnipotent hand. He who formed the grand system of the universe—who

spake and worlds sprang into being, and rolled forth in beauty and splendor performing their various revolutions in perfect order and harmony through the fields of unlimited space at his command—what a heavenly boon of consolation is the glorious hope of immortality the anchor of the soul while buoying o'er life's tempestuous sea. The light of the everlasting gospel is again spreading its benign rays on the pathway of the just—which shall grow brighter and brighter until the perfect day, O the depth of the riches wisdom and knowledge of God—how unsearchable are his riches and his ways past finding out, may we be rooted and grounded in love that we may be able to comprehend with all saints, what is the breadth, depth, length, and height, and to know the love of God which passeth knowledge—that we may ultimately be filled with all the communicable fullness of God in his celestial kingdom—which to obtain, may we live by every word that proceedeth from the mouth of God, observe all his testimonies and keep his commandments that we may ever have his spirit to be with us.

In dwelling on the glorious theme the heart grows warm in gratitude and love. and the kindling glow of the comforter the spirit of truth is felt in the soul. Truly the believer can rejoice with joy unspeakable and full of glory, how sublimely pure must a system be, which produces such a glorious result, and a religion that enforces upon mankind this truth, that in order to worship Deity, they must become assimilated into his character. Glory to God in the highest, on earth peace and good will to man, is the glad tidings, the embassy of love, truth and righteousness, sound it aloud dear brother to the world, with my full soul I thank our merciful Creator for the unspeakable inestimable gift of eternal life, in Jesus Christ, demonstrated to the world by his life and resurrection from the dead—we rejoice in that we are permitted to live in a day and age of the world in the which the Lord has set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Cathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and has reared an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. yea and will establish them in the land that was given to their fathers for an inheritance, restoring their judges as at the first, and their counsellors as at the beginning, reorganizing the kingdom that it may be restored unto Israel.

Go on dear brother in the way of truth and righteousness, we bid you God speed, and may the God of heaven protect you and pour his spirit and blessings upon you, and strew his mercies in your path abundahtly, may a multiplicity of blessings rest upon you and may the love of God be the monitor of your bosom, to guide you in the path of the just, declare nought but the pure gospel of Jesus Christ as revealed in these last days, the free and impartial grace of God—point out the glorious benefits resulting from the belief of the divine report and the reception of the truth, which maketh free, sound the glad tidings freely and faithfully, and great shall be your reward, and eternal shall be your glory in the mansions of eternal rest and love,—bright robes of infinite perfection, palms of endless victory, songs of ceaseless rejoicing, and a crown of immortal glory, awaits you if faithful until the end, which may God grant through Jesus Christ.

We most cordially thank you for the friendly letter received from you, it inspired us with new zeal in the cause of God, we hope that we may ever conduct ourselves so as to be worthy of your friendship; permit me dear brother to tender unto you the love of the saints in this and the Greenville branch: your letter has been read and read over and over again with much interest: in presenting unto you the compliments of your friends in this section I cannot be particular for it would be a lengthy business, I must write a little concerning the spread of truth in this region since your departure. Even like bread cast upon the waters—the saints generally remain firm in the faith of the gospel, of the son of God in this region and I have had the pleasure of baptizing or introducing some into the church or kingdom of heaven, viz: Mrs. McNett, Mrs. Manwarren, Mrs. Bates, Br. Cranson's two oldest daughters, Mrs. Wiggins, Mr. Abel Marble, Mr. Benj. Cross and his wife Roxy, Matilda Cross and her sister Athlenda Stevens, and ordained Br. Benj. Cross to the ministry. He is a faithful and worthy brother I as-

sure you. I expect to baptize some more the first time that I visit Greenvill; the cause of God has and will continue to roll forward, and prosper, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the knowledge of God shall cover the earth as the waters do the great deep.

I would inform you that the sects in the village of Pulaski and elsewhere in this region, are holiday meetings of inquiry as they call them. A great meeting has been held in Canovia by the Unionists, some were for having an organized body while others were for no organization, thus fulfilling the scripture that they should council together and it should come to nought, the sectarians are somewhat troubled and confounded, for turn which way they will the truth stares them in the face, for they see in spite of all their lyings and deceivings the prophecies are fulfilling, truth spreads and reflects light, and knowledge takes the place of gsueso and think so, and their crafts are endangered thereby. They are sensible that something must be done and that quickly, for their crafts are in danger of falling, and their abominations and prisent crafts exposed when held up before the mirror of truth. For surely as Isaiah said their bed is shorter than that a man can stretch himself on it, and their covering narrower than that he can wrap himself in it, for the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. They are endeavoring to make a ladder long enough to reach into the kingdom if possible and save themselves the trouble or humiliation of coming in at the door, they are like a vessel afloat upon the ocean without sail cable or anchor—sprang a leak—pump my boys or you sink—what is the use of pumping all of our days, that old leaky vessel, go down she will, sink she must, there is no remedy, they must leave her and come aboard of the ship where Christ is commander, she is like an old target bored through and through, the cannon of truth, has perforated their rotten systems of error.

Come down here if possible; there is great need of good faithful and competent laborers in the vineyard in this section of country, but the work is advancing in spite of all the combined powers of darkness error and preistcraft; but I must draw my communication to a close, give my love to all the saints and acquaintances. I remain yours as ever in the bonds of love and Christian fellowship, farewell peace be with you and yours Amen.

LUMAN HEATH.

For the Times and Seasons.

To THE HOSTS OF ISRAEL:—

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth: and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.—Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens trembled at the voice, like Belshazzar at the handwriting on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart. All were conquered, and the land possessed. Time passed on, and I saw "their swords beat into plow-shares, and their spears into pruning-hooks," and the goodly land yiel

ding a rich increase,—and the luxuries of the earth, and the choice fruits of the field, were in great profusion, scattered upon the plains of Eden. And I saw flocks and herds, large and numerous, feeding upon the luxuriant, waving fields—and the saints praising God in his sanctuary, and in the firmament of his power, for his mighty acts, and his excellent greatness, with the sound of the trumpet, psaltery and harp, with the timbrel and dance, with stringed instruments and organs, and upon the loud and high sounding cymbals, making melody in their hearts, and singing loud hosannas to God, and to the Lamb. And I heard a great shout in the camp of Israel, ringing through their mighty hosts—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and the saints of light were clad in rich attire, decked with jewels and costly pearls, diamonds and the gold of Ophir. Universal peace, plenteous munificence, and unalloyed happiness, prevailed with every soul of man—all were habited in rich white robes, and glittering crowns, and gave to God the glory. And a loud voice proclaimed—This is the reward of those who have kept the faith, and endured sound doctrine, and the teachings of my prophets, contrary to the traditions of men. It is now as true as it was in the days of the priest of Midian that—"God hath spoken good concerning Israel," for the time to favor Zion, "yea, the set time, is come," when God will sway a righteous sceptre over the nations of the earth. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea; even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.—He maketh them also to skip like a calf; Lebanon and Sirion like a young Unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." Look, then, at the holy land. and the glories to be revealed, and take courage. Cast off your superstitions, receive with engerness the teachings of the prophets, and fear no danger; and the Lord of glory will be your rear-ward, purify your hearts, and preserve your souls unto everlasting life; for "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

JOAB,
GENERAL IN ISRAEL.

MANCHESTER, Oct., 24th, 1841.

Prest. J. SMITH,

Dear Br,—I have just received several letters from Nauvoo, together with the Times and Seasons up to Sept. 15th, being one month and nine days on the passage. The information from that quarter cheers our hearts in regard to the peace and prosperity of Zion. We had previously heard of the death of Gen. D. C. Smith and Colonel R. B. Thompson; which filled our minds with sorrow, not for them, but for those who still live to feel their loss. Br. Carlos, I had known for eleven years, and I never knew him to turn to the right or left from the path of Jesus, or the duties of his holy profession. Br. Thomson was baptized by me in Toronto five years ago; and a more humble, constant, and charitable friend of Zion, I never knew, or one who grew faster in knowledge and usefulness. But they are gone—and it must be for some wise purpose—and the Lord's will be done!

On the 20th of Sept. the ship "Tyran" sailed from Liverpool for New Orleans, under a charter of the Latter Day Saints; she had upwards of two hundred on board, with Elder Joseph Fielding at their head.

By chartering, we saved the company at least 500 or 600 dollars.

The splendid new ship Chaos, 1200 tons burthen, will sail on the 5th November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of which there is probably more than one thousand. We are increasing in numbers and in gifts and blessings. New branches of the church are rising in many places, and great additions made to the old ones. Manches-

ter and vicinity has poure. orth a stream of emigration for the last 18 months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hours journey of Manchester. There has been a general time of pruning, we have cut off upwards of 100 members from this Conference in a few months; this causes the young and tender branches to grow with double vigor.

I now come to the principal subject for which I write this letter, viz: the TEMPLE OF THE LORD!

The Lord enabled us to send about sixty dollars, in gold, by Elder Fielding; this was mostly subscribed by two or three individuals. We shall probably send as much more by the ship Chaos, in care of Peter Welling.

You are hereby authorized to say to the Building Committee, that I subscribe five hundred dollars for the Temple, including what I have already sent, all to be paid in instalments between this and next fall; which they may safely depend on if the Lord prospers me. Br. Amos Fielding will go hand in hand with me; so that between us, we hope to send one thousand dollars in the course of the season, besides some little from the churches.

Say to the Building Committee, and to the Saints in general, for me; "Let not your hands be slack, nor your hearts feeble; but drive the Temple ahead in the name of the Lord God of Israel; for thus the spirit whispers in my heart; they shall not lack, nor be left in embarrassment. I would suggest the idea of using lead for the roofs of the Temple and all other permanent buildings; I think it will be found more durable, more convenient, and cheaper than timber, and will perhaps save whole blocks from being consumed by fire.

Give my love to all enqiring friends, and pray for me, that I may have wisdom to go in and out among this people, who have become a great people. I long to see the time when I can stand once more among the Saints in the land of Zion. I hope to be there next summer or summer after.

Myself, wife, four children and the Americans in this country are generally well. My wife joins me in love to all the Saints in the land of Zion, or the land of Joseph, as it is called by thousands in this country. I remain yours in the *bonds* of

Everlasting Freedom,
PARLEY P. PRATT.

RULES OF ORDER OF THE CITY COUNCIL.

Extract from the minutes of the City Council.

"The Council then received the following communication from the Mayor, to wit:

MAYOR'S OFFICE, CITY OF NAUVOO,
Illinois, Jan. 22d, A. D. 1842.

Gentlemen of the City Council,
Aldermen, and Councillors:—

I have carefully selected and prepared the following "Rules of order of the City Council of the City of Nauvoo," and present them for your adoption, to wit,—

RULES OF ORDER OF THE CITY COUNCIL OF THE CITY OF NAUVOO.

Duties of the Mayor.

1st. The Mayor, or President *pro tempore*, shall take the chair and organize the council, within thirty minutes after the arrival of the hour to which it shall have been adjourned, and, while presiding, shall restrain all conversation irrelevant to the business then under consideration.

2nd. The Mayor having taken the chair, and a quorum (which shall consist of a majority of the entire council) being present, the council shall be opened by prayer, after which the journal of the preceding meeting shall be read by the Recorder, to the end that any mistake may be corrected that shall have been made in the entries; after which no alteration of the journal shall be permitted, without the unanimous consent of the members present.

3d. The Mayor shall decide all questions of order—subject, nevertheless, to an appeal to the council, by any member.

4th. When the question is taken on any subject under consideration, the Mayor shall call on the members in the affirmative to say, aye,—those in the negative to say, no—and he shall declare the result. When doubts arise on the decision, he may call on the members voting to rise, or take the yeas and nays—the yeas and nays, likewise, may be taken on the call of any four members.

5th. The Mayor shall have a right to vote on all occasions; and when his vote renders the division equal, the question shall be lost.

6th. The Mayor shall sign his name to all acts, addresses, and resolutions of the council.

Of the Vice-Mayor.

7th. The council shall elect a Vice-

Mayor, to serve as President *pro tempore*, who shall preside during the absence of the Mayor, and who shall be chosen by ballot—and a majority of the votes of the members present shall be necessary to a choice.

8th. If at any meeting when a majority shall be assembled, neither the Mayor, nor the President *pro tempore*, shall be present, the council shall proceed to the election of a President for that meeting.

Of the Recorder.

9th. The Recorder shall keep a journal of the proceedings of the council, and shall enter therein whatever a majority of the members shall order; and, in all cases, the yeas and nays, or dissent of any member, when required to do so.

10th. The Recorder shall read whatever is laid before the council for the consideration of the members, and shall countersign every act, address, or resolution, passed by the council, noting the date of its passage.

11th. When the yeas and nays are called upon any question, the Recorder shall read over distinctly, first, the names of the members who voted in the affirmative; and next, the names of those who voted in the negative.

Of the Marshall.

12th. The Marshall shall serve as Door Keeper, and Sergeant-at-Arms, to the council.

Order of Business.

13th. After the reading of the journal of the preceding meeting, the Mayor shall call for petitions, and no petition shall be received thereafter, unless by unanimous consent.

14th. Petitions having been called for and disposed of, reports of Standing Committees shall next be received, then reports of Select Committees, and then any miscellaneous business shall be in order.

Decorum.

15th. The Mayor shall always be at liberty to deliver his sentiments in debate, on any question before the council; but when the Mayor speaks, it shall be from his chair.

16th. In cases of disorderly conduct in spectators, the Mayor may either order the persons out, committing the disorder; have the room cleared; or fine or commit the offenders to prison, for contempt.

Of Order and Debate.

17th. When any member is about to speak in debate, or offer any matter to the council, he shall rise from his seat, and address the Mayor as "Mr. President," and avoid personalities.

18th. When two members rise at the same time, the Mayor shall name the person to speak, but in all other cases, the member first rising shall speak first. No member shall speak more than three times to the same question without leave of the council, nor speak more than twice without leave, until every person, choosing to speak shall have spoken.

19th. Any member may call another to order, and when a member is so called to order, he shall immediately desist speaking, until the Mayor decide whether he is in order, or not; and every question of order shall be decided without debate; but any member may appeal from his decision, to the council; if the decision be in favor of the member called to order, he shall be at liberty to proceed; if otherwise, the council shall determine upon the propriety of his proceeding with his observations.

20th. When a question has been taken and carried in the affirmative, or negative, it shall be in order for any member of the majority to move for the re-consideration thereof; but no motion for the re-consideration of any vote shall be in order, after the paper upon which the same shall have been taken, shall have gone out of the possession of the council.

21st. No motion, or proposition, shall be received as an amendment which shall be a substitute for the proposition before the council; but nothing shall be considered a substitute which shall have relation to the subject matter under consideration.

22nd. When the yeas and nays are called, every member shall vote, unless specially excused; and in voting by yeas and nays, the Councillors shall be called first, the Aldermen next, and the Mayor last.

23rd. When a motion is made and seconded, it shall be reduced to writing, and shall be first read aloud before any order be taken thereon; but the question, "Will the council now consider it," shall not be put, unless called for by a member, or is deemed necessary by the Mayor: and on motions to amend, the question of consideration shall in no case be put.

24th. Any motion may be withdrawn or modified by the mover, at any time before a final decision or amendment.

25th. When a question is under debate,

no motion shall be received but to adjourn, to lie on the table, for the previous question, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order they stand arranged. A motion to strike out the enacting words of a bill, shall have precedence of a motion to amend, and, if carried, shall be considered a rejection.—And a motion to refer to a Standing Committee, shall have precedence of one to refer to a Select Committee. A motion to adjourn shall always be in order; that, and a motion to lie on the table, shall be taken without debate.

26th. The previous question shall be in this form, "Shall the main question be now put?" It shall only be admitted when demanded by a majority of the members present; until it is decided, shall preclude all amendment and further debate of the main question, and upon said question there shall be no debate.

27th. Any member may call for the division of a question where the sense will admit of it, but a question to strike out and insert, shall be indivisible.

28th. When a question is carried in the affirmative by yeas and nays any member may enter on the journal, his reasons for dissenting.

29th. It shall not be in order to introduce a bill, unless by way of report from committee, or leave be previously asked and obtained.

30th. every bill or resolution requiring the signature of the Mayor and Recerder, shall receive three several readings previous to its passage.

31st. The first reading of a bill shall be for information, and if opposition be made to it, the question shall be "Shall this bill be rejected?" If no opposition be made it shall go to the second reading without a question, when it shall be open for discussion and amendment, or such order as the council may think proper to take, except the question on the assage thereof, which can only be taken, on the day of the introduction of the bill, by the consent of two-thirds of the members present.

32nd. Before any bill or resolution requiring the signature of the Mayor and Recorder. shall be read a third time, the question shall be put, "Shall this bill be read a third time?" and if a majority of the members present shall not vote in the affirmative, the same shall be declared to be rejected.

33rd. On the third reading of a bill, the question shall be on its passage, but it may be committed at any time previous to its passage.

34th. When a blank is to be filled, and different sums or dates are proposed, the question shall be first taken on the highest sum or longest date, and thence downwards.

35th. The council, may at any time, suspend any of its rules by a majority of three-fourths of the members present.

36. After the arrival of the hour to which the council may stand adjourned, no member who may have appeared, shall absent himself without leave of those present, or of the council when formed.

Of Committees.

37th. All Standing and Select Committees shall be appointed by the Mayor, unless otherwise directed, and the first named member shall be the Chairman. The following Standing Committees shall be appointed, to wit:

A Committee of Ways and Means, to consist of one member from each ward, to whom shall be referred all subjects of taxation and revenue.

A Committee of Improvement, to consist of one member from each ward, to whom shall be referred all subjects relative to repairs and opening of roads and streets, and other subjects of a similar nature.

A Committee of Claims, to consist of three members, to whom shall be referred all matters of claims against the city, and applications for remission of penalties.

A Committee of Unfinished Business, to consist of two members, who shall examine the journal of the preceding council, and report such business as may have remained unfinishsd.

A committee of Elections, to consist of three members.

A committee of Police, to consist of one member from each ward. who are empowered to call upon any officer of the Corporation, for any information, report, paper or other matter relative to the police.

A Committee of Municipal Laws, to consist of five members, to whom shall be referred all bills for ordinances presented to the council.

A committee of Public Grounds, to consist of one member from each ward.

A committee of Public Works, to consist of three members.

Of Amendment to Rules.

38th. All motions for amendment of the rules, shall be submitted one month previous to a final determination thereof, unless three-fourths of the members present shall assent that it shall be finally acted on the day on which it is submitted.

Of Balloting.

39th. In balloting for committees, a plurality of votes shall be sufficient to make a choice, but in other cases a majority of the whole number of votes shall be required to decide.

All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.

The above communication was read by the Recorder to the City Council, on the 22nd Jan. 1842, and referred to a Select Committee, consisting of Joseph Smith, and Orson Pratt—the committee reported back the Communication and recommended its adoption, which was carried.

The council then proceeded to the election of VICE-MAYOR, whereupon *Gen. Joseph Smith* was declared to be duly elected, and took the oath of office.

The Mayor then announced the following Standing Committees, to wit:

Committee of Ways and Means—Joseph Smith, Daniel H. Wells, Orson Spencer, and Hiram Kimball

Committee of Improvement—Samuel H. Smith, N. K. Whitney, Charles C. Rich, and William Marks.

Committee of Claims---William Law, Vinson Knight, and Hugh McFall.

Committee of Unfinished Business---Wilson Law, and Lyman Wight.

Committee of Elections---John T. Barnett, John P. Green, and Gustavus Hills.

Committee of Police---Willard Richards. John Taylor, Heber C. Kimball, and George W. Harris.

Committee of Municipal Laws---Hyrum Smith, Brigham Young, Wilford Woodruff, Orson Pratt, and Joseph Smith.

Committee of Public Grounds---William Marks, Daniel H. Wells, Hyrum Smith, and Hiram Kimball.

Committee of Public Works---Joseph Smith, John T. Barnett, and William Law.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.
January 22nd, A. D. 1842.

BOOKS AND STATIONERY.

BOOK of Mormon, Gospel Reflector, Kirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery,

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods, and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies, for the treatment of all complaints, on Botanical principles, for sale low for cash, at C. W. Lyon's store. Also, Beach's Practice of Medicine, in 3 vols. 8vo. Price $20.

C. W. LYON, Agent.
City of Nauvoo, Jan. 6, 1842. 6-5t*

S. Emmans,
ATTORNEY AT LAW,

Office near the Temple. General Agency for buying and selling land; legal writings drawn, and all business of a legal nature promptly attended to. Nauvoo, Jan 15, 1842. 6tf

ROBERT L. ROBERTSON,
COMMISSION AND FORWARDING MERCHANT.
IMMEDIATELY OPPOSITE THE STEAM-BOAT LANDING,
WARSAW, ILLINOIS.

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January 15, 1842. 6-12t

GARDENING, PRUNING, &c.

THE subscriber having fixed his residence at Nauvoo, begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, etc.

Those who are desirous to have their young orchards pruned (and there are many much in need within the bounds of the city) will be attended to on accomodating terms, by applying to the undersigned, when every information will be given.

EDWARD SAYERS, Gardener.
Jan. 15, 1842. 6-3m.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to E. ROBINSON.
Nauvoo, Jan. 1, 1842.

The Times and Seasons,
IS EDITED BY
E. ROBINSON, & G. HILLS.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 8.] CITY OF NAUVOO, ILL. FEB. 15, 1842. [Whole No. 44

From the Gospel Reflector.

THE MILLENNIUM.

Concluded.

The next portion of the sacred volume that we call the attention of the reader to, reads as follows: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."—Micah, iv, 1-7. It is evident from the above that the righteous will be assembled upon the Lord's holy mountain, and that all nations shall lay down their weapons of war: and it is equally evident that the Lord will reign in Mount Zion.

Jeremiah speaking of the gathering of Israel, and the Millennium says: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."—Jer. xxxi, 31-34. This covenant has not yet taken effect: for when it does, all shall know the Lord from the least unto the greatest. When the Lord brought the House of Israel out of Egypt, he covenanted with them that they, and their posterity should possess the land of Canaan throughout all their generations, on condition of faithfulness to all his statutes; but they broke this covenant; consequently they were driven from their land; but when the Lord brings them back again, he will make a new covenant with them, that they shall no more be driven out, and he will also imprint his law on their hearts, and all shall know him from the least to the greatest. The following is a beatiful description of the establishment of peace, and this great rest for the saints: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money." "Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;

that saith unto Zion thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii, 1–10. Isaiah in another place speaking of this work says: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasent stones. *And all thy children shall be taught of the Lord;* and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall for it shall not come near thee."—Isa. liv, 11–14. We learn from the foregoing quotations that the watchman of Zion, shall see eye to eye; or in other words, be of one mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be *all* righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx, 18–22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion; but of the purity of the saints: for says the prophet, "Thy people also shall be all righteous: they shall inherit the land for ever." The reader will also remember, that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejeice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner, being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blest of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxv. 17–25. We learn, first, from the above that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer: and while they are yet speaking I will hear;" fourth, the wild beasts will become peaceable and harmless and eat vegetable food. The prophet says in another place; that the Lord will cause peace to flow like a river to his people.

Zepheniah writes thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my

jealousy. For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.—Zeph. iii. 8-17. It is evident from the above;—first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy; second, that he will restore to his people a pure language that they may become of one heart and of one mind; third, that so glorious will be the work that the Lord's dispersed people upon this continent shall bring him an offering; fourth, that the House of Israel will not do iniquity any more; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a *rest* for the people of God in earnest, and this will be the time that the House of Israel will enjoy that *rest*, so often spoken of in the bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings? We answer, the Gentiles will be identified with them: for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings; and as the apostle says: "Blessed with faithful Abraham." Paul says: "As many as were baptized into Christ put on Christ, and become the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles: for says Paul: "They are not all Israel that are of Israel" or literal descendants.

Joel after speaking of the restoration of the house of Israel and the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel, ii. 26-29. From this we learn that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah, and Jeremiah will be fulfilled: "The knowledge of God shall cover the earth, as the waters cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the saints, it will enable them to know God alike. Jeremiah says in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course effect the beasts of the forest, and thus bring to pass the singular change of their disposition:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall

feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt* nor destroy in all my holy mountain." Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmolested. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel after giving a description of the resurrection of the House of Israel, and the coming forth of the *stick* of Joseph (Book of Mormon) and its being united with the stick of Judah (the bible;) and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein our fathers have dwelt: and they shall dwell therein, even they and their children, and their children's children, forever; *and my servant David shall be their prince for ever.* Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 23-28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh and dwell on the earth, and eat the fruit of it. But the difference that will be satan will be cast out of the earth, and he will have no power to tempt or deceive them: they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they shall multiply and be increased in number,—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings and priests, and they shall reign WITH Christ; but is is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them which the apostles alluded to when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets the name of this king shall be David; not the patriarch David who was the son of Jesse; but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed, we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on the earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed saints will reign on earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between

the mortal, and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume; but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

THE JEWS.

The reputed wealth of the Jews has subjected them to persecution and torture in many countries, and in different ages: and it is humiliating to reflect that our own history furnishes many illustrations of the damning fact. During the reign of Henry, III, these proscribed people were subjected to pillage, persecution, and to torture, to gratify the avarice of an extravagant prince, and the hatred of his bigoted and ignorant subjects. An immoderate zeal for the external rights of Christianity was a distinguishing characteristic of the age, and persecution, or extermination of those who differed from them in religious creed, was deemed virtuous and patriotic amongst our remote ancestors. Treating of the persecutions of the Jews in this reign, one of our popular historians says,

"The Jews, who had been for some time increasing in the kingdom, were the first who fell a sacrifice to the enthusiastic zeal of the people, and numbers of them were slaughtered by the citizens of London, upon the very day of the King's coronation. Five hundred of that infatuated people had retired into York Castle, for safety, but finding themselves unable to defend the place, they resolved to perish by killing one another, rather than meet the fury of their persecutors. Having taken this gloomy resolution, they first murdered their wives and children, next threw the dead bodies over the wall against their enemies, who attempted to scale it, and then setting fire to their houses, perished in the flames."

Henry, after extorting vast sums of money from the Jews, under various pretexts, at last carried his tyranny to such a length, that the whole body of the Jewish people solicited permission to leave the kingdom. Henry, however, found oppression too profitable to allow them to elude it: according to Hume, "he delivered over the Jews to the Earl of Cornwall, that those whom the one brother had flayed, the other might embowel, to make use of the words of the historian, Matthew Prior." This Monarch was a worthy scion of his sire John, who, once having demanded 10,000 marks from a Jew in Bristol, on a refusal, ordered one of his teeth to be drawn each day until he should consent; nor was it until seven teeth had been thus extracted that the wretched man complied with the extortion. Such was the estimation in which the children of Israel were held at that time in England that by the laws of the land if a Christian man married a Jewess, or a Christian woman married a Jew, it was felony, and the penalty was burning alive.

Subsequently, in the reign of Edward I, many arbitrary laws and taxes were levied upon the Jews, two hundred and eighty of whom were hanged upon a charge of having adulterated the coin of the realm. The property of the remainder was confiscated, and the whole of them banished from the kingdom.

In conclusion we may observe, that in addition to the persecutions which the presumed wealth of the Jews entailed upon them, the most absurd and unfounded calumnies have been heaped upon them, of which we shall adduce one instance. The Abbe Guenne, author of Letters on the fertility of Palestine, addressed to Voltaire, states a circumstance which will stagger the faith of any modern converter of Jews. The tale is of one of the Kings of Persia, who, "allured by the fame that had spread abroad of the fertility and opulence of Palestine, marched to Jerusalem, besieged that city, and carried off from thence an immense number of Christian captives;" and now comes the best part of the story, which is, that the Jews actually purchased ninety thousand of these Christian slaves, for the sole purpose of having the pleasure of cutting their throats. The author does not add whether the Jews afterwards eat these Christian captives; but whilst his "hand was in" he might as well have "gone the whole hog."

The London Jewish Intelligencer says

that "England has attained the praise of being the first of the Gentile nations that has ceased to *tread down Jerusalem.*"—This is indeed, no more than justice, since she was the first to set the evil, and cruel example, of banishing the whole people in a body, from her inhospitable bosom.—France next, and then Spain aped their unchristian and wicked precedent. Spain, may, if possible, have exceeded them in barbarity, but they invented the oppression and preceded her in the infliction of it. God "afflicted them a little and they helped forward the affliction."

They may think that the doom of God will be averted, but it will not be so. The Lord said that he would punish Babylon formerly, and the decree of Cyrus to rebuild Jerusalem, did not alter the decree of God to that devoted city; neither will the moves of the present nations alter the testimony of the prophets, or change the decree of Jehovah. "Wo to thee that spoilest, and thou wast not spoiled; and wo to thee that dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt also be spoiled; and when thou shalt cease to deal treacherously, they shall also deal treacherously with thee."—And that they have been spoiled is evident. Herschell's sketch, p. 7. says, "Look to their present state of suffering in Poland, & Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called *christians* reside! It not unfrequently happens that when one or more wealthy Jews have built commodious houses in any part of the town not prohibited before, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city; and they are forthwith driven from their houses without any compensation for their loss being given them. . . . . They are oppressed on every side yet dare not complain; robbed and defrauded, yet obtain no redress; in the walk of social life insult and contempt meet them at every *turning.*"

No sooner did England give shelter to the Jews under Cromwell, and Charles, than she started forward in a commercial career of unrivalled, and uninterrupted prosperity. Holland, embracing the principles of the reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her bloody, and furious expulsion of the race, sealed her own condemnation.

The following are the feelings of one of the seed of Abraham, upon this subject: and is entitled, "A word in season from an Israelite, to his brethren."

The existence of our nation as a distinct people, after having been for so many ages expelled our own country, and dispersed over the face of the whole earth, is so unparalleled by any instance in the history of other nations as to be considered a miracle equal to any recorded in the sacred writings, and well may it be so considered. The Babylonian, Grecian, and Roman Empires, which, in turn overcame our nation, dragged our people into captivity, and by the most dreadful cruelties did all they could to exterminate us, and eventually dispersed us over the then known world. What has become of those mighty empires; of those proud conquerors? What of their laws, their worship, their institutions? Gone! passed away and dissolved, "as the baseless fabric of a vision," leaving not a vestige of their existence behind them except what may be found in the pages of history, and in some few mouldering ruins of their cities —whilst we the prescribed, and persecuted by them, and by every succeeding nation, still exist, and have in our keeping those imperishable truths through which alone is to be learned the real situation of the causes of the rise and fall of those empires; and before which the wisdom of their wise men has become folly. . . . . We are as completely a nation as when first established as such, for we acknowledge ourselves now, as then, as being under the immediate government of the sovereign of the aniverse, with the same law for our obedience as was then vouchsafed to our ancient fathers. He says, "We are expressly told in the sacred volume that we are a "chosen people;" a peculiar people to our God.—That we should be to him a "kingdom of Priests"—a holy people—a separate people, from all the nations of the earth. . . . . That in accordance with the above gracious announcement of the Deity, the great object of our selection was to constitute us the instrument to work out the redemption of mankind, from the darkness, and unhapiness of a false worship. Is that intention yet accomplished? Does every knee now bend to the one, and only true God? Do

those of high stature bow down to him? Is his name yet one over all the earth?—Until these questions can be answered in the affirmative, as they surely will in due time, the purpose of our selection will not be fulfilled; and the keeping of us as a separate people will still be the will of him, who has appointed our lot among the families of the earth. . . . . Shall we cast aside our real law at the bidding of the "London Society?" and the written law at the command of Deists, and self-styled philosophers? Ought we merely to accommodate our religious observance merely to suit our conveniences, and thus subject ourselves to be swayed by every wind that blows? What, if we were so lost to a sense of our own dignity, would become of the trust reposed in us by the Supreme Being? what of our religion?—of ourselves as a people, and of our offspring? Answer ye fathers of families: and above all, remember the day of retribution, when we shall each be required to render an account of the manner in which we have executed our holy office, and the trust committed to us?"

EXTRACT,

From Elder John Taylor's Journal, Liverpool, May 5, 1839, being a dialogue between Elder Taylor, and the Rev. John James, a celebrated "Church of England" Minister, in Liverpool, England.

"I was baptizing on the North Shore, when a Church of England minister, by the name of James, entered into conversation with some of the brethren while I was baptizing; after I got through I went to the company, when he addressed me rather uncourteously, saying:—

Mr. James.—This is Mr. Taylor, I suppose?

Mr. Taylor.—Yes sir, I answered.

J. I am told that you can answer me any question, and give a reason of the hope that is within you.

T. If sir, it is asked in meekness and humility.

J. Oh, that is the condition, is it sir?

T. I suppose, sir, that it will remain discretionary with me.

J. What need have we of any further revelation?

T. Because we have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood.

J. Did not our Savior say that the gates of hell should not prevail against his church.

T. If, sir, it was built upon the rock spoken of.

J. Christ is that rock; and he said he would build his church upon that, and the gates of hell should not prevail against it.

T. It will be necessary, sir, to examine the context:—our Savior asks, "whom say men that I the son of man am?" The disciples answer, some say Moses, some Elias, and some that John the Babtist is risen from the dead. But whom say ye that I am? was asked by the Savior.—Peter answered, "thou art Christ, the son of the living God." How did you know it Peter? Flesh and blood hath not revealed this unto thee, but my father who is in heaven. It is evident that Peter had demonstrative evidence, from the revelations of God, that Jesus was the Messiah; and our Savior says, "Thou art Peter; and on this rock will I build my church, and the gates, &c." Now, although Christ might be said to be the chief corner stone, the rock, they, they, (the people) did not know him: some thought that he was one person, and some another; none, however, had positive evidence but Peter, and he obtained his knowledge through revelation, and if they could not know him they did not build upon him; they could not be his church; and that promise could not apply to them; and wherever, and whenever the church is built upon that rock, and have the revelation of heaven for their guide, as Peter had, the gates of hell cannot prevail against it. But Paul, in writing to the Romans, says, "The Jews were broken off because of unbelief; and thou standest by faith, be not high-minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee." He moreover tells them that if they do not continue in faith, they shall be cut off. Why were the Jews cut off? Because they killed the prophets, and stoned those that were sent unto them. And what did the Gentiles do with their prophets and apostles? They killed them, as the Jews did, and according to Paul's testimony must be cut off. Besides, Daniel speaks of a certain power that was to "make war with the Saints, and prevail against them, until the ancient of days come."

J. That shews that there must be saints!

T. Daniel further says that he should "think to change times, and seasons, and they should be given into his hand," &c.

and if that power, being hostile to God, prevails against them, and they are given into his hand, what becomes of the church?

J. I will prove sir, that there has been a priesthood of apostolic succession, and a pure church, from the Savior's day until the present.

T. If you will, sir, and that church has pure, scriptural ordinances, I will give up my preaching, depart from this church, and join myself to that standard.

J. I refer you, sir, to Mosheim's and Milner's Church history, who shew that thing clearly.

T. I must have demonstration, sir, show me the church.

J. We ought to have confidence in the testimony of good, accredited historians.

T. But you say, sir, that it not only did exist, but does exist, consequently it is not only a matter of history, but a matter that can be now demonstrated, if such a church is now in being.

J. The Church of England, ordains as you do.

T But they sprinkle infants, sir, and that is unscriptural.

J. Peter says, "The promise is unto you, and to your children."

T. But it does not say to your *infants;* a man may have a child thirty years old and he is as much his child as though he were an infant; and you cannot point me out one single instance in scripture of an infant's being baptized.

J. Do not misunderstand me, sir, I do not find fault with your baptism.

T. But I should with yours, sir, if you were pointing out a true church, which you said that you could prove, had been in existence, and still existed.

J. We do it, either by dipping, pouring, or sprinkling.

T. This is singular indeed, sir, you believe that a man, is sent of God, to teach, and does not know which ordinance to administer in; but must leave it to those that he is teaching to decide upon the matter: Peter did not do so.

J. The Baptists baptize by immersion.

T. But do they lay on hands, for the gift of the Holy Ghost?

J. I do not know.

T. They baptize, and you lay on hands: they have got one limb of the body and you another but none of you have the whole body.

J. I can, (beginning at our Savior,) trace an unbroken chain of apostolic succession until the present.

T. I suppose, sir, through the medium of the Roman Catholic Church.

J. Yes, sir.

T. You say that the Church of Rome is fallen; that she is the mother of harlots: if so, sir, how can she impart authority.

J. Just the same as she can the scriptures.

T. "Can an impure fountain, send forth pure streams? Our Savior said not.

J. Oh, it makes no difference.

T. Then, sir, if she had power to "bind on earth, and to bind in heaven," she also professed the power, (according to the scriptures) to "*loose on earth, and to loose in heaven,*" and you know, that she cut off, and excommunicated, the Church of England, and all Protestant Reformers, and that would place you, sir, according to your creed, in a curious situation.

J. Do you believe in your heart, sir, that she had power to confer this?*

T. If she had not there is no priesthood; and if she had she took it away from you, sir, and from all Protestants; consequently you have no priesthood or authority in either case:—You say that she is apostate, the mother of harlots; and she says that you are heretics; so I leave the matter between you, and both of your testimonies shall decide the case.

J. I can trace regular succession of authority, independent of the Church of Rome, in two different ways; one through the Waldenses, and Albigenses, and the other through the Welsh church.

T. As it regards the first of those, sir, I want to know where it is?

J. There may be some of them in the valleys of Piedmont; and if, at the time of the reformation, some of them went from this country to America, they might be there.

T. *And if, and if,* and *may be* is no demonstration, sir, there *may not be* any in the valleys of Piedmont, *and if* at the time of the reformation some having authority went to America there would be no priesthood there, and consequently no priesthood in existence that you can prove. And as it regards the other churches you know sir that the whole of the Church of England was under the dominion of the Pope in Henry the eighth's time, and all submitted to his authority.

J. There was always a few that protested against it.

T. The Church of England is not that few; nor the Church of Scotland; nor are the Methodists, Presbyterians, or Baptists; nor any body that you can point me out in England; and all the Episcopal form of Church Government in the United States, came either directly from the Church of Rome, through the Church of England or indirectly from the Church of England, through the Methodists, and is consequently all a figment.

J. And you belong to a church only ten years old, ten years old, ten years old.

T. These, sir, are my reasons for believing my former statements—That we had transgressed the laws, changed the ordinances, corrupted the Gospel, and lost the Priesthood, and your potent arguments have not convinced me to the contrary, especially your last ten years old one.

*Why he should ask this question I do not know: except he did not believe himself, what he said, he could prove, as the statement was of his own propounding.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBUARY 16, 1842.

VALEDICTORY.

As is customary upon like occasions, it now becomes my duty to say a few words to the friends and patrons of the Times and Seasons, by way of a farewell address.

When I look back and survey the scenery through which this church has passed, for the short space of three years, it is impossible to find words to express my feelings—to recollect that three years this present month, many thousands of the members of this church were compelled to leave their peaceful and happy firesides, to sacrifice all the enjoyments of a sweet and pleasant home, which they had purchased with their own money, and made comfortable by the labor of their own hands; to flee for their lives, and seek protection in a strange land, among strangers,—all to satisfy the avarice and hellish desire of an infatuated mob, and to obey the order of a second Nero, who then acted as Governor of a, said to be, free and *sovereign* State—all conspire to fill the mind with solemnity, and sad recollections of by-gone days.

It is not, however, my intention at present, to dwell at length upon these things, more than to draw the contrast between those days and the present.

In the summer of 1839, having a few months previous emerged from the confines of a Missouri prison, where I had been thrust, together with about sixty of my brethren, solely because we would not renounce the religion of heaven, Br. D. C. Smith, and myself purchased the remains of a printing establishment, had by the church in Missouri, which had been saved from the ruins by being buried in the earth, and after having carefully extracted the polluted soil of Missouri from the press and type; which, by the by, like ourselves, were none the better for having passed through the scrutinizing ordeal of an ungodly mob, we issued a prospectus for publishing this paper, under circumstances the most adverse possible. The only place we could obtain wherein to put our press, was an under ground room to an old ware house, without any floor, and almost destitute of light: here we succeeded in issuing a few copies of the paper, when disease, which we had contracted while laboring in a damp room, brought us upon our sick beds, and we were compelled to suspend business for several months; however, in the month of November we were permitted, through the blessings of a kind Providence, again to issue the paper, which has been published until the present time without interruption; notwithstanding two good and mighty men have fallen while acting as its editors.

The Times and Seasons is now placed on a permanent basis, with a liberal patronage, and its circulation daily increasing. The building in which it is published was erected expressly for a printing establishment; with spacious rooms, where each branch can be carried on in its own department, without interfering with the other. The church, also, is in a flourishing and prosperous condition—more so than at any previous period since its rise; naught but joy and gladness seems to pervade the bosoms of the saints, and peace and happiness attend all their footsteps.

Under these circumstances I now take leave of the editorial department of the Times and Seasons, having disposed of my entire interest in the printing establishment, book-bindery, and stereotype foundery, and they are transferred into other hands. The Editorial chair will be filled by our esteemed brother, President Joseph Smith, assisted by Elder John Taylor, of the Quorum of the Twelve, under whose able and talented guidance, this will become the most interesting and useful religious journal of the day.

With these considerations, I feel confident that

the agents and friends of the Times and Seasons will exert themselves to support the press; knowing that while it is under the supervision of him whom God has chosen to lead his people in the last days, all things will go right.

With these brief remarks, and a bosom filled with kind and grateful feelings towards all my friends, I will say to the patrons of the Times, FAREWELL. E. ROBINSON.

Nauvoo, Feb. 15, 1842.

TO SUBSCRIBERS.

It will be noticed in the above communication of our much respected friend, E. Robinson, Esq. that the paper is no longer printed, and published by that gentleman; but that it has fallen to our lot to issue this valuable and interesting periodical, and to take the Editorial chair.

We esteem our predecessor for the honorable course that he has taken in the defence of righteousness, and in the support of truth. He has done honor to the cause he espoused; he has stood firm in the day of adversity; and when foes frowned, and persecution raged, in the midst of pecuniary embarassments, (growing out of our persecutions in Missouri,) he has boldly, and nobly, stood in the cause of freedom, of liberty, and of God; he has gone forward with a steady course; he has stemmed every torrent, braved every danger, and borne down all opposition: and amidst accumulated difficulties, truth has triumphed, error and misrepresentation has been frowned down; and bigotry, superstition, and ignorance have hid their hoary heads in shame.

The "Times and Seasons" is now read with interest in almost every city throughout the length, and breadth of this vast republic,—it has crossed the great Atlantic; and through it multitudes of the inhabitants of England are made acquainted with what is transpiring in the far famed "West."

We sincerely give Mr. Robinson this meed of praise and as he is now retiring from the field, crown him with those laurels which under God he has fairly, and honorably won.

As it regards ourselves we have very little to say, but shall leave it for the future to unfold; and for a discerning public to judge. The important events that are daily transpiring around us; the rapid advance of truth; the many communications that we are receiving, daily, from elders abroad; both in this country, in England, from the continent of Europe, and other parts of the world; the convulsed state of the nations; the epistles and teachings of the Twelve; and the revelations which we are receiving from the most High, will no doubt furnish us with material to make this paper interesting to all who read it, and whilst we solicit the patronage, and support of our friends, we pray that the God of Israel may inspire our hearts with understanding and direct our pen in truth. Ed.

COMMUNICATIONS

LETTER FROM J. BLAKESLEE

For the Times and Seasons.

Utica, N. Y. Jan. 10th 1842.

DEAR BR. ROBINSON:—Feeling very anxious to hear of the welfare of Zion in this place, and also of the prosperity of her noble sons, who have been especially commissioned in these last days, to proclaim her law, the everlasting gospel, to every nation under heaven. And as we have no other means of hearing from Zion, and her stakes, at present, save through the medium of your semi-monthly paper, the "Times and Seasons;" and as we have received none of them, since the 2d no. of the 3d vol., I sit down at this time to communicate with you through the medium of the mail.

Br. John H. Blanchard of Delta, Oneida co. N. Y., has never received any of his papers as yet, and those directed to this city have stopped likewise; and also Mr. Atwell's of Schuyler has stopped. We should be very glad indeed to have the papers continued if consistent.

I have been preaching in this city, and region round about ever since the fore part of August last, with some success. I have baptized 26, in this city, and region, and have organized a branch of the church of Jesus Christ of Latter-Day Saints in this place of 38 members, in good fellowship, and strong in the faith of the New Covenant. we have had no particular excitement in this city as yet, my congregation has not been large as a general thing but very attentive indeed; and considering the pride, and popularity of this city, and the numerous sects of Christians, &c., I have no cause of complaint, for many are enquiring in this city, and region, and I think I can say with a good degree of propriety that Mormonism (so called) is gaining friends daily; not only in the city, but in the region round about. Since I commenced preaching in this city, I have spent much time in other places. I have visited the Little Falls twice, a place 22 miles distant, by request of the people of that place, and preached several times, the people heard with attention,

and solicited more preaching. I also visited Salsbury, a place about 7 miles from the Little Falls, and preached twice, the people wished me to visit them again if possible. I have also visited, and preached in the towns of Litchfield, Kirkland, Madison, New Hartford, and many others. The calls for preaching in every direction, are so numerous and pressing, that I am not able to fill the tenth part of them, but I have some help at present. Elders John Mackley and — Potter are laboring in Salsbury, and region about; and Elder C. Marsh, from Cayuga co. N. Y., is with me in this region, and the young priests of the Utica branch of the church, are some of them beginning to magnify their calling, a young man, (the only son of a lady in this city, who with her whole household, consisting of seven members of the family have embraced the New and Everlasting Covenant,) and the young man has been ordained a priest, and is preaching more or less every week, in my absence, besides teaching a high school in this city; he is a grest help to me (or in other words) to the cause in this place I assure you. We have taken the City Hall, in this place, for one year where we shall continue to meet for public worship every Sunday at the usual times of worship, and also at 7 o'clock in the evening of every Thursday, we have a council meeting once a week, generally, and a prayer meeting once a week also.

The saints here are in perfect unity, and are enjoying the gifts of the spirit of the Lord, such as, the gift of tongues, and the interpretation, and visions and also, the gift of faith, to be healed, and the gift of healing, and also, the gift of fervent charity, one for another; in short dear brother, we have a little heaven already begun in this city. and my soul feels to magnify the Lord while I write, and no tongue can describe the feelings of my heart; yea the gratitude of my heart to my Heavenly Father, for his blessings upon my labors.

There are many in this city now on the eve of obedience. The church where my family resides, (near the village of Rome,) is also in good fellowship and standing, and there has been one baptized in that branch of late, and more are believing.

The church at Hamilton Madison co. are in a good situation also, and the branch at Edmiston Otsego co. are in a good situation likewise, and the Boonville branch Oneida co. have had a number added to it of late and they are in a prosperous condition. There are several other branches which I have not heard from of late, but as far as I am acquainted with the situation of the churches, and of the work of the Lord in this region of country, the prospects are flattering. We wish the saints in that place, and in all other places, all the good things that the nature of their situations demand, and of our well beloved brother, Joseph Smith, we wish concerning him and will pray, that he may be preserved a prophet and seer, and revelator, unto the church of God for many years to come. We know him to be a true prophet of the most High, and as such he has the fellowship of this church of Latter-Day Saints at Utica. We desire an interest in the prayers of the saints in that place. Yours in the bonds and unity of the New Covenant.

JAMES BLAKESLEE.

CONFERENCE MINUTES.

The Gennessee Conference met at the court-house in the village of Batavia, in the county of Gennessee, agreeable to previous appointment, on Saturday the 25th day of December, A. D. 1841. at 10 o'clock, A. M., and proceeded to business.. Elder Charles Thompson was chosen president and John L. Bartholf clerk in said conference.

Voted, that brother Coltrin, brother Moses Martin, and Ralph L. Young, take a seat with us in conference.

Voted, that a committee be appointed to examine candidates for ordination.

Elder Moses Martin, elder McWithee, and elder Hiram Thompson, were appointed that committee.

Voted, that a committee for the trial of appeals be appointed. Elder Moses Martin, Elder Joel McWithee, and elder Hiram Thompson, R. D. Sprague, P. H. Winegar, Ralph L. Young, Josiah Tyler, elders, were appointed that committee.

Conference opened by prayer, by elder Moses Martin.

The branch in Batavia, Alexander, Elbee, and Bethany, were represented by John L. Bartholf, numbering 3 elders, 2 priests, 2 teachers, and 1 deacon, in all 41 members, in good standing.

The branch in Bennington was repre

sented by elder Joel McWithee, numbering 3 elders, 1 deacon, and 22 members, generally in good standing.

The Attica branch was represented by Alvirus Webster, numbering 1 priest, 1 teacher, and 15 members, generally in good standing.

The Alabama branch was represented by P. H. Winegar, numbering 1 elder, 1 teacher, and 11 members, in good standing.

The branch at Akron was represented by L. Harrington, numbering 2 elders. 1 priest, 2 teachers, 1 deacon, and 36 members. (17 members removed to the west since last conference.)

The Castile branch was represented by R. D. Sprague, numbering 2 elders, and 13 members,—3 added since last conference.

The Bath branch was represented by elder Young, numbering 1 teacher, and 11 members.

The Sparta branch was represented by Ralph L. Young, numbering 2 elders, 1 priest, 1 deacon, and 17 members.

The Howard branch was represented by elder Young, numbering 1 elder, 1 priest, and 14 members.

The Portage branch was represented by elder Young, numbering 1 deacon, and 8 members.

The Loon Lake branch was represented by R. L. Young, numbering 1 elder, and 6 members.

Tower of Yates, numbers 4 members.

Scattering members 9 members.

Whole number in conference represented, 232.

Voted, that we take into consideration the subject of assisting elder C. Thompson to defray the expenses of publishing his books in proof of the Book of Mormon.

Voted, that a committee be appointed on the above subject to report to-morrow morning at 9 o clock.

John L. Bartholf, Tho's. Moore, elder Joel McWithee, elder Young, and Alvirus Webster, were appointed that committee.

Conference adjourned until this evening at 6 o'clock to meet in the court-house.

Conference met at 6 o'clock agreeable to adjournment opened meeting by singing and prayer by elder Charles Thompson.

Sermon preached by elder Young on the faith once delivered to the saints.

Elder Charles Thompson president, addressed the conference on the duties of the several officers in the several branches.

Conference adjourned to meet at the court-house to-morrow morning at 9 o'clock A. M.

Conference met at 9 o clock, opened by singing and prayer.

Heard the report of the committee on the subject of assisting elder Thompson to defray the expense of publishing his book on the evidences of the Book of Mormon. Postponed that subject for public preaching.

Sermon preached by elder Martin on the subject of the gospel.

Adjourned for 1 hour, met accordingly, proceeded to business relating to the assistance of elder Thompson in publishing the book.

Voted, that a committee of 10 be appointed to assist in selling and giving circulation to the book.

Joel McWithee, P. H. Winegar John Sharo, Benjamin Waldron, John L. Bartholf, Hiram Thompson, Daniel Russel, Thomas Moore, Joseph Shadbolt, and S. W. Disbrow, were appointed that committee.

Voted, that elder Stratten be disfellowshiped until he make satisfaction, and that he be cited to appear for trial at the next conference in Castile.

Voted, that the presiding elders of each branch present a list of all the members in each branch, and their standing in the same, at the next conference.

Voted, that this conference adjourn to meet at Castile Centre, Wyoming county, on the first Saturday and Sabbath in June next A. D. 1842.

CHARLES THOMPSON, Pres't.
JOHN L. BARTHOLF, Clerk.
Batavia, Dec. 26, 1841.

The Church of Jesus Christ of Latter Day Saints, in the county of Waldo, met according to appointment, in a quarterly conference in hope; on the 25th day of Dec. 1841, at 10 o'clock A. M.

Meeting was called to order, when elder Otis Shaw was chosen to preside, and C. C. Pendleton was chosen clerk. After a few feeling remarks by the president of the conference, he then read Acts 2nd chapter from the 12th verse, to the end of the chapter. The president then led in prayer, after which elder Willard Mul-

lin addressed the assembly upon the first principles of the gospel. Elder Zechariah Hardy then arose, and continued the subject; urging upon the congregation. the necessity of obeying the gospel while time and opportunity was granted: others also, followed, and bore testimony to the truth, and the work of the Last Days.

Conference then adjourned for one hour. At one o'clock P. M., conference met pursuant to adjournment and came to order, when the 21st chapter of St. Luke was read, and prayer offered by elder A. Dixon and after the singing of a hymn by the choir, conference was addressed by elder Dixon, from the 27th verse of the above named chapter. The discourse was interesting and instructive. Further remarks were made by elder O. Brown—singing by the choir—after which prayer by the president.

Conference then adjourned till evening at early candle-lighting.

Evening conference met pursuant to adjournment, and was called to order by the president.

Meeting was opened with prayer by C. C. Pendleton. An hymn was then sung by the choir, after which the congregation was addressed upon the coming forth of the Book of Mormon, and the glorious designs of the Almighty in the same; by C. C. Pendleton,—was followed in his remarks by others,—singing by the choir, and concluding prayer by elder A. Dixon.

Conference then adjourned until to morrow at 10 A. M.

Sunday 10 o'clock A. M., conference met pursuant to adjournment, was called to order, when the services of the day commenced by singing from the choir; and prayer by elder A. Dixon who afterwards proceeded, and addressed the conference, from Acts, iii: 19, 20, 21. The discourse was truly edifying. Additional remarks were made by others.

The branch of the church of Jesus Christ, on the Fox islands, was then represented by elder Otis Shaw, consisting of 109 members, includicg 5 elders, 1 priest, 2 teachers, and 1 deacon.

The branch of the church on the Main land, was then represented by elder Levi Gray, consisting of 79 members including 6 elders, 2 priests, and 3 teachers, with intelligence also, of the expulsion of two members since the September conference; viz: Totham S. Clark and David Robbins.

Conference then adjourned for one hour.

Afternoon, conference met pursuant to adjournment—meeting opened by singing as usual, and the reading of the latter part of the 8th chapter of Acts and prayer, by president Shaw; after which most of the elders present (the full number being nine) made some appropriate remarks, and bore testimony to the truth of the Latter-Day Work.

A vote of thanks was then rendered to the Universalist society for their kindness in granting the use of the house of worship in this place, and to the citizens generally; (more especially to the above mentioned society) for the kind and hospitable treatment received by us at their hands.

After singing, the Lord's supper was commemorated, and conference adjourned, to meet on the 6th day of April 1842 on the South Fox Island.

OTIS SHAW, President.

CALVIN C. PENDLETON, Clerk.

THE HIGH COUNCIL OF THE CHURCH OF JESUS CHRIST, TO THE SAINTS OF NAUVOO, GREETING:—

DEAR BRETHREN,—As watchmen upon the walls of Zion, we feel it our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the saints. While we rejoice at the health and prosperity of the saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered. Instead of promoting union, appear to be engaged in sowing strifes and animosities among their brethren, spreading evil reports; brother going to law with brother, for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.—We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as Saviors upon Mount Zion, consequently to seek each other's good,—to become one: inasmuch as the Lord has said, "except ye become one ye are none of mine." Let us always remember the admonitions of the Apostle:—"Dare any of you having a

matter, go to law before the unjust and not before the saints? Do ye not know the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter?—Know ye not that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6: 1–11. Who, observing these things, would go to law, distressing his brother; thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of saints, and if saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c. as well as the law of the land. Brethren, these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God—building each other up—bearing each other's infirmities, and so fulfil the law of Christ.

SAML. BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWELL KNIGHT,
LEONARD SOBY,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WM. HUNTINGTON, Sr.
DANIEL CARRIER.

WILLIAM MARKS, President.
AUSTIN COWLES, } Coun-
CHARLES C. RICH, } cellors.
Attest—HOSEA STOUT, Clerk.

NOTICE TO THE ELDERS PREACHING ABROAD.

We have received a great number of Letters from the travelling elders, which gives us great joy. We say, may the Lord bless you and your labors; and as it regards your coming to this place, if you will be humble, the Lord will guide you as you should go. We subscribe ourselves your brethren and fellow laborers in the Kingdom of Patience.

BRIGHAM YOUNG, President.

UNIVERSITY.

The *Regents of the University of the City of Nauvoo* are hereby notified that there will be a meeting of the board immediately after the evening session of the *City Council*, on the 2d Saturday of March proximo, at the office of Brev. Maj. Gen. Hyrum Smith. A general attendance is solicited.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.
February 15th, A. D. 1842

NAUVOO LEGION.

Head Quarters, Nauvoo Legion,
City of Nauvoo, Ill. Jan. 25th, 1841.

GENERAL ORDERS.

All the public arms will be required to be in the best possible condition at the general inspection, and parade, on the 7th of May, proximo, and no deficiency whatever will be countenanced, overlooked, or suffered to pass without fine, on that occasion---all persons, therefore, holding said arms will take notice, and govern themselves accordingly: and, in order that the general inspection may pass off in a truly military style, alike honorable to the legion, and creditable to the citizen-soldier, the brigadiers are required to attend the battalion parades within their respective commands, and inspect said arms *in propria persona*, prior to the general parade.

Persons disregarding these general orders, whether officers or privates, will find themselves in the *vocative*.

The Invincibles, (Capt. Hunter's company of light-infantry,) will be detailed for fatigue duty, en escorts and special service; and will take post by assignment, and receive their orders direct from the Major-General, through his Herald and Armor Bearer.

His Excellency, the Governor of Illinois; the Circuit Judge of this judicial circuit, and the members of the Bar; the county officers of Hancock County; Col. Williams, and Col. Demming, with their respective field and staff officers,—of the Illinois Militia; and Gen. Swasey, and Col. Fuller, with their respective field and staff officers, and Capt. Davis', and Capt. Avery's companies of cavalry,—of the Iowa Militia; are respectfully invited to attend, and participate in the General Parade on the 7th of May.

JOSEPH SMITH,
LIEUTENANT GENERAL;
Per A. P. ROCKWOOD,
Drill-Officer, & Brev. Maj. Gen.
JOHN C. BENNETT,
MAJOR GENERAL;
Per HUGH MCFALL. *Adjutant General.*

An ordinance fixing the compensation of the City Council, and for other purposes.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That from and after the passage of this ordinance, the City Council shall meet on the 2nd Saturday of every month at 10 o'clock A. M., and shall continue in session during the day, and evening, if the business of the city requires it—allowing one hour for dinner, and one for supper: and the said monthly meetings shall be called "The Regular Meetings of the City Council."

Sec. 2. Each member of the City Council and the Recorder, and Marshall, shall be allowed two dollars per day for attendance, co-operation, and services, at said regular meetings: and each person aforesaid shall be fined in the sum of two dollars for neglecting to attend at any such regular meeting, without an excuse satisfactory to the City Council, and for each part of a day so attended, or neglected, a proportionate allowance, or fine, shall be granted, or assessed, as the case may be.

Sec. 3 It is hereby made the duty of the Recorder to keep a just and accurate record of the members present, including the Recorder and Marshal, at every such regular meeting, together with a full list of absentees, which list shall be returned to the Mayor for collection of fines quarterly.

Sec. 4. Special meetings of the City Council, called by order of the Mayor, by summons or otherwise, shall be governed by the aforesaid regulations.

Sec. 5. All ordinances, or parts of ordinances, contrary to the provisions of this ordinance, are hereby repealed. This ordinance to take effect, and be in force, from and after its passage.

Passed—Jan. 22nd. A. D. 1842.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

MARRIED—In this city on the 6th inst. by the Rev. Erastus H. Derby, Mr. Gilbert H. Rolfe, to Miss Eliza Jane Bates, all of this city.

On receipt of the above notice, we were favored with a rich and delightful loaf of cake—by no means *below* the *medium* size; which makes us anxious that all their acts through life may be *justified;* and when life wanes and they find a peaceful abode in the "narrow house," may the *many outs* and *ins* they have made, leave to the world an abundant posterity to celebrate their glorious example.

MARRIED—In this city by Pres't. Hyrum Smith, Mr. J. W. Johnson to Miss Elizabeth Knight, all of this city.

The above notice was accompanied with the usual Printer's fee, (a nice piece of bridal cake,) for which we tender our sincere thanks, and our best wishes for the future prosperity of the happy pair. Ed.

DIED in Schuyler co., on the 28th of December 1841 Elder Isaac W. Pierce in the 31st year of his age.

Br. Pierce was a native of the state of New York, born in the township of Oswegatchie, St. Lawrence co., Feb. 3d 1811. As soon as the sound of the everlasting gospel saluted his ears, he believed it and obeyed its divine mandates; and amidst all the afflictions that the church has had to pass, he has remaind a firm, and unshaken believer; and died in a sure, and certain hope of a glorious resurrection.

LIST OF AGENTS FOR THE TIMES AND SEASONS.

Those persons whose names appear in the following list will please act as agents for the Times and Seasons.

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Harlow Redfield, Pittsfield Pike co.

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BOOKS AND STATIONERY.

BOOK of Mormon, Gospel Reflector. Kirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery,

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to E. ROBINSON.

Nauvoo, Jan. 1, 1842.

POETRY.

PARTING WORDS.

BY JAMES MONTGOMERY.

"*And he said let me go, for the day breaketh*"
Genesis xxii: 23.

Let me go, the day is breaking—
Dear companions, let me go;
We have spent a night in waking
In the wilderness below;
Upward now I bend my way,.
Part we here at break of day.

Let me go; I may not tarry,
Wrestling thus with doubts and fears,
Angels wait my soul to carry
Where my risen Lord appears.
Friends and kindred, weep not so—
If ye love me, let me go.

We have traveled long together,
Hand in hand. and heart in heart,
Both through fair and stormy weather,
And 'tis hard, 'tis hard to part;
While I sigh "FAREWELL" to you,
Answer one and all, "ADIEU."

'Twas darkness gathering round me,
This withdraws me from your sight;
Walls of flesh no more can bind me—
Bnt translated into light.
Like the lark on mountain wing,
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead?—Nay by this token,
Know that I have ceased to die:
Would you solve the mystery,
Come up hither—come and see.

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods, and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies, for the treatment of all complaints, on Botanical principles. for sale low for cash, at C. W. Lyon's store. Also. Beach's Practice of Medicine, in 3 vols. 8vo. Price $20.

C. W. LYON, Agent.
City of Nauvoo, Jan. 6, 1842. 6-5t*

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month. on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 9.] CITY OF NAUVOO, ILL. MARCH, 1, 1842. [Whole No. 45.

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.
NO. 1.

EXPLANATION OF THE ABOVE CUT.

FIG. 1,—The Angel of the Lord.

2. Abraham, fastened upon an Altar.

3. The Idolatrous Priest of Elkenah attempting to offer up Abraham as a sacrifice.

4. The Altar for sacrifice, by the Idolatrous Priests, standing before the Gods of Elkenah, Libnah, Mahmachrah, Korash, and Pharaoh.

5. The Idolatrous God of Elkenah.

6. The " " " Libnah.

7. The " " " Mahmachrah.

8. The " " " Korash.

9. The " " " Pharaoh.

10. Abraham in Egypt.

11. Designed to represent the pillars of Heaven, as understood by the Egyptians.

12. Raukeeyang, signifying expanse, or the firmament, over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shamau, to be high, or the heavens: answering to the Hebrew word, Shaumahyeem.

A TRANSLATION

Of some ancient Records that have fallen into our hands, from the Catecombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of ABRAHAM, written by his own hand, upon papyrus.

The Book of Abraham.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the Gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the God of Elkenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the King of Egypt to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange Gods, both men, women and children. And it come to pass that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagreel, even after the manner of the Egyptians. Now the God of Shagreel was the Sun. Ever. the thank-offering of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Oiishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the Royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue: they would not bow down to worship Gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it come to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, & also a God like unto that of Pharaoh King of Egypt. That you may have an understanding of these Gods, I have given you the fashion of them in the figures, at the beginning, which manner of the figures is called by the Chaldeans Rahleenos, which signifies Hyeroglyphics.

5. And as they lifted up their hands upon me, that they might offer me up, and take away my life, behold, I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abram! Abram! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kin-folks, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the God of Elkenah, and the God of Libnah, & the God of Mahmackrah, & the God of Korash, and the God of Pharaoh King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life: Behold I will lead thee by my hand, and I

will take thee, to put upon thee my name, even the priesthood of thy father: and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

6. Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood.—Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in Heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jeho-

vah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servent has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the Gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up aud depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already came into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation.

CHURCH HISTORY.

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a

heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the

same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophesies, history &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York. Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York. Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie, this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatnings of violence. But in the summer of 1836, these threatnings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs

an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year of 1839 where a few of our missionaries were sent over five thousand joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we be-

lieve that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradasaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.,

JOSEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

TO SUBSCRIBERS.

☞This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision. JOSEPH SMITH.

HONOR AMONG THIEVES.

We extract the following from the 'New York Tribune.'

"The Paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since and started for Western Missouri, but has not yet arrived there. It is feared that he has taken the 'Saline slope.' "

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women and children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down, and hew to pieces our ancient veterans, who fought in the defence of our country, and delivered it from the oppressor's grasp; who could deliberately, and in cold blood, murder men, and rob them of their boots, watches, &c. and whilst they were yet weltering in their blood and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes en-masse, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the 'saline slope.'

The very idea of government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow; and make the blood of every patriot run chill. The proceedings of that state have been so barbarous, and inhuman, that our indignation is aroused when we reflect upon the scene.

We are here reminded of one of the patriotic deeds of the government of that state, who, after they had robbed us of every thing we had in the world, and taken from us many hundred thousand dollars worth of property, had their sympathies so far touched, (alias, their good name,) that they voted two thousand dollars for the relief of the '*suffering Mormons,*' and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office, to Far West. To do what? to feed their hungry, and clothe their naked with the $2000? verily nay! but to go into Davies county and steal the Mormon's hogs (which they were prohibited themselves from obtaining, under penalty of death,) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree.—These, the Mormons' own hogs, and a very few goods, the sweepings of an old store in Liberty, were what these patriotic and noble minded men gave to the 'poor Mormons,' and then circulated to the world how sympathetic, benevolent, kind and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the 'suffering Mormons.' Surely, 'the tender mercies of the wicked are cruel.'

THE LATTER-DAY SAINTS.

EXTRACT FROM THE "LONDON DESPATCH."

On Wednesday an investigation was gone into before Mr. Baker, the coroner, at the Royal Oak, Galway-street, St. Luke's, on the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. Maria Watkins, of 31, Cross-street, Islington, said she had known the deceased about 12 months. For some time past she had suffered from a spasmodic affection, and on Tuesday week last witness was sent for to attend her. Witness found her very ill, but no medical gentleman was called in, it being against the religious tenets of the sect to which the deceased belonged to do so. The sect to which she belonged styled themselves "The Church of Jesus Christ, and Latter-Day Saints," their place of meeting being in Castle-street, Cow-cross. They dated their origin from the Apostles, and treated their sick according to the following text, taken from the last chapter of the Epistle of St. James: "If there be any illness amongst you ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." She (witness) had known cases of healing under such circumstances, but the deceased sank and died on Saturday last. Mary Ann Albin, Spencer-place, Goswell-road, wife of one of the elders of this foolish sect, said she was called to see the deceased on Tuesday morning, and from her appearance thought she was suffering from inflammation of the bowels. No surgeon was sent for. Witness administered some "sage tea with Cayenne pepper" in it; leeches and other remedies were also applied. Every thing was prayed over before it was given. The Coroner said the remedy appeared to him to be worse than the disease, and he hardly knew how to deal with the case, as he had his doubts whether it was not one of manslaughter. In his opinion the case was not strong enough to warrant a verdict of manslaughter being returned, but he trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid. The jury, after some deliberation returned a verdict of "Natural death," with a hope that the present inquiry would act as a caution to that body how they acted in such cases for the future.

If we were not somewhat conversant with the follies and absurdity of men who profess to regulate religious affairs, and to give tone and energy to the multifarious creeds that are now extant, we could scarcely have believed that any men professing any degree of intelligence, or holding any office of importance, could be found to give birth unto, be connected with, or bear witness of such a bundle of nonsense; such sheer ignorance, and profound folly, as is manifested in the above article. But as it is published by the 'London Despatch,' a journal that professes to rank among the foremost of the British Empire, and in other papers of importance in the professed metropolis of the world, as it has emanated from the emporium of learning, science, and divinity; the professed fountain of all true intelligence, the seat of bible societies, missionary societies, and tract societies; the place where nobles are instructed and kings learn wisdom, we of course must notice it. What then is the important thing that has attracted the attention of nearly all editors in the city of London? that has excited the deep interest, and careful investigation of a learned London jury, and a more profoundly learned coroner? something solemn, deep, and awful, something that must be published in the public journals of the day, and be heralded to all the world. Therefore listen ye nations and give ear ye kings of the earth, let all the world attend with respectful deference, for be it known unto all nations, kindreds, tongues, and people, that "ELIZABETH MORGAN, AGED 55 YEARS," IS DEAD. *Oh Tempore!!! Oh Mores!!!!* Yes the solemn fact is announced by the "London Despatch"—*she is dead*—but what gives deep interest to the fact and adds solemnity to the scene is that she died a "*natural death!!!!!* she was not murdered in cold blood; she was not poisoned, nor drowned, nor burned to death, she did not die in a mad-house, nor cut her throat; neither had she the privilege of being killed through the administration of the learned medical faculty, nor through the nostrums of the more learned, but less popular Thompson; it was her fate to die a *natural death!* and therefore the learned coroner "trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid." Therefore ye Latter-Day Saints pay attention and live forever; for it would seem by this that the inhabitants of the city of London never die, because they have abundance of "*medical aid*" or if they do die

they are assisted by the faculty to die, they do not die a natural death—for the coroner thought it necessary to warn this "foolish sect" lest they should be guilty of dying a natural death and no doubt (according to the statement of the coroner) if Elizabeth Morgan had still remained a citizen of London and not have joined that "strange sect" (who die naturally) but that she would either have lived forever or have had the privilege of dying an unnatural death through the assistance of medical aid.

But the Latter-Day Saints are a "strange sect" a "foolish sect" but why so? "they dated their origin from the apostles, and treated their sick according to the following text taken from the last chapter of the epistle of St. James: 'If there be any illness (is any sick) among you ye shall (let him)call for the elders of the church, and anoint yourselves with oil in the name of the Lord,' [*and let them pray over him, anointing him with oil in the name of the Lord.*"] The coroner seems to be ignorant of the doctrines of the Latter-Day Saints, or he never would have stated that they "dated their origin from the apostles." We believe in apostolic religion, but we do not date our origin from them—we believe that the religious world have all become corrupt long ago, and that it needed a revelation from heaven to restore apostolic religion, and that we have had such a communication: but we do not profess to have descended lineally from them. The learned coroner seems also to be ignorant of his bible, or he would have quoted the above passage a little more correctly than he has done. Respecting its being contrary to our religious tenets to employ "medical aid" we would remark that it is unqualifiedly false, and that we have no tenets prohibiting any such thing, but we think that sister Morgan had as much right to refuse medical aid and die a natural death if she thought proper, as a Methodist, Presbyterian, Quaker, Univeralist, or any other person; and that the coroner had no right to hinder her, nor to try other people for allowing her to do so.

But the people prayed for her "according to the text in St. James" 'if any are sick &c.' The thing has at last come out; the coroner did not think it right to follow the directions of "St. James," for he thinks them a "strange sect" a "foolish sect," and admonishes them to beware of such conduct, from which we must naturally infer that the coroner does not believe the epistle of James, nor do any of the sects in London, [for his profession must make him generally acquainted with the sects] and and he thinks this is a 'strange' sect because they do, and that they are very 'foolish' for believing it. A man may be a Dunkard, a Shaker, a Methodist, a Southcatonian, a Presbyterian, or a Wilkinsonian; he may dance, or shake, or whirl around on his heel, or rend the heavens with his shouts, or sit still and say nothing: he may profess to be a mortal, or an immortal man; he may do any thing that is unscriptural, and it will be orthodox but to believe the bible, and to practice its precepts is 'foolish and strange' to this enlightened and Christian coroner, and to the inhabitants of London. But that they die after this administration is singular. The apostles however and the ancient churches used to administer in this ordinance, and yet they died. It is well for them that they did not live in the city of London, the seat of religion, and science, or the pious coroner and his coadjutors would have tried these ungodly men for practising contrary to their religion, and would have warned all the sect against their impositions and follies.

COMMUNICATIONS

LETTER FROM ELDER L. SNOW.

London, Nov. 10, 1841.

ELDER KIMBALL—

Dear Sir,—I received your letter directed from Pittsburgh, which I answered soon after its reception. I have also received another from you written at Nauvoo, which I read last Sunday week to a large congregation of Saints; they were extremely gratified with its contents, and much delighted in hearing from one who had labored so hard to plant the standard of Zion in this dark and benighted city. I forwarded it to Elder Pratt, for publication in the 'Star.'

The 'stone of the mountain,' which you set to rolling in London, (I am thankful to the Most High in being able to say,) has not yet ceased moving, but is daily becoming more rapid and powerful in its revolutions. It has already gathered round its holy shrine, despite of opposing powers, about one hundred and forty sons and daughters of Zion. Every thing in relation to the church generally goes on prosperously; the power of God is beginning to manifest itself in a wonderful manner among the Saints; remarkable diseases have been healed through the medium of the priesthood, and many of the Saints have had open visions, which are of that glorious nature as to cause their hearts to rejoice, and to give glory to the Lord God of Zion.

The books that you left here I found to be very useful in circulating our appointments, and in spreading information concerning our doctrines, among the people. We have left Mr. Barret's Academy, and have obtained a commodious chapel to worship in. . . . . We have proven the advice of Elder Woodruff and yourself to be very salutary to us, and have endeavored to follow it on all occasions. . . .

I am sorry to be under the painful necessity of having to communicate the intelligence of the death of our beloved sister, E. Morgan; she died of a complaint with which she had been afflicted many years; the whole church mourn her loss, and tears of grief are seen filling the eyes, not only of a bereaved husband and children, but of the Saints in general, and a large circle of friends by whom she was known and beloved. It is unnecessary for me to dwell upon her virtues, or to recount her acts of kindness and benevolence to you, when you first came to this city to raise the standard of truth: you found a home with her: you were always made welcome at the fire-side and table of deacon Morgan and his wife, our deceased sister. From that time forth she was your friend, till she became a Saint, since which time she has been an ornament to society, and a pattern of righteousness, and she died as she lived, the friend of virtue, of truth, and of God; and manifested to an astonishing degree a strong and unshaken assurance of a celestial glory, which caused our hearts to rejoice, and was a subject of deep interest to many of her worldly friends. In her dying moments she requested me to inform you that she blessed the day that the elders came to her house, and blessed the hour in which she was baptized by you.

She refused to have her doctor attend her, in consequence of which she was refused a burial until a Coroner's Inquest was called, and held over her. In the inquest the jury sought very industriously to bring us in guilty of "manslaughter," but finally decided that the evidence for that purpose was *not quite strong enough*; so you see that we very fortunately escaped Newgate this time, but how we shall fare the next time we are ignorant of, and careless about. If the work of God be furthered we will content ourselves in being used as instruments in any way that the Lord may see proper, and say amen to his decisions, whether free, or bound in chains, or in the company of kings and nobles. An account of the inquest has been published by most of the London Journals. I enclose with this communication an article upon this subject, which I have taken from the "Despatch," one of the most popular periodicals in England.

After this inquest was held, I delivered sister Morgan's funeral sermon. The chapel was crowded to excess, and I have not had a more attentive congregation while in England. There were many present, who, if they had been prepared with change of clothes, would have been baptized as soon as I had closed my discourse, although they had entered the chapel with minds darkened by false reports.

The Tower of London now lays low in ashes; it was burned down about a week since.

All the Saints send their love to you.

Yours, in the everlasting covenant.

LORENZO SNOW.

To H. C. KIMBALL.

For the Times and Seasons.

OBITUARY.

It is with deep regret that we announce the death of our highly esteemed and worthy sister, LAURA PHELPS, consort of Morris Phelps, who departed this life Feb. 2d, in the 36th year of her age. She was warned of her approaching dissolution, and desired her companion to have her remains conveyed to Nauvoo, and there be interred with her old tried friends, who, with her, had passed through many trials, and afflictions, and had their days shortened by the unparallelled cruelties which had been heaped upon them. She was one of the first who embraced the gospel, consequently suffered much persecution from her friends; but by leaving them, and also her father's family, to be gathered with the Saints, she manifested to the world that no sacrifice was too great for her to make for the cause which she had espoused. She was one of the number driven from Jackson county, in 1833, at which time she suffered many privations, but her mind was calm and unruffled, for she had a firm reliance on Him whose arm is able to save all who put their trust in Him. During our persecutions in Mo. in '39, she endeared herself to many of her friends by her acts of kindness, and in many instances her con-

duct was truly heroic. When my life was sought at Richmond, and my brethren in prison had great anxiety on my account, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped. She, afterwards, in company with her brother, left her home in Iowa Territory, together with her tender offspring, and traveled a distance of nearly two hundred miles on horseback, to assist in the deliverance of her companion, or devise means whereby he and his brethren might make their escape from Prison; which thing was effected, and she left among a savage horde to suffer such abuses as they saw fit to inflict upon her, but through the goodness of God she was delivered from their hands and returned in peace to the bosom of her family and friends. Much might be said of the character of our deceased friend, but our paper will not permit us to be lengthy in our eulogies on the dead. We have penned the above acts to be handed down to future generations as a memorial of her, for her faith, her patience, and her integrity to her friends and her religion.

HEBER C. KIMBALL.

For the Times and Seasons.

THE COMING OF CHRIST.

The coming of Christ is a subject that the ancients have contemplated with great emotion; Isaiah having a view of this event, realized a portion of its benefit for says he, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace: Of the increase of his government and peace there shall be no end.—" Jeremiah gazing upon the unparalleled blessings that should accrue to the human family through the incarnation of the son of God, breaks forth in rapturous accents and exclaims, "This is his name whereby he shall be called, The Lord our righteousness." David looking down the stream of time, got his eye upon this noble event; and feeling its benefit applied to his heart, tunes the lyre and in seraphic notes he chants his praise. Moses beheld the coming of Christ, and saw a striking similarity, and said unto his people, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Abraham by faith beheld the son of God vailed in human form, and rejoiced to see it. In the fulness of time Christ came, and then every symbol was abolished by its representative; every shadow is lost in its respective substance—every prediction meets with its fulfilment.—And hecatombs no longer struggle upon the Jewish altars, while yielding their blood, as a type of better things.

Now the long, long looked for period at last arrives; and the auspicious morn, is hailed by a countless throng of angels, one of which announces to the watching shepherd, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—" A star appeared in the east, and its meaning was understood by the Magi, who prosecuted their journey over dreary mountains, sandy deserts, and barren plains, in pursuit of the new born king; till at length coming to Bethlehem, "entering the house they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh." In this kind act they acknowledged this infant Prophet, Priest and King.—Simeon was a man who waited for the consolation of Israel: "and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord, Christ:" And beholding that promise fulfilled—"took the child in his arms," and in a poetical strain uttered words of prayer and praise.—"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." There was one Philip who desired to see the days of the son of man, who after he had seen Jesus came to Nathanael and said unto him, "We have found him, of whom Moses in the Law, and the Prophet did write, Jesus of Nazareth, the son of Joseph." Now we see him passing through the world as a "man of sorrows and acquainted with grief.—" His journey was that of benevolence, and his labour that of love: until he offered himself a vicarious sacrifice—was numbered with

the transgressors, and "made his grave with the rich;" until the dawn of the third day, when like a mighty conqueror he rose from the tomb, and, after "going in and out for the space of forty days, ascended up on high, led captivity captive, and gave gifts unto men: and ever lives to make intercession for us."

(To be concluded in our next.)

PRESIDENT JOSEPH SMITH,

Dear sir:—I feel anxious to express my feelings, concerning the business transactions between the church and myself;—as it is well known to many, that Dr. Galland, as agent for the church, purchased my farm while I was living in Brandywine township, Chester co. Pa. and many supposed or pretended to suppose, I would get nothing in return;—but I wish to say to all my old friends and enemies in Pennsylvania, through the medium of the "Times and Seasons,"—[which I rejoice you now have the control of,] that I have received my pay in full from the church of Jesus Christ of Latter Day Saints, through yourself, sir, as their Trustee in Trust, according to the original contract; and that from my acquaintance with yourself, and those brethren who are assisting you in the great and increasing business of the church, I have the fullest confidence in all the transactions of the church, and I request those papers in Philadelphia who published concerning my sale and loss, with such bitter lamentations to publish this also. I am, sir, your brother and well wisher,

ROBERT PIERCE.

Nauvoo, Feb. 28, 1842.

TO THE BRETHREN IN NAUVOO CITY, GREETING:—

It is highly important, for the forwarding of the Temple, that an equal distribution of labor should be made, in relation to time; as a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore, every brother is requested to be particular to labor on the day set apart for the same, in his ward; and to remember that he that sows sparingly shall also reap sparingly,—so that if the brethren want a plentiful harvest, they will do well to be at the place of labor in good season in the morning, bringing all necessary tools, according to their occupation; and those who have teams bring them also, unless otherwise advised by the temple committee.

Should any one be detained from his labor by unavoidable circumstances, on the day appointed, let him labor the next day, or the first day possible.

N. B.—The captains of the respective wards are particularly requested to be at the place of labor on their respective days, and keep an accurate account of each man's work, and be ready to exhibit a list of the same when called for.

The heart of the trustee is daily made to rejoice in the good feelings of the brethren, made manifest in their exertion to carry forward the work of the Lord, and rear his temple; and it is hoped that neither planting, sowing or reaping will hereafter be made to interfere with the regulations hinted at above.

JOSEPH SMITH.
Trustee in Trust.

TEMPLE FRIENDS.

This day a certificate of deposite of $145, in the Auburn Bank, was received at this office, and passed to the credit of the twelve individuals of West Niles, named in the accompanying letter of Wm. Van Orden, in the Book of the Law of the Lord, page 83, with their respective items attached to the individual names, as specified in the schedule.

Such receipts can never come amiss, but this arrived at a moment when it will prove peculiarly useful, as we knew not what course to pursue to raise that amount of cash, which could not be dispensed with without immense loss, or sacrifice of the property of the church.

W. RICHARDS,
Temple Recorder.

Recorder's Office, Feb. 21, 1842.

We would also say to all the churches, that in as much as they want the blessings of God and Angels, as also the church of Jesus Christ, and wish to see it spread and prosper through the world and Zion built up and truth and righteousness prevail, let all the different branches of the church of Jesus Christ of Latter-Day Saints in all the world, call meetings in their respective places and tithe themselves and send up to this place to the Trustee in Trust, so that his hands may be loosed and the temple go on, and other works be done, such as the new translation of the bible, and the record of Father Abraham published to the world.

Beloved Brethren, we as the messengers of the Lord feel to call upon you to help roll on the great and mighty work—it is our duty so to do and it is your reasonable service—and the Lord will bless you in so doing. We subscribe ourselves your humble servants and standard bearers to the world.

BRIGHAM YOUNG, President.
W. RICHARDS, Clerk of the Twelve.

NOTICE.

There will be a general Conference of the Elders and members of the Church of Jesus Christ of Latter Day Saints, held at the Philadelphia Branch of said Church, on the 6th day of April, 1842. The members of adjacent conferences are invited to attend.

By order of the President,
J. B. NICHOLSON, Clerk.

AN ORDINANCE REGULATING AUCTIONS. IN THE CITY OF NAUVOO.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That no person or persons whatsoever shall, after the publication of this act, sell or expose to sale by way of vendue, or auction, any property, real or personal, within the city of Nauvoo, unless such person or persons shall reside within the said city, and first obtain a licence for the purpose from the Mayor, for which such person or persons shall pay to the corporation, not exceeding one hundred dollars, and give bond to the Mayor and Council, with two good securities, in the sum of one thousand dollars, for the honest and due performance of all the duties required by law.

Sec. 2. That if any person or persons shall be found selling or disposing of any property real or personal, within the city of Nauvoo, by way of vendue, or auction, without having obtained such license, and given such security, as aforesaid, such person or persons so offending, and being thereof lawfully convicted, shall forfeit and pay to the corporation, the sum of twenty five dollars for every lot which he or they shall have so sold.

Sec. 3. That the auctioneer or auctioneers licensed as aforesaid, shall receive all articles which he or they shall be required to sell at auction, giving his or their receipt for the same, if reqired, and within ten days after any sale made, shall deliver a fair account of the same, and pay the amount thereof to the person or persons entitled thereto, deducting therefrom, the fees and commissions hereafter allowed, that is to say, on the amount of the sale of personal property of every description, a commission of five per cent. except public securities, and bank or other incorporated stocks, respecting which a different rate is hereinafter prescribed, and on the amount of sale of real estate, public securities and bank or other incorporated stocks, two per cent. on the first two hundred dollars, and one per cent. on the next one thousand three hundred dollars; and if the amount of sales shall exceed fifteen hundred dollars, then one fourth of one per cent. on such excess; and when the said auctioneer or auctioneers shall let by auction any real property, on ground rent, he or they shall be entitled to receive a commission on a sum equal to ten years amount of such rent; and in all cases when any article shall be actually exposed to sale, which shall not be sold, by reason of its not producing the price at which it may be limited, it shall be lawful for the auctioneer or auctioneers to demand and receive, on the sum at which such article shall have been struck off, one fourth of the commission which he or they would have been entitled to receive, had it been actually sold; and every auctioneer who shall demand or receive any fees or commissions not allowed by law, or greater fees or commissions than are so allowed, shall forfeit four times the amount of fees and commissions so demanded or received, to the use of the person or persons on whom such demand shall be made, or from whom such fees or commissions shall be received: *Provided*, That nothing herein contained shall be construed to prevent any auctioneer from charging and receiving a reasonable compensation for extra trouble for services rendered.

Sec. 4. That no person or persons, licensed as aforesaid, shall receive goods for sale, of any servant or minor, unless accompanied by a certificate from the owner or owners thereof, nor expose to public sale any real or personal property, without first making out in writing, and signing, and publicly reading the conditions of sale, nor without advertising the property intended for sale, and the time and place of sale in a newspaper, or by posting up notices in three public places

in the city; and also giving notice of the same by a crier and the ringing of a bell.

Sec. 5. That no auctioneer or auctioneers shall, either directly or indirectly, purchase at auction any article or articles put up to sale by him or them, except for his or their own use, and not to sell again, under a penalty of twenty five dollars, for every such offence.

Sec. 6. That no auctioneer or auctioneers shall sell by auction dry goods or groceries, in lots or parcels of less value than five dollars, or liquors of any kind in less quantities than five gallons, under the penalty of five dollars for every offence.

Sec. 7. That in no case where two or more persons shall take out a joint license as auctioneers, shall it be lawful for any of them, under color thereof, to hold separate auctions, or to sell at more than one place at one and the same time; but the said license shall be construed to confer no greater privilege or authority than if the same were granted to a single person; and that if any of the persons who may have taken out a joint license as aforesaid shall violate this provision, he or they shall forfeit and pay the same penalty for every offence, as is imposed on any person who shall sell as an auctioneer, without having taken out a license, and given security, as herein before required.

Sec. 8. That from and after the passage of this act, there shall be levied and paid to this Corporation, a duty on the amount of all sales at auction by the auctioneers licensed pursuant to the laws thereof, at the following rates, that is to say: upon all real estate, public securities, bank and other incorporated stocks, at the rate of one fourth of one per cent.: upon all watches, jewelry, cutlery, perfumery, and stationery, at the rate of five per cent.; and upon all other goods, articles, or things, of whatever sort or kind, whether in the raw or manufactured state, at the rate of one per cent., except on sales of any property at auction, made under any order, decree, sentence, or judgment of any court of the United States, or of any justice of the peace, or by virtue of any distress for rent. all of which are hereby exempted from the duties imposed by this act.

Sec. 9. That it shall be incumbent on every auctioneer, licensed as aforesaid, to deduct from the proceeds of all sales made by him, the duties herein before directed to be levied, and to pay over the same to the Treasurer of this Corporation, for its use and benefit, once in every three months; and in accounting for such duties, it shall also be incumbent on every such auctioneer to make his return under the solemn sanction of an oath or affirmation, and to exhibit to the Treasurer aforesaid, whenever required by him, the books of sales of such auctioneer, in order to enable the Treasurer to ascertain the correctness of the returns aforesaid; and in case any such auctioneer shall fail strictly to perform the duties hereby imposed on him, or to account accurately for, and pay over, as above prescribed, the revenue payable to this corporation on sales at auction by him, or to exhibit his books, as aforesaid, he shall forfeit his license, and be, moreover, liable to a penalty of fifty dollars, and to a further penalty of twenty dollars for every day which shall elapse after a default shall be made in payment of the said duties, or in rendering his returns, or in exhibiting his books, agreeably to this section, until he shall comply with the directions it contains; and all penalties accruing under it shall be for the sole use and benefit of this corporation.

Sec. 10. That in case any person or persons who shall have become the surety or sureties for the faithful perform. ance of the duties of any auctioneer or auctioneers, licensed as aforesaid, shall die, remove from the city of Nauvoo, or become insolvent, the Mayor shall, and he is hereby authorized and empowered, to demand other satisfactory security or securities, for the due performance of such duties; and in case such satisfactory security or securities shall not be given within eight days, the license taken out by such auctioneer or auctioneers shall thenceforth become, and is hereby declared to be, null and void, to all intents and purposes as if the same had never been granted; and whenever the Mayor shall have been informed that the license of any auctioneer or auctioneers shall have expired, or that he or they shall have failed to comply with the requisitions of the law, so that such license be no longer in force, the Mayor shall, at the expiration of eight days, give public notice thereof.

Sec. 11. That the auctioneer or auctioneers licensed as aforesaid, shall constantly

keep a fair copy of this law in some conspicuous place in his or their auction room, for the inspection of the public; and if he or they shall fail so to do, he or they shall forfeit and pay a penalty of twenty dollars.

Passed—January 17, 1842.

JOHN C. BENNETT, Mayor.

James Sloan, Recorder.

NAUVOO LEGION.

Nauvoo Legion, Feb. 22, A. D. 1842.

Office of the Lieutenant General.

The officers of my staff are required to assemble at my residence, on Friday, the 11th day of March, 1842, at 10 o'clock A. M. armed and equipped according to law.

JOSEPH SMITH,
Lieutenant General.

Major General's Office, Nauvoo Legion, City of Nauvoo, Feb. 25, A. D. 1842.

My staff, accompanied by the band, is required to rendezvous, at my quarters, on Friday, the 11th day of March, proximo, at 10 o'clock, A. M., armed and equipped as the law directs.

JOHN C. BENNETT,
Major General.

Frst Cohort, Nauvoo Legion,
Feb. 27. A. D. 1842.

All the battalions of the 1st Cohort, residing within the Nauvoo Precinct, are required to assemble for battalion parade, at the usual place of rendezvous, on Friday, the 11th day of March, at 10 o'clock A. M.—all officers, and troops will take notice and govern themselves accordingly. My staff will appear at my residence at the same hour.

WILSON LAW,
Brigadier General, & Brev. Maj. Gen.

Second Cohort, Nauvoo Legion,
Feb. 27, A. D. 1842.

The officers and privates, of the 2d Cohort, are required to rendezvous, for battalion parade, at the usual place in this city, on Friday, the 11th day of March, at 10 o'clock, A. M.—all persons concerned, therefore, will take notice, and govern themselves accordingly. My staff will congregate at my residence, at the same hour.

CHARLES C. RICH,
Brigadier General.

MARRIED—In this city, on Wednesday, the 23d ult. Mr. William L. Hide, to Miss Elizabeth H. Bullard.

DIED—In this county, near Carthage, on the 22d of Feb. last, Mrs. Emeline Leyland, wife of Benjamin Leyland, aged 14 years and 8 months. Sister Leyland died strong in the faith of the new covenant, and wished to have her bones laid with the saints.

Poetry.

For the Times and Seasons.

ONE OF TIME'S CHANGES.

Some things have chang'd from what they were
When all the fairest of the fair;
Whom Fame has rank'd among the 'beauties;'
Were skillful in domestic duties.

Our modern Misses scarce believe
That *ladies* us'd to spin and weave:
Or, that gay Princesses, of yore,
Wrought the righ garments, Princes wore.

Since Fashion has with Folly met,
The stars of Industry have set—
Pleasure and Profit have disbanded,
And Labor, like grim Want, is branded.

'Tis strange as foolish, but 'tis got so
Who are not idle, would be thought so;
And *ladies* too, have grown so common,
No wonder if they plunder Mammon!

Now who, beneath proud Fashion's peal,
Will *dare* draw music from the wheel,
Or regulate the kitchen, when
Eliza stops, to wield the pen?

ELIZA.

REMOVAL.

THE BOOKS AND STATIONARY of this establishment have been removed to the brick store kept by Joseph Smith, on Water Street.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two Dollars per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 10.] CITY OF NAUVOO, ILL. MARCH, 15, 1842. [Whole No. 46

The Book of Abraham.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the Land, and I Abraham concluded to go down into Egypt, to sojourn there, for the famine became very grievious. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me,

Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

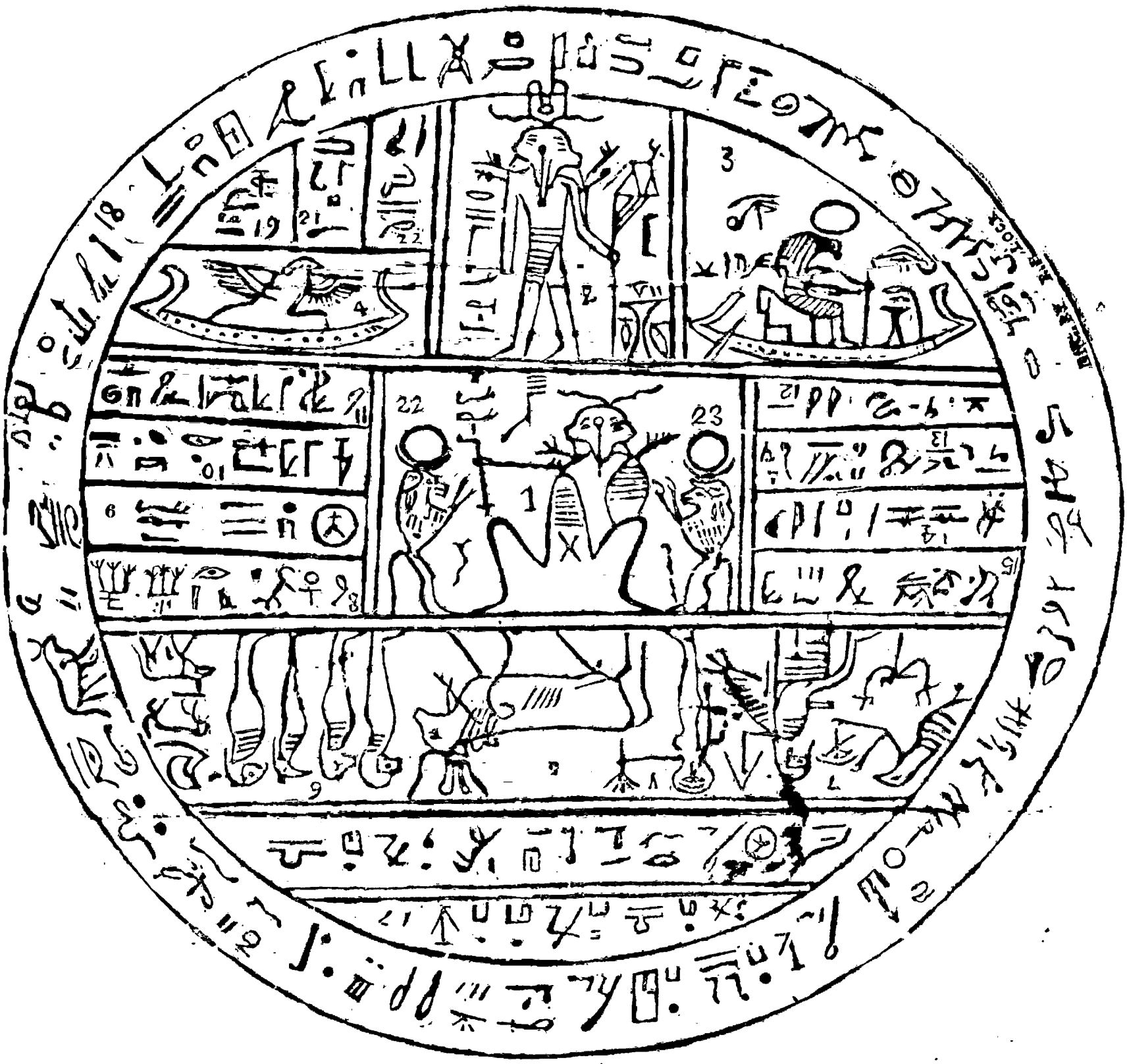
22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And

A FAC-SIMILE FROM THE BOOK OF ABRAHAM, NO. 2,



EXPLANATION OF THE ABOVE CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kólob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing, also, the grand Key words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedek, Abraham and all to whom the Priesthood was revealed.

Fig. 4. Answers to the hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens: also. a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its mensuring of time.

Fig. 5, Is called in Egyptian Enish-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6, Represents this earth in its four quarters.

Fig. 7, Represents God sitting upon his throne, revealing, through the heavens, the grand Key words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham in the form of a dove.

Fig. 8, Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9, Ought not to be revealed at the present time.

Fig. 10, Also.

Fig. 11, Also.—If the world can find out these numbers, So let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 21, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day: and this was the second time, that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed.—And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every

green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they. the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Edeh, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife. and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and what soever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

UNIVERSAL LIBERTY.

The following correspondence between Doctor Dyer, of Chicago, and General Bennett, of this city, copied from the "Genius of Liberty," is of a highly interesting character, and breaths the sentiments of brave and philanthropic hearts. We would like to see "Missouri turn pale at the sight of gathering hosts," and her penitentiary walls reel like the votaries of Bacchus. If Missouri does not find in us the *suaviter in modo*, she will find the *fortiter in re;* and while her face and hands are yet dripping with the blood of murder perpetrated upon a guiltless, devoted, and defenceless people, on consecrated ground—it would be well for her to regard the cries of the living, and the dead,—let Justice sit in Judgment, and reason, sober reason, once more resume her throne. The cause of humanity cries aloud for help, while suffering Justice is bleeding at every pore. "Why do the heathen rage

and the people imagine a vain thing!" for God will surely judge the wicked, and avenge the wrongs of the oppressed. I go for "UNIVERSAL LIBERTY *to every soul of man—civil, religious, and political.*"

N. B. Some of the Mormon slaves referred to in Missouri, are the children of murdered parents; others of Mormon parents now in this city.

"CORRESPONDENCE

BETWEEN DR. C. V. DYER AND GEN. J. C. BENNETT.

Chicago, January 3, 1842.

DEAR SIR:—I am not sure that I am not indebted to you for your last letter, not having answered it, as I remember. But as I have been very sick during the long interval of my silence, you will readily excuse any apparent neglect on my part.

I thank you for your paper sent me, the "Times and Seasons," and have got much information from it, and since that, from other sources, in relation to the outrages committed upon the Latter Day Saints by the authorities as well as the people of the State of Missouri; and my blood boiled with indignation to see the whole christian world—and the whole political world, too, look tamely on, and never raise a warning voice—a voice of expostulation, nor even giving the facts in the case! O what outrages will not be allowed or winked at by those in authority, and the people generally, if they happen to be inflicted upon those who bear an unpopular name, espouse an unpopular cause, and are poor and obscure! It seems as if we had again fallen upon the middle ages, when the privileged classes could pour out their sympathies by the hour, at the very circumstantial and minute details of the loss of the life, or any other serious evil that befel one of their own number; but they could write or hear without emotion, and even with satisfaction and joy, the history of the massacre of a thousand defenseless women and children, if they belonged to the common sort of people. Just read, for example, Madame de Sevigne's account in a letter to her daughter, dated "Aux Rochers," 30 Oct., 1675, in the 2nd volume of De Toqueville's Democracy in America.

What, my dear sir, do you think of the treatment which the subject of American slavery receives at the hands of the American press—amongst the people generally, and especially in the halls of Congress? What think you of the sentencing of three men from the Quincy Mission Institute in this State, a short time since, to twelve years confinement in the penitentiary of Missouri, for no crime at all, or only such as God would regard as a virtue? Please look into this matter, and see if you can not join with the benevolent and fearless, and call the attention of the nation or the State, to these outrages of Missouri.

I send you a paper, and mark one of the pieces for your perusal. Read it. I do not know whether you have examined the whole subject of American slavery; but if you have not, I beseech you to do so, and let me hear from you. Is it not sin? Yes. Then is it not right to repent of it? Yes. When? God allows not a moment. Is not repentance and abandonment of sin safe, so long as God commands, and stands ready to look after the consequences? Certainly so.

Well, can any Court, either State or national, rob me of liberty for twelve years, (even against their own State laws,) for acting precisely in accordance with the letter and spirit of the Constitution of the United States, and the precepts of Jesus Christ? Is it to be submitted to tamely, that three men shall be immured in a dungeon for twelve years—torn from their families and friends, and from society and usefulness, for barely teaching a fellow being how to go to a place where he may learn the sciences—have his own wages, aye, and his own *person?*

Let me hear from you. Have we not a right to sympathyze with each other?

I am, very sincerely,
Your friend and ob't serv't,
CHARLES V. DYER.

Gen. JOHN C. BENNETT,
Nauvoo, Hancock Co., Illinois.

Nauvoo, Ill., Jan. 20th, A. D, 1842.

DEAR SIR:—

Yours of the 3rd inst., accompanied by the "Genius of Liberty," containing the address of Alvan Stewart, Esq., is before me, and I seize upon this, the first, opportunity to reply. You refer me to Madame de Sevigne's letter to her daughter, dated "Aux Rochers," 30th Oct., A. D. 1675, in the 2nd vol. of De Toqueville's Democracy in America; and ask me to examine the subject of American

slavery. I have done so: I gave it a full and fair investigation years ago—I swore in my youth that *my* hands should never be bound, nor my feet fettered, nor my tongue palsied—I am the friend of *liberty*, UNIVERSAL LIBERTY, both *civil* and *religious*. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. I hate the oppressor's grasp, and the tyrant's rod; against them I set my brows like brass, and my face like steel; and my arm is nerved for the conflict. Let the sons of thunder speak, achieve victories before the cannon's mouth, and beard the lyon in his den: till then the cry of the oppressed will not be heard: 'till then the wicked will not cease to trouble, nor the weary bondman be at rest.' Great God, has it come to this—that the free citizens of the sovereign State of Illinois can be taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue! simply for pointing bondmen to a state of *liberty* and *law!* and no man take it to heart? *Never!* NO, NEVER!! NO, NEVER!!! Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional means* to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons: but the time has passed, and God will avenge their wrongs in his own good time. Dr. Dyer, put your hand upon your heart, and remember Zion. Just investigate the wrongs which our people have suffered in their unprecedented privations, the confiscation of their property, and the murder of their friends—the persecutions of the Waldenses in former ages were not to be compared to it, and history affords not a parallel. Now let us make a strong, concerted, and vigorous effort, for UNIVERSAL LIBERTY, *to every soul of man—civil, religious*, and *political*. With high considerations of respect, and esteem, suffer me to subscribe myself—

Yours, Respectfully,

JOHN C. BENNETT.

CHARLES V. DYER, M. D.

P. S. Gen. Smith informs me that there are *white* slaves in Missouri, (Mormons,) in as abject servitude as the *blacks*, and we have, as yet, no means of redress!—God grant that the day of righteous retribution may not be procrastinated.

J. C. B.

—

Editor's Office, Nauvoo, Ill.,
March 7th, 1842.

GENERAL BENNETT;

Respected Brother:—I have just been perusing your correspondence with Doctor Dyer on the subject of American Slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression, of the rulers of the people—when will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty, appear to be the darling attributes of Missouri, and no man taketh it to heart! *O, tempora! O, mores!* What think you should be done?

Your friend,

JOSEPH SMITH.

—

Mayor's Office, City of Nauvoo,
Illinois, March 8th, A. D. 1842.

ESTEEMED FRIEND:—

Yours of the 7th Inst. has been received, and I proceed to reply, without undue emotion, or perturbation. You ask "When will these things cease to be, and the Constitution and the Laws again bear rule?" I reply—once that noble bird of Jove, our grand national emblem, soared aloft, bearing in her proud beak the words '*Liberty and Law*," and that man that had the temerity to ruffle her feathers was made to feel the power of her talons; but a wily archer came, and with his venomed arrow dipped in Upas' richest sap, shot the flowing label from the Eagle's bill—it fell inverted, and the bird was sick, and is,—the label soon was trampled in the dust—the eagle bound and caged. The picture is now before you in bold relief. "What think you should be done?" The master spirits of the age must rise and break the cage, re-

store the label, unbind the bird, and let her tower unfettered in the air—then will the nation have repose, and the present minions of power hide their faces in the dust. Many of Missouri's noble sons detest her acts of cruelty and crime, and gladly would they wipe them from the escutcheon of her fame, and will; yes, they will lend a helping hand—and *all* must help, for the time is at hand,—and if man, rebellious, cowardly, faltering man, will *not* do the work, *the thunderings of Sinai will wind up the scene*—the blood of the murdered Mormons cries aloud for help, and the restoration of the inheritances of the saints; and God has heard the cry—and if the *moral* battle *must* be fought, and the victory won, he who answers by fire will cause *sword and flame* to do their office, and again make the Constitution and the Laws paramount to every other consideration—and I swear by the Lord God of Israel, that the sword shall not depart from my thigh, nor the buckler from my arm, until the trust is consummated, and the hydra-headed, fiery dragon slain. This done, the proud southron will no longer boast of ill-gotten gain, or wash his hands in the blood of the innocent, or immure the freemen of the prairie State within Missouri's sullied, poisoned, deathly prison walls. Let ut always take refuge under the broad folds of the Constitution and the Laws, *and fear no danger*, for the day of vengence will assuredly come when the Omnipotent hand of the Great God will effect the restitution of the trophies of the brigand victories of Missouri, and again place the saints on high.

Yours, Respectfully,
JOHN C. BENNETT.

General Joseph Smith.

THE JEWS.

The following will show what the feelings of the Jews are, in regard to moral rectitude, and that although persecuted, afflicted, robbed and spoiled, they still adhere with great tenacity to their ancient moral code, and maintain principles of benevolence and charity which many of our professedly enlightened christians would do well to imitate.—Ed.

Rabbi Hersch's Essays on Israel's duties in Dispersion. The Head Rabbi of the Grand Duchy of Oldenburg.

"*Commandments.* The commandment of God is duty for Israel, the will of God the only ground of obligation for all our duties; can there be any other ground for obligation for any duty, which any one is bound to perform? Is it possible to imagine that any thing should be a duty, without thinking it to be at the same time the will of God? Duty signifies rule of action; but every thing necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us belong to God:—who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the Creator; who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is therefore duty, and the will of God the obligation to duty. . . . . If, therefore, each command of God was an enigma; and if a thousand unanswered and unanswerable questions obtruded themselves on us, concerning each, still the obligation to obedience would be in no degree lessened. If any one ask why should I do this, why avoid that? we have only one answer to give—because it is the will of God; and we are to serve God with every capability, every faculty, every breath. . . . . We should be bound to obey, not on this account, or the other, but because God requires it, if we do it not for this reason, how can we be the servants of God? how can we be said to obey God? The Jew who faithfully observes and keeps the law of God, as he gave them to the congregation of Jacob, is, in the full and unlimited sense of the word, a Jew—as he does this in order to fulfil the will of God—he is a servant of God, although he may never have understood the connexion, or import of even one of all the divine commands, and has obtained great, yea, the greatest happiness on earth: for the pure in heart know no higher bliss than the fulfilling the divine will.

He makes the following remarks on alms giving, founded on Deut. vii: 2.—Thou shalt open thine hand wide to thy brother, to thy poor. With these words God calls thee to thy most lovely, thy most holy employment; to that in which thou art most like himself: he calls thee to be a blessing, with all that he has given thee, to be a blessing to all about thee. Look around in the great household of thy Father, every thing is appointed to thy blessing. Every thing helps, and is helped; every thing takes and gives, and receives

a thousand fold in giving, for it receives life instead of existence. What? wouldest thou be the only one that takes but gives not? Shall the great stream of blessing end in thee? Wouldest thou have this stream of blessing lost in thy dry sand, and not restore to the ocean what it receives from it? Oh, hast thou duly considered that thou art nothing, if thou art only for thyself? Thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself; thou possessest it only as thou hast it for another. The penny that thou hoardest is not thine; it is thine only when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving; the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute; then canst thou rejoice in the high calling with which God has called thee; to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make theo a distributor of his blessings to others, and wilt thou grasp with thine hand that which is not thine own? Our wise men have, therefore named this active benevolence in giving with the lovely name of צדקה (i. e. righteousness,) for tsaadekau is essential righteousness, which gives to every thing that which God requires of it; and as tsaadekau, when applied to God, denotes his charitable righteousness, which gives to man, not that which he deserves, but that which he can bear; so, when applied to man it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him."

On alms giving he says, "there are eight degrees in alms giving:

1st The highest and first is, to assist the impoverished by gifts, loans, or providing them with employment so that they may become able to take care of themselves and have no need to beg.

2d. It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities when it is known that those charities are managed with wisdom and honesty comes very near this degree of alms giving.

3d. It is still less when the giver knows to whom he gives, and the receiver, from whom the bounty comes.

4th. It is still less when the poor knows who gives, but the giver knows not who receives.

5th. It is still less to give to the poor without being asked

6th. Still less when asked to give what is necessary.

7th. Still less to give what is necessary in a kind manner.

8th. The least of all is to give in an unkind manner.

Charity that sheweth itself in action, is more, incomparably more than giving money. Money is an external thing, but in this thou layest out that which is most noble, that which is the best thou hast.—Thy understanding, thy word, thy deed, thy ability, all that thou art as an offering on the altar of God, for the welfare of the brethren. In almsgiving we give that from which blessings may spring; but in this we make the plant of blessing to grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbor. If we would see a man who is like unto our heavenly Father, so let us behold one, who full of love, full of the divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cares, whom he educates; visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and every where labours in word and deed, to relieve every pain, to heal every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward, let us devote ourselves, in the presence of God, with every noble faculty he has given us, to such acts of love, for the welfare of his children.—[*Jewish Intelligencer.*

☞ In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.

JOSEPH SMITH.

HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been

designed by the authors thereof to mili tate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given

him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

(To be Continued.)

LETTER FROM THE CHURCH OF NEW YORK.

To the First Presidency of the Church of Jesus Christ, of Latter-Day Saints—to the travelling High Council, and to all persons to whom this letter may come—

DEARLY BELOVED,—Having had opportunity of becoming acquainted with our beloved brother, John E. Page of the quorum of the Travelling High Council, commonly called the quorum of the Twelve, and having witnessed the manner of his behavior while with us, and taken notice of the doctrine he has taught, together with many other particulars not easy to mention, we feel desirous of commending him to your fellowship, your esteem, your friendship and your love.

Because we have found him to be at all times a faithful laborer in the word and doctrine of our Lord Jesus Christ.

By his instructions our minds have been enlightened, and our understanding of Heavenly things greatly increased.

When he has presided in our meetings, peace and order have characterized our deliberations. When he has unfolded to our minds the Scriptures of truth, our thirst for pure intelligence has been gratified. When he has held up to view the glories of the rising kingdom of our Saviour, our hearts have kindled with animation, our hope has been cherished, and our souls have overflowed with the Spirit of Peace. We know he has been efficient in establishing truth—We know he has been successful in putting down error—we highly esteem and love him for his faithfulness, diligence, prudence, meekness, zeal and fortitude; and we desire that others should love him too.

Good will and favor shewn to him will secure our love and friendship; and we freely, and fully, and warmly commend him to all whom this letter may come.

On behalf of the members of the conference held in the city of New York the 29th day of Nov. 1841.

L. R. FOSTER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

STATE BANK OF ILLINOIS.

It is a source of regret to us that the notes of this valuable institution should be suffered to go out of circulation. It has been almost exclusively our circulating medium—we took the notes until no one would receive them from us; and we *wish* to take them still. The bank I believe to be perfectly solvent, and it only requires a restoration of public confidence to give it free circulation again in this state. The holders of the notes should not suffer themselves to be shaved by brokers, stock-jobbers, and money changers. For the present, however, we must make *gold*, and *silver*, our circulating medium—in this there is no danger, for there is *intrinsic* value in the pure metals. We should like to see Ex-President Adams carry out his plan of making an *intermediate* coin of PLATINA—and now is the time it is required, if ever: or let Congress put a higher value on the precious metals now in use, one or the other or both. Let the old President, that fearless champion of liberty and the right of petition, act in the premises—it would relieve the people, and save a vast amount of human suffering: we call upon our statesmen for relief. Gentlemen, will you increase the value of *gold*, and *silver*, and give us an intermediate coin of PLATINA? If so, the

country will again prosper. and plenty, and unparallelled prosperity abound.

TO THE PUBLIC.

Lest wrong impressions should obtain abroad, detrimental to the interest and influence of President Joseph Smith, respecting a marriage notice, which appeared in the Times and Seasons, of the 15th February ult. I deem it a privilege to make a short statement of facts concerning the matter, which, I am confident, will entirely exonerate that gentleman from all blame or censure, which may have been put upon him on account of the publication of said notice.

On the 6th of Feb. I gave possession of the establishment, to Willard Richards the purchaser on the behalf of the Twelve; at which time my responsibility ceased as editor. On the 7th this marriage took place, and the notice was written by one of the hands in the office, and put in type by one of the boys, without, undoubtedly, any expectation of its being printed. At this time it was not fully decided whether President Smith should take the responsibility of editor, or not, therefore that paper went to press without his personal inspection; and as this article was standing in type with the other matter, it found its way into the paper unnoticed, as both the person who wrote it, and the boy, together with other journeymen, had been discharged by the purchasers, also, the proof reader did not observe it, as the words used were printer's phrases and he was not looking for any thing indecorous or unbecoming. The first time Pres't. Smith or myself saw the article, was after the papers had been struck off, when it was too late to remedy the evil. We both felt very sorely mortified, at the time; but I am fully persuaded that the kind readers of the Times will cheerfully overlook whatever fault there may be. as that was the first time any such thing ever appeared in the columns of this paper, and not attribute any blame to Pres't. Smith, as he is not guilty in the least, and had no knowledge of the thing until it was too late.

I will here take the liberty to state that from an intimate acquaintance of near seven years with Pres't. Joseph Smith, I never yet have seen a single indecent or unbecoming word or sentence, from his pen, but to the reverse; therefore I can with all confidence, assure the patrons of this paper, that they have nothing to fear, but every thing to hope for, in the exchange of editors. E. ROBINSON.

For the Times and Seasons.

Nauvoo, March 14, 1842.

PRESIDENT JOSEPH SMITH:—

Dear Sir: I see, in the last 'Warsaw Signal,' a very wanton and ungentlemanly attack upon yourself, made by the editor of that paper. The editor's article, however, is in perfect keeping with his fell and natural spirit for calumniating the innocent and oppressed. I have, for some time past, been a constant reader of that paper, and feel myself perfectly safe in saying, that scarcely a single number of it has ever been issued, that was not surcharged with epithets of the foulest and basest character, perpetrated against a high-minded and intelligent portion of community, and fabricated by himself—or some individual equally as corrupt--to answer his own wicked and nefarious purposes.

What I allude to, more particularly, is his remarks relative to a marriage notice which appeared in a former number of the Times and Seasons, charging you with being its author. I should have remained silent upon this subject, had he made the attack upon any individual but yourself. But justice to *your* character renders it an imperious duty for me to speak and exonerate you from the false imputations of the editor. Therefore, be it known to that *gentleman*—if his heart is not wholly impervious to declarations of TRUTH—that the little notice that has so much ruffled his very *chaste* and *moral* feelings.emenated from the pen of no individual other than—myself (!) "*Urekah! Urekah!!*" Then I would say to the sagacious editor of the Signal—

"Hush, babe, lay still and slumber!"

I speak knowingly when I say, *that* notice went in the Times and Seasons entirely without your sanction, and you knew nothing of its existence until that edition had been 'worked off' and circulated—the proof sheet not being examined by you.

After this declaration, I hope the editor of the Signal will do you the justice to exculpate you from the wholesale charges which I have been, in some degree, the means of calling upon your head; and, if he *must* blame any person for the notice, let his anathemas, like an avalanche, flow upon me—I will bear the burthen of my own foibles.

With sentiments of respect,

I remain, Sir, your ob't serv't,

L. O. LITTLEFIELD.

COMMUNICATIONS

F. MOON'S LETTER.

(*Concluded.*)

Wipe off your tears, ye saints of the Most High, and grieve the absence of your Lord no longer; tor do you not remember that he said to his disciples before his death, "I will come again." And hear the testimony of the two angels that stood by when he ascended; hear this, I say, and let your countenance beam with joy, and your hearts overflow with gladness, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' But previons to the coming of Christ, Judah and Israel shall be restored from their long dispersion, (and this shall be attended with greater signs and wonders than the deliverance of Israei from the Egyptian bondage. Jer. xvi: 14.) and will come to their own land and rebuild Jerusalem and the cities of Judea, and rear the temple of their God: And then the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim but they shall dwell in peace.

The earth also shall undergo a change, for the mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, and the barren deserts fruitful, and the parched ground well watered, and even the beasts of prey being wrought upon by the Spirit of God will lose their thirst for blood and being restored to their primeval state will derive all their food from the vegetable world.—The signs of the coming of Christ will be most awful and alarming, for there shall be earthquakes, distress of nations, sword and pestilence, men's hearts failing them for fear, the stars shall fall, the sun shall be turned into darkness, and the moon into blood. Then shall appear the sign of the son of Man in heaven, and at the sight of this personage the tribes of the earth shall mourn, but the saints of the Most High shall rejoice with great joy and exclaim "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The coming of Christ will cause greater excitement than any thing that ever has transpired in the world since the cretion of man. The Jews will look upon him; and beholding his wounds with sympathy, will ask, "What are these wounds in thy hands, feet and side?" and he shall say "These .I received in the house of my friends." "Then they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.—" And those who have rejected the everlasting gospel, and persecuted the church of Christ and wasted it, will desire to be concealed from his majestic frown: But how will this terror be augmented when he reminds them of acts of kindness which they might have performed but neglected; but their reply is "Lord when saw we thee in distress and did not minister unto thee?" Then shall the King answer them saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these my followers, ye did it not to me." And beholding the son of Man coming in the clouds of heaven attended with ten thousand of his host, we shall be ready to inquire, Is this the despised Nazarene! Is this, the man of sorrows! Is this he, whom they sought to kill! Is this the person that had no where to lay his head until he reclined it upon the cross, between two thieves! Is this him they once crowned with thorns! Yes, this is the very identical character, but O how changed! He is *now crowned with a never fading diadem* and invested with *all his Father's glory—in everlasting Pomp to Reign.*

When we consider the events that shall take place on this important day we may ask with the prophet "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Now is the day for *calling*, but that will be a day of *choosing*. "For he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The ministers of the gospel are now sent forth to sow the seeds of eternal life, and *tares* and *wheat grow together until this day* then the angels shall bind the tares in bundles for to be burned. The virgins are now exhorted to

prepare for the coming of the bridegroom; but then only they who are *wise* will be *admitted in*, and those who have suffered their lamps to go out will be rejected. Now the invitation is sent to all nations for to come to the marriage supper; then the King *will come* to see the *guests* and those who have not on a wedding garment will be cast out. "Now the kingdom of heaven is like unto a net that is cast into the sea, which gathered of all kinds, but then the *good* will be put into *vessels*, and the *bad* will be *cast away*. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Cheer up! thou poor disponding saint thou who art sometimes ready to say "My Lord delayeth his coming." Wait patiently a little longer and he whom thou *lovest not having seen*, shall suddenly come to his temple and will *wipe* off thy *tears*, pour *joy* and *gladness* into thy *troubled breast* and place a crown of everlasting felicity upon thy immortal brow. Did the wise men present gifts, gold, frankincense and myrrh to the infant Saviour? How much more will the redeemed confer honour, immortal honour upon him, and with a unanimous voice exclaim, while casting their honours at his feet; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings: And he that sits upon the throne shall proclaim, Behold I make all things new." Then to the eternal joy of the redeemed, and according to his promise, a new heaven and earth shall be brought into existence by his almighty power. "Then shall the holy city New Jerusalem come down from God out of heaven prepared as a bride adorned for her husband." This most glorious event shall be hailed by the angelic throng who shall exclaim, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Seeing then that we look for these things it behoveth us to give all diligence that we may be found of him in peace without spot and blameless. We have already attained to great things and if we continue faithful only eternity itself can unfold our future blessings but for the present we may be satisfied with the statement of the apostle viz. "Beloved, now are we the sons of God, and it doth not yet appear what we *shall be:* but we know that, when he shall appear, we shall be *like him;* for we shall see him *as he is.*"

FRANCIS MOON.

Pittsburgh, Pa. Feb. 2d 1842.

Mr. Joseph Smith, Sir,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I am pleased to inform you that Elder John E. Page, has convinced me of my errors, relative to the divinity of the Bible; not in appealing to my passions or a mere flare up of the imagination, which constitutes the religion of three fourths of its votaries, but my judgment, and understanding, were alone consulted, and the result is, I am almost persuaded to be a *Christian*, on the principles contained in the Book.

I now concede, God to be a God, of mercy, justice, and truth, instead of a tyranical, lying and treacherous being, that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the Bible appears reasonable to me, and showing me at the same time, the science thereof, makes it I might say obligatory in me to know all things (so far as I can appreciate them,) that has any connection therewith.

I feel to thank God (though I am yet a sinner,) that Elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they cry delusion, humbug and fanataeism the more the people wont believe it, but go and hear for themselves, and the result is that rational men consider him a rational man and the success of his mission in this city is indeed flattering.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he

contribute annually for its support. In short what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend, and humble servant;

RICHARD SAVARY.

P. S. Since the above was written Elder Page has informed me that he must return to you. I am sorry it is so; but I do entreat you to send him back if possible. He is beloved by all good men who have listened to his eloquence, which consists in the pure doctrine which he preaches. I believe that should he return hundreds would be added to his fold, that would not be by any other man you could send, however eloquent he may be. The reason is we are familiar with him, and his candor is unquestioned, he gives no offence but alone appeals to the understandings of men, may he soon return is the prayer of your unworthy servant

R. SAVARY.

In answer to the above I would remark, that it is required of all men, to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-Day Saints.

I would respectfully refer you sir, to our book of Doctrines and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter-Day Saints. Ed.

AN ORDINANCE TO REGULATE WEIGHTS AND MEASURES.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That there shall be appointed biennially, on the fourth Monday of June, and whenever a vacancy shall occur, a suitable person to be sealer of weights and measures, who shall, before he enters on the duties of his office, enter into bond, with security to the satisfaction of the Mayor, in the sum of one hundred dollars, for the faithful discharge of his duty, and take and subscribe the following oath or affirmation before the Mayor or other justice of the peace: "I do solemnly swear (or affirm) that I will diligently, faithfully, and impartially execute the duties of my office, without favor or affection."

Sec. 2. That the sealer of weights and measures shall keep an office near the centre of the city, and shall have the keeping of such standard weights and measures as now are, or hereafter shall be provided by the Corporation; which shall be used only as the standards for weights and measures.

Sec. 3. That the sealer of weights and measures shall rectify, and brand or seal with the letter W all scale-beams, weights, and measures, that may be brought to his office for that purpose, as near the upper edge or ends thereof as possible; for each of which he shall receive, from the respective owners thereof, twenty cents, and double that sum if rectified, branded or sealed, at any other place. And if he shall neglect to rectify, brand, or seal any scale-beams, weights or measures, within three days after the same shall have been brought to his office, he shall incur a penalty of five dollars for every such neglect.

Sec. 4. That the sealer of weights and measures shall, under a penalty of twenty dollars for each neglect, at least once in every six months, between the rising and setting of the sun, enter every store, shop, market, or other place where goods are sold within this city, and examine the scales, weights, and measures, if any therein; and if any scale-beams, weights, or measures, should be found without the official stamp, brand, or seal, of the sealer of weights and measures, or deficient, or exceeding in weight or measure, the same shall be forfeited to the Corporation, and seized by the sealer of weights and measures; and the person in whose possession such scale-beam, weight, or measure shall be found, shall pay a fine of one dollar for each and every such scale-beam, weight or measure: *Provided*, That nothing herein contained shall be construed to prevent any manufacturer, or other person, from keeping scale-beams,

weights and measures for sale, in which case, such person shall previously give information thereof to the Recorder, on failing to do which, he shall incur the said penalty.

Sec. 5. That if any person shall refuse to produce his or her scale-beams, weights, or measures for examination, when required by the sealer of weights and measures, or refuse to relinquish the same, when found forfeited to the Corporation, the person so refusing shall pay a fine of not less than one, nor more than ten dollars, according to the discretion of the magistrate.

Sec. 6. That any person who shall sell by any scale-beam, weight or measure, not rectified and stamped, branded, or sealed, by the sealer of weights and measures, shall, upon conviction thereof, pay a fine of one dollar for each and every offence; and any person is hereby authorized to prosecute for this penalty. And if the sealer of weights and measures shall pass any scale-beam, weight or measure that shall not correspond with the standards prescribed by law, he shall, for each offence, forfeit and pay a fine of ten dollars.

Sec. 7. That if any person shall sell by the steel-yard, the sealer of weights and measures, (who is hereby authorized to examine any steelyard which he may see in use,) if he shall, on examination, find the same not to agree with the standard aforesaid, shall seize the same; and the person found selling therewith, or the owner, shall incur a penalty of two dollars. And the said sealer of weights and measures shall, twice in every year, examine, and cause the owners thereof to adjust, every hay scale in this city; and he shall be entitled to receive, for every such examination, two dollars, to be paid by the owner of such scales.

Sec. 8. That the sealer of weights and measures shall keep a book, wherein he shall enter the names of the persons who shall have scale-beams, weights and measures adjusted, the number and description of the same, and the times when adjusted: and return to the Mayor, half-yearly, to be laid before the city council, a copy of said entries, together with a statement of all weights and measures seized and forfeited to this Corporation, with the names of the persons forfeiting the same.

Sec. 9. That all weights and measures which have been heretofore seized and forfeited to this Corporation, shall be adjusted, where practicable, and delivered to their original owners, upon their paying the legal fees for sealing, stamping or branding the same.

Sec. 10. That the Mayor be, and he is hereby authorized, to cause to be procured the necessary seals, advoirdupois weights, and measures, of such form and materials as he may think proper, to be regulated by the standards adopted by authority of the legislature of the State of Illinois, as the standards by which the weights and measures, to be used in this city, shall be regulated.

Sec. 11. That all fines incurred under this act shall be recovered and disposed of as are other small fines for infractions of the laws of this Corporation.

Passed—March 5th 1842.

JOHN C. BENNETT. Mayor.

James Sloan, Recorder.

COURT MARTIAL OF THE NAUVOO LEGION.

Ordinance No. 1.

Sec. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general court assembled, That the discipline, drill, rules, regulations, and uniforms of the United States' Army, so far as applicable, be and they hereby are adopted for the legion; Provided, That each company may adopt its own uniform for the non-commissioned officers and privates belonging to it.

Sec. 2. That from and after the 15th day of April next, it shall be the duty of every white male inhabitant of the City of Nauvoo, between eighteen and forty five years of age, to enroll himself in some company of the Legion, by reporting himself to the captain thereof, within fifteen days; and every person neglecting or refusing to do so shall, on conviction thereof before a regular court martial, forfeit and pay the sum of one dollar, and the further sum of one dollar for every subsequent fifteen days' neglect.

Sec. 3. The Legion shall hold a general parade on the 1st Saturday of May and September, and the 4th day of July, (the 3d when the 4th comes on Sunday,) in, or near the City of Nauvoo; a battalion parade on the 3d Saturday of June, and October, in their respective precincts; a company parade on the 4th Saturday of April, June, and August, in their respective precincts; and an officer drill on the Thursday and Friday preceding each general parade, in the City of Nauvoo; & such other musters or parades as the Licutenant General, and the Major General, may jointly direct; in each year: and any non-commissioned officer, musician, or private, who shall neglect or refuse to appear on said days, shall be fined in the sum of one dollar for each company, or battalion parade, and two dollars for each general parade—and the commissioned officers neglecting or refusing to appear in their appropriate places on parade shall be fined in

the following sums, to wit: the Lieutenant General, and the Major General—thirty dollars; Brevet Major Generals, and Brigadier Generals—twenty five dollars; Colonels—fifteen dollars; Lieutenant Colonels, and Majors—ten dollars; Captains—six dollars; Lieutenants—four dollars; and every commissioned officer, non-commissioned officer, musician, or private, who shall neglect or refuse to uniform himself in full, after the lapse of eight months from the passage of this act, shall be fined in the same sums, in addition, for each day of parade—every commissioned officer, non-commissioned officer, or musician, who shall neglect or refuse to attend officer drills, shall be fined in half the sums aforesaid—and any commissioned officer who shall neglect or refuse to attend their appropriate courts martial shall be fined in one half the sums aforesaid—and any commissioned officer neglecting, or refusing, to discharge any duty devolving upon him shall, in addition, be cashired and disgraced, by a general court martial, detailed by the Major General by order of the Lieutenant General: Provided, always, That all members of this corporation, who are unable to attend parades on account of sickness in their families, or any other reasonable excuse, satisfactory to the court martial, shall, for the time being, be exempt from all such fines.

Sec. 4. That no person whatever, residing within the limits of the City of Nauvoo, of fifteen days' residence, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of the Court Martial of the Legion; or a certificate of inability, under oath, signed by the Lieutenant General, countersigned by the Surgeon General, and recorded by the Major General's War Secretary.

Sec. 5. Each regimental court of assessment of fines shall be composed of the Major as President—the Adjutant as Secretary—and the Captains of companies as members; and the court of appeals shall be composed of the Colonel as President—the Adjutant as Secretary—and the Lieutenant Colonel and Major as members,—the court of assessment shall sit on the Saturday succeeding each general parade. and the court of appeals on the second Saturday thereafter, at such places as the Colonel may direct.

Sec. 6. The regular court and law days of the court martial of the Legion, constituting the law making department of the corporation, shall be the 1st Friday of March, June, September, and December, and such other days as may be appointed by the joint general orders of the Lieutenant General. and the Major General, within the City of Nauvoo, on a notice of ten days.

Sec. 7. The Staff of the Lieutenant General shall consist of an Inspector General with the rank of Major General, a Drill-officer, a Judge Advocate, and four Aids-de-Camp, with the rank of Colonels; and a guard of twelve Aids-de-Camp, and a Herald and Armor Bearer, with the rank of Captain.

Sec. 8. The staff of the Major General shall consist of an Adjutant General, a Surgeon General, a Cornet, a Quarter Master General, a Commissary General, a Pay Master General, a Chaplain, two Assistant Inspectors General, four Aids-de Camp, and a War Secretary, with the rank of Colonel; a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Major: and four Musicians. and a Herald and Armor Bearer, with the rank of Captain.

Sec. 9. The staff of each Brigadier General shall consist of two Aids de Camp, an Assistant Quarter Master General, an Assistant Commissary General, and a Surgeon, with the rank of Lieutenant Colonel; six Assistant Chaplains, with the rank of Major; and a Herald and Armor Bearer, with the rank of Captain.

Sec. 10. The staff of each Colonel shall consist of an Adjutant, a Quarter Master Sergeant, and a Sergeant Major, with the rank of Captain.

Sec. 11. Each Regiment shall be officered with a Colonel, a Lieutenant Colonel, a Major, and company officers.

Sec. 12. Each Company shall be officered with a Captain, three Lieutenants, five Sergeants, one Pioneer, and four Corporals.

Sec. 13. The Lieutenant General, and the Major General. may by their joint act, grant brevet commissions to such persons as may merit appointment and promotion at their hands.

Sec. 14. That all laws. and parts of laws, inconsistent with this ordinance, be and they hereby are repealed.

Passed—March 12th, 1842.

JOSEPH SMITH, Lieutenant General. and President of the Court Martial.

JOHN C. BENNETT, Major General, and Secretary of the Court Martial.

CONFERENCE NOTICE.

There will be a *special* conference held in the city of Nauvoo on the 6th of April next, conference to commence at 10 O,clock, A. M.

ERRATA.

Page 711, of the last number, for 'Oh,' read 'O,' and for 'Tempore.' read 'Tempora.'

SHEEP.

Two dozen of sheep are wanted on tithing: which if delivered immediately will answer instead of cash.

WOOD

Wanted at this office in exchange for papers.

NOTICE.

Elder A. Lits is requested to come to Nauvoo immediately, to answer to charges which may be preferred against him.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 11.] CITY OF NAUVOO, ILL. APRIL 1, 1842. [Whole No. 47

AN EPISTLE OF THE TWELVE,

To the Church of Jesus Christ of Latter Day Saints, in its various Branches and Conferences in Europe, Greeting:

Beloved Brethren, We feel it our privilege, and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you, at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints, and tend to ameliorate the condition of those who are strugling with poverty, and distress, in this day when the usual means of support seem to be cut short, to the laboring classes, through the depression that every where prevails in the general business mart of the civilized world.

Our situation is such in these last days; our salvation, spiritually, is so connected with our salvation, temporally, that if one fail, the other necessarily must be seriously affected, if not wholly destroyed. God has made us social beings: he has endowed us with capacities for enjoying each others society and it is our duty to bring those powers and privileges into exercise, so far as we can obtain, and for this, it is our duty to strive by all lawful and expedient measures within our reach. While we remain in this state of existence, we need food and raiment; habitations and society; and without these, our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the saints should possess all the common gifts of the spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the Ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do: and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men, for the sustenance and comfort of these frail perishable bodies.

That we may be instruments in the hands of God of thus promoting your present and future, temporal and spiritual welfare, we write you at the present time. Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our councils to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only want to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistance after you arrive here, and this also is important. How then shall these things be accomplished, and your souls be satisfied? We answer, by united understanding, and concert of action. You all, or most of you, have trades or different kinds of business to which you have long been familiarized, and in which you would like to continue for the purpose of procuring a subsistance; and a great proportion of your occupation is such, that no employment can be had in this city, or vicinity; for instance, there are no cotton manufacturies established here, and many of you know no other business. You want to come here, and, when here, want to continue your labors in your accustomed branches of business; but you have no means to get here, and when here there are no factories; and yet factories are needed here, and there would be ready market for all the fabrics which could be manufactured.

Now comes the concert of action; if the church will arise unitedly, if the brethren will individually feel that the great work of the Lord is depending on themselves as instruments, to assist in carrying it forward; and will unite all their means, faith and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized. While the saints are united, no power on the earth, or under the earth can prevail against them; but while each one acts for himself, ma-

ny, very many, are in danger of being overthrown.

God has promised all things, to those who love him and keep his commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose; when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to his commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward, the more glorious their kingdom, the more extended their power, when they shall arrive in celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompence of reward to be revealed hereafter, regardless of all necessary privation and labor to accomplish what our master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do, what? To do the very things you desire should be done; to convey you to the place where we are, and then put you in possession of all the means you may need for your support; so that you may enjoy the fulness of the blessings belonging to the sons and daughters of Zion's King.

Had we means, we would not ask your aid: we would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes, to our fire sides; we would provide you habitations, lands and food, when you arrive among us: our hearts are large enough to do all this, and a great deal more. But we have not the means; we have to labor for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole church as much as ourselves. It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent must be as diligent in the use thereof, as he that has ten, or he will lose his talent and his blessing; and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither: and that he who hath but five pounds may have enough and to spare to him who hath but one, or in other words, to HELP the *brethren* to accomplish with a *little*, what otherwise would require *much more than they can command*, is the object of this Epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores necessary for the comfort of the brethren on the water, so that they would have nothing more to do than go on shipboard and land at New Orleans; from thence we would take them on our Steamers, and bring them to this place, for this is the best place for the saints to stop at, for the present. There may be other places where individuals might have the prospect of adding at once more rapidly to their pecuniary interest, than they could here; but we can only say it is the will of the Lord that the saints build Nauvoo, and settle therein or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren we wish not to control you or your means, it is not for our peace or interest; nay, rather, it is a source of labor, trouble and anxiety to have ought to do with the pecuniary business of the church, which we would gladly avoid, could we do it, and do our duty; could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us; and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select; men of your own acquaintance in whom you can repose confidence that they will execute their trust in righteousness: and that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, Elder John Snider, the bearer of this Epistle, and other Epistles also previously written by us to you; and we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom

of heaven, and assist him by all lawful means in your power to execute the mission entrusted to him; for great events depend on his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snider to you, is found in the Book of the Law of the Lord, page 36, as follows; "Nauvoo December 22nd 1841." "The word of the Lord came unto Joseph the Seer, verily thus saith the Lord, Let my servant John Snider take a mission to the Eastern Continent, unto all the conferences now sitting in that region;and let him carry a package of Epistles that shall be written by my servants, the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you saith the Lord, that they may bring their Gold, and their Silver, and their precious Stones, and the Box Tree, and the Fir Tree, and all fine wood to beautify the place of my sanctuary saith the Lord; and let him return speedily with all means which shall be put into his hands, even so, Amen."

In this Revelation, the brethren will discover their duty,in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House: and we call upon them with united cry to give heed unto the things written and help to build the houses which God hath commanded, so that Brother Snider may speedily return with means to strengthen the hands of the laborers, and adorn and beautify the Tabernacle of Jehovah.

Brethren while you are thus preparing to send up your offerings to this place, if you will act in concert with our well beloved Brother, Elder Parley P. Pratt, and the regularly constituted authorities of the church in England; and collect as great an amount of Cotton, Linen, and woollen Goods; Silks, Cutlery, Hardware, &c. &c. &c., even all the varieties of Goods which might be useful in this country, and which can be obtained by the brethren in this time of moneyed scarcity, and forward the same to us, by Brother Snider, or your own agent in company with him, or otherwise, and at other times, we will pay you for those Goods in lands, in or out of the city; in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands &c., flour, meat and all things necessary for a sea voyage, which can be had cheaper here than in England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate, than they can now emigrate; while at the same time, those, who remain, can continue to collect and forward merchandize as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments, ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them: when it would be impossible for them to sell for cash at any price; or get their pay for debts due them even at a great discount; and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years, or never have the opportunity of appearing among us, on this side the great waters, until the morning of the first Resurrection.

But brethren we want to see you here! we long to see *all* here who *want* to be here and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto. For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the church, we would refer you to our former Epistles: and to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snider will enter into the subject more minutely, and with the assistance of the Presidency

among you, will unfold the subject so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result threof, if fully carried into execution, will be of doubtful character. We have been guided by the spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator for the church, whose instructions to us, are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the Gospel of Jesus Christ. We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred his character unsullied among men of truth; and that he is what the church acknowledge him to be, a man of God, and the spokesman of the Most High unto his people: and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place so that they may go on from knowledge to knowledge even to perfection, they want to come up hither: and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build Factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof. There is every natural advantage at this place for facilitating such an order of things; water, wood and coal in abundance; and it only wants the hand of the laborer to bring them forth in form suited to their several uses, and while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the bretaren ever remember the admonitions we have so often given, that Zion is not to be built up without labor, fatigue and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those, who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed. The saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's book of life, and obtain an inheritance in the Holy city. To all those, who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden and you shall share in the riches glory and honors of the kingdom. And those who, are not willing to suffer afflictions, losses, crosses and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish; for perish they must who can not abide a celestial Law, and endure to the end in all meekness, patience and faithfulness.

Inasmuch as Elder Levi Richards has asked for council, we would recommend him to return to Nauvoo, as soon as circumstances shall render it convenient.

Praying that you may be blessed with wisdom, intelligence, and perseverance in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow-laborers in the kingdom of patience, Amen.

ERIGHAM YOUNG, Pres't.
HEBER C. KIMBALL.
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH,
W. RICHARDS, Clerk.

City of Nauvoo, Hancock county Illinois,
March 20, 1842.

From the Millennial Star.

INTERESTING NEWS FROM ALEXANDRIA AND JERUSALEM.

Letter from Elder Hyde.

Alexandria, Nov. 22, 1841.

DEAR BROTHER PRATT,

A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java.

I have been at Cairo, on the Nile, because I could not get a passage direct.—Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyroote a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts, and murders are daily being committed. It is no uncommon thing to find persons in the street without heads. An English officer, in going from St. Jean d'Acre to Beyroote, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interferance of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days' quarantine befor we ascended the Nile. On our passage up he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American consul's, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left him. He told me before we arrived at Cairo that he was 27 years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:—

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controlls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine *Anointed One* expired.

"Be pleased, O Lord to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

"Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and

under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn.—The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

"Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto.—Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

"Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—'Yea, those nations shall be utterly wasted.'

"Though thy servant is now far from his home, and the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

'The hands that have fed, clothed, or shown favour unto the family of thy servant in his absence, or that shall hereaf-

ter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shall come to be glorified in this society.

'Do thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

'O my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grieviously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

'Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation.—Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

'Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honour the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honour will we ascribe unto God and the Lamb for ever and ever.

AMEN."

—

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand.—About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Triste, and from thence I intend to proceed to Regensburgh, and there publish our faith in the German language.—There are those who are ready and willing to assist me.

I send you this letter by Capt. Withers, an English gentleman, who goes direct to England on board the Oriental steamer. He has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on

board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburgh, on the Danube, Beyern, or Bavaria. If you know any thing of my family, tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the saints in England.

. May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you all from this time, henceforth, and forever. AMEN.

Your brother in Christ,
ORSON HYDE.

P. S.—Mr. Gager died on the 15th instant, at four o'clock in the afternoon.

—

From the same,

EXTRACT OF A LETTER FROM ELDER HYDE.

Another letter has just come to hand from Elder Hyde, dated Jaffa, Oct. He was then on his way to Jerusalem, the date being much earlier than the one inserted in another page. We have only room for the following extract, which we publish as among the most extraordinary signs of the times. "On my passage from Beyroote to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold on the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Oh, Allah! Allah! Allah!* was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me, which sys, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,
ORSON HYDE.

*O Lord, Lord, Lord.

PETITION.

From a number of Inhabitants of the city of Pittsburgh.

To the First Presidency of the Church of Jesus Christ of Latter Day Saints; and the Quorum of the Twelve, Greeting:—

We, the undersigned citizens of Pittsburgh, have heard the gospel preached by Elder John E. Page, and we know that he is doing great good in this city, especially to the honest in heart, and all men whose minds are not biased by the various bigoted and superstitious doctrines of the day, who make confusion the word of God, and consequently the spreading of infidelity.

We are pained to learn that he is about to leave us no more to return, unless you in your wisdom think proper. We, the undersigned, not members of the church, but seekers of truth, know that Elder Page has ingratiated himself highly into the estimation of all good men for his urbanity of manners, his wisdom and understanding, and above all for the simplification of the scriptures, so that we can know them by our senses and appreciate their meanings. We, therefore, do hope and pray (if it is not incompatible with the interests of your church) that he may be permitted to return unto us and reap the fruit of the good seed he has sown.

RICHARD SAVARY,
ROBERT L. CASWELL,
J. W. SMITH,
JAMES SPRATLEY,
MATHEW SMITH,
JOHN PRINCE,
DENNIS SAVARY,
BENJ. CHAPMAN,
JOSEPH DUDLEY,
L. ALLBEYA,
THOMAS CRAWFORD,
ARTHN MOON,
GEORGE AVERY,
WM. CAMPION,
THOMAS J. LANYON,
JOHN MACDONALD,
JOHN SMITH,
DAVID POTTS,
JOHN STEEL,
C. SEIGWIRT,
THORNELL CRADDOCK,
JAMES SMITH,
JOSEPH HARPER.

☞ We are pleased to see so liberal a spirit manifested by the inhabitants of the city of Pittsburg, so long impregnable to the principles of truth; and we sincerely hope that the banners of the gospel of peace that have been unfurled may continue to float triumphant over the errors of sectarianism and infidelity, until all the honest in heart shall be gathered out.

At our special Conference, which will be held in a few days, we shall consider the above request.—ED.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 1, 1842.

LADIES' RELIEF SOCIETY.

A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The society is known by the name of the "Ladies' Relief Society of the City of Nauvoo;" and was organized on Thursday the 24th of March A. D. 1842.

The society is duly organized with a Presidentess or Chairwoman, and two Councillors, chosen by herself; a Treasurer and Secretary. Mrs. Emma Smith takes the Presidential chair, Mrs. Elizabeth Ann Whitney, and Mrs. Sarah M. Cleveland are her Councillors; Miss Elvira Cole is Treasuress, and our well known and talented poetess, Miss Eliza R. Snow Secretary.

There was a very numerous attendance at the organization of the society and also at their subsequent meetings of some of our most intelligent, humane, philanthrophic, and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane, and philanthrophic bosoms, that with the resources they will have at command they will fly to the relief of the stranger, they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our Ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecutions, when the bread has been torn from their helpless offsprings by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts the condition of the sufferring poor, of the stranger and the fatherless will be ameliorated.

We had the privelege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed; they are strictly parliamentary in their proceedings; and we believe that they will make pretty good democrats.—Ed.

"TRY THE SPIRITS."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise. "For no man knows the things of God, but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them: a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman! or whether the power she possessed was of the devil, and her a witch as represented by the bible? it is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon, the sorcerer was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age and almost amongst all people: if we go among the Pagans they have their spirits, the Mahomedans, the Jews, the Christians, the Indians; all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits:" but what by? are we to try them by the creeds of men! what preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly.—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted and would say, "Paul we know, and Jesus we know, but who are ye." Let each man or society make a creed and try evil spirits by it and the devil would shake his

sides, it is all that he would ask. a l that he would desire. Yet many of them do this and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence &c., and imagine that when there is any thing like power, revelation, or vision manifested that it must be of God:—hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God: and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such a heterogenious mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it; could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? certainly not: and if such ignorance as this is manifested about a spirit of this kind who can describe an angel of light, if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into day-light and develope the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-Day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed: for as, "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices: without knowing the angelic form, the sanctified look, and gesture, and the zeal that is frequently manifested by him for the glory of God:—together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical, and horrid colors: for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power, and baneful effects: long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habilaments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God, to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles:—for I contend that if one man cannot understand these things but by the spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand any thing of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds; whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, imposters and the basest of men.

A man must have the discerning of spirits as we before stated to understand these things, and how is he to obtain this gift if there are no gifts of the spirit? And how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . "and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophesy (revelation) and by laying on of hands:"—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to

the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the most high God that shew unto us the way of salvation:" they detected the spirit, and although she spake favorably of them Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant, he knew when he was upon the mountain (through revelation,) that Israel was engaged in idolatry; he could develope the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2, Chron. xviii, 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift, for says Paul 1, Cor. xiii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another *the discerning of spirits*," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle "to try those that said they were apostles, and were not and found them liars." Rev. ii, 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit:—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body;—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man; their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years"—that they all move in their respective spheres, and are governed by the law of God;—that when they appear upon earth they are in a probationary state, and are preparing if righteous, for a future and a greater glory:—that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee Satan."

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, "art thou come to torment us before the time:"—and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles without referring to the peculiar situation, power, and influence of, the magicians of Egypt, the wizards, and witches of the Jews, the oracles of the Heathen; their necromancers, soothsayers, and astrologers; the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the developement of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived; they existed in Vivaris, and Dauphiny in great numbers in the year 1688, there were many boys, and girls from seven to twenty-five; they had strange fits as in tremblings, and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary.] Now God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day any thing of this kind. Paul says "ye may all prophesy one by one;—and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets, is subject to the prophets*," but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being only under its control. Paul says "let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of prophesies in 1804:

she became the founder of a people that are now extant; she was to bring forth in a place appointed a son that was to be the Messiah, which thing has *failed*. Independent of this however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson, was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher and declared she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards *those that are Christs at his coming;* then cometh the end." But Jemimah, according to her testimony died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous; when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his resurrection: but Mrs. Wilkinson's soul, [life] was in heaven and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians; they commenced about ten years ago in the city of London in England. They have churches formed in various parts of England and Scotland and some few in Upper Canada. Mr. Irving their founder was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues: and in some few instances to the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells, that Mr. Irving met with while on a journey in Scotland; they had [what is termed among their sect,] "utterances;"—which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God; took them to London with him, and introduced them into his church.

They there were honored as the prophetesses of God, and when they spoke Mr. Irving, or any of his ministers had to keep silence; they were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes however (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women: apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me: it did so and I began to prophesy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the 'two witnesses,' spoken of by John was to prophesy: that (they) 'the church and the spirit' were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed:—and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place,—but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there any thing in all this that is wrong?

1st. The church was organized by women and 'God placed in the church *first apostles, secondarily prophets*:' and not *first women*; but Mr. Irving placed in his church first women; *secondarily apostles*; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church: now the scripture positively says, 'thou shalt not rebuke an elder, but entreat him as a father;' not only this but they frequent-

ly *accused* the brethren, thus placing themselves in the seat of satan who is emphatically called 'the *accuser* of the brethren.'

3rd. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others the spirit of the prophets, are subject to the prophets; but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person! To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other Language that the devil knew.

Some will say 'try the spirits' by the word. 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' John iv, 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, 'I confess that Jesus Christ is come in the flesh.' And yet these prophesies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced christianity; and no one without a knowledge of the fact would confess it and expose themselves to death: and this was consequently given as a criterian to the church or churches to which John wrote. But the devil on a certain occasion cried out, 'I know thee who thou art the '*Holy one of God*' Here was a frank acknowledgement under other circumstances,—that '*Jesus* had come in the flesh.' On another occasion the devil said 'Paul we know, and *Jesus we know*;' of course come in *the flesh*. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits can tell true, from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the spirit of God to be withdrawn; and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder—another, a woman near the same place professed to have the discerning of spirits, and begun to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit,—but was afterwards proven to be false—she placed herself in the capacity of the '*accuser* of the brethren'—and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church which were of satan appearing as an angel of light:—A sister in the State of New York had a vision who said it was told her that if she would go to a certain place in the woods an angel would appear to her,—she went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair; he commenced and told her to fear God and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.—How it may be asked was this known to be a bad angel? by the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland —Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church Mr. Russell stayed in Far West, from whence he was to go to the Rocky mountains, led by three Nephites, but the Nephites never came

and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshiped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil. Ed.

VIEWS OF THE LIBERAL.

Gen. Bennett's Mother writes him as follows, under date of Feb. 25, A. D. 1842; to wit:

"I will however remark, that I feel much solicitude for the prosperity of your *church*, as I trust you are building on the rock *Christ Jesus*, which is a sure foundation, and nothing will be suffered to prevail against it,— I sincerely hope that the days of her persecutions have passed by, and that henceforth she will have peace throughout her borders."

HISTORY OF JOSEPH SMITH.

(*Continued.*)

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcome me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and

create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintainance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before King Aggrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed, and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto his latest breath that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.—So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one.

(To be continued.)

From the (Columbus,) Advocate.

NAUVOO AND THE MORMONS.

MR. EDITOR:—

Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass, without expressing the agreeable *disappointment* that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant and bigoted population, completely priest ridden and tyranized over by Joseph Smith, the great prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous and

intelligent. Every man appeared to be employed in some business or occupation, I saw no idleness, no intemperance, no noise, no riot, all appeared to be contented; with no desire to trouble themselves, with any thing except their own affairs. With the religion of these people, I have nothing to do, if they can be satisfied with the doctrines of their *new Revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshiping God according to the dictates of their own conscience, and if they can be so *easily* satisfied, why should we, who differ with them, complain. But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations, they may have among them men of bad and desperate characters, and what community has not? but I am satisfied as a body the Mormon people will never be the aggressors or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body.—There was a Masonic celebration, and the Grand Master of the State was present for the purpose of Publicly installing the officers of a new Lodge. An immense number of persons assembled on the occasion, variously estimated from 5 to 10,000, and never in my life did I witness a better dressed or a more orderly and well behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females, could not well be surpassed any where.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated 'Old Jo Smith." I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyranical upstart, judge my surprise at finding him a sensible, intelligent, companionable and gentle manly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him and has their entire confidence. He is a fine-looking man, about 38 years of age and has an interesting family.

The incorporated limits of Nauvoo, contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House now building will probably, in beauty of design, extent and durability, excel any public buildings in the State, and will both be enclosed before winter. From all I saw and heard, I am led to believe that before many years the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are un-molested in the peacable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country and to worship God under their own vine and fig tree.

AN OBSERVER.

Adams co., March 22, 1842.

Elder John Snider has started for England with the Epistle of the Twelve, it will be found in the fore part of this number; he left about a week ago for New Orleans, and from thence he will take the first vessel that sails for Liverpool.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

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For the Times and Seasons.

SABBATH SCENE IN NAUVOO;

March 20th 1842.

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by President Joseph Smith, upon the subject of Baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chap. of Rev. and said,

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, Why it is that infants, innocent children are taken away from us? especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these;—This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser' if it is the case, the world grows more wicked and corrupt. In the early ages of the world, a righteous man, and a man of God, and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow to pass through here, the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore if rightly considered instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant suddenly be called into eternity. Let this then prove as a warning to all, not to procrastinate repentance, or wait till a death bed; for it is the will of God that man should repent, and serve him in health, and in the strength, and power of his mind, in order to secure his blessing; and not wait until he is called to die. Also the doctrine of Baptizing children, or sprinkling them, or they must welter in hell is a doctrine not true, not supported in Holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world they are taken to the bosom of Abraham. The only difference between the old and young dying, is, one lives longer in heaven, and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world.—Notwithstanding all this glory, we for a moment lose sight of it, and mourn the less; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us I thought proper to refer to that subject. I will now however say a few words upon baptism, as I intended. God has made certain decrees which are fixed, and immovable, for instance; God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere, and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens, for instance; the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law, or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit ye cannot enter into the kingdom of God," saith the Saviour. It is a sign, and commandment which

God has set for man to enter into his Kingdom. Those who seek to enter in any other way will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for; and give him a title to a celestial glory; and God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? to go with that society who have not obeyed his commands. Baptism is a sign to God, to Angels, and to heaven that we do the will of God: and there is no other way beneath the heavens whereby God hath ordained for man to come to him, to be saved, and enter into the kingdom of God, except faith in Jesus Christ; repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. What is the sign of the healing of the sick? the laying on of hands is the sign, or way marked out by James; and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

What if we should attempt to get the gift of the Holy Ghost through any other means, except the signs, or way which God hath appointed? should we obtain it? certainly not; all other means would fail. The Lord says do so, and so, and I will bless, so, and so.

There are certain key-words, and signs belonging to the priesthood, which must be observed in order to obtain the blessing, the sign of Peter was to repent, and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost: and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized; which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva;—'Paul we know; and Jesus we know, but who are ye!' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

"As concerning the resurrection I will merely say that all men will come from the grave as they lie down, whether old or young, there will not be 'added unto their stature one cubit;' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb; with bodies of the same stature that they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light glory, and intelligence which is prepared in the Celestial kingdom: 'Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.'

The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude. At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of Baptism in the river near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went forth into the river and baptized with his own hands 30 persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs Emma Smith; the first of her kindred that have embraced the fulness of the Gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation; and, notwithstanding, President Smith had spoken in the open air to the people, and stood in the water and baptized about 80 persons, about 50 of those baptized received their confirmation under his hands, in the after part of

the day. While this was progressing great numbers were being baptized in the font.

Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week would do well to "come and see." W. WOODRUFF.

HISTORY OF JOSEPH SMITH.

(Continued.)

While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, his hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books he quoted it thus, "For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch," and again he quoted the fifth verse thus, "Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he further stated the fulness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marvelling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and as usual went to the necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of any thing. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

THE JEWS.

The following is the letter of a Jew, to his son who had embraced christianity; and when we reflect that the Jews, as a people, have been proscribed, prosecuted, and persecuted; that they have been spoiled, robbed, murdered, pillaged and driven by the *Christians*,—that they have suffered banishment, exile, the confiscation of their property, and every kind of indignity and reproach, for ages and generations past, at the hands of their merciless persecutors, and cruel tyrants; we are not surprised that they should cherish in their bosoms, feelings of disgust and anhorrence at the idea of their children embracing a religion which was so at variance with the principles of righteousness; which taught principles which were so sordid, avaricious and devilish, especially when we consider that on the continent of Europe, where a great majority of the Jews reside, they have nothing laid before them but a species of idolatry, which they have ever been taught to abhor from their infancy. What a pity that the pure principles of the gospel and the glorious precepts of the Redeemer should be so misrepresented by priestcraft, bigotry, superstition, and hypocrasy.—Ed.

Breslau, May 21, 1839.

My Dear Son:—I received the letter of the Berlin Rabbi, and when I had read it there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict makes me forget

all the former, does horribly surpass them: as well respecting its sharpness as its sting! I write you this laying upon my bed, because my body is affected not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted, my nerves and feelings sunk, and only by the help of a physician for whom I sent immediately, I am able to write these lines to you with a trembling hand. Alas! you, my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you; we are not conscious of any guilt against you; but at all times we thought it our duty to shew to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed! But to be short, your outward circumstances are such that you may finish your study or pain.

Do you think that the Christians to whom you will go over by changing your religion will support you, and fill up the place of our fellow believers? Do not imagine that; your outward reasons therefore if you have any are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue and perverse doctrine of Christianity. What! will you give up a pearl for that which is nothing—which is of no value in itself? But you are light minded; think of the last judgment,—of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass, when you cannot go out of the way! Think of your death bed from which you will not rise any more, but from which you will be called before the judgment seat of the Lord! Do you not know, have you not heard, that there is over you an all hearing ear, and an all seeing eye? that all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses and no man shall change it? Why hast thou forsaken that law and accepted instead of it lying and vanity? Come therefore again to yourself, my son! remove your bad and wicked councellors; follow my advise and the Lord will be with you! Your tender father must conclude because of weeping.

Signed, A. L. LANDAU,
[*Jewish Intelligencer.* Rabbi.

From the Millennial Star.

G. J. ADAMS' LETTER.

Liverpool Dec. 14, 1841.

Elder Pratt,

Beloved Brother in Christ,—Having finished my labors in the regions of Bedford and Birmingham, I arrived in Liverpool on the 28th of October, on my way to my family in New York.

I found on my arrival that large placards were posted through the town that I would preach on the following Sabbath in the Music Hall, and in the evening give my reasons for renouncing the doctrines of Methodism and embracing the doctrines and principles of the Church of Jesus Christ of LatterDay Saints. When evening came the people were quite in a ferment. The Music Hall was filled to overflowing, there being more than 2,000 people present. At the close some of the *good christains* (so called) began to disturb the meeting. I arose and told them we had taken that place to worship God in, but if any of them thought he could prove our doctrine false, he should have an opportuninty in fair open discussion. After the close of the meeting, a Mr. J. B. Philips, of the Church of England, came forward and desired to discuss the subject. He said he considered himself fully competent to prove our doctrine false.

Arrangements were soon completed. The discussion was to be held in the Queen's Theatre, the subject being the Book of Mormon and our principles, and to continue three evenings. The Bible was to be the rule of evidence by which all decisions were to be made. Each chose a chairman, and they chose a third as an arbitrator between them.

Mr. Philips nominated Dr. Wetherall, a highly respectable medical gentleman of Liverpool, belonging to no religious society. This gentleman had never attended our meetings, and was an entire stranger to myself and the saints, and our opponents, in nominating him, said they knew him to be an impartial man,

a gentleman, and a man of truth, and so I found him.

I opened the discussion by showing that the Bible did not contain all the word of God, but that it spoke of many books written by the prophets, which, if they had been in the Bible, would be Bible just as much as any of the books already contained in it.

I then set forth that the Book of Mormon was the book spoken of by Isaiah, 29th chap. and also that it was the record of Joseph in the hands of Ephraim, to be brought forth in the last days, just previous to the gathering of Israel, and this in fulfillment of the 37th of Ezekiel, and many other plain prophetic declarations.

When my opponent arose, he seemed astonished that I should prove the Book of Mormon true by the Bible; and I believe he was astonished, for it soon appeared that he knew nothing of the contents of Bible. He did not attempt to answer my arguments, but enquired of the people if he should examine the characters of the saints. Of course some cried out, "Yes," for some of the priests were present, and they saw that their craft was in danger. He then commenced slandering and belying our elders, calling them "money diggers," "Gold Bible Company," "banditti," and many other such like terms embracing all manner of evil falsly against us for Christ's sake.

To these things I replied that if he wished to examine characters we would commence between our two selves, but that I thought we had come before the public to discuss *doctrine* not *characters*. I then asked him to prove one of those charges against me, as I was an elder, and all the elders were accused. At this time some of the people cried out, "His name is not Philips, but Boyd." Others cried out for him to pay the old woman in the market for the eggs and butter that he had cheated her out of some years since, when his name was Boyd. At this time he jumped up in a tremendous rage, and protested against an examination of characters. I began to find that "something was rotton in Denmark." So much for the character of this champion of the devil and the sectarians.

He said no more about character.

On the third evening, having failed to disprove one of our principles, he, by the council of his sectarian friends, brought with him a glass of poison, and said if I would drink it they would all be Latter Day Saints, although he had previously said that all our doctrines and principles came from hell. I replied that I understood the Bible (not poison) was to be the rule of evidence, but if he would point out one singlo place in the New Testament where a servant of God ever drank poison to convince a set of ungodly infidels of the truth of the religion of the blessed Jesus, I would then be willing to do the same. This he failed to do, and being his last resource, he lost the day. On a show of hands more than half of the entire congregation held up their hands in our favor.

Dr. Wetherall decided that Mr. P. had failed to prove a single point against us, and said that I had proved every point, the Bible being the rule of evidence.

I would here state that the name of Mr. Wetherall deserves to be cherished by every lover of truth for his noble and disinterested conduct in this discussion, not because he gave a decision in our favor, but because that he throughout the discussion proved himself to be ("one of the noblest works of God.") an honest man.

After the above I continued laboring in the ministry in Liverpool for above four weeks, during which time I held two more discussions, one in the Hall of Science, with a Mr. M'Intosh, a Socialist lecturer. This gentleman and his friends treated me with respect and kindness, and I will say that as a people they acted much more Christain-like than any sectarian congregation I have seen since my arrival in England. My prayer is that they may be led into the truth.

A few days after the above a Mr. Brindley advertised to lecture against the Latter Day Saints, and stated that any one was at liberty to speak three-quarters of an hour, and then he would reply. I went to hear his lecture; a clergyman of the Church of England took the chair. Mr. B. then commenced slandering, misrepresenting, and I believe, wilfully lying against the Saints in a most shameful manner. At the close I arose and challenged him to meet me in a fair open discussion on

equal terms. He avoided giving me an answer to the challange, and himself, chairman and party, treated me in the most shameful manner. The clergyman who presided proved himself to be a reverend *liar*, by stating that I should have an opportunity at the close of the meeting, to put any question to Mr. Brindley that I wished. After the chairman and Mr. B. had both pledged their word to that effect, I waved the settling of the challenge until the close of the meeting; and then one of the most disagreeable scenes took place that I have witnessed, viz. they proved that one of our elders had prayed for a sick child, whose parents had no faith, and the child was not healed. This in their estimation proved the doctrine false; but the twelve apostles all tried to heal the sick in one instance, and could not, and Jesus told them that this kind cometh not out but by prayer and fasting; but if the Latter Day Saints cannot cast out every kind without fasting or faith either, then they are considered impostors. After this they proved something still more wonderful, viz. that one of the Latter Day Saints had died in London, and this (they said) proved clearly that we had not the gift of healing in the Church. Yet they are willing to admit that the former day saints had the gifts of healing, although they all died. Paul could advise Timothy to take a little wine for his stomach's sake and for his often infirmities; he could leave his fellow laborer at Miletus sick because he had not faith to be healed; but in *this enlightened age* every one must be healed, faith or no faith, and no one must die, or it proves us to be all imposters. Well, as I before stated, Mr. B. and his chairman proved themselves guilty of the most wilful falsehood by denying me the privilege of saying one word. I told them of their promise, but they said they did not care, and again forbid me saying another word on the platform.

On the following day they published that I should attend at the Theatre in the evening to prove that we could work miracles. This he did to get a full house and line his pockets by deception and lies.

On the following week, I publicly challenged Mr. Brindley, or any sectarian priest in Liverpool, to discuss our principles, but no Mr Brindley made his appearance, nor will he ever, for he is fearful to be tried by the word of God, knowing that it condemns him on almost every page.

Thus, you see, this mighty champion, this tool of sectarianism, dare not meet in fair open discussion, well knowing that if he should do so his iniquity and falsehood would be made manifest to all men.

I also held a discussion two evenings with a Mr. Stevenson, a Wesleyan minister, who treated me in a very gentlemanly manner, and acknowgled to the people that many of our principles were true, especially the gifts, blessings, and signs following the believers in all ages, in proof of which he quoted John Wesley's notes on the New Testament, thereby proving that there are very few Wesleyan ministers in these days. The fact is they are almost all done away, as well as every thing else that is good. At the close of the discussion Mr. Stevenson did not wish a show of hands on the subject, but wished every one to judge for themselves.

On Sunday evening, Dec. 5th, I delivered my farewell address to the people of Liverpool. It was on the subject of restoration. We had the largest congregation ever assembled in the hall with the saints. There was said to be two thousand five hundred people present. It was a time long to be remembered. At the close the whole congregation, with the exception of a dozen or two, arose and gave me their prayers or good wishes. Hundreds are believing, and many are being baptized from week to week—prejudice is giving way on every side, and the prospect brightens for a mighty ingathering of the honest in heart. The saints and friends have kindly supplied my temporal wants—my passage is now paid, and I expect to leave England to-morrow for New York; and in leaving this country, I bear my testimony that the saints in this land are a kind, warm-hearted people. They have always ministered to my necessities, and their kindness will never be forgotton by me while heaven gives me intellect. My sincere prayer is that God may reward them for all their kindness to his servants.

I must now close by subscribing myself your friend and brother in the new and everlasting covenant.

GEORGE J. ADAMS.

SIGNS OF THE TIMES.

EARTHQUAKES.

From the Preston Pilot.

Up to 10th of November a series of storms and earthquakes have desolated parts of the Two Sicilies and Calabria, a region of volcanic fires. The people are in a state of great alarm; and from the mischief already done, it is frightful to apprehend what ravages may follow. The meteorological phenomena throughout the larger portion of Europe for the last two or three months have been of an uncommon and unsettled character, and the weather generally severe. On the 25th of September extraordinary perturbations occurred in magnetic observations at 'Greenwich and elsewhere.

DESTRUCTIVE EARTHQUAKES IN CENTRAL AMERICA.

From the Liverpool Albion, Dec. 13th

By a letter received from Central America by the last Jamaca packet, it appears that the entire city of Cartago, containing a population of 10,000 persons, was destroyed by an earthquake early in the morning of September 2nd, though, as nearly all the inhabitants had previously risen, but few (not more than forty or fifty persons) were killed or wounded. This earthquake occurred without previous warning, and was connected with an eruption of the well known volcano about three leagues distant. A smart shock of the same earthquake was at the same time felt in the town of San Jose, not far distant, at which place the earth trembled for several days subsequent, but not much damage done there.

ATMOSPHERIC PHENOMENON.

A luminious and electric ball was seen in the sky over Windermere on the 25th ult. In the course of three minutes it assumed the shapes of a pyramid, a flame, a spiral serpent, the figure of the letter Z, very brilliant at its angles, and lastly, of a compressed cresent, when it disapeared.

A well known corespondent of the *Liverpool Albion*, signing himself "R." of Prescott, on metorological subjects, writes thus in that paper of the 6th inst: God will not be mocked in his designs on earth, but the forms of light and the clouds may yet instruct them of their deficiencies. Never before did I see such funereal, such lugubrious and portentious visions of sky for evil as for two months have hovered over us. Never within the memory of man did such clouds produce such successions of thunder storms, inundations, and hurricanes. The locust, the horse-resembling, the cruical, the palmated, the sheaf-reared ensign of Ceres, the funereal meshlike, the serpentine, the snake rod-like: these have never failed to be the sequents of forms of light more terrible than they, and which seem to have been prepared to exhaust over our land a magazine of evil, of which none of us can yet proclaim the end, and of which, it is more than probable, we have only seen the beginning. Be warned, yo great ones of the land, for God's wrath is on the wheel of nature, working it towards a nation's destruction. Once more I say, be warned!"

From the Western Reserve Cabinet and Family Visitor.

James G. Bennett, of the New York Herald, has been found guilty in two indictments for Libels against Judges Noah and Lynch, and has been sentenced to pay a fine of some two or three hundred dollars. Notwithstanding this mishap, the noted editor of the Herald is certainly rising in the world, for the city council of the famous City of Nauvoo have taken him under their special protection and patronage. They have passed a solemn resolution, in city council convened, to the effect that James Gordon Bennett is "raythe" the greatest editor and his Herald a little the tallest paper that this planet can produce. At this rate Bennett will be able to out-live any number of indictments.

Thus saith the sectarian editor of the "Western Reserve Cabinet and Family Visitor" of March 1st, 1842. Now James Gordon Bennett *is* one of the most able editors, and his Herald one of the best conducted papers this world ever saw. He is a more moral man, a greater benefactor of the human race, and a better Christian, than any sectarian editor on this continent; and the New York Herald diffuses more useful knowledge, and correct information, than all their illiberal, bigoted, prejudiced, narrow contracted papers combined. The Herald will "rise in the world" either with or without the Mormon support—so do not trouble yourself Mr. Hall.

GEN. JOSEPH SMITH, the President and founder of the sect called "the Latter Day Saints of the Churuh of Jesus Christ" was born in Sharon, Windsor co. Vt. in 1805, 23d of December. Old Windsor county is now boasting of as many distinguished men in different spheres as any in the Union. This poor farmer's son has built up a denomination of nearly 100,000 people in Europe, Asia, Africa, and nearly all the islunds of the great oceans. Besides, Gen. Smith did not invent his creed himself; but an angel of the Lord delivered it to him on Mount Moriah, N. Y. on the 22nd September, 1827.

The above is from the able pen of that fearless champion of the rights of man, Col. John Wentworth, Editor of the Chicago Democrat. The west can boast of no more able editor, nor can any of her growing cities produce a better conducted paper. As to Col. Wentworth's religious views we know nothing—we presume he has no particular predilections for us; but that he entertains the same noble and generous feelings towards all professing christains, and all good men. He certainly is one of the most brilliant stars in the constellation of Illinois—and as a political leader he has no superior.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 15, 1842.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise, and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven; the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard; he views them as his offspring; and without any of those contracted feelings that influence the children of men, causes "*his sun* to rise on the evil and the good; and sends *his rain* on the just and unjust." He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, [not according to the narrow contracted notions of men, but] "according to the deeds done in the body whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey India: he will judge them "not according to what they have not, but according to what they have;" those who have lived without law, will be judged without law, and those who have a law, will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess, that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom, and talent of the philosopher, and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable' that if a man dies without a knowledge of God, he must be eternally damned; without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come;* evidently showing that there are sins which may be forgiven in the *world to come;* although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Saviour says, that "he went and preached unto

spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." 1 Pet. iii, 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah; and what did he preach to them? that they were to stay there? certainly not; let his own declaration testify; "he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"—Luke iv, 18, Isaiah has it;—"*To bring out the prisoners from the prison*, and them that sit in darkness *from the prison house*."Is. xlii ,7 It is very evident from this that he not only went to preach to them, but to deliver, or bring them *out of the prison house*. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day; that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited*." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation; so will those characters referred to by Isaiah, have their time of visitation, and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy," the past, the present and the future, were, and are with him one eternal now; he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, apostasies, their crimes, their righteousness, and iniquity; he comprehended the fall of man, and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations; and with their destiny; he ordered all things according to the council of his own will, he knows the situation of both the living, and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:—

"Infinite years in torment must he spend;"
"And never, never, never, have an end."

And yet this eternal misery is made frequently to rest upon the merest casuality;—The breaking of a shoe string; the tearing of a coat, of those officiating; or the peculiar location in which a person lives, may be the means indirectly of his damnation: or the cause of his not being saved. I will suppose a case which is not extraordinary:—Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can; the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put onto somebody's boot; they none of them can go in time, the man dies and goes to hell: one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other who was equally as good as him, sinks to eternal damnation; irretrievable misery, and hopeless despair; because a man had a boot to mend, the button hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust; the statements of holy writ so visionary; nor the plan of salvation for the human family so incompatable with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame; and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents, according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man: and as man judges his fellow man by law, and punishes him according to the penalty of that law; so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and *how can he preach except he be sent*;" consequently neither Jew, nor heathen, can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is *sent* of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher; and cannot be condemned for what he has not heard; and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our Fathers? will they all be damned for not obeying the gospel, when they never heard it? certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Saviour, [who possessed the everlasting, Melchizedec priesthood,] and had the gospel preached to them, by him in

prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Chrysostum says that the Marchionites practised baptism for the dead, "after a catachumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures, hence Paul in speaking of the doctrine says, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv, 29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for says he "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Matt. xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater; as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead thus fulfilling the words of Obadiah when speaking of the glory of the Latter Day. "And saviours shall come up upon mount Zion to judge the remnant of Esau; and the kingdom shall be the Lords". A view of these things reconciles the scriptures of truth, justifies the ways of God to man; places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles" . . . . "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Ed.

NOTICE.

On looking over our subscription list we find many who have paid but one dollar, on the present volumne, which pays for six months; and as that time expires with this number, all who wish the paper continued to the end of the volumne would do well to forward the money immediately.

CONFERENCE MINUTES.

Special Conference of the Church of Jesus Christ of Latter-Day Saints, met according to appointment in the City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference, at a convenient time.

Pres't. William Law, Gen. Bennett Pres't. pro tem., and Pres't. H. Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country if required in common with all good citizens, we ought not to be behind any of our neighbors in point of good order, neat uniforms, and equipments, and a well organized, and thoroughly disciplined legion.

April 7. Conference met, Pres't. Joseph Smith had the several quorums put in order, and seated: he then made some very appropriate remarks concerning the duties of the church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God; and the inconsistency folly and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was to bring the case of Elder Page before them, and that another object was to choose young men, and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering and such things as those of us who have gone before them, have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the nonperformance of his mission to Jerusalem: he said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone, E. P. considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no elders ever were more in concert on a mission than they were while together; they made a covenant in Quincy to stand by each other while on the mission; that if they were insulted, or imposed upon they would

stand by each other even unto death, and not separate unless to go a few miles to preach a sermon; that all monies should go into one purse, and it did so. Elder Hyde in Indiana first said he would go to visit Br. Knight, and that Elder Page should stay and preach, he assented, and he went and returned to Indianapolis. Elder Page had a mare given him on account of both, Elder Hyde then took the mare, went on, and left his luggage with Elder Page; while away he sold the mare for $40, and received $60 more as a donation from the man to whom he sold the mare, he returned, they preached in Dayton and received a handsome contribution, Elder Page preached 16 miles off and raised a branch, Elder Hyde went to Cincinnati, revised the Missouri Persecutions, got 2000 copies printed, and paid for them, and took part of them with him and left a large box full and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia purposing to visit churches on the way: he left Elder Page $23. 31. Elder Page returned to Dayton, and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual; Elder Hyde told him that it was possible they might be from one to two years before they would leave America, as it would take upwards of $1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring.

Elder Page accused himself of not using better economy in proceeding on his journey; there came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper acknowledging the justice of the charge, but wisdom prevented its being published, preached about Washington &c., gathered funds for the mission, in Westchester and in Philadelphia. Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom &c., but they were disappointed in him when they saw him. he raised funds for the mission, the most liberal was in Philadelphia; he intended to sail on the 25th of July, but the brethren said that if he would remain two weeks they would raise funds for him, they found that it would take longer, and he decided to stay a month, he then received a command through a letter from Pres't. H. Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by Pres't. J. Smith, and Elder B. Young. Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed that he had done right but if he had been in his place he would have tarried for him until the spring.

The reports of his having apostatized &c. returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

Pres't. J. Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise to each other—and Elder Page showed a little grannyism. He said that no two men when they agreed to go together ought to separate, that the prophets of old would not and quoted the circumstance of Elijah and Elisha iii Kings 2 chap. when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again, the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde.

When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put, and carried that we hold Elder Page in full fellowship.

Voted, that Elder Page be sent to Pittsburgh. Sung a hymn—Adjourned for one hour and a half, at one o'clock.

Met agreeable to adjourument.—Sung a hymn—Prayer by Elder Kimball.

Elder Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go

and preach, who have not been before ordained.

Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go to preach.

Pres't. H. Smith spoke concerning the elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the seventies and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again.

He then spoke in contradiction of a report in circulation about Elder Kimball, F. Young, himself, and others of the Twelve, alledging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the sisters against going to the steam boats.

Pres't. J. Smith spoke upon the subject of the stories respecting Elder Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp the editor of the "Warsaw Signal." Baptisms for the dead, and for the healing of the body must be in the font, those coming into the church and those rebaptized may be done in the river.

A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized' the remainder to go to the use of the Temple.—Sung a hymn. Ordinations to take place to-morrow morning—Baptisms in the font also—There were 275 ordained to the office of Elder under the hands of the Twelve during the Conference.

April 8. Sung a hymn—Prayer by Elder Kimball—Sung a hymn.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labor in the vineyard &c., spoke of his own travels and the fruits of his labors as an encouragement to the young elders who were going into the vineyard.

Pres't. J. Smith said the baptisms would be attended to, also the ordinations.

Sung a hymn—Elder John Taylor preached a sermon while the ordinations and baptisms were going on on the subject of infidelity showing that the arguments used against the bible were reasonably scientifically and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman and followed by Elder Wm. Smith, then the Conference closed by benediction of Pres. J. Smith.

JAMES SLOAN, Clerk.

CONFERENCE MINUTES.

Minutes of a conference of the Church of Jesus Christ of Latter-Day Saints, held in the City of New York, Nov. 29th 1841.

The Conference was organized at 2 o'clock P. M. by electing Elder John E. Page, Chairman, and L. R. Foster, Clerk.

After addressing the Throne of Grace, the Chairman briefly stated the object of convening together—and then proceeded to ascertain how many of each quorum, or order were present, when it was ascertained there were present, one of the Twelve travelling High Councillors, six high priests, sixteen elders, three priests, two teachers and two deacons.

Reports of delegates being called for, Elder Foster reported that the whole number of persons who had been received into the branch at New York was two hundred and ninety-two, of which two hundred and seventy-nine were received by baptism and confirmation, and thirteen by certificate. Of these, four have died, ninety-six moved away, and thirteen have been excommunicated; leaving one hundred and seventy-nine, of whom there are a president and two councillors, a bishop and two councillors, eleven elders, two priests, one teacher and two deacons.

The branch of Setauket, Long Island, was represented by Benjamin Hulse, teacher.—That branch was organized on the 27th of March, 1841, with eighteen members, two of whom had been preachers, one a Baptist, and the other a Methodist. The number has since, been increased to forty three, of whom six have been cut

ott, leaving at present thirty-seven, among whom there are two elders, three priests, one teacher and one deacon, organized and built up chiefly by Elder Sparks—The cause is still progressing in that place.

Elder John Leach, representing the branch at Paterson, New Jersey, stated that the number at present is nine, of whom six have been baptized there, and three are from other branches.

Elder Samuel J. Raymond, representing the branch at Hempstead, L. I., stated that it was organized on the first of August 1839 by Elder Selah Lane—The number received into that branch is sixty-three; one having died, and sixteen having moved away, the present number is forty-six.

Elder N. T. James, stated that there were at Elizabethtown, N. J. six members—that he intended to continue his labors there, and hoped to raise up a branch there, although there was at present much opposition.

Elder Sparks, represented that the branch at New Rochelle, West Chester co. N. Y. of which Elder C. W. Wandell was presiding elder, consisted of thirty-five members, including two elders, one priest, one teacher and one deacon—all in good standing—Himself and Elder Wandell had recently labored in Fairfield County, Ct. where they had found great encouragement, doors being freely opened to them in many places.

Elder Joseph Beebee stated that he had preached several times at Pompton, N. J. where there are six members, one of whom is a priest.

Elder Wandell, of New Rochelle, having now arrived, and the report of Elder Sparks being read to him, he confirmed the same, and stated that there were many persons there who were almost ready to be baptized, that the congregations were increasing in numbers, that the saints were in the enjoyment of the gifts of the Holy Spirit, and that the future prospects there were very encouraging indeed.

Elder Stephen F. Qua stated that he had lately preached in several places in Orange County, and that in company with Elder Charles E. Reynolds, he had visited Poughkeepsie, and in the course of two weeks, they had held fourteen meetings in that place and vicinity, leaving many persons believing, and anxious to hear further concerning the things of the kingdom. He had also lately visited Whitehouse, Hunterdon County, where he preached five times, and baptized one person.

Elder N. T. James stated that he was the first to preach the gospel in Newark N. J. where he had baptized five. The number has since been increased to nine, at present there are six members there, three having moved away.

Elder Lane stated that the number of members in the city of Brooklyn at the present time is about ten—one elder, one priest and one deacon.

On motion by L. R. Foster Resolved that Elijah R. Swackhamer receive an elder's license, he having been ordained last winter.

On motion, Resolved, that this conference be called the New York conference.

On motion, Resolved, that David Rogers, Bernhart Smith and Benjamin Hulse be ordained elders, that E. R. Young and William Carmichael be ordained priests and that Matthias Spencer be ordained a teacher.

On motion, Resolved, that the ordination of these persons be referred to the several branches to which they belong, that the branches may sanction and approve the nominations before they are ordained—except in the case of E. R. Young.

Benjamin Aber of Bushville, Orange County, N. Y. stated that himself and wife embraced the gospel about three years since, and that in his vicinity there are at the present time six members.

He invited elders to come and preach in his house and offered to support two preachers a month, whereupon the Chairman recommended Elders Lane and Dougherty for this mission, and they having signified their willingness to go, were encouraged to do so by the voice of the meeting.

On motion, Resolved, that a letter of commendation be given to Elder Page, and that the clerk of this conference be directed to prepare it, and sign it in behalf of the members of this conference.

Ebenezer R. Young of Paterson was then ordained a priest, under the hands of Elder Page, assisted by Elders Foster and Everett, after which Elder Swackhammer received the imposition of hands, that the ordination, which he received

last winter under the hands of several elders, might be confirmed.

On motion, Resolved, that our next conference be held in this city on the third Wednesday of May next, at one o'clock P. M.

On motion, Resolved, that the minutes of this conference be forwarded to Nauvoo, with a request for publication in the "Times and Seasons."

The proceedings were closed with prayer by the Chairman, and the conference adjourned.

Names of the members of this conference.

John E. Page, of the travelling high council.

High Priests,—L. R. Foster, Addison Everett, George Holmes, John M. Bernhisel, Richard Burdge, William Acker.

Elders,—E. McClain, N. T. James, Charles W. Wandell, Joseph Beebee, Selah Lane, Edward Dougherty, Quartus S. Sparks, James B. Meynell, Stephen F. Qua, E. R. Swackhamer, John Leach, John M. Baker, Samuel J. Raymond, E. Ward Pell, William Marsden, —— Hall.

Priests,—Joshua Parker, Francis Hewitt, Bernhart Smith.

Teachers,—Sylvester H. Wadsworth, Benjamin Hulse.

Deacons,—Bush Reynolds, William Guy Jarman.

JOHN E. PAGE, Chairman.

L. R. Foster, Clerk.

An Ordinance amending an Ordinance, entitled "An Ordinance regulating Auctions in the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the 6th section of "An Ordinance regulating Auctions in the City of Nauvoo," be, and the same is hereby repealed.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,
James Sloan, Recorder.

An Ordinance to regulate Taverns and Ordinaries, in the City of Nauvoo.

Be it ordained by the City Council of the City of Nauvoo, That no tavern or ordinary shall be kept in the City of Nauvoo, without a license being first had and obtained therefor, which license and the person or persons by whom such license shall be obtained, shall be subject to such conditions, regulations and penalties, as shall be provided for by law, at the date of such license, or at any time thereafter, during the period for which it shall be obtained.

Sec. 2, That all licenses for taverns or ordinaries shall expire on the first Monday in November in each, year and the Mayor shall not charge less than ten, nor more than one hundred dollars for any such license.

Sec. 3, That every person who shall apply for a tavern or ordinary license, shall produce to the Mayor, a certificate signed by six respectable freeholders of the ward, in which such person resides, which certificate shall set forth, that each of said six respectable freeholders, have personally examined the premises, for which application for a license is made, and that they are satisfied that the person making application hath provided on the said premises suitable and proper accommodations for travellers or guests, and that such applicant hath provided a good and sufficient stable.

Sec. 4, That before any license for a tavern or ordinary shall be granted, the person making application for the same, shall, in addition to the certificate reqnired by the third section of this act, produce also to the Mayor, a certficate signed by six respectable freeholders, residing in the neighborhood of the premises, for which application for a license ismade, that thepublic convenience requires a tavern or ordinary to be established in such neighborhood.

Sec. 5. That if any person shall falsely certify that any applicant for a tavern or ordinary license, hath the accommodations required by the third section of this act, such applicant not having provided the same, he shall, upon conviction thereof, be fined in the sum of twenty dollars.

Sec. 6, That it shall be the duty of each of the High Constables in the several wards, (and of each of the persons acting as such,) from time to time, and whenever he may be informed or suspect that the accommodations required by the third section of this act, are not kept by any person having a license to keep a tavern or ordinary, to visit, in company with the police officer of the ward, or with some other citizen, any tavern or ordinary, and ascertain whether the said accommodation continue to be kept, and if he finds that the said accommodations are not kept, he shall forthwith report

the same to the Mayor, whose duty it shall be, upon being satisfied in such case, that the aforesaid accommodations are not kept as required by the third section of this act, to annul the license which had been granted for such tavern or ordinary, which license shall from that time cease and determine.

Sec. 7, That if any person or persons keeping a tavern or ordinary, shall refuse to permit a High Constable (or person acting as such) to make the examination required by the sixth section of this act,or if any other person or persons shall prevent or attempt to prevent the High Constable (or person acting as such,) as aforesaid, from making such examination, the person or persons so refusing, preventing or attempting to prevent, shall each, upon conviction thereof, be fined in the sum of twenty dollars, and the license for such tavern or ordinary, shall cease and determine, and be annulled by the Mayor.

Sec. 8, That all keepers of ordinaries or taverns, shall be, and they are hereby prohibited from selling spirituous liquors; and any keeper of a tavern or ordinary, who shall sell or permit to be sold, any spiritous liquors, in violation of this prohibition, shall, on conviction, for the first offence, be fined in the sum of twenty dollars, and for the second offence, forfeit his license, which shall be annulled by the Mayor.

Sec. 9, That in all cases where the Mayor shall annul the license of any tavern or ordinary keeper, under the provisions of this act, he shall notify the person whose license shall be annulled, of the fact, in writing, to be left at the tavern or ordinary of such person. by the High Constable, or person acting as High Constable, or a police officer of the ward in which the tavern or ordinary of such person may be, and any person who, after having been so notified, shall sell spiritous liquors, or keep a tavern or ordinary without having obtained a new license, shall, for each and every offence, incur the same fine.

Sec. 10, That all fines under this act, shall be recovered and distributed as is by law provided for the recovery and distribution of fines.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

The agents of the Times and Seasons are requested to act as agents for The Wasp. They will please forward what subscriptions they may procure as soon as possible, that we may know whether we shall be warranted in continuing its publication. As fast as the names of subscribers are received, The Wasp will be forwarded by us. A list of agents for The Wasp will appear in the next number of that paper.

WM. SMITH.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since Jan. 15, 1842; until the present date, April 15, 1842.

Ebenezer Hanks, Burton, Ill.	$2 00
Dr. L. M. Knight, Pleasant Garden, Ia.	2 00
Joseph King, Monticello, Ill.	2 00
Harry Childs, Lamoile, Ill.	1 00
J. J. Jackson, Belvedere, Ill.	62
Joel H. Huntington, West Canaan, O.	2 00
Wm. J. Sterrett, Beartown, Pa.	10 00
Arthur Monfort, Mason, O.	2 00
Lyman Higley, Utica, N. Y.	2 00
Nathaniel H. Turner, So St. George, Me.	5 00
M. H. Perk, West Milton, O.	2 00
Wm. Johnson, Spoon River, Ill.	2 00
Wm. Henrie, Dunlap, O.	2 00
Samuel Pepper, Esq. Brookhaven, Mi.	2 00
Moses Chidester, Milford Centre, N. Y.	2 00
Job Barnum, Monkton, Vt.	1 00
Cade A. Crawley, Camden, Tenn.	1 00
Nesbit Bradley, Philadelphia, Pa.	2 00
Josiah H. Perry, Keesville, N. Y.	2 00
Elias Stone, Cincinnati, O.	1 00
Julian Moses, Philadelphia, Pa.	2 00
Abijah Crane, Medfield, Mass.	2 00
Capt. Isaac Downs, South Davis, Mass.	2 00
Elisha H. Davis, Lancaster, Pa.	10 00
Wm. Small, Pittsburg, Pa.	4 00
Mason Buse, Wendall, Ill.	2 00
Joseph Duff, Sacketts Harbor, N. Y.	1 00
Calvin C. Pendleton, Hope, Me.	2 00
Jacob Griffith, Philadelphia, Pa.	2 00
George Clair, Hudson, N. Y.	2 00
David Neptune, Freeport, Pa.	2 00
F. D. Richards, Cincinnati, O.	3 00
Christopher Dixon, Kirtland Ohio	2 00
S. W. Brandon, Stewart co Tenn.	1 00
Wm. Harry, Chaneyville Ohio	1 00
Wm. West, Mannville N. Y.	4 00
E. P. Maginne, Salem Mass.	25 00

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 13.] CITY OF NAUVOO, ILL. MAY 2, 1842. [Whole No. 49

AN EPISTLE OF THE TWELVE.

To the Saints in America Greeting:

Beloved brethren, we have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labors of the brethren who reside here, and the tithings and contributions of those who are scatterd abroad in the different states.

In this glorious object the hearts of all the faithful are united, the hands of the laborer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon his people; we have peace without, and love within the borders of our beautiful city;—beautiful, indeed, for situation, is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous, concerning the Temple, than at any former period, yet the saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of his people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building inclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the saints abroad to unite in making their deposites in banks *known* to be *good* and *safe*, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes: but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has hitherto been manifested; many have given more than was required of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven, and earth shall be multpliied unto such; even the blessings of that priesthood which hath neither beginning of days nor end of life. While there are those who of their abundance have built unto *themselves fine houses*, and who ride in *carriages* and on *horseback*, and regale themselves with the good things of the *land*, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth eaten, and they will perish in their own slothfulness and idolatry, leaving none to mourn their absense.

But brethren the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on earth, rather than have the building of the Lord's House delayed, and while this spirit prevails no power beneath the heavens can hinder its progress: but we desire you *all* to help with the ability which God has given you, that you may *all* share the blessings which will distill from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the son of man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God, and widow's friend. It is in vain we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the temple built:—No! when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons, or our offerings, our exertions, our hopes and our prayers will be in vain, and God will not accept of the doings of his people.

On those days of darkness which overspread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burgler was committing his midnight and midday depredations in Jackson county: when the heartless politician was thrusting his envious darts in Clay—and when the savage war whoop of Missouri, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages naked and defenceless, from their once peaceful homes to seek a shelter in a far distant land. Many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to obtain more means, with which to help those, who could not escape the overwhelming surge of banishment from all that they possessed on earth.

Deaths, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought in requisition to sustain a remnant of the Saints, who now mostly inhabit this place. To accomplish this the president and bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a new country, destitute of houses, food, clothing, and nearly all the necessaries of life, which were rent from them by an unfeeling mob—having to encounter disease and difficulties unnumbered, it is not surprising that the church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and year of Jubilee can not be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the presidency and bishops, &c. &c.—claims which have originated out of the difficulties and calamities the church has had to encounter, and which are of long standing, so that when the Temple is completed there will be nothing from this source, to produce jars and discords, strifes and animosities, so as to prevent the blessings of heaven from descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren, who hold such claims, to bring them forward for a final settlement; and also those brethren who have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement possible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted so that it shall not give occasion for difficulties to arise hereafter. Yes brethren, bring all such old accounts, notes, bonds &c. and make a consecration of them to the building of the Temple, and if any thing can be obtained on them it will be obtained, and if nothing can be obtained when the Temple is completed, we will make a burnt offering of them, even a peace offering, which shall bind the brethren together in the bonds of eternal peace and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say it is good that we have harkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the church, while the presidency, while the bishops, while those who have sacrificed every thing but life, in this thing, for our salvation, are thus encumbered? it cannot be —arise, then, brethren, set *them* free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbor, who has or can get the means and will not pay; it is dishonest, and no dishonest man can enter where God is.

We remain your brethren in
the Gospel of Peace.
B. YOUNG Pres't.
HEBER C. KIMBALL,
ORSON PRATT,
WM. SMITH,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
W. RICHARDS, Clerk.

From the Millennial Star.

PHILOSOPHY OF THE RESURRECTION.

"*But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourishment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at lenght grow up and live again in vegetable substances, such as grass, grain, fruit, &c.— These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavor to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry:—"Ignorance is the mother of devotion." "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to enquire into such things." "All things are possible with God," &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a material body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand, and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology, and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance. the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves any thing it proves too much, and comes in at last in favor of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this conciousness that constitutes the same person in reality, both in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will no doubt, stand forth in all the conciousness of existance, and of his own identity that he posesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the corruptions and infirmities of mortality. He will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years absence.

> Tis thinking, feeling, seeing,
> The laws of nature scan;
> It is the sense of being
> That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection: and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensibly necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterous works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organization of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinary of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—ley him contemplate the con-

fused and chaotic mass of unorganized existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years; let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the laborious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly. let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what hast thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous it was all achieved by the law of light, which was he immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blosoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an arch-angel to comprehend by his own capacity without the spirit of reveiation. P. P. PRATT.

NOTICE.

Elder Jessee Turpin has been before the High Councill of the City of Nauvoo, and is proven clear of the charges prefered against him; restored to full fellowship, and to his former standing in his quorum.

HISTORY OF JOSEPH SMITH.

(*Continued.*)

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days works and other-

wise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintainance.

In the year eighteen hundred and twenty-four my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October eighteen hundred and twenty-five I hired with an old gentleman, by the namo of Josiah Stoal who lived in Chenango county State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony Susquehannah county State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed I was put to board with a Mr. Isaac Hále of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January eighteen hundred and twenty-seven we were married while yet I was employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere so we went and were married at the house of Squire Tarbill, in South Bainbridge Chenango county, New York. Immediately after my marriage I left Mr. Stoal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra Township Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February the aforementioned, Mr. Martin Harris came to our place,

got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows. "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments;—Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldeac, Assyriac, and Arabac, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthony had said respecting both the characters and the translation."

From the N. Y. Weekly Herald.

THE MORMONS—A LEAF FROM JOE SMITH.

We give in this day's paper, a very curious chapter from the "Book of Abraham," which we find published in the last number of a weekly journal, called the "Times and Seasons," conducted by Joseph Smith the great Mormon Prophet, in the city of Nauvoo, Hancock county, Illinois.

The prophet says that it was found in the catacombs of Egypt, but he is mistaken in this idea. The article was discovered, we presume by Joseph Smith, the grandfather, near one of the propylons of Medinet Abu, in the "City of the Sun," in upper Egypt—the same city which Homer says had one hundred gates. Champollion, Young, Rosselini, and various other antiquarians give notices of the magnificient ruins, in red granite, that are strewn over the banks of the Nile. Be all this as it may, the Prophet of Nauvoo has given the chapter, and it is set down as a revelation among the Mormons.

This Joe Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality, and moral courage as Mahomet, Odin, or any of the great spirits that have hitherto produced the revolutions of past ages. In the present infidel, irreligious, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joe Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic States, Joe Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. Joe believes himself divinely inspired and worker of miracles. He cures the sick of diseases —so it is said:—and although Joe is not aware of the fact, we have been informed by a medical man that his influence over nervous disorders, arises from a powerful magnetic influence—that Joe is a magnet in a large way, which he calls a power or spirit from heaven. In other respects Joe is a mighty man of God—possessing large stores of human nature—great shrewdness, and as he has taken the management of the Mormon newspaper organ, the "Times and Seasons" into his hand, we look for many revelations, and some curious ones too, pretty soon.

We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentousness, and crime.—Professor Lyel, Richard Adams Locke, Dr. Brisbane, Master Emmerson, Prophet Brownson, Horace Greely, and all the materialists of the age, ought to take a leaf of common sense out of Joe's book.

MORE PROPHECY.—Joe Smith, in his last "Times and Seasons," gives us another slice of the "Book of Abraham," embracing a synopsis of his geology and astronomy, illustrated with a curious map of the Mormon Solar System. Joe also gives his readers a bit of his auto-biography—quite rich it is. too.

THE MORMON MOVEMENT.—Nealy two hundred more Mormons, very respectable looking saints, arrived at New Orleans recently, on their way to Nauvoo, the head quarters of Joe Smith and the Mormons. The prophet is adding to his religious empire every day—and who can set bounds to it? He is president, priest, and prophet, and whenever he is in a difficulty, he says that he has a direct revelation from heaven, that settles the point at once.

MR. JAMES G. BENNETT, is a little too fast about the finding of the records; it will be seen by the following that "Joe Smith," knew what he was doing.

EGYPTIAN ANTIQUITIES.

These Mummies, with seven others, were taken from the Catacombs of Egypt, near where the ancient, and we may say, almost unparalleled city of Thebes once stood, by the celebrated French traveller Antonio Lebolo; at a great expense, under the protection of the French Consul, by consent of Mehemet Ali, the Viceroy of Egypt. It is to be noticed that several hundred Mummies, differently embalmed were found in the same catacomb, but only the eleven in a state to be removed. The seven have been sold to gentlemen for private museums, and in consequence are kept from the eye of the public.—They have been exhibited in Philadelphia and Baltimore, to crowded audiences; in the latter place, although only engaged for two weeks, the exhibition was prolonged to *five weeks*, with attraction. Of all the relics of the ancient world that time has left, the Mummy is the most interesting. It is a well known fact, recorded in both sacred and profane history that men were embalmed, which science has attracted the learned for ages. All other antiquities are but the work of man, but *Mummies* present us with the men themselves—they are the personages, preserved in human form, for the gaze and attraction of people who are occupying down the stream of time centuries from those—they have certainly been conspicuous actors in those mighty scenes of which the history of Egypt is full. An hundred generations have passed away, and new empires have began since this flesh was animated—since these eyes were bright, and this tongue was eloquent, and the heart beat within this breast. These strangers illustrious from their antiquity, may have lived in the days of Jacob, Moses, or David, and of course some thousand years have elapsed since these bodies were animated with the breath of life! History records the fact, that the higher class concealed their knowledge from the lower, in figures and hieroglyphic characters—A few of those, upon papyrus, used by the Egyptians for writing, will be exhibited with the Mummies.

Having examined with considerable attention and deep interest, a number of Mummies from the catacombs, near Thebes, in Egypt, and now exhibited in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of aperiod so long elapsed; probably not less than three thousand year ago. The features of some of these Mummies are in perfect expression.—The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public to an interesting collection, not sufficiently known in this city.

JOHN REDMAN COXE, M. D.
RICHARD HARLAN, M. D.
J. PANCOAST, M. D.
WILLIAM P. C. BARTON, M. D.
E. F. RIVINUS, M. D.
SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious. W. E. HORNER, M. D.

We have in our possession the four mummies referred to. They together with the records, were purchased of a Mr. Chandler who exhibited them in different parts of the Union, and sold them to us in Kirtland Ohio. The above is a copy of the original placards published by Mr. Chandler, whilst they were yet in his possession.

We believe that Mr. Bennett is neither a prophet, nor the son of a prophet, or he would have known that wherever, or whenever God had a prophet, and he spoke the word of the Lord, or "got a revelation that has ended the matter"—we perceive that he has a notion of feeling a little funny at our expense, but notwithstanding those peculiar freaks and little witticisms of Mr. Bennett, we must say that he acts with more candor and honesty, and is more of a gentleman and philanthrophist than most of the editors of the present day; he publishes *our own* statements to the world in their native simplicity, unguarnished, without misrepresentation, coloring or fiction, and leaves it as all honest men will do, for a discerning public to judge of the correctness, or incorrectness of the principles thus laid before them. The very *pious* and *holy* editors of the "Baptist Advocate;"—The "New York Evangelist;" and the "Christain Advocate and Journal," and many other of the holy order that we might mention, would do well to pattern after the moral honesty and righteousness of Mr. Bennett. We say this because we have generally found that those gentlemen of the *black cloth* are more ready to listen to reports, misrepresentation and falsehood than to matters of fact, and that if they are not at all times the authors of the foul calumnies that so frequently disgrace their pages; yet their columns are always open for slander, and falsehood, whenever it suits their purpose.

The would be great Mr. O. Bachelor of New York or elsewhere, has lately published a long tirade about Mormonism in the "Baptist Advocate;" without refering to his production we would merely state that he would have done well to have published at the same time an account of his ungentlemanly proceeding at a discussion with Elder P. P. Pratt; when one of his brother infidels who was chairman told him that he would not acknowledge so dishonorable a man as one of their fraternity—of a subsequent defeat by Elder Adams of New York, (soon after he had joined the church) and of his late dicomfiture by a boy in New Jersey. Surely so mighty a champion as Mr. Bachelor, aided with such powerful truths, (alias falsehoods,) as those published in the Baptist Advocate, ought to have been able to have vanquished those puereil defendents of Mormonism, and swept so awful a delusion into everlasting oblivion: or is it the case that he is more powerful in writing than oratory? or has the pious editor of the "Baptist Advocate" assisted him to compile his foul slander? Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 2, 1842.

THE TEMPLE.

This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in a great state of forwardness, and by next fall we expect to see the building enclosed; if not the top stone raised with "shouting of grace—grace, unto it." There have been frequently, during the winter, as many as one hundred hands quarrying rock, while at the same time multitudes of others have been engaged in hauling, and in other kinds of labor. A company was formed last fall to go up to the pine country to purchase mills, and prepare and saw lumber for the Temple, and the Nauvoo House, and the reports from them are very favorable; another company has started this last week, to take their place, and to relieve those that are already there; on their return they are to bring a very large raft of lumber for the use of the above named houses.

While the busy multitudes have thus been engaged in their several avocations performing their daily labor, and working one tenth of their time, others have not been less forward in bringing in their *tithings*, and consecrations for the same great object. Never since the formation of this church was laid, have we seen manifested a greater willingness to comply with the requisitions of Jehovah; a more ardent desire to do the will of God; more strenuous exertions used; or greater sacrifices made, than there has been since the Lord said, "Let the Temple be built by he tithing of my people." It seemed as though the spirit of enterprise, philanthropy, and obedience rested simultaneously upon old and young; and brethren and sisters, boys and girls, and even strangers, who were not in the church, united with an unprecedented liberality in the accomplishment of this great work; nor could the widow, in many instances, be prevented, out of her scanty pittance, from throwing in her two mites.

We feel at this time to tender to all, old and young, both in the church and out of it, our unfeigned thanks for their unprecedented liberality, kindness, dilligence, and obedience which they have so opportunely manifested on the present occasion. Not that we are personally or individually benefitted in a pecuniary point of view, but when the brethren as in this in-

stance shew a unity of purpose, and design, and all put their shoulder to the wheel, our care, labor, toil, and anxiety is materially diminished, "our yoke is made easy; and our burden is light."

The cause of God is one common cause, in which all the Saints are alike interested, we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism, and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another. The only difference is that one is called to fulfil one duty and another another duty; "but if one member suffers, all the members suffer with it, and if one member is honored all the rest rejoice with it, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; party feelings, separate interests, exclusive designs should be lost sight off in the one common cause, in the interest of the whole.

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets. priests, and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we lived; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day;—but they died without the sight; we are the favored people that God has made choice of to bring about the Latter Day glory; it is left for us to see, participate in, and help to roll forward the Latter Day glory; "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one," when the saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the spirit of God will also dwell with his people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize; a work that God and angels have contemplated with delight, for generations past; that fired the souls of the ancient patriarchs and prophets—a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.—[Ed.

COMMUNICATIONS.

LETTER FROM ELDER O. HYDE.

Trieste December 21, 1841.

My Dear Marinda:—Once more I sit down to write to you, to let you know, that through the mercy of the Lord, I am still among the living; and what is still better, Jesus the sinner's friend, I humbly trust lives in me. I arrived this morning in this port from Alexandria, after a passage of 21 & 1-2 days; and here I must remain 28 days more in quarantine. It is like a prison, but there is no avoiding it.

The city of Jerusalem, I have seen, and walked through it almost every way, and also the regions round about: but as I do not write this letter with the view of its being made public, I shall omit most of the particulars connected with my mission, and give them in a letter addressed to the Twelve, which will be mailed or sent at the same time as this. . . . . .

I hope the answer to the two letters which I wrote from Bavaria, one to you, and the other to Br. Joseph will have arrived safely there. As I must remain here almost one month, I have written to Bavaria requesting them forwarded to me at this place. It is only about 250 miles from this, to Bavaria where I made a stop last summer; and as soon as I am released from this prison, it is my intention to go there and publish the principles of our faith in the German language, unless I shall be differently advised in the letters which I hope to receive. It is directly on my way to London. If you look on the map of Europe, you will see my course from this to London. First over the Alps to Munich, then to Ratisbon, from thence to Frankfort, on the Maine, and then to Mayenz and down the Rhine.

As soon as I can get the foundation of a good work laid in Germany, I shall go to England, if the Lord will, and there

spend a short time, and then return to you. I begin to speak the German considerably. In fact I am obliged to, for there are few who speak English. I have found no difficulty in getting along about languages, though I have been, sometimes where they spoke Turkish, and frequently where they spoke nothing but Arabic and Italian,—and then French and German. On board the vessel in which I came from Alexandria they spoke Italian and German. So far as mere travelling is concerned, I could go all over the world, let the language be what it might, and I trust the time will be when the servants of the Lord will even be able to proclaim the gospel fully and plainly by the power of the Holy Ghost in all these languages.

I feel quite anxious to get our faith and principles in print in the German language; but what the effect will be, time must determine. The Catholic religion in Germany is fortified by long and deep rooted prejudices; and to a certain extent by laws of human enactment. I have dreamed that they shut me up in prison: but if they do, I shall not have the honor of being the first Latter-Day Saint, who for the truth's sake, has been imprisoned. . . . . I feel glad, and more than glad that I have seen Jerusalem. Face never answered more correctly to face in water, than Mt. Olivet did to the vision I had in Nauvoo. . . . . How it would rejoice my heart to meet with the Saints again. The hope that I shall, makes my heart swell with joy. I pray the Lord to keep me from evil, and strengthen my heart in righteousness, that I may be counted worthy to share their good will when I return. . . . . .

May the Lord bless you all, and save you from the violence of men, and from all evil. My kind respects to the Presidency, and to all that enquire after me. I am as ever your affectionate husband.

ORSON HYDE.

LETTER FROM W. J. APPLEBY. Esq.

DEAR BROTHER:—It is with feelings of no ordinary kind, that I take my pen in hand, (aside from the bustle and cares of life) to communicate to you, thou servant and prophet of the most high, the pleasing and no doubt cheering intelligence of what the Lord of glory is doing in this part of the vineyard. When I take a retrospective view of the rise of the "Church of Christ" in these last days, and reflect what scenes of persecutions, trials, distress, and bloodshed, the saints of God have been called upon to undergo, for the testimony of Jesus and his holy word; and especially when I think of you, (the trials you have endured, the tribulations you have waded through, the cold damp prisons you have lain in, the galling chains you have been loaded with, the fetters, and bands of iron that have encompassed your limbs, and all for the sake of eternal truth,) I am ready to exclaim, how long Oh! just, righteous, and eternal Father wilt thou suffer thy prophet and seer, to be persecuted, his life sought after, his name and character villified, traduced, calumniated, falsified and slandered, by wicked and designing men; the emmisaries of Satan, but a soft still sweet voice whispers, "my grace is all sufficient for him;" he is under my protecting care, and no power of hell and earth combined shall ever be able to overcome him if he is faithful. ("They that live godly in Christ Jesus shall suffer persecution.") And I pray my Heavenly Father in the name of Jesus, that you may be kept faithful unto the end, and may the saints by their faith and prayers always hold you up before our heavenly King, that you may never fall, though your path should be continually beset with the "fowler's snare;" though you should be called upon to undergo more trials, perplexities, griefs, sorrows, disappointments, tribulations and afflictions; and at last seal your testimony with the effusions of your own blood; for the glorious, triumphant and eternal truth that God has made you an instrument in revealing to the children of men. May you never falter, but meet it all with a triumphant smile, obtain the victory over all your enemies; death, hell, and the grave;—fall asleep in the arms of Jesus;—and receive the crown, which thus far you have so nobly and gallantly contended and fought for like a true soldier of the cross, and follower of the Lamb; even when death (with all its appalling forms) stared you in the face, it found you true, and immovable to the glorious—inspiring—heaven born truths that have been revealed to you; and which I your humble servant and brother in the bonds of the everlasting covenant am rejoicing in. May Israel's God protect you, and his church,

and people from all harm, and danger; and speed on his triumphant and glorious gospel. The ship of eternal truth is plowing with dignity and majesty through the yielding waves of sophism, infidelity and delusion; the waves of persecution are rolling high and dash vehemently against its triumphant bows, but they cannot impede its progress: base fabrications, slander, scorn, obloquy, vituperation, scurrillity, and in fact all manner of the most glaring and unblushing falsehoods are heralded forth by priests and people; and reiterated and reechoed in every breeze, from one end of God's footstool, (if it were possible) to the other; but what does all their evanid declamating amount to? the answer is definite and positive, NOTHING.—It goes ahead with a steady pace, every day gives it a new impetus, and every moment accelerates its speed, and why? the God of heaven is at the helm, and he will steer the ship and the kingdoms of this world will become the kindoms of our Lord and his Christ; yes, the mighty kingdoms of China, Austria, Russia, Prussia, France England and America not excepted, with all the sectarian denominations of the present day will be utterly overthrown;—and Christ will come with all his Saints, and establish his kingdom upon their ruins.

But I said I was going to inform you what the Lord of glory was doing here, this I will endeavor to do. There is a branch here containing 22 members, including 1 elder, and 1 priest, and more believing. It is but a few weeks ago since I baptized a gentleman and his lady here at 9 o clock at night, and broke the ice to do it, but they never minded ice nor weather when truth was to be obtained; the gentleman was of the persuasion of Friends, the lady was formerly a member of the Church of England, from Philadelphia, they both are now rejoicing in the truth, and thankful that they have eradicated the mark of the Beast.

I have been home but a few days from a tour of nearly two weeks along the sea shore (i. e.) Toms River and Forked River &c. There were six baptized at Toms River while I was there and more believing; there are something near two hundred members here and in Cream Ridge, and Toms River exclusive of those who have gone west. I was informed by Br. Winner that Elder Divine baptized 18 in one day a few weeks ago at Long Branch, and that there had been 60 baptized there within a short time. There are calls here for preaching on the right and left, we would like to see Br. Page or some other efficient elder, here as soon as you have an opportunity of sending one, I have understood you purposed coming east in the spring if you are I wish you to inform me as soon as you receive this and at what time you expect to be in Jersey, as Br. Isaac R. Robbins is coming to Nauvoo this spring, and wishes to see you, but if you are coming here perhaps he may wait until you arrive. Brs. John R. Robbins, and Lafetras, with their families expect to leave here for Nauvoo sometime in April; but I must bring my letter to a close as the bright luminary of day has long since sunk behind the western hills, and another day has rolled into (to us) the ocean of eternity, to help fill up the vacuum of years yet wanting to commence the sabbath of rest;—the sable shades of night are hovering over the earth, her dark mantle is spread upon the hills and vallies; while bright Phœbus the queen of night is riding in glorious majesty, with all her attendant train of satellites, twinkling in ether blue, and all nature is nearly hushed in slumbering silence, and enjoying that heavenly repose which the great Author ordained for the creatures of his care; therefore with the sublimest emotions of praise and gratitude to my God do I close by saying may God bless you and yours, Br. Hyrum, and all the Saints throughout the world: and may Zion prosper and become the joy of the whole earth.

With sentiments of profound respect do I subscribe myself your well wisher and brother in the Lord,

W. J. APPLEBY.

We have received a communication from Elder Eli Maginn, and from E. Snow, Mass. Elder Maginn has forwarded twenty four dollars subscription money, and twenty dollars for the temple, he writes as follows.—

Salem, Mass. March 22nd, 1842.

PRES'T SMITH SIR.

I avail myself of this opportunity of transmitting the following subscribers for your valuable paper. * *

I shall endeavor to forward from 100 to 200 dollars by fall, for the House of

the Lord, as it appears to be of the most vital importance that the Saints should assist in a work so desirable, which is looked forward to with anxious anticipation by all the faithful laborers in the kingdom. We shall do all that we can to forward the work. * * *

Dear Brother, I feel to rejoice in the prosperity of the work of the God of the Saints, which is truly prosperous in New England, the engine of eternal truth has been called into successful opposition against the crafts, and systems of "*The like occupation*," and notwithstanding the contest has been exceeeding fierce, the enemy being active in the usual way with falsehood, and misrepresentation, the victory is the Lord's; truth has triumphed, and is spreading its benign influence abroad like the rays of the king of day, as if unconscious of the elements of oppression and opposition which have been so unsuccessfully employed from the first, up to the present time. I am on a visit to assist Elder E. Snow in his successful and extended field of labor, in this branch (Salem). Sixty five have been obedient to the faith of the gospel, and hundreds of others "almost pursuaded." In Boston near 40 have obeyed, through the faithful labors of Elder F. Nickerson. I have been absent from Peterboro two weeks, have preached three or four times in Boston, Salem, Marblehead, Chelsea &c. and purpose returning to Peterboro next Sunday, where I have been laboring with good success, thirty-six have obeyed since last fall, at New Salem, Mass. thirty-five to forty obeyed since August last, Leverett eighteen or twenty, Gilsum N. H. twenty to thirty. I have preached from one to three times almost every day, and cannot fill one to twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels, since I left Nauvoo; a period of near three years in which I have travelled through eighteen States and British Provinces. The honest seeker after truth is rejoicing in its liberty; while "*Our Crafts. men*" are laboring and howling to see their sinking crafts crumbling to disolution and nonentity, without having power to repel the march of TRUTH which is onward with the velocity of electricity, spreading terror and dismay throughout their majestic empire.

In haste E. P. MAGINN.

P. S. Dear Brother, I long to see the time when I can return and again receive instructions from those whom God has chosen to council his saints with, "Thus saith the Lord," and not the traditions of men; I feel very anxious to return by fall, as I have been absent three years. I have disposed of more than $150 worth of books (and expect near that amount this day from New York and Philadelphia), the demand daily increases, some of the popular begin to take a decided stand in favor of the truth. E. P. M.

We have received to day several numbers of the "Millennial Star;" published in Manchester, England; we extract the following from the minutes of a conference held in Manchester

"Twelve branches were represented consisting of 1589 members, with appropriate officers."

"From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen hundred members, after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place in which the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"—*Mil. Star, Nov.*

From Elder Reed, Isle of Man—

"I think that all the lies that have been hatched in America, England, Scotland, Ireland and Wales, have been imported to the Isle of Man. Yet notwithstanding all these things the work of the Lord is advancing, as our congregation is on the increase. Seven have been added by baptism since I came; and the saints speak with tongues, and interpret, and have dreams, and visions and prophesy; and the gift of healing has been wonderfully made manifest among the saints, and among others. . . . The work is beginning to spread on this Island, and new places are presenting themselves to us on every hand."—*Mil. Star.*

From Elder Adams, Bedford England—

"In looking back to the time that Jesus sent me here to take charge of the church which was in April last, I see great cause to rejoice and praise the name of the

Lord. The church then numbered about fifty members, and three priests; now there are nearly four times that number of members. . . . Scores are believing in many of the adjoining towns and we are baptizing almost daily.

"Last Sabbath was a day long to be remembered; there were seventeen confirmed. and several ordained to offices in the church. In the evening when I gave my farewell address, there were hundreds to listen, many of whom could not get into the chappel."—*Mil. Star, Jan.*

In Liverpool, London. Birmingham, Preston, and in different parts of England, Scotland, and Wales, the work of God is rolling forth with great rapidity.

We have also received many interesting communications from different parts of the United States. The little stone rolls forth with unprecedented rapidity, and many are joining the standard of truth. We extract the following.

Elder James Blakeslee writes from Utica, N. Y.; and states that the work is rolling forth in all that district of country where he has travelled; he has lately organized a branch in Utica. of 30 members, and wishes the saints, and traveling elders to be notified that their will be a CONFERENCE held in the City of Utica, on the 11th of June, commencing at 11 o'clock, P. M.

THE JEWS.

Conversation between a Jewish Rabbi and Mr. Ewald London Missionary.

On the Trinity he says I opened the Sohar Parsha Ackremoth, I read the mystery of Eloheim, in this there are three degrees, and every one of them subsists by itself and yet all of them are one, and united together in one, nor can they be separated from one another.

Rabbi Judedea said, this is a mystery about which I am not permitted to speak.

In speaking of Jesus the Rabbi said not one of the wise men believed on him; all his disciples were poor ignorant fishermen and daily laborers.—We read in Cabala that the Holy Ghost descends only on a wise man, or a rich man, or a valiant man.

M. The Yalkut says that in the days of the Messiah the swine shall be lawfully eaten by the Jews.

R. You do not understand the meaning of this passage our wise men explain it thus:—"When Israel were carried away to Babylon all the fishes of the Holy land emigrated with them; and when they returned the fish returned with them, except one fish Mashpa, who remained and would not return; he said he would stay till Messiah came; the Rabbies gave him then the name of Haser, (i. e.) returning and therefore the Yalkut said that in the times of the Messiah the Haser will be lawfully eaten by the Jews but you understand by Haser the swine, while we understand the fish.

M. Speaking of the Messiah, he is the only begotten of the Father before the world.

R. Who tells you that?

M. The New Testament.

R. This is no authority with me.

M. What do you make of Gen. xlix, 10.

R. There are yet rulers of Israel for instance in Constantinople.

M. Have you ever read our New Testament?

R. No, I have them burned as often as I can. . . . . But if he whom you call Christ were the Messiah would not the Sanhedrim who were the wisest men on earth, have believed in him.

M. Have your wise men ever believed the messengers of God? How did they treat them? Your fathers killed all the prophets.

R. It is for that we are in gallooth.

M. You are in gallooth because you did reject Christ:—this is your gallooth here, and your gallooth in the world to come is greater. . . . . The Missionary then spoke of Messiah &c. &c. The Rabbi answered:—well, well, you believe it;—well we do not.

M. Then you will have no part of the world to come, you will reject the message which has been sent to you from God, by the prophets which we quote.

R. The prophets have been sent to us it is true; but when they have spoken evil of Israel, God has killed them; therefore take care how you speak. On account of the sin which Isaiah committed in saying "Wo is me for I am undone, because I am a man of unclean lips; and dwell in the midst of a people of unclean lips," he was killed by God; God sent an angel who put something on his lips by which he was killed, ... a live coal on his lips from which he died.—[*Jewish Intelligencer.*]

It is very difficult to ascertain which of the above have displayed the most ignorance in re-

gard to either the Mosaic, or the Christian economy. The closing remarks of the missionary however manifests weakness and folly to a degree. "Then you will have no part in the world to come, you will reject the message which has been sent to you by the prophets which we quote." As if the Rabbi was going to be damned for not bowing with deference to his ipse dixit; or for not being governed by his quotations, and interpretations. The Rabbi had the prophets before the missionary took them to him and was capable of quoting them: and on this ground was as likely to be damned before the missionary went to him as after; or had he the folly to suppose that *his* barely quoting passages of scripture would condemn the Rabbi to perdition, if he rejected his testimony? The Rabbi had as good ground to say that the missionary would be damned if he rejected the testimony of the Rabbi; but the missionary might with propriety say that the Rabbi was an unbelieving Jew; and the Rabbi might say in as good faith that the missionary was a gentile dog;—but the missionary had been sent by the London Society; and the Rabbi had been set apart by the laws and ordinances of Moses;—yet the laws and ordinances of Moses are abrogated in Christ. The London Society however had never been acknowledged by either Moses, or Christ; nor the missionary set apart, nor sent by either. So look at it which way we will the Rabbi had as good ground to go upon as the missionary, and he was as capable of going on a mission to teach the missionary, as the missionary was qualified to teach him.

What consummate ignorance is displayed in missionaries quoting the New Testament to the Jews, as proof of the divine mission of Jesus Christ;—says the Jew in answer, "well well you believe it well I do not." And how could it be otherwise, for, "how can they believe on him of whom they have not heard? and how can they hear without a preacher? and how can he preach except he be sent? Yet the missionary was sent by the "London Society:" did God ever tell the London Society, to send out missionaries—if the above named gentleman had been sent by God instead of by the London Society he would have known his business better.—Ed.

A CATACOMB OF MUMMIES FOUND IN KENTUCKY

Lexington, in Kentucky, stands nearly on the site of an ancient town, which was of great extent and magnificence, as is amply evinced by the wide range of its circumvalliatory works, and the quantity of ground it once occupied.

There was connected with the antiquities of this place, a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, adjacent to the town of Lexington. This grand object, so novel and extraordinary in this country, was discovered in 1775, by some of the first settlers, whose curiosity was excited by something remarkable in the character of the stones which covered the entrance to the cavern within. They removed these stones, and came to others of singular appearance for stones in a natural state; the removal of which laid open the mouth of a cave, deep, gloomy, and terrific, as they supposed.

With augmented numbers, and provided with light, they descended and entered, without obstruction, a spacious apartment; the sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When alarm subsided, and the sentiment of dismay and surprise permitted further research and inquiry, the figures were found to be *mummies*, preserved by the art of embalming, to as great a state of perfection as was known among the ancient Egyptians, eighteen hundred years before the Christian era; which was about the time that the Israelites were in bondage in Egypt, when this art was in its perfection. * * * * * On this subject Mr. Ash has the following reflections: "How these bodies were embalmed, how long preserved, by what nations, and from what people descended, no opinion can be formed, nor any calculation made, but what must result from speculative fancy and wild conjecture. For my part, I am lost in the deepest ignorance. My reading affords me no knowledge, my travels no light. I have neither read nor known of any of the North American Indians who formed catacombs for their dead, or who were acquainted with the art of preservation by embalming.

Had Mr. Ash in his researches consulted the Book of Mormon his problem would have been solved, and he would have found no difficulty in accounting for the mummies being found in the above mentioned case. The Book of Mormon gives an account of a number of the descendants of Israel coming to this continent; and it is well known that the art of embalming was known among the Hebrews, as well as among the Egyptians, although perhaps not so generally among the former, as among the latter people; and their method of embalming also might be different from that of the Egyptians.

Jacob and Joseph were no doubt, embalmed in the manner of the Egyptians, as they died in that country, Gen. l. 2, 3, 26. When our Saviour was crucified his hasty burial obliged them only to wrap his body in linnen with a hundred pounds of myrrh, aloes, and similar spices, (part of the ingredients of embalming,) given by Nicodemus for that purpose: but Mary and other holy women had prepared ointment and spices for embalming it, Matt. xxviii. 59: Luke xxiii. 56: John xxx. 39, 40.

This art was no doubt transmitted from Jerusalem to this continent, by the before mentioned emigrants, which accounts for the finding of the mummies, and at the same time is another strong evidence of the authenticity of the Book of Mormon.—[Ed.

SIGNS OF THE TIMES.

Mortal Sickness in Philadelphia.—It is stated in the Philadelphia Times, that a peculiar kind of sickness prevails to an alarming extent in the vicinity of Reading, and that many cases have already proved fatal. Also that a singular and alarming disease has made its appearance at Norristown and the village opposite. It is said that persons in good health are first seized with a giddiness in the head, then a diarrhœa, and immediately after the skin becomes as yellow as gold, convulsions take place, and the individual is a corpse in a few hours after the attack. The disease has baffled the skill of the ablest physicians, and produced the greatest consternation in consequence of its malignant and fatal character. Several deaths occur every day.—[*St. Louis Western Atlas.*

TEMPLE FUNDS.

A certificate of deposite in the "Butchers and Drovers Bank," New York, by Doct. John M. Bernhisel, in favor of the Trustee in Trust, has been received at the Recorder's office, and passed to the credit of the individuals named in the accompanying letter.

Go and do likewise.

For the Times and Seasons.

TO ELDER L. SNOW, LONDON, ENG.

BY MISS E. R. SNOW.

Dearest Brother, wherefore leave us?
Why forsake thy friends and home?
Of thy presence, why bereave us,
And in foreign countries roam?

Must the dearest ties be broken?
Must affection's beauties fade?
No: O no, but God has spoken
And his voice must be obey'd.

Thou art call'd to bear Salvation's
Joyful tidings far abroad—
Thou hast gone to warn the nations,
In the name of Israel's God.

For the spirit of Devotion
To Messiah' glorious cause;
Thou hast cross'd the pathless ocean,
To proclaim redemption's laws.

For the gospel proclamation
Must be sounded far and near;
That the *best* of every nation,
May in Zion's courts appear.

Thou art now a standard bearer
On a distant mountain top;
And perchance, art made a sharer
In privation's bitter cup

For the Lord designs to prove thee
If his voice thou wilt obey;
Therefore from the friends that love thee,
Thou art parted far away!

Thou art call'd thyself to sever
From the land where kindred dwell!
But it will not be forever—
Time ere long, will break the spell.

Here warm friends await thy greeting—
Noble friends, of Abram's line—
Here are gentle pulses beating
In soft unison with thine.

Here are daily pray'rs ascending
That th' appointed time may come,
When thy foreign mission ending,
We shall bid thee "*welcome home.*"

City of Nauvoo, April, 21st, 1842.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to J. SMITH.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

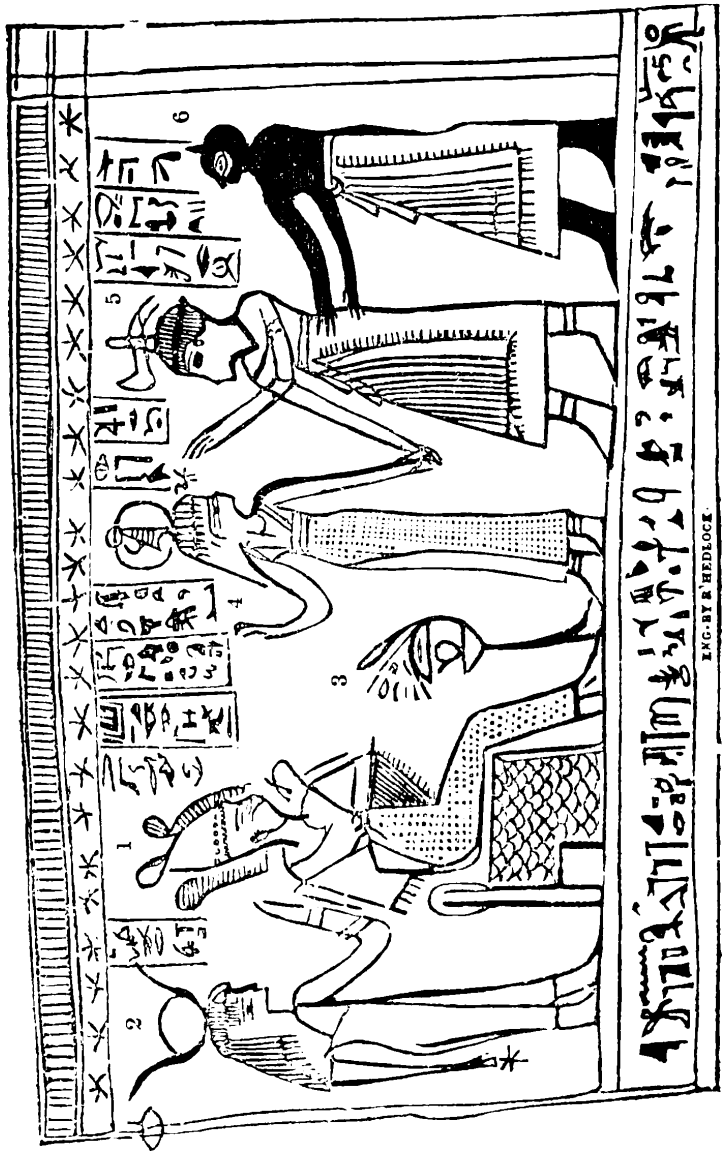
TERMS.—Two Dollars per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, post paid, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 14.] CITY OF NAUVOO, ILL. MAY 16, 1842. [Whole No. 50

A FAC-SIMILE FROM THE BOOK OF ABRAHAM. NO. 3.



EXPLANATION OF CUT ON FIRST PAGE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood; as emblematical of the grand presidency in heaven; with the sceptre of justice, and judgment in his hand.

2. King Pharaoh; whose name is given in the characters above his head.

3. Signifies Abraham, in Egypt; referring to Abraham, as given in the 9th No. of the Times & Seasons.

4. Prince of Pharaoh, King of Egypt; as written above the hand.

5. Shulem; one of the kings principal waiters; as represented by the characters above his hand.

6. Olimlah; a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the kings Court.

SIGNS OF THE TIMES.

From the Western (Chatauque co.) Messenger.

SPLENDID METEOR.

On Monday morning last, about three o'clock, we were awakened by a sudden and extremely brilliant light, which shone through the window of our sleeping apartment. On opening our eyes, we had a momentary glimpse of a vividly luminous body or trail which almost instantly passed out of sight, and was gone. We were convinced it was a large meteor, and expected an explosion. We waited from three to five minutes, when a report burst through the welkin like a piece of heavy ordnance standing within a short distance. There was nothing in it like thunder but a perfect resemblance to the sound we have named. It shook the house very sensibly, as it did others,—in one instance jarring a tooth brush from the window to the floor. Its direction was northerly, and the explosion took place, probably, over the lake.

We found, in the morning, that our citizens generally were awakened by the report, though not many saw the splendid object that occasioned it. Mr. Tracy, the stage agent, and the stage driver, were at the time at the barn, just leaving it with a fresh team, when they saw the light, and at the same time heard a cracking or crushing noise, like that of a falling tree. The source of light appeared like an oblong body of fire rushing with tremenduous velocity through the air, and eight or ten inches in diameter. It seemed to approach the place where they stood in a curvilinear path and led one of them to exclaim, "it will strike the barn!" It however passed over, and disappeared as it seemed to them, about half a mile from the point of observation. In its course, it gave off frequent sparks, or streaks, from the sides, and this was probably the occasion of the snapping or gathering noise which was heard. Its disappearance was quite singular as described. The long fiery tail seemed to separate from the nucleus, or head, and the latter rushed on, emitting a dark blue flame; but there was no division of its body into fragments, or any thing else to indicate a fracture, unless indeed the very separation of the fiery and blue portions were the result of the explosion.

The light emitted was nearly as bright as day light at meridian. The shingles on distant houses were distinctly visible, Mr. Sexton, our postmaster, was at the time of its passage, assorting the mail, having two candles to furnish him light, but the light of the meteor was so great as to make them appear like burning candles in full daylight.

From all we can gather, at least three minutes must have elapsed between the disappearance of the meteor and the hearing of the report. Consequently, as sound travels at the rate of a little over thirteen miles a minute, the body of the meteor must have been nearly forty miles from us, either in elevation or horizontal distance, at the time of its explosion. Probably it was much higher than it appeared to be to gentlemen who witnessed it. The whole duration of its appearance was not more than half a minute, if it was so long.

Its elevation was 56 1-4 miles from the earth, and its diameter 1070 yards! It is worthy of remark, that most of those which have been sufficiently noticed to form any satisfactory estimate concerning them, have been found to be between fifty and sixty miles from the earth's surface.

Explosive meteors have usually, if not always been attended with the dropping of stones to the earth. The stones thus broken and fallen are generally not large, weighing from a few ounces to a dozen pounds. There have been instances, however, where huge masses have fallen. In 1795 one fell in Yorkshire, which measured 30 inches in length, and 28 1-2 in breadth, and weighed 59 pounds. It fell with such force that it sunk into the ground to the depth of twenty one inches. The most remarkable stone for size, whose fall has ever been witnessed, was one which fell in Connecticut some 25 years ago. This fell in the day time we believe. It was so bright as to be luminous, but if we mistake not, it was not attended with an explosion. It rushed down into the earth with tremenduous force, and gave such a jar and rumbling as led many to suppose that an earthquake had happened. It was seen to fall and people soon repaired to the field and found its burrow. It was shortly uncovered, though

it had sunk some three or four feet beneath the surface. Its weight, if we are not much mistaken, was not far from a ton.

Postscript.—Since writing the above, we have conversed with Mr. Horace Palmer, who was on his way from Dunkirk to this place, when the meteor appeared. He was, two or three miles from Dunkirk, when he appeared to be instantly surrounded with a most painfully vivid light, proceeding from a mass of fluid or jelly like substance, which fell around and upon him, producing a sulphureous smell, a great difficulty of breathing, and a feeling of faintness with a strong sensation of heat. As soon as he could recover from his astonishment he perceived the body of the meteor passing above him, seeming to be about a mile high.—It then appeared to be in diameter about the size of a large steamboat pipe, near a mile in length! Its dimensions varied soon; becoming first much broader and then waning away in diameter and length until the former was reduced to about eight inches, and the latter to a fourth of a mile, when it separated into pieces which fell to the earth and almost immediately he heard the explosion, which he says was tremendous. On arriving here in the morning, his face had every appearance of having been severely scorched; his eyes were much affected, and he did not recover from the shock it gave his system for two or three days. This is really a marvellous story; but Mr. Palmer is a temperate and an industrious man, and a man of integrity: and we believe any one conversing with him on the subject, would be satisfied that he intends no deception; but describes the scene as nearly as possible, as it actually appeared. Probably however his agitation at his sudden introduction to such a scene, caused the meteor to be somewhat magnified to him. Witnesses here speak of the sparks which were thrown off; probably one of those sparks fell and envoloped Mr. Palmer. In addition to its light, Mr. Palmer states that its passage was accompanied by a sound like that of a car moving on a railroad, only louder.

At Salem an observer stated the meteor to be "as large as a house"—rather indefinite, but proving it to have been one of extraordinary magnitude. It was noticed at North East, Waterford, and Sugar Grove, Pa.; Harmony, Chatauque, and other towns in this county. The report was heard also at Buffalo. In Chatauque, an observer describes it as six or eight inches in diameter, and half a mile long.

We learn also that it burst about three miles beyond Fredonia, or about eighteen from this place. The report is, that a fragment has been found, a foot or more in diameter, but we know not the original authority of the statement.

If it did burst where it is represented to have done, and it was seen here until it exploded, its elevation must have been about 35 miles.—This is pretty low in comparison with most of them, but it would seem from the account of Mr. Palmer that it was much lower still. Perhaps it was not observed here as long as it might have been from good points of vision.—Its course is represented by all to have been North Easterly.

In copying the above account, the Buffalo Commercial Advertiser says: "At Erie and Rochester, places about 150 miles apart in a straight line, the light was nearly as vivid as that of day. This shows the immense magnitude and great height of the meteor."

HISTORY OF JOSEPH SMITH.

(*Continued.*)

Mr. Harris having returned from this tour he left me and went home to Palmyra, arranged his affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me he began to teaze me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he shew them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the mean time while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them and obtained the following revelation:

Revelation to Joseph Smith, Jr. given July, 1828, concerning certain manuscripts on the first part of the book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the kdowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified though faith in in his name; and that through their repentance they might be saved: Amen.

LETTER FROM G. WALKER.

Manchester, Jan. 29th 1842.

To Pres't. Young, Elders Kimball, & Richards.

Beloved Brethren,

I have often had a desire to hear from you, and also to write a few lines to you, but have deferred writing untill I could inform you definitely the time when I had reason to expect the privilege of taking my departure from this land would be granted me, and my way made clear, so that I could set my face Zionward.

I and my family purpose, if it be the will of the Lord, to set sail for the land of Zion in September next; and we desire an interest in your prayers to the God of Jacob, that our way may be opened, and our wishes realized. We were glad to hear of the safe arrival of yourselves and the rest of your brethren, and of the prosperity of the work of the Lord in Zion; and we trust that you are now rejoicing with your families, and with the saints of the Most High, in hope of the glory of God. I was sorry that we were prevented leaving England at the time of your return, but was reconciled when I reflected upon the parting words of Elder Richards, "That it was for a wise purpose which we could not then see;but which would be made manifest to us." Since then circumstances have transpired, which caused me to rejoice that I was disappointed leaving England when I had intended. Soon after your departure a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the church, priesthood, doctrines, offices, sacraments &c. were the principle queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries he wished to be informed where he could obtain the *whole* of the publications of the Latter day Saints as he wished to be in possession of them; I informed him at 47 Oxford Street, and he promised to send for them. Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it, and very soon afterwards a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorally every question that was asked of me respecting them.

After this another minister sent a lengthy article extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn and inwardly digest the same." I replied to the statements of Mr. A. and after disposing of them paragraph for paragraph, I told him that I was obliged by his favoring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. A. admitted that "the words of the book were delivered to the learned &c. I then proceeded to contrast the Church of England with the churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The Clergy are building ten new churches in this town and neighborhood, and are employing additional curates to go round to the houses of their parishioners, to coerce or intimidate them into an attendance upon their services, in fulfillment of the words of Paul, "In the last days perilous times will come, &c. that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c." See 2 Timothy, 1st ch. 1 to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to enquire where the family are employed, and what place of worship they attend &c. and leave tracts for the family to read.

One of the Rev. Hugh Stowel's curates has paid several visits to my house, but always in my absense, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighborhood. Curate. What religion may you be my good woman? I

am a church-woman sir. What church do you usually attend? I never attend any sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the saints. "I am a minister of the church of Jesus Christ in England, and have called to enquire what school you send your children to, and what religion you profess?', The woman replied she was a "Latter Day Saint." "Oh delusion! delusion!!" he rejoined, and began to rail against the saints; whereupon she handed him the bible, and requested him to read the place where she casually opened to, namely, the iii. ch. of Micah, and to preach her a discourse from that part of the bible; but he retreated from before her and has not troubled her since. The Lord Bishop of Chester, and the protestant Clergymen, have hired a person of the name of Brindley to go about lecturing againts the saints, and have commenced a monthly periodical in which the foul slanders heaped upon the saints in America and elsewhe re retailed out to satisfy the malice of the enemies of truth. The Manhestcer Courier has had several articles against our society and principles, and the old Spaulding Romance has been resusitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the bible contains respecting the latter days. He admitted that the saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of lying priests and their auxilaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us. There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencment of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000. ($1,000,000 to $3,000,000) worth of cotton and grain &c. destroyed. It was the Union Co's. carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen, and become a desolation, and the kings and the merchants of the earth will weep and mourn over her and she will be cast down even as a great millstone cast into the sea and will be found no more at all.

We were glad to hear of the safe arrival of the Tyrian ship's company at Nauvoo by Brother Brotherton's letter which arrived here about a week ago. Elder Pratt was well a few days ago, as also Sister Frost and the children, although they have been sick of late, as also has Sister Olive Pratt, but she is now recovering. We should rejoice to hear from you; and Sister Walker desires that you will convey her love to Sister Richards, and Heber John, and she desires to hear from her. Please to present my kind regards to the highly favored individual even Br. Joseph the prophet of the Most High; and to the brethren whom I enjoyed sweet converse with in England. Especially present our kind regards to Brother Brotherton, and his family; to Brothers and Sisters Mellirick, and Barlow, Willis, Batemans, Wilsons and all the saints; Brothers Clark, Turley, Clayton, &c.

I opened a place for preaching at Blakesly, about six weeks ago, and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Didsbury and Heaton. About three weeks ago there was a letter inserted in the Manchester Courier by a writer who signs himself R. P. calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparrent madness of these deluded people, and that experiance had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending

our arangments, there being an emigration office established in this town &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices. We have since discovered that the writer is no other than Robert Philips, Esq. an extensive manufacturer. and merchant, brother to Mark Philips, Esq. another great manufacturer and member of Parliament, for the Borough of Manchester. The Editor of the Courier has been playing upon the same string for several weeks since, and feels satisfied that the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police, (Sir Charles Shaw,) has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle, pointed the finger of scorn at them. Because they dared to worship God according to the dictates of their own conscience. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out, by the brethren for disturbing the meeting in the sacrament services.

I remain beloved brethren
Your Bro. and fellow laborer
G. WALKER.

POSTCRIPT.

I omitted to say that the writer in the paper alluded to, informed the public that he was endeavoring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing, I happened to be at Elder Pratt's, when he made the second application, and I told Elder P. that he was the individual who had published the letter in the Courier. Elder P. sent him another letter containing the required information: and also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation. The Manufacturers are evidently beginning to be jealous of the mechanics, and workmen, emigrating with a people having so systematic an organization as the Latter Day Saints display in their arrangements in this town.

Elder Kimball will no doubt recollect his dream respecting the three hogs being in the field of wheat of afterwards three individuals coming into the hall to disturb the afternoon service when he was in Manchester. I was in company with Sister Pratt a few days ago, and she informed me that she dreamt that she was in a very beautiful and extensive field of wheat which appeared to be about two feet high, and in one part of the field, at one side of it, she beheld a cow eating it up, and that the beast appeared to have devoured a space equal to the size of the room where we were sitting (The room adjoining the shop in Oxford Street). Yesterday afternoon one of the individuals represented by the three hogs before mentioned, attempted to interrupt the sacrament meeting, and on being told that we would not allow him to disturb our meeting he persisted in doing so, and several others appeared to be aiding and abetting him in his conduct, wherefore the brethren put them out of the room; but not without considerable resistance being offered by them. It appeared afterwards that one if not more of these were the individuals turned out on the occasion before referred to. I should remark that sister Pratt, sat close by the place where the disturbance occurred. There appears to be a disposition on the part of the hirelings to disturb our meetings so often as the presiding elders are absent. A short time ago an individual styling himself the Rev. S. S. Sleep, Minister of the Methodist Episcopal Church, Rhode Island Connecticut, which name I believe only to have been an alias adopted for the occasion, came in company with another self-called Rev. to interupt our meeting in Elder Pratt's absence, and attempted to gain the ears of the audience in order to traduce the saints, thinking no doubt they would believe one who professed to be a Rev.

who had come from America. He afterwards had a discussion with Elder W. Hardman, when it turned out that the pretended American was a Scotchman. Linsey, Newton and the clique who were Berry Jr's. supporters again supported this sleepy character, who borrowed the name of American to deceive the people.

I remain Yours &c.

G. W.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 16, 1842.

☞It will be seen by several extracts taken from different papers, that the press is changing its tone a little, in regard to the subject of Mormonism; many of the most recpectable, influential, and widely circulated periodicals are beginning to look at Mormonism in its true light: at any rate they are for investigating the subject impartially, and as hones and candid journalists, they speak of it as they find it. Such is Mr. James G. Bennett, of the New York Herald; Mr. William Bartlett, of the Dollar Weekly Bostonian; the New York State Mechanic, published by Mr. Joel Munson; and the Chicago Democrat; published by Col. John Wentworth.

The first cut of a fac simile from the Book of Abraham, has been re-publishod both in the New York Herald, and in the Dollar Weekly Bostonian, as well as in the Boston Daily Ledger, Edited By Mr. Bartltet; together with the translation from the Book of Abraham. Mr. Bartlett says that he "intends opening a corespondence with us, that he may acquaint himself with our public and private acts." &c. we can assure Mr. Bartlett that we shall be most happy to put him in possession of any information that he may require pertaining to our society, as we have always courted publicity, and investigation, and chose light rather than darkness.—Ed.

Elder Amos Fielding, has just arrived in Nauvoo with about 150 emigrants from England; a ship load came some time ago, and another is expected soen.

We had a general review of the Nauvoo Legion, on Saturday the 7th inst. The Legion presented a beautiful appearance, the officers of the different Cohorts, Battalions and Companies, equiped themselves well; and in passing through their various evolutions, both officers and men, showed a knowledge of military tactics, far in advance of what could have been expected from the little experiance they have had and the short time the Legion has been formed. They have very much improved both in good discipline and uniform, since last year. Many thousands of spectators were present; no accident occurred; but good will, order, peace, harmony, and hilarity was manifested; both by the companies, and the spectators.

COMMUNICATIONS.

EVANGELICAL RELIGION.

To the Editor of the Times and Seasons:

Sir, having been in the habit of late of perusing the "Cross and Journal," a Baptist periodical published in Columbus, Ohio, to search out the pure principles that are advocated by this advocate of rightoousness; in my investigations I happened to blunder over the following extracts;—as they were interesting to me, I had the vanity to suppose the might be the same to yourself. If they are, and you should judge them worthy of a place in your valuable periodical, they are at your dispesal, together with my reflections upon them.

"Prayer was offered up by Rev. Dr. Jenks, after which Mr. Knapp addressed them in a sermon of an hour and a half in length, from the words of Saul of Tarsus, Acts, 9: 6, 'Lord what wilt thou have me to to do?' . . . . 'The text is the language of a young convert. . . . . The enquiry is not where you can enjoy the most; but where you can do the most for the glory of God. Some of you in answering this question may be called to preach the gospel, others to go on a foreign mission."

1. "The first answer is, "take my yoke upon you." Unite yourselves to the people of God. Join some evangelical church."

* * * * * * *

5. "Search the scriptures." "If you have irreligious books, novels, or books on Universalism, burn them up. Make the bible your study. Carry it in your pocket: have it at hand at all times, and as much as possible commit it to momory. Be in the habit of reading it upon your knees, and of looking directly to the spirit of God to enable you to understand it."

Having perused the above passages, sir, and not being very quick of apprehension, I examined them a second time, when I had the following reflections:—"Prayer was offered by the Rev. Dr. Jenks:"—Well now, that seems to be good—afterwards Mr. Knapp preached *from* the words of Saul of Tarsus;" "Lord what wilt thou have me to do?" These seem to be good words—they are scriptural words; and I think Mr. Knapp has preached FROM

them well. He has not troubled himself with the subject referred to in the text, at all:—but perhaps it is not elegant, or orthodox, for *evangelical* ministers to adhere to the scriptures; and therefore he preached *from* the text. "Unite yourselves to the people of God." Well now, who are the people of God? Which, of all the multifarious sects shall I join? He answers, "join some evangelical church." But then, what is an *evangelical church?* Is it a church that believes part of the scriptures; or one that believes all of them; or one that believes none of them? I see that Mr. Knapp has preached *from* the scriptures; consequently he has not much confidence in them, or he would have quoted their authority. Perhaps the church that he belongs to is evangelical;—but then he advises, in the fifth paragraph, to "search the scriptures. If you have any irreligious books, novels, or books on Universalism, burn them up.—What kind of novels am I to burn? Religious novels, or is it only irreligious novels? I think a religious fiction, or lie, must be as bad as an irreligious one. Well, to search the scriptures is good, but it seems to me as though Mr. Knapp would have me search, study, and read them as I would Homer's Illiad, Euclid, or Virgil, to obtain a refined taste, and a classical education, rather than to be governed by its precepts; for the scriptures say nothing about burning Universalists books, &c.; but they tell me to "prove all things, and to hold fast that which is good." Now if Universalism be false let me prove it false by the scriptures, and not burn their books unread. I perceive, however, that the Universalists, in the estimation of Mr. Knapp, are not an evangelical church.

In looking over the same paper, I find under the head of "communications," upon the subject of Mormonism, the following:—

SCRAPS FROM IOWA, No. 2.
MORMONISM.

1. *Preventative.*—If they have no foothold in your neighborhood or town, pay no attention to them. This has often prevented them from doing much mischief.

2. *Remedy.*—If they are making proselytes in your neighborhood or town meet them at once, and if you are acquainted with the history and absurdities of Mormonism you may expose them, but never fail to prove the following things:

First. That many of the miracles of Moses, Christ and Apostles, were performed publicly, in the presence of enemies and friends to induce faith. Ex. iv. 21, 30, 31. "Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people, And the people believed." Ex. viii. 6–10. "The Lord spake unto Moses, and unto Aaron saying, when Pharaoh shall speak unto you saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent." John ii. 23. "Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did,"—not before they saw his miracles. John, iv. 45. "The Gallileans received him having seen all the things that he did at Jerusalem, at the feast." Of five loaves and two fishes he fed five thousand men, besides women and children, Matt. iv, 16–21. While his enemies were watching him he healed a man's withered hand, Mark, iii. 1–5. Luke vi. 6–10. He raised the dead when his enemies were present. John, xi. 43–46. His enemies admitted the genuineness of his miracles, John, xi- 47. "Tongues were also a sign to those who did not believe. 1 Cor. xv. 22. "Tongues are for a sign, not to them that believe, but to them that believe not."

Second. That when Christ declined to give a sign except the sign of Jonas, *&c.* it was because he had publicly given enough, and that when humbugites try to avoid detection by saying that no sign shall be given it is a mere get-off and betrays their consciousness that they cannot do what they pretend to do.

Third. That when Christ required faith in some that he healed, it was because he had before proven by his public miracles that he could heal the sick. This is very different from requiring folks to believe without evidence.

Fourth. That those miracles of Christ which were comparatively private, were not those on which he relied to prove his Messiah-ship. Hence in some cases he did not approve of their being told, Matt. viii. 4. "See thou tell no man." Mark, vii. 35: Luke, v. 14.

Fifth. That when the gift of tongues were employed on the day of Pentecost, there were persons present who understood the different languages that were spoken, hence, all was in place, all was right. Afterwards as only two or three

were allowed to speak at once and that by course some might have been present who did not understand any of the languages that were spoken, interpreters were allowed to interpret what was preached, and all was still in place. But for a man to pretend who understands the English language to speak in an unknown tongue to those who understand the English, is nonsense, and is to them no miracle unless they know the language that he speaks, and know that he speaks in an unknown tongue, and know that he has not learned it of men.

How honest, fair, and above-board is every thing belonging to the Bible, and how different is religious humbuggery. I have by repeated experiments found these remedies to be good. Let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles, and that they are bound to disbelieve all accounts of men working miracles, unless they work them publicly in the presence of enemies as well as friends, and that all who profess to be called of God, as was Aaron, are bound to de as Aaron did. I say let them be put in possession of these facts, and use them to good advantage and the Mormons will shun them.

H. JOHNSON.

After perusing the above, sir, I thought, now these Mormons are, in the estimation of this writer, hereticks; and they do not belong to the *evangelical* church, any more than the Universalists do:—but thinking that it might be some ignoramus who had written those pieces, and that the columns of the "Cross and Journal" were open to all scribblers, I should have passed it over, if I had not met with the following, in the prospectus:—"The Cross and Journal, is published every Friday morning;" . . . "The Advocate of sound doctrine, and of untiring christian exertion. The interests of the Ohio Baptist convention, and of other home mission societies in the West, will be particularly regarded." Upon reading the above, I naturally inferred that the Baptist society was an *evangelical* society; and that the worthy editor published those pieces for the special benefit of the Baptist convention: and also, for the edification and instruction of other home missions in the *West*. In puzzling my brain, however, to find out the true definition of the word *evangelical*—I was led to infer that the Baptist convention was orthodox, and evangelical, and that other home missions in the West, were evangelical, (which missions they are I know not,) but that the Universalists and Mormons are not evangelical is evident. Still, however, I was at a loss to know the import of the term, until I noticed the instructions of the Rev. Mr. Knapp, in regard to searching the bible, and then I could only draw inferences from the bible, and the sentiments of the "Cross and Journal," by comparing them together; and by strict investigation came, naturally, to the following conclusions:

1. That Paul was not a member of an evangelical church; for he told the church to which he wrote, to "prove all things, and to hold fast that which is good." Whereas, Mr. Knapp told the members of his church to burn Universalists books, &c.; hence, here is a wide difference. The one would prove the books by reading them; the other would burn them without reading—thus following the practice of the Román Catholics, who burn tho books of hereticks. The Church of Rome must, therefore, be an evangelical church, as it follows the teaching of Mr. Knapp.

2. On the subject of Mormonism, we have given us as a preventative against the horrid evils of Mormonism, the following salutary instructions: "If they have no foothold in your neighborhood, or town, PAY NO ATTENTION TO THEM. This has often prevented them from doing MUCH MISCHIEF." I find from this, sir, that the evangelical church is of very ancient date, and can be traced through all the history of the church, in every age and generation. There was one in ancient days, the most powerful of any in existence; we have no account of any church being so extensive and united as it was, I mean the antediluvian church; especially those that lived in the days of Noah. So powerful were the principles of evangelicism that there could only be one family found, who differed from them in religious opinions; I mean, sir, the family of Noah; and so deep rooted were evangelical principles, that among the thousands that then existed, there could not any be found TO PAY THE LEAST ATTENTION TO NOAHS MESSAGE; hence, they were all purely evangelical. It is true they soon afterwards perished by the flood, but then, that could make little difference, inasmuch as they were orthodox christians, and sound in the faith of evangelical principles, of "TAKING NO NOTICE."

Another very eminent Evangelical church existed in *great* numbers in Asia, there were several very notable cities that were eminently skilled in the doctrine of *paying no attention*, to the mesages that might be sent to them. I refer to the famous cities of Admah, Zeboim, Sodom, Gomorah, Zoar, &c. When the angels

of God went, they abused them, and when Lot spoke to them to depart out of the city or they would be consumed, "his words seemed to them *as idle tales*;" they LAID NO ATTENTION TO THEM; they were profoundly learned in the doctrines of *taking no notice*—in pure evangelical principles.

Without refering to an evangelical church that existed in Babylon, to another at Tyre and Sidon, and to another at Jerusalem, I would briefly mention one in Athens, the great seat of science and literature—they were not however fully sound in the faith; for some of them said "what will this babbler say," but the majority of them shook their heads, and turned away, and said "we will hear thee again concerning this matter:" they *paid no attention*, not only so but having searched the scriptures according to the advice of Mr. Knapp, I find that the prophets have prophecied of an evangelical church, for, says our Saviour; "as it was in the days of Noah," and "as it was in the days of Lot; so shall it also be in the days of the coming of the Son of Man." Consequently Sir, the existence of a pure evangelical church, one that *would pay no attention*, is clearly spoken of. And again, in the latter day, there will be a great church of this kind, to whom it will be said, "I have called but you have refused; I have stretched out my arm, but ye have *not regarded*. "They paid no attention to it."

But this is only one of the leading traits of the conduct of a member of an evangelical church; this is only a preventative; but as a remedy, we have the following; if they are making preselytes, "*meet them at once*;" don't allow them the liberty of worshiping God according to the dictates of their own conscience; —show their errors and absurdities—but not knowing what these errors and absurdities were, Sir I had to enquire, and found out that they are so egregriously in error, as to believe that men must believe, and repent, and be baptized, and have hands laid on for the gift of the Holy Ghost, before they can be accepted of God. They are so foolish as to believe what our Saviour says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe:"—They have fallen into the same error that Peter did when he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;"—they believe with Paul, "that to one is given the gift of tongues; to another the interpretation of tongues; to another prophesy; to another working of miracles;"—they also believe what James says, "if any of you are sick, let him send for the elders of the church, and let them pray for him, annointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick; and the Lord shall raise him up;"—they believe that no man is authorized to preach, unless he is called, as they were in the apostle's days. These then are many of the absurdities of Mormonism. Now says Mr. Johnson, "these absurdities must be met;" evidently shewing that evangelical churches do not believe in the absurdities practiced and taught by our Saviour and his apostles; no Sir, they do not, and such men must be met at the threshold, met with boldness, and firmness, and promptness. I must again follow Mr. Knapp's advice, sir, and take you to the scriptures with me:—Paul when he was preaching just such errors as the Mormons preach (I don't know but that he was a Mormon), in Ephesus, was met with promptness by the inhabitants of that great city; they even cried out for two hours "great is Diana, the God of the Ephesians." They would not allow the poor fellow to speak. Why every body knew; it was quite noterious that Diana fell down from heaven—it was absurd for Paul to teach anything else; this conduct was truly evangelical; and I have no doubt sir, but that if Mr. Johnson was to meet a Mormon he would just be as zealous as they were; for Mormonism is notoous for spoiling the craft, So dilligent were many of these evangelicals at one time, that forty of them bound themselves under an oath, that they would not eat nor drink untill they had killed Paul; not only so but Paul himself was a true member of this fraternity; for he hailed men and women, committing them to prison, and scourging them for belonging to the "HUMBUGITES;" and caused many of them to blaspheme; however he apostatized and became an heretic himself; but he soon found that the evangelicals met him with as much promptness as he had met others; they stoned him, put him in prison, whipped him, made his feet fast in the stoks, brought accusations against him; &c. &c. and plainly proved to him that they believed no more in humbugery, than he had done before. Without refering, sir, to the crusades, and to a large church in Italy, who belonged to the evangelicals, I would just mention one of more recent date in the State of Missouri; worthy scions of the old stock, and members of this honorable fraternity; and as the Cross and Journal is particularly devoted to the interests of missions in the *west*, I expect that they have received some very salutary instructions from its colums. To shew to you how zealous they have been the Rev. McCoy, a Baptist missionary, who was fully inducted into the blessings of pure evangelical principles held a tar bucket, while some of his worthy condjutors were tarring and feathering one of the Mormons. Another sir, a worthy brother of his of the Christain order, who at the head of his brethren went and drove a number of the Mormon women, and children from their homes; & so zealous was he in the cause that he pursued them till the blood gushed from their feet, and their tracks were left in the prairie. They must have been purely evangelical. The redoubtable Bogard a Methodist minister, was forward also on another occasion, at the head of a company of his own cronies, burning and destroying heretic's houses, plundering their property &c.; he proved himself evangelical: he had the misfortune however since that to shoot one of his fellow craft; but then he redeemed himself in true evangelical style, by preaching pure orthodox principles from there to Texas. I might also speak of others of the same school, such were Sessial Wood, and Habbot Hancock, two worthy Presbyterian prelates, who with swords by their sides came with a number of their fraternity, to Dewit, Corrol co. Mo. to dispossess a number of men, women, and children, (who had the audacity in this land of liberty, to worship Almighty God according to the dictates of their own conscience) of their inheritance, and to drive them from their homes. These were evangelical ministers. There were others of the same school, among

whom was Col. Pendleton, who had a number of men painted like Indians, engaged in the before mentioned laudable undertaking, according to the rules of evangelical churches.—Gen. Clark was also a conspicuous character, as also Gen. Lucas, Judge King, Gov. Boggs, and a host of others; and so zealous were they in the propagation of evangelical principles, that they drove fifteen thousand men, women, and children from their homes; killed many and confiscated the property of others, and, to shew what pure evangelical principles Gen. Clark possessed, he said when speaking to the HUMBUGITES "whether you are innocent or not is nothing to me; I am determined to see the Governor's orderd executed." His orders to exterminate.

Another criterion whereby the evangelical church can be known, is by their asking people to work miracles; for, says Mr. Johnson, "many of the miracles of Moses, Christ, and Apostles, were performed publicly, in the presence of enemies and friends, to induce faith." And again, "let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles; and that they were bound to disbelieve all accounts of men working miracles unless they work them publicly, in the presence of enemies as well as friends." I am not aware, sir, of the Mormons professing to do miracles; indeed, I know that they do not; they merely believe in the same principles that the Apostles believed in. But this is nothing to the point; it is evangelical religion that we are investigating. The grand principle that now comes under our consideration, is, that "miracles must be performed publicly to induce faith." Consequently, Jeremiah, Ezekiel, Hosea, Habbakuk, Amos, David, Solomon, and many other of the prophets are not entitled to the faith of an evangelical church; for they did not work miracles; and also John the Baptist; there was not a greater prophet born among men, than he: "yet he did no miracle," say the scriptures. What a pity it is that the bible of the evangelicals should be burtheded with such "humbugery."—For they did no miracles 'to induce faith,' and consequently an evangelical church has no faith in them. I had a curious thought here, sir, and wondered whether the evangelicals work miracles or not to prove their religion, as it is a 'poor rule that will not work both ways.' The grand rule, however, seems to be, that if the Mormons will not work miracles to 'induce belief' they are 'humbugites!' consequently, if I find a people asking for miracles, I set them down as evangelists. However, as Mr. Knapp tells me to carry my bible in my pocket, to pray over it, to search it diligently,' &c. I must take it out of my pocket, and have you search it again with me, sir. I find, then, recorded in Luke, 23. that Herod was a true EVANGELIST, for he sent for Jesus, hoping to have seen some miracle done by him, but it could not be done for him; and no doubt, being a true evangelist, but he thought Christ was a HUMBUG. The evangelical church in Jerusalem before referred to, had this trait, as well as others; hence they said to our Savior, 'what sign shewest thou.' But he would not give so honorable a body as that any answer, and they thought of course that he was a HUMBUG. Then there was a respectable church on Mount Calvary, composed of Gentiles and Jews, who cried out tauntingly, 'if thou be the son of God, come down from the cross, and then we will believe in thee,'—but he did not do it; ah, say they, 'he saved others, himself he cannot save.' These were PURELY EVANGELICAL. Paul, sir, had a most complete way of getting rid of Mr. Johnson's arguments; he was a sly fellow; hence, says he, 'to one is given the gift of faith, to another the power to work miracles,'—'do all work miracles? do all prophesy?' Hence, if any of his members had been asked for a miracle, they would have come flatly out and said, 'all do not work miracles,' ah, says Mr. Johnson, a pure evangelist, that is humbugery. 'I have a right to look for miracles.' But lastly, on this subject, I found a most eminent personage, one that I least expected, belonging to the evangelical church; one who is 'the prince and the power of the air;' one who 'wanders to and fro in the earth;' one, against whom 'Michael the Archangel, dared not to bring a railing accusation;' one who has often appeared among the 'sons of God;' one who says that 'this world, and its glory and dominion, belongs to him;'—coming to our Savior and wanting him to make stones bread, and requesting him to 'cast himself down from the temple,' or to perform some miracle, that he might know that he was the son of God; and perhaps the old gentleman would have believed if he had seen a miracle—but he did not do it. What a pity.

But having said so much upon this subject, I must now touch upon another, and then close. I find, sir, that it is not truth that the evangelical church are in quest of, but miracles; hence, for instance, although there is so much HUMBUGERY about Mormonism, and it is palpably false, and unscriptural, if they would work a miracle it would be true at once; all its obnoxious features would depart; all its errors would be removed; and it would be changed from the perfectly ridiculous, to the most sublime; error would at once become truth, and wickedness be transformed into righteousness. The evangelicals were no doubt convinced that the Magicians of Egypt were of God, for they performed miracles. The Witch of Endor also possessed a supernatural agency, and would of course be believed by the orthodox church. Simon the Sorceror, seems to have been an honorable man, and obtained great credence among the orthodox. But, unfortunately for our modern evangelical churches, they have not had much of an opportunity of seeing miracles performed; however, as a glorious day is about to dawn upon them, they have cause to lift up their hearts and rejoice; for Paul says, that 'Satan will come with all deceivableness, and signs, and lying wonders, and for this cause God will send them strong delusions, that they may believe a lie and be damned; because they received not the love of the truth, but had pleasure in unrighteousness.' John says, I saw three unclean spirits, like frogs, come out of the mouth of the Dragon; and out of the mouth of the beast; and out of the mouth of the false prophet; for they are the spirits of devils *working miracles*, which go forth unto the kings of the earth, and of the whole world.' Rev. xvi: 13, 14. John further speaks of a beast that made war with the saints, and overcame them. The evangelical church in Missouri have patterned well after their great prototype. But he

small do great wonders, yet; so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth, by the means of those MIRACLES which he had power to do, in the sight of the beast. Rev. xii. hence, when the church shall be fully established, it will every way meet the desires and hopes of Mr. Johnson, and all the evangelical church. Its pretensions will be fully attested by miracles; the evangelical church will enlarge its borders; and all the world will wonder after the beast, saying, 'who is like unto him.'

You will perceive, sir, by this brief synopsis, that evangelical religion has prevailed in every country, and abounded in all nations; that it is as old as the antediluvians, and as modern as the Missourians; and that it has found strenuous advocates in every age; that the prophets testify of it, and that it is likely to be great, powerful, and almost universal. Therefore the editor of the Cross and Journal may take courage. He has already seen the great prosperity of the HOME MISSION in the WEST, aided by his indefatigable exertions, and untiring zeal; and from the prospects that lay before him as the champion and advocate of evangelical principles, there is every prospect of his becoming honorable in the earth, and of having his name handed down to future generations; and perhaps when it is well with him, he may remember his friend, Mr. Johnson. I. T.

LETTER FROM ALFRED CORDON.

Hanly, Stafford Co. Eng.)
Feb. 17th, 1842.)

PRES'T. J. SMITH,

Dear Brother, Whom, having not seen, I love—I take it upon me this morning to write a few lines to you, hoping they will find you and your's in good health; feeling confident they will be read with interest. The work in which we are engaged, rolls on well in this land, and in spite of all its enemies, moves onward in majesty and Power; there are many who devote all their time, and talent in endeavoring to overthrow it; but I discover they can "do nothing against the truth; but for it." Many tracts have been published against us, containing all manner of lies, but in the end good will be the result. "He that knoweth God heareth us." Some of the tools of satan are doing more in spreading the truth than we are able to do, one in particular, a Mr. Brindley is publishing a Periodical shewing the errors and blasphemies of Mormonism, and in order to do this he publishes many of our Revelations, (or the Revelations of God given to us) and through this means, the testimony is visiting the mansions of the high and mighty ones—the Reverends, Right Reverends, and all the noble champions of sectarians receive them as a precious morsel; and they are read with much interest; whereas if we had sent them, they would have been spurned from their dwellings, and would not have been considered worth reading. The state of this country is very awful, and is according to prospects on the eve of a mighty revolution; all confidence is gone between master and men, and men are afraid of each other, peace is fast romoving from this land; in the course of the last few days, in many parts of this Isle, they have been burning the effigy of the great men of this nation—poverty, and distress, and starvation abounds on every hand. The groans, and tears, and wretchedness of the thousands of the people is enough to rend the heart of demons; many of the saints are suffering much through hunger, and nakedness; many with large families can scarcely get bread and water enough to hold the spirit in the tabernacle; many, very many, are out of employ; and cannot get work to do, and others that do work hard fourteen or fifteen hours per day, can scarcely earn enough to enable them to live upon the earth. Surely there is need of deliverance in Zion, and I am ready to exclaim thanks be to thy name O Lord, for remembering thy covenants! and that the "set time to favor Zion is come," and that he has chosen the west for a refuge for his people. Yet in the midst of all these troubles and calamities, there is something in the bosom of the saints that is very cheering, it often makes my heart to rejoice when I am in their company. They talk of gathering to Zion, and of building up cities and temples to the Most High; and at the same time scarcely know how to live day by day; though poor and destitute, they are rich in faith, firmly relying upon our testimony; believing most assuredly that God has spoken from the heavens.

I was conversing the other day with a young lady respecting the glories of Zion, she has not us yet been baptized, but as a proof of her faith in the testimony she gave me a guinea (which is equal to 21 shillings of our money), desiring me to send it to you to be appropriated to the use of the Temple according to your judgement, or the judgement of those who are appointed to govern the concern; this circumstance transpiring is the cause of this letter being written to you.

Mrs. Cordon has sent a small token of her regard to Sister Emma, which she hopes will be accepted, and joins with me in sentiments of profound respect to you and your lady.

Wishing you all success I remain yours in the New and Everlasting Covenant.

ALFRED CORDON.

From the Millennial Star.

THE GLASGOW CONFERENCE.

Glasgow, January 14, 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emmissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference. After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverance, and dilligence. He also spoke to them regarding the house of the Lord, now in progress; pointed to the exertions now making by the saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The president then called upon the officers to represent the various branches and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

THE MORMONS IN BOSTON AND VICINITY.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82 Commercial street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of which were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem and vicinity about seventy have been baptized. In Medfield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The minds of the people, he says, are ready to receive the truth, and the cry is for preachers. In Peterboro twenty have been baptized in one day. There is a great stir evidently, and the Elder is confident that the people will soon flock in crowds to the "standard of truth." The church in Peterboro, Gilson, and neighborhood, numbers in all upwards of one hundred. What will the end be?—*Dollar Weekly Bostonian.*

From the Dollar Weekly Bostonian.]

THE MORMONS—JOE SMITH, THE PROPHET.

Joe is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise—knows no impediment—and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and in a few years of such advancement as he has met with for the past year, will give him a numberless host of followers. We should not be surprised if Joe should become as

omnipotent as ever the Pope was in his palmiest days. He is a genius—and a rare one—and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not with complete annihilation. The true philosophy of *go-aheadity*—the quintessence of concentrated moral and spiritual energy—fears no combat—and although we cannot say it exactly courts danger, it never flies from the post of duty on its approach.—We have so high an opinion of Joe Smith that we intend to open a correspondence with him in order to acquaint ourself with all his secret springs of action, and thus get all the secrets of his success, public and private, worldly and ecclesiastical.

The chapter from the recently recovered Book of Abraham, and the unique cut which illustrates it, on our outside, has occasioned us some expense; but we care not for that so long as we please our patrons, which we mean to do at all hazards, trusting to the good sense of the most enlightened public in this, or any other universe, for suitable remuneration.

The Mormons hold meetings in Boston regularly on the Sabbath, somewhere in commercial street, and are equally successful in saving souls, healing the sick and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.—

Will Elder Nickerson, or some of the brethren, furnish us with the statistics?

From the Dollar Weekly Bostonian.

LATTER DAY SAINTS AGAIN.

We have the pleasure to lay before our readers the following letter from Elder Nickerson, the presiding elder of the church of Latter Day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness:"

BOSTON, April 11, 1842.

To the Editor of the Daily Ledger:

DEAR SIR:—Observing a request in your paper for information of the situation and progress of the Latter Day Saints in Boston and vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city and the region round about. I commenced preaching in Boston on the 30th of May last, in Winchester hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the Old and New Testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it, for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82 Commercial street ever since. There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think will every one join the church. There is likewise a branch organized in Salem. Brother Snow is preaching there. His church has sixty two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro, Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand twenty have been baptized in one day. A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness will commence on the earth, which will continue for a thousand years. If any, either priests or people, desire an interview for information, they will please give me their names

street and number, and time that they would wish for me to come and see them, and if possible I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul s religion persecuted the saints, but the gospel of Christ, he was was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ—repentance—baptism for the remission of sins—laying on of hands for the reception of the Holy Ghost—with all the prophecies and blessings which did follow the ancient saints—such as casting out devils in the name of Christ healing the sick, and so forth. which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and annointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lo.. hath sent to this city to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not prophecyings, prove all things, hold fast that which is good.

Nauvoo, May 14th, 1842.

The Petition of the brethren in Philadelphia, to the first Presidency, was handed to the Quorum of the Twelve. The petition is granted; and the holding of a recent conference in Philadelphia, and the proceeding thereof are disapproved by the Quorum.

Attest: W. RICHARDS, Clerk.

NOTICE.

Br. Benjamin Winchester is silenced from preaching until he makes satisfaction for not obeying the instruction which he received from the Presidency, when at Nauvoo.

By order of the Quorum of the Twelve.

B. Young, Pres't.

W. Richards Clerk.

AGENTS FOR THE TIMES AND SEASONS.

Amasa Lyman, Tennessee.
Hamilton Jett, Mississippi.
D. Lee, East Tennessee.
A. O. Smoot, North Carolina.
Benjamin Clapp, Tuscalusa, Alabama.
Esq. Fondering, Mississppi.
Lucian R. Foster, New York.
Wharton, Philadelphia.
Erastus Snow, Salem Mass.
Phineas Richard, Birkshire, Mass.
John Goosbeck, North Agusta, Iowa.
John Pincock, South Agusta, Iowa.
Judge Adams, Springfield Ill.

TRAVELING AEGNTS.

Lorenzo D. Wasson.
Dwight Webster.
Johnathan Hampton.

For the Times and Seasons.

THE KITE; OR, PRIDE MUST HAVE A FALL.

Once on a time a paper kite
Was mounted to a wondrous height,
Where giddy with its elevation,
It thus expressed self-admiration:—
"See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight:
But, ah! like a poor pris'ner bound,
My string confines me near the ground:
I'd brave the eagle's tow'ring wing,
Might I but fly without a string.'
It tugg'd and pull'd, while thus it spoke,
To break the string,—at last it broke,
Depriv'd at once of all its stay,
In vain it try'd to soar away;
Unable its own weight to bear,
It flutter'd downward through the air;
Unaple its own course to guide,
The winds soon plung'd it in the tide.
Ah! foolish kite, thou hadst no wing,
How couldst thou fly without a string?
My heart reply'd 'O Lord! I see
How much this kite resembles me.
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft I've wish'd to break the lines
Thy wisdom for my lot assigns!
How oft indulg'd a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 15.] CITY OF NAUVOO. ILL. JUNE 1, 1842. [Whole No. 51

THE WORD OF WISDOM.

We had a very instructive, impressive, and salutary discourse delivered us in the City of Nauvoo, last Sabbath on the above subject, to a large and attentive congregation, by Pres't. Hyrum Smith.

He stated "that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter Day Saints in this respect were following their old traditions, and former practices of spiritualizing the word of God, and through a vain philosophy departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but, that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for 'man shall not live by bread alone, but by every word that proceedeth from the mouth of God.' The principles that are taught in the Bible are pure, and ought to be adhered too; and if people adhere to that teaching it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy and righteous, and will if followed lead men to God. And the principles that are taught in the Book of Doctrine and Covenants, are from God, they are principles of righteousness;—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding: he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Amighty. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigences of mankind; and the present and future good of the human family; and every thing that he has deigned to notice by way of instruction to the children of men, is given by infinite wisdom; by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years, his mind was vigorous and active, and his intellectual faculties clear and comprehensive, but he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble; and his mentle and intellectual faculties are impaired, and weakened; and man is not now that dignified, noble, majestic, honorable, and mighty being that he was when he first proceded from the hands of his maker.

The Lord has in his wise designs revealed unto us his will; he has made known unto us his future purposes; he has told us as he did his ancient prophets that the 'earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox;—and that they shall not hurt nor destroy—that the knowledge of the Lord shall cover the earth, as the waters covers the sea'—that man's days shall be as 'the days of a tree,' that he shall again live one thousand years on the earth—this is the 'time of the restoration of all things,' and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Every thing has become degenerated from what it was in its primitive state; 'God made man pure, but he has found out many inventions:' his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen—fallen—fallen, from that dignified state that he once occupied on the earth; and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect;—and power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it;—he is also acquainted with the spring of health; the balm of Gilead—of life; he knows what course to pursue to restore mankind to their pristine excellency and primitive vigour, and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the

beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health, and vigour, promote peace between him and the brute creation, and as one of the littlewheels in God's designs, to help to regulate the great machinery, which shall eventually revolutionize the earth, and bring about the restoration of all things, and when they are restored he will plant 'the tree of life, whose leaves shall be for the healing of the nations.'

The Lord has told us what is good for us to eat, and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish, for wise men to regard—*fools*! where is their wisdom, philosophy and intelligence? from whence did they obtain their superior light? Their capacity, and their power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from him: and have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise, and what is foolish. They think it too small for him to condesend to tell men what will be nutritious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he is found? who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied; and his form be invigorated by that kind of food which the laws of nature, and the laws of God has said would be good for man? And has God made his food, and provided it for the use of man; and shall he be ashamed to speak of the work of his hands: has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh shame! let it not be heard among the saints; let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God—tell me what circumstances would alter the ten commandments? they were given by revelation—given as a law to the children of Israel; —who has a right to alter that law? Some think that they are too small for us to notice, they are not too small for God to notice, and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called saints? for the word of wisdom is adapted to the capacity of all that 'are or *can be called saints*.' Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon; that I have always practiced; and they are what my family practices; they are what Brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that 'Strong drinks are not good,' who is it that will say they are? when the Lord says they are not. That man who says 'I can drink wine or strong drink, and it not hurt me,' is not wise. But some will say, 'I know that it did me good, for I was fatigued, and feeble, on a certain occasion, and and it revived me, and I was invigorated thereby, and that is sufficient proof for me:' It may be for you, but it would not be for a wise man, for every spirit of this kind will only produce a greater langor when its effects cease to operate upon the human body. But you know that you are benefited, yes, so does the man who has mortgaged his property, know that he is relieved from his present embarassments; but his temporary relief only binds the chords of bondage more severely around him. The Lord has not ordained strong drink for the belly; 'but for the washing of your bodies.' And again 'tobacco is not for the body, neither for the belly; and it is not good for man; but as an herb for bruises, and all sick cattle, to be used with judgment and skill.' Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it—for an elder especially to eat, or smoke it, is a disgrace to him;—he is not fit for the office, he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again 'hot drinks are not for the body, or belly;' there are many who wonder what this can mean; whether it refers to tea, or coffee, or not. I say it does refer to tea, and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom, disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisened at a future time, through the advantage that an enemy might take of us, if we made

use of these things that are thus spoken of as being evil; and be it remembered—that this instruction is given 'in consequence of evils that do and will exist in the hearts of conspiring men.'

'And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thank giving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.'

Let men attend to these instructions, let them use the things ordained of God; let them be sparing of the life of animals; 'it is pleasing saith the Lord that flesh be used only in times of winter, or of famine'—and why to be used in famine? because all domesticated animals would naturally die, and may as well be made use of by man, as not,

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the the ground or above the ground Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones and shall find wisdom, and great treasures of knowledge even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.'

Let these things be adhered to; let the saints be wise; let us lay aside our folly and abide by the commandments of God; so shall we be blessed of the great Jehovah in time and in eternity: we shall be healthy, strong and vigorous: we shall be enabled to resist disease; and wisdom will crown our councils, and our bodies will become strong and powerful, our progeny will become mighty, and will rise up and call us blessed; the daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah for the kingdom of God for the appearance of Jesus in his glory; "out of Zion the perfection of beauty," God will shine; Zion will be exalted, and become the praise of the whole earth."

Thus spake the men of God, fired with heavenly holy zeal, for the welfare of the saints of the most high, who were assembled around him, in breathless silence, listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to, in this brief sketch; and can only say that with boldness and firmness he expatiated freely and fully upon those principles opposing vice and error in its various forms; we are pursuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling iutegrity, righteousness and truth, and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God. "I will declare thy righteousness in the great congregation.'

OMEGA.

HISTORY OF JOSEPH SMITH.

(*Continued.*)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me.

Revelation given to Joseph Smith. jr. May 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them: and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster or labor more than you have strength and means provided to enable you to translate: but be diligent unto the end: pray always that you may come off conqueror; yea that you may conquer satan and that you may escape the hands of the

servants of satan, that do uphold his work. Behold they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again: and then behold they say and think in their hearts, we will see if God has given him power to translate, if so he will also give him power again: and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us and we have altered them; therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him; and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil: therefore they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment, yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive for such are not exempt from the justice of God.

5. Now, behold they altered those words, because satan saith unto them: He hath deceived you: and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold I say unto you that you shall not translate again those words which have gone forth out of your hands; for behold they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself: and behold they will publish this, and satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation: but behold here is wisdom, and because I shew unto you wisdom, and give you commandments concerning these things, what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the

righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily I say unto you, that on account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissentions.

11. Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land: and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea, that it might be free unto all of whatsoever nation, kindred, tongue or people, they may be.

12. And now, behold according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church; but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain, yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God, I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob: and I will bring to light their marvellous works, which they did in my name: yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me: and this I do that I may establish my gospel, that there may not be so much contention: yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine: and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if

they will come, they may, and partake of the waters of life freely.

16. Behold this is my doctrine: whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me: therefore he is not of my church,

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I estabish upon my Rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

From the Millenial Star.

HIGHLY INTERESTING FROM JERUSALEM.

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st. and 18th, containing a sketch of his voyages and Travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, Missionaries, &c. in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderderness, and affection so characteristic of his mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey and (Constantinople), Egypt and Jerusalem, he has reared as it were the ensign of the latter-day glory and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs and Egyptians; but out of all these things the Lord hath delived him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season, for the purpose of publishing the Truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will not doubt meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place, or lackey, and proceeded to the house of Mr. Simmons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German and asked them if they spoke in English: they immediately replied "Yes," which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ya mein Herr.' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me set down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenance bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness the other a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles and gave him a copy of the communication to the Jews of Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God had sent me. If indeed I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did our Saviour speak, when he said, 'I am come in my father's name, and yet receive me not; but if another were to come in his own name, him ye would receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I no better than the cause which has brought me here. But he like all others who worship a God 'without body or parts,' said that miracles, visions, and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship thee with all our hearts serve thee with all our souls and be very pious and holy, we will even gather Israel, convert the heathen, and bring in the millenium, if you will only let us alone that we may do it in our own way, and according to our own will, but if you speak from Heaven to interfere with our plan, or cause any to see visions or dreams, or prophesy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit as being its author."

"That which was looked upon by the ancient Saints as among the greatest favours and blessings, viz. revelation from God and communion with him by dreams and by visons, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplora-

ble when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that he ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sun beams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in his wrath, and vex them in his own sore displeasure.

"After some considerable conversation upon the priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. What, said he, *I* be baptized? Yes, said I, *you* be baptized. Why, saith he, I have been baptized already. I replied something after the following:—'You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the priesthood upon you, they certainly had power to nullify that act, and take the priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But if the Catholic church possessed not the priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognise his in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honors of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry of 'Great is Diana of the Ephesians,' yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness nor learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the gospel, whose mind have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven all the angels, visions and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprize. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the restoration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their father's Abraham, Isaac and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by the Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin at Vienna, told me that in consequence of so many of their Jewish subjects been inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroote for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the God they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe"

The Times and Seasons, the Mormon newspaper, published at Nauvoo by Joseph Smith, has commenced the translation of a book written by Abraham, and discovered in the catecombs of Egypt! This people, from a handful of persecuted outcasts, have become a numerous sect, and are able to protect themselves against insult and oppression; in fact, it is said that they have revolutionized the state of Illinois.—[*New York State Mechanic.*

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 1, 1842.

It is asserted by several newspapers that Gov. Boggs of the State of Mo. is dead, and that he has been murdered by the hand of an assassin; some would insinuate that it has been done by a Mormon;—to such we would say, *BAH!!!!* we shall not believe that he is dead until we have further testimony; we have seen too many of the intrigues of Mo., to "believe all things."

We suppose that some of the Anti-Mormons belonging to the "*Great Mass,*" (alias small potatoe) "convention," could assist very well in proposing, if not of being the authors of, a story of that kind, for political effect in the coming contest.

From the Alton Telegraph and Review.

GOV. DUNCAN,

"Addressed the people of this county on the 4th inst. at Edwardsville. He was listened to by one of the largest audiences we have ever seen assembled on a similar occasion, since our residence in the State; and the attention and manifest gratification with which he was listened to, furnished the strongest evidence that the various positions he assumed met with the cordial co-operation of his hearers.

"Much of his time was taken up in refuting the base and grovelling charges preferred against him by the State Register, of being the founder of both the Internal Improvement and State Bank Systems. And the evidence he furnished, *forced* from the most prejudiced of his political opponents the reluctant confession, that he had triumphantly vindicated himself, and shown the falsity of the charges.

"His views in regard to the dangerous and alarming powers which were granted to the Mormons, in various charters passed at the last session of our Legislature, and the firm and decided stand he assumed against making them a PRIVILEGED SECT over all other religious denominations and classes of our citizens, met with universal approbation by all who listened to him. Gov. Duncan declared he was for extending to them *the same* privileges, and *none other*, that our citizens in common enjoyed under the provisions of the constitution and laws. [*This is all the Mormons ask.*] But *all* extraordinary anti republican and arbitrary powers, which the corruption of a Legislature granted them solely for the purpose of obtaining their political support, [*let the Legislature thank Gov. Duncan for that compliment.*] he unhesitatingly proclaimed he was for taking from them, [*when he gets the power.*] The Governor referred to one of the ordinances of their city, which provided that if any person spoke lightly of, or doubted, their religion, upon conviction thereof the offender was liable to a fine of five hundred dollars and six months imprisonment.

"This disgraceful attempt to form, in a republican government, an established religion by legal enactment, created throughout the audience a great sensation, and opened their eyes to the rapid strides that were being made in their very midst towards an arbitrary and monarchial form of government." [If Gov. Duncan had said that his disgraceful attempt to palm upon his political party, and the good people of Illinois generally, a list of lies of the blackest kind would certainly fail on all the faithful, righteous, and eternal prediction had been fulfilled upon his head, that *all liars shall have their part in the lake that burns with fire and brimstone*; and he utterly fail of the chair of state. there might have been some good reason to believe that a "sensation" of joy was produced in the audience and that the eyes and ears were open to the voice of truth, and that they were ready to hail the downfall of an aspiring demagogue, with those demonstrations of hallelujah which became a noble and insulted people.]

"He next referred to a correspondence in the Times and Seasons, published at Nauvoo, between Dr. C. V. Dyer, of Chicago, a distinguished Loco foco, and Joe Smith and Gen. Bennett, the prophet and the military leader of the Mormons. That correspondence divulges the fact, that the Mormons under the solicitation of Dr. Dyer, [who is an Abolitionist] are prepared to act with them.—And Gen. Bennett evinces his willingness at any moment to march against the Penitentiary in Missouri with his armed force, established under the auspices, [as Joe Smith says,] of Mr Snyder and Judge Douglass and release the three Quincy Abolitionists now in confinement there. This correspondence we shall publish at length in a few days, that every man may judge of its alarming tendencies for himself"

"It struck us with a good deal of astonishment that Joe Smith and Gen. Bennett should thus publicly avow their abolition principles in the very face of the proclamation of the prophet, as the military leader of the mormons. to all his followers to vote for Mr. Snyder for Governor. WHO IS HIMSELF ONE OF THE LARGEST SLAVE HOLDERS IN THE STATE. To us it displayed an inconsistency irreconcileable with common honesty."

The above is from the speech political of Ex-Gov. Duncan, and in perusing it we find that a privileged sect," "charters passed in the last session of the Legislature;"—"anti-republican and arbitrary powers;"—"Joe Smith," and "a corrupt Legislature;" trouble the chaste mind of this pure man:—this noble champion of truth; this philanthropist, and friend of equal rights; so intently was his mind bent upon this all-absorbing subject, that he had scarce time to speak upon any other.—It is true that he made a bold stand against "gross and grovelling charges made against him by the editor of the State Register," (so says the Telegraph and Review,") but then so small was this in his estimation, (if you may judge of the

conduct of the editors of the Telegraph.) that nine-tenths of his time was taken up in a tirade against Mormonism, as nine-tenths of their remarks on that subject are—it would seem that so conclusive were his arguments in refuting the charges preferred by the editor of the States Register, that it was not necessary for the editor to mention them; while Mormonism, that awful delusion: that growing evil; that monstrous iniquity, must be put down;—leaving then the above named papers to settle their difficulty: we shall notice his remarks on the Mormons.

What does Mr. Duncan mean when speaking of the Mormons, that they are different from other people, and that they have some special law given them to be governed by; or has he made use of those expressions to decoy the unwary and gull the ignorant for political effect? There is no excuse for what he has done, he has done it knowingly, wantonly, wilfully, and wickedly.

Gov. Duncan knows that the law knows no difference between Mormon citizens and other citizens, and that there is no Law in the United States, or in this state to prevent people from worshiping the Almighty God according to the dictates of their conscience;" that under the broad flag of American liberty the Methodists, Presbyterians, Catholics, Universalists, Friends, or Latter Day Saints, are all one; their religion is unknown they are all citizens of this great republic, and are governed by the same law; and that they all possess equal privileges without distinction: then why should he try to make that appear to exist which never was in being?

As citizens of Nauvoo we would ask, what greater privileges do we possess than the inhabitants of other cities? we have a city charter, so have other cities; such as Springfied, Alton, Chicago, Galena, and Quincey; we have a charter for a Legion; this may differ some little in form from some of the proceedings of other cities, but certainly is not unconstitutional, it is in strict conformity with the laws of this State, and of the U. States. The Nauvoo Legion is decidedly the best organised, and most efficient military force in the State of Ill., or in the western country; it is well disciplined and officered with the best talent the country affords.—If this is a sin we plead guilty, but we could heartily wish that our neighbors would imitate our example, then should we have a more efficient force to defend our country. Are these privileges that are denied other citizens? this "privileged sect"—(don't name it Gov. call them citizens sir,) have no other privileges than the citizens of other cities.

Will Mr. Duncan, or the "editor of the "Telegraph and Review, show us what privileges we enjoy over other citizens, or other denominations? will he be so kind as to point out some of those "anti-republican extraordinary" and "arbitrary powers." that the Mormons possess.

Will the Governor please to tell us where that ordinance can be found referred to by him: when it passed, &c.? The palpable falsehoods that he has uttered; and the gross misrepresentations that he has made use of, remind us of the words of one of the ancients, "their heart is full of cursing and bitterness, the poison of asps is under their tongues, and the way of peace they have not known." We have no such exclusive ordinance as the one referred to by Mr. Duncan; his statements are palpably false; we have no less than three gentlemen in our city council who are not members of our church at all. But we have laws for the suppression of vice: for taking up vagrants or disorderly persons; for defamation of character, &c.; and if in our city a Methodist, Presbyterian, Baptist, Latter Day Saint, or Gov. Duncan was found transgressing these laws, they would be judged by the laws, and not by their religion.

This blending of religious with civil affairs, is merely to deceive mankind; as citizens of this republic we have the priviledge of using such priviledges as other men, and of voting for whom we please. If it is our religion that he wishes to contend with, let him bring his bible, and we will meet him on that ground; but we think that our city charter, political intrigue, and city ordinances, make a curious compound when mixed up with religion.

We suppose that the following is the ordinance referred to by the Governor, let him read it and blush, (vol. 2, page 336, Times and Seasons.

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo. That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohamedans, and all other religious sects, and denominations, whatever, shall have toleration, and equal priviledges in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits

of this city, he shall, on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage, Passed. March. 1st. A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

So much for the veracity of this honorable gentleman, this would be Governor.

In regard to the correspondence between Dr. V. Dyer and Gen. Bennett, referred to by Mr. Duncan, his statements are foul perversions of truth; the correspondence does not shew either myself or Gen. Bennett to be abolitionists, but the friends of *equal rights and privileges to all men.*

If the Gov. had let us alone we might have let him enjoy his notions, but as he has spoken some falsehoods about us, we shall tell a little truth about him; and thus fulfil the scripture in doing "good for evil." As we happened to have the following letter in our possession, we thought that we would publish it for his edification, and thus reminded him of the old adage "those that dwell in glass houses, ought to be careful how they throw stones,'

—

LETTER TO MRS. EMMA SMITH.

EDWARDSVILLE, Madison Co.,
Feb. 14, 1842.

Ever dear friend: I seat myself at this time to address a few lines to you, as it is a long time since I have seen you, or one of the saints; I always loved your company, and I have often thought of you when your affectionate husband was in jail. I wish you to inform me how much he suffered? and how you fared when he was absent, and whether any one administered to your wants or not? Do not be offended at me for intruding on your patience, for I feel as though you were my sister, and I have been in this State four years without friends and brethren until last October.

Now sister Emma, I would tell you some of my trials and difficulties but what are mine to yours? nothing, no nothing! but great will be your reward and eternal your glory." "If light afflictions work out a great and eternal weight of glory?" what will great ones do! I know your mild temper and calm and peaceable disposition: I well recollect your bright eyes, and pleasant countenance. I remember the first visit I ever had with you, but I fear it will be long before I shall have the pleasure of beholding your face again, and of listening to the instructions of your dear husband, the prophet, and of hearing the gracious words of truth and intelligence that flow from his lips; we have nothing to come or gather with the saints with. . . .

They say that Jo Duncan is up for Governor; if he is elected, I say that mobs and destruction await the saints if in his power to accomplish it, unless he is a better man than when I worked for him: I washed and ironed for his family, to the amount of six dollars and seventy five cents, and because we lived in a wretched old house not one cent would he pay me; he gave me the most abusive language that I ever heard a man utter, without the least provocation, I cannot tell you one tenth-part; but I will tell you a little of the commencement; "did you see Joe when he dug out his gold bible out of the old hollow stump? I should like to have seen him peeping in, pity the devil had not kicked him so far in, that he could not get out again: but they have got him fast up in Jackson, and I am glad of it for he has deluded and robbed plenty of innocent men, and that's what makes you so poor: I suppose you have given him up all you had. Did he ever give you any thing," he said with a look of contempt. I could bear no longer, I said yes, he gave us a barrel of beef, barrel and all; this so astonished him that he stopped, and I proceeded, but cannot write half of what I said to him in this letter; suffice it to say that I was not at a loss for words; and although they called him governor, governor, he did not appear to me bigger than a skunk, nor of any more importance.

The feelings of my heart I cannot describe when I hear such language about a man that I have never heard teach anything but truth and righteousness, for

seven long years; but I cannot hear him now, this is not my happy lot.

I must now close my letter, give my kind love to mother Smith, tell her I have not forgotten her, and that I sympathise with her in her great loss.

Peace be with you and all that are saints, and preserve you from all your enemies; when you hear of a good sermon, think of a sincere friend and sister, in the new and everlasting covenant. MATILDA R. BAILEY.

Mrs. Emma Smith.

Such then is the conduct of this *great man*; we wish that we could say otherwise of him. but we feel convinced that the high minded and patriotic citizens of the State of Illinois will make choice of another man as their head, legal representative, then the one who will cheat his laundress out of her hard earnings merely because she is poor, and then taunt her with her poverty—"*Oh! shame where is thy blush!!!*"

COMMUNICATIONS.

AN EPISTLE

Of the High Council of the Church of Jesus Christ of Latter Day Saints, in Nauvoo, to the saints scattered abroad, greeting:

Dear Brethren: inasmuch as the Lord hath spoken; and the commandment hath gone forth for the gathering together of his people from Babylon, that they partake not of her sins, and receive not of her plagues;" it seemeth "good unto us. and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord in the parable of the Tares of the field, who promised that in the harvest he would say to the servant, "gather the wheat into my barn;" the signs of the times proclaim this; the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the spirit testifieth of these things, and you desire with great anxiety to gather with the saints; yet are many of you hindered even to this day:" so that to will to obey the commandment is present; but how to perform, you find not." Feeling therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant what the mind of the Lord is concerning his people, and of the things that belong to their peace: we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people," that this generation "who know not the day of their visitation, nor the dispensation of the fulness of the times in which they live, should mock at the gathering together of the saints for salvation, as did the antidiluvians at the mighty work of righteous Noah in building an ark in the midst of the land, for the salvation of his cause by water, seeing then that such blindness hath happened to the gentile world which to them is an evident token of perdition, but to you of salvation," and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the gospel's sake, is the portion of which all saints have had to partake who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the saints pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But brethren with all these considerations before you in relation to your afflictions, we think it expedient to admonish you, that you bear and forbear, as becometh saints, and having done all that is lawful and right to obtain justice of those that injure you wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust off your feet as a testimony of having so done.

Finally, brethren, as it is reported unto us that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor, or creditor by fraud, or otherwise thinking to find protection with us in such iniquity: let all such be warned, and certified, that with them we have no fellowship when known to be such, until all

reasonable measures are taken to make just restitution to those unjustly injured.

Now therefore let this epistle be read in all the branches of the church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins," and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS, } Presidents
AUSTIN COWLES, }
CHARLES C. RICH. }
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WM. HUNTINGDON, SEN.
HENRY G. SHERWOOD,
SAMUEL BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWELL KNIGHT,
LEONARD SOBY,

Attest, HOSEA STOUT, Clerk.

May 22, 1842

THE JEWS.

It will be seen by the following that the Jews are as zealous in the propagation of what they consider to be true principles as any of the sects of modern date; that they try to inculcate attendance on divine worship, and "true piety, real religion, and acts of devotion to God," just as much as any other religionists of our day.

Dr. Criezenach in the third part of his "Schulchan Aruch,"—says, that a few things are necessary, in order to maintain and promote the fear of God, in a congregation in Israel.

1. Books, in which all the duties of men, citizens and Israelites are distinctly taught in a language intelligible to all."

2. The congregation in Israel are further in need of spiritual guides, whose endeavours it should be to inculcate a life in unison with the doctrine taught in the books."

3. The Jewish congregations need properly conducted places of worship, for the instruction and edification of the people: and to enkindle the love of the young for the Jewish religion, and nation. Every one knows who is acquainted with the history of the synagogue, that these were the purposes for which it was instituted, and that the next to the divine help we are indebted to the synagogue alone, for the miracle, that the Jewish religion has weathered the fearful storms which it has encountered for 2000 years. In the synagogue the Jews obtained strength to suffer and to withstand the numerous temptations to apostacy, through the exhortations and instructions, imparted by the more learned through the prayers which he offered alone or in common with the pious congregation, and through intercourse occasioned by diligent attendance at the place of worship." * * * "and thus the dearest recollections of youth are associated with religion which penetrated the soul and filled it with the utmost abhorrence of falsehood and sin."

"Unhappily in our days the synagogue has ceased to be of this use to Judaism; a great part of most congregations never visit it at all; and another part equally numerous go unwillingly by."

4. It is necessary that the doctrines, and forms of the Jewish religion should extend their sanctifying influence to domestic life. Neither the school, nor the synagogue can give true piety if religion be wanting in domestic life; if the business of every day be not begun and ended by acts of devotion to God:" in speaking of children reading the prayer book (Jewish) in a careless way, he says that children will obey with unwilling hearts if they can spell well enough to do it their thoughts will in the mean time be occupied on some other subject while they are reading, and they will lay it aside without having gained a spark of *real religion*, like a burden which they are glad to get rid of."

Dr. Criezenach has published the following thesis.

1. The Talmud cannot be reduced to practice without ordained teachers.

2. No authenticated code of the Talmud has ever yet existed.

3. The Talmud has never been completed.

4. The Mishna is an incomplete work.

5. The Gemara is now an incomplete work.

6. The Academy of Jerusalem consisted of opponents of the Talmud.

7. The Talmudists have never agreed in interpreting the Bible.

8. The Talmud contains only a small number of the traditional ordinances:

9. The authors of that part of the Tal-

mud which is not traditional, do not pretend that their work is any thing more than the ordinances of men.

10. There is no ordination of priests among the Israelites.

11. Such an ordination cannot and dare not be introduced.

12. As there is no ordained clergy every one is at liberty to interpret the scriptures.

13. The decrees of the synod were only in force for a time.

14. All these decrees lost their force when ordination ceased.

15. The traditional ordinances have no higher authority than the decrees of the synod.

16. The Talmudists have introduced and abrogated laws.

17. The Talmud does not admit of any exclusion of the Agada.

18. The histories, and interpretations of the Talmud have no mystical sense, and very seldom an allegorical one.

19. The articles of faith of Marmonides are not founded in the Talmud.

20. The Talmud has never been followed in the spirit of it.

21. Moses has not introduced any ordination according to the sense in which that word is usually taken.

22. The laws of Moses are sufficiently intelligible.—*Jewish Intelligencer.*

From the Millenial Star.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—"Without faith it is impossible to please him;" therefore, if I do not please him, how can I expect to be saved by him?

Question.—True, but suppose it were *possible* for you to *exercise faith* in Jesus, and yet neglect to do the things which he and his apostles commanded. would he be pleased with that neglect any more than with a want of faith?

Answer.—the commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin, for "sin is the transgression of the law;" and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, "he that believeth and is baptized, shall be saved;" but does the scripture any where say, that he that is *not* baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer—I think not, for that would imply that he was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water,he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question,—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said "*of water and of the spirit*" putting the "*water first*, and the *spirit after;* for if he meant spirit when he said water, he should have said of *water* and of *water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who hold the keys of the kingdom of heaven, commanded those who enquired on the day of Pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, yes!

Question.—And that Paul who had a share in the same ministry, required the people to be buried with him (Christ) by baptism for the answer of a good conscience, as Peter says; and what would

be more likely to produce a good or peaceful conscience than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Question.—If in the days of the Apostles, God required men te be *buried* in, or born of the water; and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respector of persons?

Answer.—To be honest it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person, but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues, cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles just as the scriptures state, but we see none of these things now.

Question.—Can it be possible that Christ designated the promise of these signs for his apostles, when he said "*them that believe*" addresing himself self to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to *that people* only or *that age*, when Peter said concerning this matter, "this promise is unto you, and to *your children*, and to *all that are afar off*, even as many as the Lord our God shall call?

Answer.—No it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles. must you not conclude that these signs have ceased to follow the children of men? because faith has ceased from among men.

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in the days of old, these signs would be made visible again on the earth, or would follow the believer as in the days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God is not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so? Did not Peter say, be baptized every one of you for the *remission* of your *sins;* and did not Ananias say to Saul, arise and be *baptized*, and wash away thy *sins!*

Answer.—Yes, the bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where these is no law? and you say you never had this law before, therefore, you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them;

determined in the strength of the Lord, to keep his commandments to the end? *thou mayest.*

From the Boston Investigator.

THE MORMONS.

OR LATTER DAY SAINTS.

This increasing but persecuted sect, it seems to us, are the only consistent sect now extant. They are the only sect who act up in strict accordance to the Scrip ture. They are in fact, the only sect who act as if they believed what they profess. In the last chapter of the Epistle of St. James, it is written:—"If there be any illness among you, ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." Here is a plain prescription for the cure of disease, coming directly from God, according to the professed belief of Christians; coming certainly from God, if the New Testament be a divinely inspired volume, Yet how few Christians there are who would not laugh to scorn the very suggestion to treat their sick in this manner! Instead of the elders of the Church, modern Christians send for a physician, and instead of anointing with oil, they dose the patient with drugs which were unknown to St. James or any of the apostles. Does not this neglect of the plain advice of scripture prove that modern Christains believe themselves wise above what is written, and that they are willing to set at nought one of the commands of an inspired Apostle, because they believe themselves wiser than he?

Not so with the Latter Day Saints. They act up to their professed faith.—Believing the Bible to be truly the word of God, and not a mere *make believe* system of religion, they abide by the commands of scripture in relation to their sick, as well as in relation to matters of mere theological faith. They believe that the Bible is just as good authority for one thing as another; that the command of God with respect to the treatment of invalids, is as worthy of obedience as his command with respect to the treatment of sinners; that God's word is as good authority in law and medicine as in theology. Orthodox Christians, on the contrary, despise the authority of the Bible with regard to all matters of science. They seem to consider the omniscent God as ignorant of every thing in the world except morals and theology. Hence, if his word says that all unbelievers are damned, they believe his word on that point, though our own reason declares that we are not accountable for mistakes of opinion. If, on the other hand, God's word declares, that the earth was created in six days, and that the sun and stars are mere lights in the firmanent, set there to give light to mankind, Christians reject the idea, because it is contrary to science. They reject also the commands of God in relation to the treatment of the sick, because they are proved to be absurd by medical science and experience.

Not long since, a coroner's inquest was held in London over the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. She belonged to the sect of Latter Day Saints, and was treated during her illness, according to the usual custom of her sect, who agreeably to the commands of St. James, "pray over them, anointing them with oil in the name of the Lord." What was the consequence of this literal obedience to the command of Scripture, in this Christian land? After Elizabeth Morgan died, her body was taken by the Christian authorities, and inspected, in order to find cause for punishing her friends and attendants for their abiding by the directions of the Apostle, instead of sending for proper medical aid! The jury returned a verdict of "natural death," but took occasion to caution the sect how they acted in such cases for the future.

Now is it not evident from the proceedings in this case and other similar cases, that Christians, who call the Latter Day Saints a foolish sect on account of their literal obedience to the commands of Scripture, believe the commands of Scripture foolish in regard to almost all matters except those which merely concern one's theological faith? Is it not evident that they believe the omniscent God to be a perfect ignoramus in all matters of science? O, ye generation of hypocrites! why do ye not throw away your Bible altogether, which commands men to do the very things which ye condemn as foolish and absurd?

From Priest's American Antiquities.

If such may have been the fact, that a part of the Ten Tribes came over to America, in the way we have supposed, leaving the cold regions of Assareth behind them

in quest of a milder climate, it would be natural to look for tokens of the presence of Jews of some sort, along countries adjacent to the Atlantic. In order to this, we shall here make an extract from an able work: written exclusively on the subject of the Ten Tribes having come from Asia by the way of Bherings Strait, by the Rev. Ethan Smith, Pultney, Vt., who relates as follows: "Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he was leveling some ground under and near an old wood shed, standing on a place of his, situated on *Indian Hill*.

He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness.

He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house, and threw it into an old tool box. He afterwards found it thrown out of doors, and he again conveyed it to the box. After some time he thought he would examine it; but in attempting to cut it found it as hard as a bone; he succeeded, however in getting it open, and found it was formed of two pieces of thick raw-hide, sewed and made water tight with the sinews of some animal; and in the fold was contained *four* folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbors coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge.—where they where examined, and discovered to have been written with a pen in *Hebrew*, plain and legible.

The writing on the three remaining pieces of parchment, was quotations from the Old Testament. See Deut. vi. chap. from the 4th to the 9th verse, inclusive—also. xi. chap. 13—21, and Exodus, chap. 13—13—11,—16 inclusive, to which the reader can refer, if he has the curiosity to read this most interesting discovery. These passages as quoted above, were found in the strap of raw hide; which unquestionably had been written on the very pieces of parchment now in the possession of the Antiquarian Society, before Israel left the land of Syria, more than 2,500 years ago.

Dr. West of Stockbridge, relates that an old Indian informed him, that his fathers in this country, had not long since, been in the possession of a *book*, which they had for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief.—*View of the Hebrews, p.* 223.

It had been handed down from family to family, or from chief to chief as a most precious relic, if not as an amulet, charm, or talisman, for it is not to be supposed, that a distinct knowledge of what was contained in the strap could have long continued among them, in their wandering condition, amid woods and forests.

"It is said by Calmet, that the above texts are the very passages of Scripture, which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead, and upon the wrist of the left arm."—*Smith's view of the Hebrews.* p. 220.

TO THE EASTERN CHURCHES

Elder William Richards, Recorder for the Temple and my private Secetary, (accompanied, perhaps, by some others of the Twelve) will soon leave Nauvoo, for New York and the Eastern States, for the purpose of receiving funds, for the building of the Temple, which are now much needed; and for the transaction of business in general for the church. I hope the brethren will be diligent in preparing their tithings, for remittance by Er. Richards, and speed him on his journey that he may quickly return to his labors in this place. J. SMITH.

Any of the churches in New England that are desirous of being visited by, or transacting business with myself, or brethren, can manifest the same by letter. Post Paid. Directed to Richmond, Berkshire co. Mass. as we may not be conversant with the location of all the branches in that region. W. RICHARDS.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 16.] CITY OF NAUVOO, ILL. JUNE 15, 1842. [Whole No. 52

From the Millennial Star.

GRAPES FROM THORNS AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—[JESUS CHRIST.

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing from each other and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right, from the wrong. All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say, that she is the "mother of harlots"—the woman upon the "scarlet colored beast"—"anti-Christ"—"the man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the Protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length, in the reign of Henry the VIII, the authorities of England and most of her population became Protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length, after many bloody struggles the Church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claimed *no new commission from Heaven, and her members were not christened anew.*

Now comes the application of our text. If the mother church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question. From whence did the Protestant church derive her authority as to offices, ordinances, and christenings?

Answer. From the Catholics.

Quest. Was the Catholic church a good tree or a bad one?

Ans. She was a BAD one—so says protestantism.

Quest. "Do men gather *grapes* from *thorns*, or *figs* from *thistles*"—can a *bad* tree produce a *good* stock or branch?

Ans. "Either make the *tree good* and its *fruit good*, or else make the *tree corrupt* and its *fruit corrupt*; a *tree* is *known* by its *fruits*."

Now according to the plainest rules of logic, if the Catholic church was *Anti-Christian*, then her christening, or baptism, and her priesthood, was not of heaven but of men. God neither recognized the Catholic church as *his* church—her ministers as *his* ministers, or her ordinances as *his* ordinances. Then as a matter of course, the Protestants were without a Christian *ministry*, and without a Christain baptism, when they first dissented from the Catholics. Therefore their only alternative would have been to have received a *new commission* by *revelation from Heaven;* and, consequently, a *new* baptism. That is, all the Protestant people, both clergy and laymen, should have been considered as *unbaptized*, until they were administered to by Protestants, who had been commissioned by *new revelation.*

The fact of her having retained her baptism and her priesthood, which she received, while Catholic, establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the *tree* from which she grew to be a *good tree*, or herself a bad one.

If then, the Catholic church is consid,

ered a "*thorn*" or "*thistle*," the Protestant church cannot be considered a *fig* or *grape*.

The same remarks will, in all their force apply to Methodism in all its branches and to all other systems which have derived their priesthood and ordinances from the mother church. If the Catholics are false, then Protestantism has no foundation. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity, is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim *authority by revelation from God*.

But churchmen, Methodist, and Protestants in general, deny in the plainest terms, the possibility of any revelation later than the Bible.

Hence if you enquire of them what they have against the principles of the Latter Day Saints, the answer is, "They are deluded because they admit of *new revelation*."

Now the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the *mother of abominations*.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, *as was Aaron*." It is plain that Aaron was called *by revelation*. One of the prophets in reproving the corruptions of the priesthood, says as follows: "The priests' lips should keep *knowledge* and receive the LAW at his (God's) MOUTH." Revelation is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God.—All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive Christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz: of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a recommission and a new administration of ordinances. The Wesleyans sought a reformation in practice, without a reformation of doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or Quakers have considered both priesthood and ordinances of no use, and that the spirit itself is sufficient, &c., &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles: and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the saints;* *new* in priesthood, *new* in ordinances, *new* in spirit gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters." It denies the ordinances and priesthood which have grown out of her roots. In short it is a NEW TREE—NEW FRUIT—NEW WINE and NEW* BOTTLES, NEW CLOTH and NEW GARMENTS—NEW LEVEN and NEW LUMP—a new covenant and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen.

* New to this generation.

Train up a child in the way he should go, and when he is old he will not depart from *it*.

HISTORY OF JOSEPH SMITH.

Continued.

I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February eighteen hundred and twenty nine my father came to visit us at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thursteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember faith,virtue,knowledge,temperance,patience,brotherly kindness,godliness,charity,humility,diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained.

Revelation given March 1829.

Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

Verily I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O this unbelieving and stiffnecked generation, mine anger is kindled against them.

Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things: and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun,and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming, Behold, I tell you these things even as I also told the

people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea for this cause I have said, stop and stand still untill I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

TRAITS OF THE MOSAIC HISTORY,

FOUND AMONG THE AZTECA NATIONS.

The tradition commences with an account of the deluge, as they had preserved it in books made from the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son

They begin by painting, or as we would say by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel? A *dove* from the top of a tree destributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genisis? They say that on this *raft*, besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genisis?

When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a *vulture*, which never returned, on account of the great quantities of dead carcases which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent other birds one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove?—Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied; which when received, they immediately dispersed.—But among them there were 15 *heads* or *chiefs* of families, which were permitted to speak the same language, and these were the Taltecs, the Aculhucans and Azteca nations who embodied themselves together, which was very natural, and traveled they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.

The plate or engraving presented here is a surprising representation of the deluge of Noah; and of the confusion of the ancient language at the building of the tower of Babel, as related in the Book of Genisis. (see chap. vii and xi.

We have derived the subject of this plate from Baron Humbolt's volume of *Researches in Mexico*, who found it painted on a manuscript book, made of the leaves of some kind of tree, suitable for the purpose, after the manner of the ancient nations of the sultry parts of Asia around the Mediterranean.

Among the vast multitude of painted representations found by this author on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman, by the means of the serpant, the first murder as perpetrated by Cain on the person of his brother Abel.

The plate, however, here presented shows no more than a picture of the flood, with Noah afloat on a raft, or as the traditions of some of the nations say on a tree, a canoe, and some say in a vessel of huge dimensions. Italso shows by the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which flutters in the branches of the tree, while she presents the languages to the mute throng, by bestowing upon each individual a leaf of the tree, which is shown in the form of small commas suspended from its beak.

Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, orflood of Tezpi. * * * *

The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters laying on his back. The mountain, the summit of which is crowned by a tree and rises above the waters is the peak of Colhucan, the Ararat of the Mexicans. At the foot of the mountain on each side appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree with a human hand pointing to it, is the character representing a mountain and the head of a bird placed above the head of Tezpi or Noah, shows the vulture which the Mexicans say Tezpi sent out of his acalli or boat to see if the waters had subsided.

In the figure of the bird with the leaves of a tree in his beak, is shown the circumstance of the dove's return to the ark, when it had been sent out the second time bringing a branch of the olive in its mouth; but in their tradition it had become misplaced, and is made the author of the languages. That birds have a language was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge; who say that Noah embarked in a spacious *acalli* or boat, with his wife, his children, several animals, and grain, the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi or Noah sent out from his boat a vulture. But the bird's natural food was that of dead carcases, it did not return on account of the great number of dead carcasses with which the earth now dried in some places abounded.

Tezpi sent out other birds one of which was the humming bird; this bird alone returned again to the boat, holding in his beak a branch covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Colhucan or Ararat. A tradition of the same fact, the deluge, is also found among the Indians of the Northwest. I received, says a late traveller, the following account from a Chief of one of the tribes in his own words, in the English. "An old man live great while ago, he wery good man, he have three sons. The great spirit tell him go make a raft—build wigwam on top; for he make it rain wery much.—When this done, Great spirit say, put in two of all the creatures, then take sun moon—all the stars, put them in—get in himself with his *Equa* (wife) children, shut door, all dark outside.—Then it rain much, hard many days. When they stay there long time—Great Spirit say, old man go out. So he take, diving animal, sao gy see if find the earth; so he went, come back, not find any thing. Then he wait few days—send out mushquash see what he find. When he come back, brought some mud in he paw; old man wery glad; he tell mushquash he wery good, long this world stand be plenty mushquash, no man ever kill you all. Then few days more he take wary pretty bird send him out see what it find; that bird no come back; so he sent out one white bird that come back, have grass in he mouth. So old man know water going down. The Great Spirit say, old man, let sun, moon, stars go out, old man too. He go out, raft on much big mountain when he see pretty bird he sent out first, eating dead things—he say, bird you do no right, when me send you no come back, you must be black, you no prety bird any more—you always eat bad things. So it was black."

There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Mosaic history. The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of languages, that we insert the following:

BOOK OF ETHER—CHAP. I.

* * * Which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jarad being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it maybe that he will turn away his an-

ger from them who are our friends, that he confound not their language. And it came pass that the brother of Jared did cry unto the Lord and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.—And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him and said unto him, go to and gather together thy flocks, both male and female of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley that is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation.—And there shall be none greater than the nation which I will raise up unto me of thy seed; upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Here, then, we have two records found upon this continent, that go to support the words of eternal truth—the Bible; and whilst these records, both of them, sanction the testimony of the scriptures in regard to the flood, the tower of Babel, and the confusion of languages; the tradition and hyeroglyphics of the Zaltees, the Colhuacans, and the Azteca nations, in regard to the confusion of languages and their travels to this land, is so like that contained in the Book of Mormon, that the striking analogy must be seen by every superficial observer.

In regard to the confusion of languages it is said of the above nations, that there were "fifteen heads, or chiefs of families, that were permitted to speak the same language." The Book of Mormon, concerning the same event, says: "And it came to pass that the brother of Jared did cry unto the Lord; and the Lord had compassion on Jared, therefore he did not confound the language of Jared"—and it further states that Jared's brother's language was not confounded; and they then prayed for their families and friends also, and the Lord heard them in their behalf; and their language was not confounded. These accounts, then, precisely agree, one of which was found in Ontario county, N. Y., and the other in Mexico.

Again, those nations, or families, embodied themselves together and traveled *they knew not where*, but at length arrived in the country of Aztelan, or the lake country of America. The Book of Mormon says, that the brother of Jared cried unto the Lord, that he would give them another land; the Lord heard him, and told him to go to a certain place, "and there I will meet thee and go before thee into a land which is choice above all the land of the earth." This it further speaks is the land of America. The coincidence is so striking that further comment is unnecessary.—Ed.

For the Times and Seasons.

LETTER FROM TENNESSEE.

PUTNAM COUNTY, Tenn., May 18, 1842.

MR. EDITOR:—*Dear Sir*—It devolves upon me, although a painful duty, to announce to you the present state and condition of affairs as we have found them in this place. On the 18th of March I arrived at the city of Nashville, and after visiting several branches of the church, and setting them in order according to my appointment, I was informed by Dr. Alfonzo Young, that recently, a branch of the church had been organized in Putnam county, by William and Alford Young, who professed to teach our principles, viz: The faith of the Latter Day Saints. In order to give you the opportunity of suppressing the progress of difficulties arising from false teachers, we address this line to you for your information; being thoroughly acquainted with many of the principles taught by them, and also of the evils resulting from their teachings and conduct. They profess to be empowered with ten supernatural gifts, nine of them are contained in the 12th chapter of 1st Corinthians—raising the dead they claim as the 10th. Mr. Daniel Hunt, one of their coadjutors, in addition to the gifts above mentioned, claims to be the personage spoken of in the 20th chapter of Revelations who is to bind the dragon a thousand years; he also professes to have the power to seal up unto eternal life. They have made six proselytes near the town of Alexandria, De Kalb county. The authenticity of the Book of Mormon was by them held in obscurity, and when interrogated on the subject they would reply, that the time would come when they should arrive at its contents; that the book was not designed to be taught to the Gentiles at present, and that it was only to be taught to the Jews in order to effect their restoration. They pretended to raise the dead while in Smith county, twenty miles distant from this place, on two different occasions; one of these miraculous

displays of the spirit, was exhibited in raising one of the above named ministers who died while on his mission to this place, and in performing this operation as well as many others trange manœuvers, they would act as the spirit dictated, and when satan would approach them they would wind up his bands—this they did to prevent his influence over them—by a motion of the hands and accompanied with words uttered in a harsh heavy tone, this was the second revolution performed. They have some tremendous combats with the devil in order to prepare for the contest, they would take off their coats and hats and roll up their sleeves, as though they had a Goliah to encounter, and after an engagement of several hours, they would finally succeed in divesting the room of these demons; but frequently after the doors were closed great exertion was made to prevent their returning again. These were some of the effects of that spirit which animated the bosom of these counterfeit Mormons. They taught their converts to contend for the same spirit which they possessed, and when they obtained it and were impelled by it, it produced a change of countenance depicted with horror; a trembling, twitching, falling down and wallowing in the mud; others would snort like wild beasts, bark as dogs, run through the creek, pretending to sing and speak in tongues, crying prophecy, prophecy; others would lie in a swoon for several hours, and springing to their feet again, state that the spirit had commanded them to chastise certain characters who were present, and would then fall upon them with all their strength as though they were to be exterminated in reality; one of these young ladies fell on her knees before me, and said, although I was a stranger yet she loved me because I was a preacher, and attempted to put her arms around my neck; I put forth my hand and rebuked the evil spirit by which she was actuated, and she immediately fell to the earth and wept with shame. Those gentlemen I have not seen who introduced these principles into this neighborhood, they left here some time in the month of March, and directed their course for the western district of Tennessee. But this was the deplorable situation of these miserableand unfortunate proselytes when Dr. Young and myself came to their relief. This course of conduct, you are well aware, produced great opposition to the faith of the Latter Day Saints, particularly by those who were watching for iniquity, in so much that we were threatened with mobs if we did not leave the neighborhood immediately, stating that Mormonism had already destroyed the peace of some of their citizens; however, we did not regard threats, and knowing most asuredly if we should shrink from our duty and not proclaim against such proceedings, and discard all such conduct and folly as was exhibited in this place by these impostors, that we would not stand acquitted before that God to whom we must, as well as all men, render an impartial account of our stewardship.—Under these considerations I determined to try to remove the veil of obscurity, that sin should be reproved, and truth vindicated; so I frankly told them that the spirit by which they were actuated, emenated from Lucifer, the prince of darkness, and that its delusive influence would ultimately prove destructive to all the souls that were influenced by it if they did not resist it immediately. Elder Samuel Frost came to my assistance a few days after I arrived here, and has been laboring diligently with me ever since to remove the prejudice and erroneous notions that were imbibed by many in consequence of false teachings; and truly the Lord has blessed us, and confirmed the word by signs following; for the sick have been restored immediately by the prayer of faith through the atoning blood of the covenant, in the name of Jesus. Unclean spirits, also, have been subject to the priesthood through our administration in a number of instances, the most of those that were possessed of the evil spirit have been restored to their proper mind, indeed I never realized so sensibly the worth of the power of the priesthood since I have been called to the mintstry, as I did on this occasion. I have baptized 28 persons in Rutherford, Smith, and Putnam counties. Brothers Frost and Linzey have baptized 22 in Knox county. We have many calls to preach, as prejudice has given way to a great extent, and I think there is not only a possibility, but a probability, of effecting a considerable work in this place.

We remain, as ever yours,
In the everlasting gespel of peace,
JOHN D. LEE,
A. YOUNG,
SAMUEL B. FROST.

We publish the foregoing letter entire; and for the information of the citizens of the neighborhood where the circumstances transpired, take this opportunity of expressing our decided, unqualified disapprobation of the proceedings of William and Alford Young. If they have ever been united with this Church and are not cut off, we withdraw fellowship from them until they make satisfaction for what they have done; we commend Elders Lee, Young and Frost for the course they have taken in this affair, and would recommend that all those who have entertained this spirit and will not repent and reform, be cut off from the Church; such spirits ought at all times to be opposed and put down, for they are of the devil; the spirit of God never was, is not now, nor never will be manifested in the indecorous manner, that the spirit above referred to maifested itself in.

It is a shame for any man, much more a woman, to participate in such outrageous, inhuman, abominable and devilish transactions; and we frequently wonder where men put the little common sense that they possess, when they suffer themselves to be influenced by such unreasonable, ungodly spirits. David once feigned himself mad, in order that he might escape from the hands of a king who held him in bondage, but these men voluntarily and unblushingly act the madman, and would fain palm their wild rantings, their braying and beastly propensities, which is the product of a frantic brain and bewildered imagination, and the offspring of satan upon God and the Mormons: by calling it the spirit of God and themselves Mormons. If this be the spirit of God we are ignorant of it, and if this be Mormonism we have it yet to learn. The plain principles of truth, the gift and blessings of the gospel as they existed in the primitive days; the pure principles of truth as taught by our Lord Jesus Christ, and taught and administered in by the Apostles, subject us to sufficient approbrium, without having fathered upon us the offspring of satan, and the ebulitions of a frantic mind and disordered brain.

We would refer our readers to an article written upon this subject in the 11th No. of this vol. headed "Try the Spirits." As we have so lately written upon this subject, it will be unnecessary for us to enter into particulars at the present; but we would say, "try the spirits," "prove all things, and hold fast that which is good." Paul has said "God is not the author of confusion, but of order as in all the churches of the Saints."—Ed.

☞ A new edition of the BOOK OF MORMON has just come out of press, and will be bound in a few days, and ready for sale.

MORMONISM.

☞ The Editor of the "Signs of the Times,"—the paper that advocates the coming of Christ next year,—proposes to publish "a pamplet in a few weeks, which will fully expose the iniquity of the Mormon delusion." Such an announcement is amusing enough; while, at the same time, it shows most conclusively the blindness and folly of religious fanaticism. The doctrines of the Mormons are, to be sure, somewhat inconsistent and absurd, when viewed by the light of reason and common sense; but when viewed by the Bible, which is a very different sort of light and a very dubious one, they appear on the whole, quite as authentic as Christian doctrines generally. Whatever may be the absurdities of the Mormons, (we mean their doctrines, not themselves, for personally we believe they are quite as correct a people as can be found in any Christian sect in existence,)—whatever, we repeat, may be the absurdities of their doctrines, they have none so supremely ridiculous as that advocated by the signs of the Times;" and if the Editor was not clean gone in religious monomania he must certainly see it himself. What can be more foolish, if we think of it for a moment, than the doctrines of Christ's bodily appearance in the clouds with a retinue of angels, &c., all of them sailing through the air and blowing trumpets as they pass? The idea even on Bible authority, is nonsensical in the extreme, since all these pretended personages being spiritual, it is impossible they can be seen by material beings, or perform material works. Nor does the Bible afford any more conclusive authority for the doctrine that Christ is to come next year or at any particular time, since Christ himself expressly declares in the 24th Chapter of Matthew and 36 verse, that "of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." But in the face of this high authority, which all Christians if consistent, ought to be governed by, the Rev. Editor of the "Signs of the Times," does not hesitate to speak confidently of the time of Christ's coming—thus presuming in fact, to possess the knowledge of God himself! And yet he deliberately reproaches the Mormons for being deluded! How very applicable in this case, are the words of one of his own standards, —"Physician heal thyself!"—*Boston Inv.*

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 15, 1842.

GIFT OF THE HOLY GHOST.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the spirit of God, whilst there are others that think their is no manifestation connected with it at all; and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the Gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things and sometimes fall into eggregious errors. We have lately had some information concerning a few members that are in this dilema, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostles days;—we believe that it is necessary to make and to organize the priesthood; that no man can be called to fill any office in the ministry without it; we also believe in prophesy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shews us of things to come:" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fullness, and power, and greatness, and glory: but whilst we do this we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish, notions and traditions of men. The human family are very apt to run to extremes, especially in religieus matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues, and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the apostles hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible, manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing"—and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not.—The same is the case with us also in our admin-

istrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles and notice their proceedings in relation to this matter. Paul, in 1 Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the xiv. chapter, he says "Follow after charity and *desire spiritual gifts*, but rather that ye may prophecy." It is very evident from these scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them! and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendance of the apostles, it was necessary for Paul to say "*follow after charity and desire spiritual gifts*, but rather that ye may prophecy," evidently showing that those gifts were in the church but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" Eph. iv. The church is a compact body composed of different members and is strictly analagous to the human system, and Paul after speaking of the different gifts says, "Now ye are the *body* of Christ and *each one* members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" It is evident that they do not; yet are they all members of the one body; all members of the natural body, are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body;—and if one member suffer, the whole of the members suffer with it; and if one member rejoice all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Savior was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an imposter. Who could point out a pastor, a teacher or an evangelist, by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii. Paul says, "There are diversities of gifts yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man* to profit withall. For to one is given, by the spirit, the *word of wisdom;* to another the *word of knowledge*, by the same spirit; to another *faith* by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles;* to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known, by an observer, at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke

in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was giberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after. So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude; except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift; and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe."—But does not the scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentacost, they would have told us that it was no gift, but that the people "were drunken with new wine," and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the spirit of God," for with the great revelations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit on the Lord's day; unnoticed and unobserved by the world.

The manifestatitions of the gift of the Holy Ghost; the ministering of angels; or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God; as to the Israelites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields; and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door, when the angels went to Lot no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, what dost thou here, Elijah?

The Lord cannot always be known by the thunder of his voice; by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

We would say to the brethren seek to know God in your closets, call upon him in the fields; follow the directions of the Book of Mormon, and pray over, and for, your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and every thing that you engage in; be virtuous, and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, "which shineth brighter, and brighter, unto the perfect day." Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God

does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time, enter more fully into this subject; but shall let this suffice for the present.—Ed.

COMMUNICATIONS.

LETTER
FROM ELDER GEORGE J. ADAMS.

New York, April 21, 1842.

Beloved Brother in Christ—As I have just arrived from England, and have a few hours of leisure time, I thought a short history of my labors during the past season would not be altogether uninteresting to the readers of your valuable periodical.

By the advice and counsel of our highly esteemed brother, Elder O. Hyde, on the first of January, 1841, I commenced to set my house in order, to leave my native land and go to the nations of the earth to assist in declaring the fulness of the gospel of Jesus Christ to a dark and benighted world. According to arrangements previously made, on the 13th of February, 1841, I left my friends and the companion of my early days, to assist in carrying to a land of strangers "glad tidings of great joy." I left in company with, and under the direction of the above named brother; we left in the packet ship United States, bound for Liverpool, where we arrived after a short passage of eighteen days; we were kindly received by Elder Taylor and the brethren in Liverpool; we stayed with them two days, and then, in company with brother Joseph Fielding, we proceeded on to Preston, the principal place of Elder Hyde's former labors. Nothing could exceed the joy that was manifested by the saints in once more beholding this our brother. Here we were soon joined by our beloved brother, H. C. Kimball; this made my joy complete for the then present time, as it was from this brother that I first heard the fullness of the gospel. By the counsel of these two brethren I stopped and labored a few weeks in Preston, Farington, Southport, and the adjacent country, during which time a number were baptized. Early in April I went to Manchester to attend the Conference, and there it was counseled by Elder Kimball and others, and agreed by the quorum of the Twelve, that I should go and labor in Bedford and the vicinity thereof. Accordingly, on the 9th of April, I left Manchester in company with my highly esteemed brother Lorenzo Snow, the President of the London Conference; after traveling together about one hundred miles we arrived in Birmingham, and there I was counseled by Elder Snow to remain and labor a few days. I accordingly remained eight days, preached eleven times, baptized a number and then proceeded on my way to Bedford, in order to enter more fully upon the mission assigned me. I arrived in Bedford on the 20th day of April, and soon found the brethren, who received me with great kindness. In the evening I attended a meeting of the saints at their chapel in Hassett street, and spoke a few minutes to a very small congregation, chiefly saints; at the close of the meeting I gave out preaching for Thursday evening, at which time a few strangers attended to hear the preacher from America. At the close I gave out preaching three times for the following Sabbath; at which time we had a large and respectable congregation, who listened with attention to the glorious truths of the fulness of the gospel. The following week a number came forward and were baptized. The next Sabbath I gave notice to the branch at Honneydon to meet with the saints in Bedford, accordingly, on the following Sabbath a large concourse of people assembled, and we found it wisdom to ordain six to the office of Priest, to assist in preaching the gospel to the surrounding country; this proved to be too strong meat for the people of Bedford, and some of their great men challenged me to discuss our principles. I of course accepted their challenge, and in the discussion I had to contend against all the lying statements that had been published in America or Europe; in the midst of the opposition made by our enemies to the truth, and when I was nearly borne down by sectarian *lies*, *filth*, and *bigotry*, Elder O. Hyde came to my rescue; after which our *enemies* soon retired from the field in confusion and disgrace, without having left a stone to tell where slumbers the ashes of these fallen *Heroes*. From that time to the present the truth has stood triumphant in Bedford, no man daring to come forth in public to oppose it. Elder O. Hyde remained with us a few days, during which time he gave us much good instruction, and taught us many glorious truths. He then gave us the parting hand to hasten and fill his mission

in the east. His memory will long be cherished by the saints in Bedford and its vicinity; in fact I shall never forget this brother's kindness to me; no, never, while memory holds her seat; and I trust the counsel and good advice that I have received from this brother from time to time in traveling with him, will never be forgotten by me. After the above I continued laboring in Bedford, Maldon, Honneydon, Northampton, Thorncut, and the adjacent country until the 19th of July, during which time many were baptized and are now rejoicing in the hope of the glory of God that is to be revealed in the latter times. At the time above stated, at the request of brother Snow, I visited London to preach in his place while he visited Bedford. During my stay in London, (about seven weeks,) I visited Ramsgate and Woolwich, in Ramsgate I baptized Capt. Harris, an old Methodist, and ordained him to preach the gospel. I also baptized a number at Woolwich, and then returned to London. During my stay in London I held two public discussions with the great men of this generation, in both of which the truth came off triumphant. During my stay in London forty were baptized, and full as many in Bedford and its vicinity by Elder Snow. About this time I received such counsel from Elder Kimball and other brethren in *America* as warranted me in making arrangements to return home in the fall, I also counselled with Elders Pratt and Snow, and they gave their consent to my return; and on Sabbath, the 12th of September, I gave my farewell address to the people of London, we had a large and attentive congregation, the people were very kind to me, especially our beloved brother Elder Snow. This our brother has had much to contend with in proclaiming the truth in London and Woolwich, the foundation of which was laid by Elders Kimball, Smith and Woodruff. But the Almighty has abundantly blessed his labors, and he is accomplishing a great and mighty work in these places in the name of the Lord. On Saturday, the 18th day of September, I left London for Bedford to finish my labors in that region previous to my return home. I arrived in Bedford late in the evening, and on the following day preached three times to a crowded chapel; after the above I continued preaching in Bedford and the surrounding country, assisted by Elder Joseph Brotherton and others; until October 3d, during which time many were baptized from week to week. On the day above named, it being the last that I should remain among them previous to my departure, I preached three times, confirmed 19, and a number were ordained to the different offices. On Wednesday, Oct. 6th, I bade them a final farewell in Bedford amidst the prayers and blessings of the saints and friends. I then, agreeable to previous appointment, proceeded on my way to Birmingham and West Broomwich, where I remained and labored about three weeks, during my stay a number were baptized and many believed. I continued my journey from Birmingham to Liverpool (where there was a large church raised by Elder John Taylor) to fill appointments I had made more than three months previous. I arrived in Liverpool the 30th of October, and the next day being Sabbath I preached twice, and in the evening I gave my reasons for renouncing *Methodism*. The Music Hall was crowded to overflowing, there were over two thousand persons present; I continued laboring in Liverpool a number of weeks, during which time I held five public discussions, in every one of which the truth triumphed; to God be all the praise. During my stay in Liverpool many were baptized and hundreds were enquiring after the truth. At the time I delivered my farewell lecture the Hall was completely full, at the close the entire congregation gave me their good will and blessing.

Early in November my passage was engaged in the ship Mersey, Capt. Rae, to sail for New York by the 25th of Nov. but owing to contrary winds and stormy weather we did not sail until the 31st of December. We had 200 souls on board, and among them a clergyman of the Church of England; the first eight days we had fair wind and good weather, but after that time we had gale after gale for five weeks with head winds, which finally ended in a *tempest* that commenced on Sunday the 6th of February, 1842, and lasted with unabated fury for seven days, during which time we were driven back towards England seven hundred miles; our helm broken, our round house washed away, our main-mast sprung, our bulwarks stove in, and our provisions almost exhausted: so much that it was deemed advisable to return to England, I would be glad to give a full account of the cir-

cumstances that took place while we were at sea but that would occupy too large a space; suffice it to say that the Lord so ordered it, that I had a full opportunity to teach the fullness of the gospel to Captain, Clergyman, and all the passengers, and in the end they all looked to me for counsel and advice. It was made known to me in a night vision long before we returned that we could not reach New York at that time but would be compelled to return to Liverpool for some wise end and purpose, and although many expected to meet a watery grave, I told them if they returned to Liverpool not one of them should perish; but if they persisted in going to New York they would be wrecked and many lives would be lost. Finally, after the vessel had become almost disabled and the tempest still raging with unabated fury, the Captain concluded to take my counsel and turn the ship towards England. At this time we had only about ten day's provisions, allowing about one meal per day, and that chiefly oatmeal and water; some of the water that we were compelled to drink had dead putrid rats in it which gave some of the passengers pains in their bowels; but I can praise the Lord that from the time I left Liverpool until my return, which was nearly ten weeks, I had not one hour's pain or sickness. In just eleven days after we put the ship about we landed safe in Liverpool precisely as I had told them we should; we landed on the 25th of February, and on the 27th I preached three times in Liverpool to overflowing congregations, and among others we had Capt. Rae, the Clergyman and many of their friends; our return created a great excitement in Liverpool, and will cause hundreds to hear the truth. I remained in Liverpool about three weeks, and then by the counsel of elder P. P. Pratt, my passage was engaged for me on the packet ship Sheridan, to sail for New York the 16th of March. Previous to the sailing of the Sheridan I had the happiness to see some of the passengers of the Mersey embrace the truth by repenting and being baptized, and some of them are now on their way to Nauvoo, by the ships Hanover and Dunbarton, under the direction of the saints; one or them, the Hanovor, sailed on the 15th of March, and the other was to sail on the 17th. Elder Amos Fielding was on board the Hanover; the Sheridan sailed on the 16th with 400 souls on board, we had a passage of 31 days, landing in New York the 16th of April, I preached every Sabbath during our passage, and sometimes during the week, they treated me with kindness, and hundreds on board of the Sheridan listened with profound attention to the fulness of the gospel; many of them are believing and no doubt but they will embrace. the work soon.

I need not tell you how I was received by my family and friends in New York, language cannot describe it; but suffice it to say they received me as one from the dead. A few words of reflection upon the whole and I must close. In looking back upon the past, when I behold the goodness and mercy of the Lord, I am lost in wonder and amazement; I have beheld the rolling forth of the great work that God hath set his hand to perform, not only in this land but throughout the vast *empire of Great Britain.* In Bedford and its vicinity, the particular field of my labors, what a work has the Lord our God performed. When, by the council of H. C. Kimball, and sanction of the whole Conference, I took charge of that branch (under the Presidency of Elder Snow) we had but two preaching places, two priests and between fifty and sixty members; now there is about fifteen preaching places seven elders, fourteen priests, and over two hundred and fifty members; and still the work is spreading far and wide. I also would bear testimony to the untiring zeal and perseverance of my brethren throughout that land, especially our beloved brethren, Elders P. P. Pratt, Levi Richards, Lorenzo Snow, brother Curtis, and many others. I was absent from N. York fourteen months and three days, during which time I have preached, or bore testimony in public, by sea and land, over 500 times, traveled over fifteen thousand miles, held fifteen public discussions, baptized and confirmed some hundreds; and I have seen error, superstition, bigotry and priestcraft giving way on every side before the power of eternal truth. Thus you see the work of the Lord is rolling on both by sea and land, and my sincere prayer is, that it may continue to roll on until it becomes the glory of the nations; even so, Amen.

With sentiments of high esteeem, I subscribe myself your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

MORMONISM.

The Pittsburgh American says, that Jos. Smith, cannot be denied the attribute of *greatness*. We have considered the said Jo Smith, High Priest of Mormonism; and self-styled Prophet, as the prince of Loafers. He is a man without education or genius. He has a little low cunning. His only *greatness* must consist in rascallity. He used to live near "these diggings," and some of his "revelations" were very *financierish.—Clev. Herald.*

No man was ever a Prophet near the edge of his own diggins. Nevertheless friend Harris, you will not deny but that Jo Smith, loafer, financier, or rascal, if you choose, has built up a new sect, unaided and alone, and that too in the very heart of New-England, walled in as it is with school houses, colleges, and churches. We know nothing personally of Jo Smith, and very little of his doctrine It may be a humbug or fraud, or like some of the dogma's of the schools, too profound for our comprehension. We know that principally from a country which boasts its superior intelligence; where ignorance is supposed to be banished, and every man and womon taught to read and write, he has built up a name, a temple and a city, conquering all opposition, and this both vindictive and poworful, and so entirely unaided that he can exclaim like the proud and haughty Roman "alone I did it."

If he is advancing the cause of truth, he certainly has claim to our sympathies and respect as well for its discovery as the bold and determined manner in which he has maintained it. If it is a gross imposture as you assert, he must be both ingenious and cunning to gloss over its deformities, and make them so attractive. We have nothing to do with its doctrines—we only consider him the most remarkable man among the "diggins."—*Pittsburgh Sat. Eve. Visiter.*

CONFERENCE MINUTES.

Grafton Ohio, May 14th, 1842.

Conference met according to appointment, and organized by voting John Hughes president, and W. V. Hakes clerk. After singing a hymn, Bro. Hughes addressed the throne of grace; after which he proceeded to read the duty of the official characters, and members, from the Book of Doctrine and Covenants. The different branches composing this conference were then represented.

Br. Hakes represented the branch at Grafton, 33 members, 1 high priest, 3 elders, 1 priest, 2 teachers, and 1 deacon; all in good standing.

Bro. Welden represented the branch at Brownhelen, consisting of 10 members, 1 priest and one deacon.

The branch at Brooklin and Parma, represented by Bro. Beal, 9 members, 1 priest and one deacon.

The branch at Littlefield, recently raised up by Bro's. Gaylord and Hughes, represented by Bro. Morrison; 10 members, 1 priest, 1 teacher, and one deacon.

The branch at Homer, represented by Bro. Campbell; 10 members, 1 priest, 1 teacher and one deacon.

Conference then adjourned for one hour.

Conference met according to adjournment, and was opened by prayer by Br. Weeden. The following persons were then recommended to the conference, from the different branches, as proper persons to receive ordinations; Bro's. Teffany, Humphrey, and Beals to receive the office of elders; and Bro's. Grennell, and Morrison, that of priests; they were then unanimously elected to those offices, and received their ordination.

Elijah Persons, priest of Brownhelm branch, had charges perfered against him, which were sustained, and he was cut off from the church, and his license ordered to be taken from him.

Conference voted, that all elders going out to promulgate the gospel, within the bounds of this conference shall take a letter of commendation; it was also voted, that this conference shall hereafter be known, as the Lorain Conference.

Bro. Hughes resigned the office of President of the branch at Grafton, that he might go into the vineyard and fulfill some of the many calls that they had to preach in the surrounding towns.

Bro. Wetherby was unanimously chosen and ordained President of the Grafton branch.

Several discourses were delivered by the elders present, which were very interesting. Elder Hughes made some very appropriate remarks on the gifts of the gospel, followed by Weeden, Wetherby, Gaylord and others, to a very large congregation.

Conference then adjourned until the first Saturday in September next.

JOHN HUGHES, Prest.
W. V. HAKES, Clerk

THE TEMPLE OF GOD AT NAUVOO.

BY W. W. PHELPS.

Ye servants that so many prophets foretold,
Should labor for Zion and not for the gold,
Go into the field ere the sun dries the dew,
And reap for the kingdom of God at Nauvoo.

Go carry glad tidings, that all may attend,
While God is unfolding "the time of the end;"
And say to all nations, whatever you do,
Come, build up the Temple of God at Nauvoo.

Go say to the Islands that wait for his law,
Prepare for that glory the prophets once saw,
And bring on your gold and your precious
things, too,
As tithes for the Temple of God at Nauvoo.

Go say to the great men, who boast of a name;
To kings and their nobles, all born unto fame,
Come, bring on your treasures, antiquities, too,
And honor the Temple of God at Nauvoo.

Proclaim the acceptable year of the Lord,
For now we have prophets to bring forth his
word,
And reveal to the church what the world nev-
er knew,
By faith in the Temple of God at Nauvoo.

To spirits in prison the gospel is sent,
For on such a mission the Savior once went;
And we are baptiz'd for the dead—surely, too,
In the font at the Temple of God at Nauvoo.

Up; watch! for the strange work of God has
begun,
And new things are opening, now, under the
sun:
And knowledge on knowledge will burst to
our view,
From Seers in the Temple of God at Nauvoo.

NOTICE.

The subscribers, members of the First Presidency of the church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from General John C. Bennett, as a christian, he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect.

JOSEPH SMITH,
HYRUM SMITH,
WM. LAW.

The following members of the Quorum of the Twelve concur in the above sentiments.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
LYMAN WIGHT,
WILLIAM SMITH,
JOHN E. PAGE,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS.

We concur in the above sentiment.

N. K. WHITNEY.
V. KNIGHT,
GEORGE MILLER,
Bishops of the above mentioned Church.

Nauvoo, May 11th, 1842.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gaylord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.

IOWA.

John Groosbeck, North Agusta.
John Pincock, South Agusta

NEW YORK.

L. R. Foster, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genesee co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, " "
John E. Page, Pittsburgh.

DELAWARE

Robert P. Crawford, Christiana.

NORTH CAROLINA.

Jedadiah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

DISTRICT OF COLUMBIA.

Samuel James, City of Washington.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phinehas Richards, Richmond.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R, Hotchkiss, Fair Haven.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman. Randolph Alexander.
Tardy R. Whitcher, Green Y. Lee.

OHIO.

Reuben McBride, Kirtland.

LOUISIANA.

E. G. Terrell City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzorland co.

MISSISSIPPI.

Hamilton Jett.

TRAVELING AGENTS.

Lorenzo D. Wasson,	Jonathan Hampton,
E. P. Maginn,	Thomas Grover,
Moses Martin,	George J. Adams.
Lyman Wight,	Isaac Haight.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 17.] CITY OF NAUVOO, ILL. JULY 1, 1842. [Whole No. 53

For the Times and Season.

MUCH ADO ABOUT NOTHING.

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints; but as yet I have found none who are willing to answer me honestly, or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have therefore thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who after having received correct information will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place we would say that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime commited: if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspertion upon the characters of the administrators of the laws, as though they were not vigilent in the discharge of their duty, we believe they have been, (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons, throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people, none in the state; where is there a record against any of our people for a penetentiary crime? not in the state; where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter Day Saints, I know of none in the State. If then they have broken no law, they consequently have taken away no man's rights, they have infringed upon no man's liberties. We have been three years in this state, and have not asked for any county, or state officer; laws have been administered by those not of our persuasion; administered rigorously, even against the *appearance* of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand *in any state*, against none of whom there is a record of conviction for crime in any court during the space of three years. And yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This then must be the "head and front of our offending." That by industry in both spiritual, and temporal things, we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth; to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression, and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy,—Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away—you have dared to pass an ordinance against fornicators, and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons; with many other high

handed acts; you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the Legislature; none of which doings we the good mobocrats and Anti-Mormon politicians, (and some priests as well,) are willing to bear. This is the cry of the base and vile, the priest and the speculator, but the noble, the high minded, the patriotic, and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold, and silver, from all countries; to establish the greatest manufactoring city in America, (which Nauvoo will be in a few years,) and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the State of Illinois in particular.

As to the City ordinances, we have passed, all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew, or Greek; Mohammedan, Roman Catholic, Latter-Day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or State records, we might add that in regard to moral principles there is no city either in this State, or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated so notorious are we for sobriety, that at the time the Washingtonian convention passed through our city a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral or religious community we think that we can say without vanity that we are as orderly as any other community, in any town or city in this State, or in the United States; and we are laying a foundation for agricultural and manufactoring purposes, that bids fair to rival if not to exceed, any city in the western country. Ed.

HISTORY OF JOSEPH SMITH.

Continued.

On the fifteenth day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

Revelation given April, 1829, *to Oliver Cowdery, and Joseph Smith, Jr.*

A great and marvellous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments and assist to bring forth my work according

to my commandments, and you shall be blessed.

Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

Behold thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God; and I will encircle thee in the arms of my love.

Behold I am Jesus Christ, the son of God. I am the same that came unto my own and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves, in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold I give unto you, and also unto my servant Joseph the keys of this gift, which shall bring to light this ministry: and in the mouth of two or three witnesses, shall every word be established.

Verily, verily, I say unto you if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them: even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not: behold the wounds which pierced my side, and also the prints of the nails in my hands and feet: be faithful: keep my commandments, and ye shall inherit the kingdom of heaven: Amen.

From the Jewish Intelligencer.

THE JEWS.

LETTER OF THE REV. MR. CHEYNE.

MOUNT CARMEL.

We left Alexandria on the 16th of May and arrived at Jerusalem in twenty-three days. The first part of our journey, as far as Darmatha, we rode upon asses, reminding us of the sons of Jacob when they carried corn out of Egypt; our track lay by the sea shore, so that we enjoyed a cool breeze, tempering the hot air of the desert.

We crossed the only two remaining branches of the Nile, and drank of the water. From Darmatha we sailed across lake Menzaleh, as far as San—the ancient Zoar. You may believe the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery—entirely covered with loose alluvial matter. At one spot we found immense blocks of granite, the remains, no doubt, of some ancient Temple, two sphynxes were laying close by one in a very good state of preservation, and a great many obelisks beautifully carved. There are also many petrified stones, as if the place had been destroyed by fire:—Isa. xix 12., Eze. xxx 14., Psa. lxviii 12. When God visited his marvelous works upon Pharaoah and his people. The country around is quite flat, rich soil; but without water, without cultivation—desolate. From Zoar to Jerusalem we rode camels. Before coming to the land of Palestine we found it all a waste, howling wilderness, "a land of drought, and of the shadow of death." We suffered sometimes a good deal from heat—thermometer sometimes 95 degrees in our tent.

* * No object attracts your eye, there is only one wide ocean of sand round and round; no sound breaks on the ear, but the plaintive song of the Bedouin, cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word, as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zephaniah:—"dwellings and cottages for shepherds and food for flocks." I have seen ten flocks of an immense size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson's mount and looked down upon the town, encircled with gardens of figs and olives, we could trace the fulfillment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smoothe round hills of sand; "baldness is come upon Gaza." The next day we found the reapers buisy in the valley of Eschol, and met many a camel carrying to the thrashing floor the ripe barley. Its vines and pomegranates are gone; some fine spreading fig trees yet remain.

Our first view of the hill country of Judea was truly heart-stirring. Emerging from a mountain pass, the immense plains of Sephela lay stretched like a map before us, the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of Judea rose in the back ground, tier above tier. We thought of the ark of God carried back by the oxen, of Asa's battle with the Ethiopians, of Mary's visit to Elizabeth. That night we pitched our tent among the hills of Judea. Next morning we entered mountain defiles of the wildest description. I have seen many mountain passes but never one of such romantic beauty. The flowers that appeared on the earth, the figtree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. We thought that surely Solomon had often wandered here, and Isaiah too; for here was "in the wilderness, the shittah tree, the myrtle, and the oil tree, the fir tree, and the pine tree and the box tree together." The terraced hills above all excited our admiration. You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day, we have scarcely seen a hill in the whole land however rocky or barren, that does not bear the traces, more or less perfect, of having been terraced litterally from top to bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and twined the words of the eighteenth Psalm were literally true: "The hills were covered with the shadow of it. The question was continually rising on our lips: Where are all the vines that covered those hills with their frgrant clusters? we found the answer in Hos. ii. 12; Joel i. 11 and 12, Isa. xxxi. 7—these mountains shall yet drop sweet wine—Amos ix. 15.

(To be continued.)

From the Dollar Weekly Bostonian.

A friend handed us the following communication for insertion in the Bostonian; we cheerfully comply with his request, not doubting that our readers will be also gratified with the perusal of it. Jo Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

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LATTER DAY SAINTS, OR MORMONS.

Mr Editor:—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls "the glories of the new and everlasting covenant," I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter Day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without *body, parts or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the Bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo named Snow, who clearly set forth that the doctrine of Christ was and is the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same officers, the same ordinances, and has in it the same gifts and blessings. On Sunday Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the Bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the "Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriach at the head of the whole family; when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, chapter vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and labored to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning, composed of two eternal principles—matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of of every soul that will be saved; and that the soul consisted of the spirit and body being reunited at the resurrection no more to be seperated, and that the soul thus raised would be composed of flesh, bones and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full sway after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of darkness and of light, when death itself shall be conquered and immoriality alone endure. When he come to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter Day Saint or Mormon, and tears of joy fell from their eyes in abundence that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the re-organization of the Church of Christ and the Marriage Supper of the Lamb, showing that the Church of Christ had been disorganized and

driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of Angels, in fulfilment of many prophecies of the Scriptures. He then set forth the scarlet colored beast, and her daughters who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the church of Rome or no-where, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declaring that the Latter Day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, "for they were all done away in this enlightened age." He then declared that God had in fulfillment of his word, re-organized the church with all the officers, ordinances, gifts and blessings, according to the New Testament pattern; that the bride, the Lambs' wife, that is, the Church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the Bible, and said if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A Lover of Truth.

Boston, June 8th, 1842.

N. B. Mr. Adams delivers three lectures more before he leaves—one on the Book of Mormon, one on Zion, and one on the pouring out of the vials of God's wrath. If he produces any thing worthy of notice, you may hear from me again.

AWFUL DESTRUCTION OF LIFE—TERRIBLE EARTHQUAKE IN THE ISLAND OF ST. DOMINGO.

From Le Patriote of Port au Prince of 11 May.

On Saturday, the 7th inst., at twenty minutes past seven, in the evening, we experienced some severe shocks of an earthquake, which put the whole town in commotion. At mid-day a large meteor was perceived passing to the east. The heat was excessive, and thick clouds hung over the neighboring mountain, going in every direction from the south-east to the northeast. The seamen who were in the roads report that they felt the shock before they saw the houses shake, which would indicate that the shock came from the east. Many persons, however, think they observed that the oscillations came from the north and went south.

There were two very decided shocks—the first was not as long as the second; the latter was the most violent, and lasted about three minutes. All abandened their houses, and the streets were filled with the affrighted population. But a little more, and Port au Prince would have been the scene of a disaster similar to that of 1770, a fatal, year, which occurred to the minds of every one.

There is scarcely a single brick or stone house which has not suffered damage; they are all more or less damaged. Some, it is said, are scarcely habitable. The façade of the Senate House, on which is sculptured the arms of the Republic, surmounted by the tree of liberty, were detached from the edifiece, and broken into pieces by the fall. The interior of the building has also received some damage.

In the night, between Saturday and Sunday, two shocks were again felt, but not as violent as the firist—one at 10 o'clock, and the other at 12. At 11 o'clock in the morning of Sunday came another shock; mass at the church was interrupted, and those officiating at it, ran away, and many females fainted.

Monday, at 11 o'clock in the morning, another shock.

The weather during these three days had a lowering, and at times a threatning appearance. Monday evening, a little rain, with excessive heat before and afterwards; night cool. Tuesday, a change of weather, return of the breeze, and appearance of rain.

In the evening, at eight o'clock, the weather was stormy, and every thing seemed to indicate an abundance of rain.

The hopes we entertained yesterday have not been realized. On Wednesday, we were awoke at a few minutes before five in the morning by another earthquake.

During these latter days it appears to us as if the earth on which we were walking was constantly quaking.

Saint Marc.—A letter from this town, which has been communicated to us, informs us that there, too, the earthquake of Saturday last was felt with the greatest violence; many houses have been so much shaken that they threaten every instant to fall down. On some plantations in the neighborhood of the town very great damage has been done.

Gonaives, 8th May.—Yesterday afternoon an earthquake was felt in this city, which was so violent that most of the houses in it were thrown down. At the same time, in consequence of the shock, a fire broke out in the apothecary's shop of Mr. Invernezzes and consumed in a few moments an entire block. The flames destroyed every thing that came in their way; there was not a drop of water in the town.

All the houses which have not been burnt down have been injured by the earthquakes, and this morning the shocks occur every quarter of an hour. The shops of Madame John Joufferts and M Dupy have fallen a prey to the flames. The shops of M. Richard Dauphin and M. Oster, built of stone and brick, have fallen down. Houses and shops are inaccessible, and we write these hurried lines in the street. The whole population has passed the night in the middle of the streets. Of the merchandize, which the merchants had been obliged to pile up in the public square, a great part has been stolen. It is impossible at present to estimate the extent of the loss The church, the prison, the national palace, the treasury, the arsenal, and the house which was getting ready for the colonel commanding this district, are now nothing more than a heap of ruins.

In short no one has escaped the calamity. Now, while we are writing, the fire is entirely extinguished, but the sky looks threatening, and we are afraid of more shocks. If unfortunately our fears should be realized, there will be an end of the few houses remaining standing, and Gonaives will be no more.

The first and principle shock lasted about five minutes and was followed during the night by more than twenty others which, though not so violent, were equally fearful.

It is now 8 o'clock in the morning. Not half an hour has passed since we had another violent shock. The number of persons killed and wounded is not yet known. All the prisoners who were not buried under the ruins of the prison, have escaped. God grant that the Capital may not have been afflicted with a similar misfortune;

Cape Haytien, Wednesday, 6 o'clock in the evening.—Most deplorable news is spreading throughout the city. It has been brought by Mr. Obas, son of the general commanding the district of Plaisance. In consequence of the earthquake which was felt here on Saturday evning, Cape Town has entirely disappeared and with it two-thirds of the population. The families which escaped this disaster have taken refuge at La Fossette, where they are without shelter, clothes or provisions.

Such is the news circulating in town, and which unfortunately is probably too true. It is to be hoped, however, it will not be confirmed in its full extent.

It is said that the President of Hayti has given orders to the physicians and officers of health attached to the hospital, to set off this evening and give their assistance to the unfortunate victims of this disaster.

Capt. Morris (of the brig Wm. Nelson, which brings the account) states in addition, that a few hours previous to his departure, a courier arrived with information that at Cape Haytien a fire succeeded the earthquake, destroying the remaining houses, the powder magazine, and the remnant of the inhabitants. St. Nicholas and Port Paix are said to be in ruins, and in fact all the towns on the north side of the island. One inhabitant of the Cape, a Mr. Dupuy, was saved, all the rest being either crushed, or drowned by the sea, which rose and submerged the city. Fearful; fearful, indeed, are the particulars of this awful visitation.

Cape Haytien, known as The Cape or Cape Francois, on the north coast, is the

Capital of the Republic, and formerly contained some 900 stone and brick houses, with a population variously estimated, at from 10 to 20,000.

It is situated on a Cape, at the edge of a plain between the sea and the mountains. The plain is exceedingly fertile, and intersected by broad paved roads, lined with lemon and lime trees.

RANGE AND SEVERITY OF THE LATE EARTHQUAKE.—The earthquake which has recently desolated a large portion of St. Domingo, was one of the most severe that has occurred in any part of the world for many years; and perhaps more extensive in the sphere of its operations than any since the earthquake which destroyed Lisbon, in 1755. It appears that on the same day, and very nearly the same hour, the effects of this recent earthquake were felt at various places ranging from Port au Prince to the base of the Rocky Mountains. The greatest explosion from the force of internal pent up fires was felt at Cape Haytien, St. Domingo, on the 7th instant; here they had three successive and violent shocks; and previous to the first of them a shock of the earthquake was felt at Porto Rico, on the morning of the 7th of May, which as far as we have yet learned, was the most easterly point that the effects of it were felt. The internal fires, it seems, then took a northwesterly direction, struggling to escape from their prison house, and broke out at Cape Haytien. It stretched clear across the breadth of St. Domingo and was felt at Port au Prince on the same day and at nearly the same hour. It also traveled on and was felt at Mayaguez at the same time; then to St. Martinvsille and one or two other places in Louisiana; thence to Van Buren, Arkansas, and clear up to the foot of the Rocky Mountains; where it was also felt on the same day. It thus traveled at least 1500 miles, and perhaps was felt even further. It is a sublime and awful thought; here we have proofs of the existence of a body of internal fires 1500 miles long, and probably as many deep.—*N. Y. Herald.*

EARTHQUAKE IN GREECE.

Letters from Athens of the 28th ult. state that several violent shocks of an earthquake were felt in various parts of the Peloponesus; on the 18th, at Sparta, the shocks lasted from 25 to 30 seconds each. The inhabitants ran terified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menclos, near the village Drouchas. An old tower, situate in the town of Magoules was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenlo College and several houses were destroyed. The water of the springs and wells became turpid, and an enormous rock, having detached itself from the summit of old Mount Nistra rolled with terrific noise into the town.

At Calames, the first shock, felt at half past nine o'clock, lasted between 40 and 50 seconds, and there were ten others, from that hour until midnight, at intervals of three quarters of an hour. Most of the houses were damaged, and several in the neighborhood actually gave way. Upwards of 50 dwellings were thrown at Areopolis, and 15 towers crumbled at Etylus. Many persons were buried under the ruins of their houses in the province of Maina. At Androusa several churches fell in. On the 25 ult., at about four o'clock A. M. another shock was felt at Patras, which lasted a minute and a half.

Canton, Wayne co Mich. May 25, 1842.

PRESIDENT SMITH—DEAR SIR:—I sit down to write a few lines to you to inform you of the spread of truth in this State.

I left the town of Laharpe Hancock co. on the 15th of February in company with Elder C. Dunn, and after a journey of three weeks, preaching occasionally on the way, arrived at Br. Rice's town of Superior, Washtenaw co. Michigan. I then visited the different churches in this part of the State, and found them in a prosperous condition generally speaking. I then fell in company with Elder W. Burton, who had been laboring in this State for about five months, we then commenced to hold two days meetings on Saturdays and Sundays, in several counties in this part of the State; great excitement began to prevail in the minds of the people, prejudice gave way, and many believed and obeyed the truth, and we have baptized more or less at all our meetings, during this time the priests of the various orders were howling an

their followers crying delusion, false prophets, Mormonism &c., but the honest in heart were believing the gospel of Christ, and began to say to the ministers, why dont you come out and meet them in a fair open discussion and prove them false, and then we shall be satisfied; so one of their noble champions by the name of C. Davy, a Methodist minister, challenged us for a discussion on the subject of the Book of Mormon, and said that he could prove it false from the writings contained therein and the scriptures. I accepted the challenge, the time was then appointed that the discussion should commence, which was Monday the 23d of May at 10 o'clock A. M. in the town of Royal Oak, Oakland co, great excitement prevailed amongst the people, and at the appointed time, there was an assembly of between 400, and 500 people: the question for discussion was to prove the Book of Mormon to be of divine origin, and that it came forth, according to the predictions of the prophets—decision to be given according to the weight of argument advanced, the limited time for each to speak was 20 minutes at a time. We each of us chose a man, and they chose the third, who were to sit as judges: the congregation was then called to order, and I opened the discussion. We then spoke three times on each side, there was given an intermission of half an hour, we then continued the discussion and spoke four times each and then submitted the question for decision, the judges then gave the decision in favor of the Book of Mormon; the congregation was then dismissed and I heard many of the Methodists say they wanted no more to do with Methodism, and many others that came that morning expecting to hear the Book proved false and Mormonism fall to rise no more because their teachers had thus flattered them it would be the case, but they had to return to their homes in despair, and their priests quit the field with shame and anguish of heart, because they had not gained their points, and thus the little stone cut out of the mountain without hands, rolls forth propelled by the power of Israel's God and will continue to roll until it becomes a great mountain and fills the whole earth. Therefore I desire the prayers of all the Saints, that I may be upheld by the arm of Jehovah, and sustained through all the trials of subsequent life.

I remain your friend and brother in the new and everlasting covenant,

MEPHIBOSHETH SERRINE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 1, 1842.

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL THE HONORABLE PART OF COMMUNITY.

It becomes my duty to lay before the Church of Jesus Christ of Latter Day Saints, and the public generally, some important facts relative to the conduct and character of Dr. JOHN C. BENNETT, who has lately been expelled from the aforesaid church; that the honorable part of community may be aware of his proceedings, and be ready to treat him and regard him as he ought to be regarded, viz: as an imposter and base adulterer.

It is a matter of notoriety that said Dr. J, C. Bennett, became favorable to the doctrines taught by the elders of the church of Jesus Christ of Latter Day Saints, and located himself in the city of Nauvoo, about the month of August 1840, and soon after joined the church. Soon after it was known that he had become a member of said church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife, and two or three children in McConnelsville, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident, from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist; and, on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions, to sink

deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honorable man, & began to teach them that promiscous intercourse between the sexes, was a doctrine believed in by the Latter-Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course; and that was, to persuade them that myself and others of the authorities of the church not only sanctioned, but practiced the same wicked acts; and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge; and consequently endeavored to persuade his dupes to keep it a matter of secresy, persuading them there would be no harm if they should not make it known. This proceeding on his part, answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to publis disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made an attempt upon others; and, by the same plausible tale, overcame them also; evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Sometime about the early part of July 1841, I received a letter from Elder H. Smith and Wm. Law, who were then at Pittsburgh, Penn. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill-treatment towards her. This letter was read to Bennett, which he did not attempt to deny; but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide, by taking poison; but he being discovered before it had taken effect, and the proper antidotes being administered, he again recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true: but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ult. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation, that others had been led by his conduct to persue the same adulterous practice, and in order to accomplish their detestable designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say any thing of the kind, but Bennett was one of the heads of the church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case; and will see the propriety of this exposure. Had he only been guilty of adultry, that was sufficient to stamp disgrace upon him because he is a man of better information, and has been held high in the estimation of many. But when it is considered that his mind was so intent upon his cruel, and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied, in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:

STATE OF ILLINOIS, }
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any circumstances, or upon any occasion either directly or indirectly, in word or

deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the Doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the Doctor, and others:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the Church know what they are about. I expect I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avard by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have the opportunity to test my faith it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous.

Aldermen.	GEO. A. SMITH,
N. K. WHITNEY,	WILSON LAW,
HIRAM KIMBALL,	B. YOUNG,
ORSON SPENCER,	JOHN TAYLOR,
GUST. HILLS,	H. C. KIMBALL,
G. W. HARRIS,	W. WOODRUFF,
Counsellors.	JOHN P. GREEN,
WILLARD RICHARDS,	

JAMES SLOAN, City Recorder.

May 19th 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established, (not only by testimony, but by his own concessions,) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the church, by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident, that as soon as he perceived that he could no longer maintain his standing as a member of the church, nor his respectability as a citizen, he came to the conclusion to leave the place; which he has done; and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported, "that he had withdrawn from the church because we were not worthy of his society;" thus instead of manifesting a spirit of repentance, he has to the last, proved himself to be unworthy the confidence or regard of any upright person, by lying, to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has colleagued with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public, with the design either to misrepresent or persecute; but be that as it may, we neither dread him nor his influence; but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty; he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter Day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated I am prepared to prove, having all the

documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain yours, respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

—

The following extracts from letters received by gentlemen in this city from their correspondents in relation to Gen. Bennett, will corroborate with the above statements and testimony:

—

URBANA, Ill., June 1842.

* * * * "As to my knowledge of John C. Bennett, I can safely say that he is unworthy of the confidence of all mankind; in my opinion, he is an infamous rascal, and I am well acquainted with him." * * *

—

MONTECELLO, Platt Co., Ill., June 3, 1842.

* * * * "You inquire of me about John Cook Bennett. * * * That without any creditable way of getting a living, and without any apparent income, he handles more money than any common person.

"That he pretended to have had a commission as Surgeon in the United States army, but had not.

"That he had united with persons unknown, and non-resident in that state, to filch money from the unwary, by getting up a plat of a town on a scale of 800 acres, as the capital of Michigan, when it was about to become a state; and thereby procure from thoughtless persons money to locate such a town, and pay in town lots —without any even remote supposable idea of ever locating such a town.

"That he had in like manner attempted to palm himself upon the Legislature of Ohio, by trying to get a charter for a College in that state, but the Legislature detected him, and recorded him on the journals as an impostor, and Mr. Bailhache, editor of the "Ohio State Journal," published it as far as the paper was read."

—

McCONNELSVILLE, Morgan Co. O.
March 2, 1841.

Dear Sir—By your request I have made inquiries into the history of John Cook Bennett, and am enabled to give you the following facts which may be relied on as correct.

"When a young man his character stood fair, he studied medicine with his uncle, Dr. Samuel P. Hildreth, of Marietta, Washington county, O. It is believed he has a diploma, and also recommendations from some of the principal Physicians of that place; he started out with fair prospects, and married a daughter of Col. Joseph Barker, near Marietta. Bennett and his wife united with the Methodist Church, and he became a local preacher. It was soon manifest that he was a superficial character, always uneasy, and moved from place to place; at different times lived in Barnesville, Maconnelsville, Malta, Wheeling, Va., Colesville, Pennsylvania and Indiana; it is not presumed that less than twenty towns has been his place of residence at different times; he has the vanity to believe he is the smartest man in the nation; and if he cannot at once be placed at the head of the heap, he soon seeks a situation; he is always ready to fall in with whatever is popular; by the use of his recommendations he has been able to push himself into places and situations entirely beyond his abilities; he has been a prominent personage in and about colleges and universities, but had soon vanished; and the next thing his friends hear of him he is off in some other direction; at one time he was a prominet Campbellite preacher.

"During many years his poor, but confiding wife, followed him from place to place, with no suspicion of his unfaithfulness to her; at length however, he became so bold in his departures, that it was evident to all around that he was a sore offender, and his wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise. Mrs. Bennett now lives with her father; has two children living, and has buried one or two. Dr. Bennett has three brothers-in-law living in this place, who, if they were disposed, could give all the particulars; but I dislike to urge them; I did apply to one which I thought the most likely, but he seemed reluctant to give it; but referred me to the person who has given me the foregoing; but he not being a connexion, has not been particular in following him in all his perigrinations; but is, no doubt correct, so far as given;—it has been Dr. Bennett's wish that his wife should get a bill of divorcement, but as yet she has not; nor does my informant know that she contemplates doing so;—in fine, he is an imposter, and unworthy of the confidence of all good men." * *

Through motives of delicacy, we withhold the names of our informants, and other correspondents; but hold ourselves in readiness, at all times, to substantiate by abundant testimony, all that has been asserted, if required, as the documents are all on hand.

GEORGE MILLER.

NOTICE.

TO ALL WHOM IT MAY CONCERN, GREETING.—

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation,

palmed himself upon the fraternity as a regular Mason, in good standing: and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish, to all the Masonic world, the above facts, that he, the said Bennett, may not again impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

We have received a letter from the south asking us if we believe in the principle of stealing slaves from their masters. We unequivocally state that we do not! Nor do we believe at all in the principles of modern abolitionists; we are opposed to the principles of oppression only, and would say as Paul said to servants—"servants obey your masters,"—and we hold the rights of all men sacred, and would be the last to infringe upon any man's property.

We have received several very interesting communications from the elders abroad, and extract the following—

Liverpool, May 10, 1842.

Dear Br. Willard—Yesterday I supposed that I could not have the opportunity of sending this by private conveyance to New York; but learning last evening that the Packet ship "Imported," McPherson, master, (who, with the owners of the vessel were both recently baptized here,) would sail for New York to day, I improve this opportunity in forwarding this. Br. Russel, the owner, I understand is in possession of four or five other ships. I returned from the north about a week since, having spent about two months in the city of Carlisle, and in Brampton, Burnstones, Alston, and Newcastle upon Tyne. . . . . .

In Birmingham there have been considerable numbers added, as well as in other places generally, where the gospel has been introduced. . . . .

Br. Pratt attended the Froomes Hill Conference last week, above 1100 members were represented.

The music hall in Liverpool is yet occupied by the saints, and many respectable people attend. . . . .

Wednesday morning, May 18, yesterday, closed the general conference held in Manchester, which commenced on the 15th. I believe the presiding officers were present from all the conferences in the kingdom; and the conference was otherwise well attended, every thing was done orderly and harmoniously: Elder Pratt was very free and powerful, in his communications and counsels, which apparently was gratefully received. There were represented at the conference 7200 in good standing. The spirit of gathering is more and more developing itself; and every thing seems to favor the idea that the fall will be a time of *harvest gathering*.

The April number of the Times and Seasons brought to us very welcome intelligence in relation to the arrangements pertaining to the gathering. The same spirit seems to influence the saints on both sides the Atlantic, in relation to that subject.

I expect to go to Bolton on Friday—after that spend a few days in the Clitheroe conference, by which time we look for Elder Snider's arrival. Elder Pratt baptized 8 yesterday.

The American brethren, Pratt, Snow, Barnes, and Curtis were all at the Conference. It was calculated that one thousand were present on the first day of conference, and it was well attended on the two succeeding days.

The condition of the poor in this country is a wretched one; and the prospect of its being improved is all expressed in the word, *despair*.

Yours, in the everlasting covenant.

LEVI RICHARDS.

To Willard Richards.

Elder John E. Page writes from Pittsburgh, and states that they have secured the old Cumberland Church for two years, in that city; that the cause is progressing, and that there is every prospect of a plentiful harvest in that city and the region round about.

Br. Page states that he and some of the brethren mentioned by him will give such information to emigrants travelling this way as they may require.

CONFERENCE MINUTES.

The Church of Jesus Christ of Latter Day Saints in the county of Waldo, met in a quarterly conference in this place, according to previous appointment, at 10 o'clock, A. M. and proceeded to an organization. Elder Alfred Dixon was chosen

to preside, and C. C. Pendleton clerk.—After singing and prayer the president of the conference gave some useful advice and instruction upon the course of life and proceedure of the saints, in this region of country, as members of the church of Christ, and was followed in his remarks by other elders present. After singing and prayer conference adjourned until 2 P. M.

The branch of the church of Christ in Vinalhaven, was then represented by Elder Otis Shaw, consisting of eighty four members, including 4 elders, 1 teacher and 1 deacon,—9 excluded and two ad ded since last conference.

The branch of the church on the main land, in the county of Waldo, was then represented by C. C. Pendleton, numbering 70 members, including 3 elders, 1 priest and 3 teachers. Three members, included, have been added since the Dec. conference.

The branch of the church of Christ in St. George, Lincoln county, was represented by Elder Alfred Dixon, numbering 18 members, including one elder, one priest, one teacher, and one deacon; three of the number have been added since the conference in December. Most of the members composing this branch were formerly included in the Waldo branch on the main.

After many appropriate remarks from the elders present it was

Resolved, That a copy of the proceedings of this conference be transmitted to Nauvoo, after which the conference adjourned to meet in Hope, on the third day of July next, at 10 o'clock A. M.

ALFRED DIXON, Pres't.

C. C. PENDLETON, Clerk.

Elder John Waymand writes from Big Rock, Kendall county, Illinois, and states that in that neighborhood a small branch has been raised, consisting of two elders, one priest, one deacon, and eleven members.

A meeting of the New York General Conference of the Church of Jesus Christ of Latter Day Saints, was held pursuant to previous notice, in the Hall, 245, Spring street, on Wednesday, the 18th of May. Present, seven high priests, eighteen elders, six priests, and four teachers.

The meeting having been called to order, Elder L. R. Foster was elected president, and J. M. Bernhisel appointed Secretary.

A fervent address to the throne of grace was offered by G. J. Adams.

Delegates being called on to represent the different branches, Elder E. P. Maginn, of one of the quorums of seventy elders represented the following, viz:—The branch at Peterborough, N. H. to consist of seventy one members, including one priest and one teacher, all baptized by himself.

The branch at Gilsum, N. H. to consist of from twenty to thirty members.

The branch at New Salem, Mass. to consist of thirty six members, on the 1st of March last.

The branch at Wendell; Mass. to consist of about thirty five members.

The branch at Leverett, in the same state, to consist of twenty members, and stated that he had delivered a course of lectures in the city of Lowell, and had baptized ten.

Priest Merrill represented the branch at Norwalk, Ct. to consist of thirty one members, all in good standing.

C. H. Wandell, who is the presiding elder of the above branch, corroborated the preceding report, and stated that he had baptized nineteen since last conference.

Elder Dougherty reported that he and Elder Lane had labored for several months in Orange county, N. Y., in Essex county, N. J., and in Pennsylvenia, and had baptized eleven.

Elder Lane confirmed the report of his colleague, and added that they had held a discussion with Mr. Origen Bachelor, the result of which was the removal of much prejudice, and the conversion of many opponents into friends.

Elder F. Nickerson stated that he had organized a branch of thirty members in Boston; had baptized eighteen since then, and that many were investigating. He also remarked that he had baptized seven at Cape Cod—that there were four members at Medfield, and five at New Bedford, Mass.

Elder Dougherty reported that there were three members, including one priest, at Pompton, N. J.

Elder Beebe represented five members, not organized, at Hicksville, L. I.

Elder Leach represented the branch at Paterson N. J. to consist of nineteen members, two priests, one teacher, and one deacon.

Elder J. G. Divine represented the branch at Granville, N. J. to consist of

seventeen members, two elders and one priest, all in good standing. The branch at Shirk river, of eight members, one teacher, and one deacon. The branch at Shrewsbury, of about eight members and one priest. The branch at Tom's River of about forty three members, two elders, one teacher, and one deacon; and stated that there were four members on Staten Island; and that he had baptized six at Long Branch.

Elder Adams represented the branch in the city of Brooklin to consist of sixteen members, exclusive of one elder, one priest, and one deacon; and then gave a brief but highly interesting account of his mission to England.

The branch at New Rochelle, N. Y. was represented by Elder John Wolf, to consist of twenty members, one elder, one priest, and one teacher.

The branch at Setauket, L. I. was represented by W. Carmichael, to consist of thirty members, one priest, one teacher, and one deacon.

Elder J. W. Latson preferred the following charge against Elder J. G. Divine, viz: writing a letter to president Sidney Rigdon, on or about the 30th of August last, traducing his character, and containing allegations which are not true, and then addressed the conference on the subject of his charge.

At this stage of the proceedings, a quarter before 7 o'clock, the conference took a recess for one hour.

EVENING SESSION.

The conference re-assembled, and after singing and prayer proceeded to business.

The president made some pertinent remarks on the subject matter of the controversy.

Elder Adams exhorted the brethren to settle the difficulty between themselves.

Elder Latson consented to drop it if Elder Divine would make acknowledgements.

Elder D. having confessed and asked forgiveness, Elder L. expressed himself perfectly satisfied.

On motion of Elder Everett it was

Resolved, That the conference accept the confession made by Elder Divine, and of what has been said and done by Elder Latson, and consider that the matter has been settled according to the laws of the church.

Moved and seconded, That Charles E. Spencer, Jesse C. Braley, of N. Y. and Geo. T. Leech, of Norwalk, Ct. be ordained elders. Carried.

These persons were then ordained under the hands of Elders Foster, Nickerson, Adams, Maginn, Everett and Wandell.

Moved and seconded, That the president and secretary be authorized to furnish new licenses to those elders within the limits of this conference who are entitled to receive them.

The conference adjourned until 9 o'clock to-morrow morning.

Thursday morning, 9 o'clock the conference met agreeably to adjournment, and was opened with singing and prayer.

The president represented the branch in the city of New York to consist of about 200 members, about twenty of whom have been received by baptism, and 5 or 10 by certificate, since last conference.

It having been reported by several elders that the branch at Hempstead, L. I was in a cold state, and that some unkind feelings existed in it, Elder Maginn was de uted to proceed to that branch and regulate it;* and Elder Beebee to visit the branch at Setauket, L. I.

The delegates generally gave very cheering accounts of the progress of the cause of truth, and stated that the calls for preaching were very numerous.

Elder Maginn addressed the audience at considerrble length, giving an interesting narrative of his travels and labors, and some valuable instruction to those who have been called to the ministry.

On motion, it was

Resolved, That the next general conference be held in the city of New York on the third Wednesday in October, next

Resolved, That the Secretary be instructed to transmit a copy of the minutes to the editor of the "Times and Seasons," with a request that he would give them a place in his valuable paper.

The minutes of the conference were read and approved.

The Conference then adjourned *sine die*.

The benediction was pronounced by the President.

L. R. FOSTER, President.

J. M. BERNHISEL, Secretary.

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* Elder M. reported on his return that he found the branch in a better state than

it was represented to be, and that it consisted of 36 members, 1 elder, 1 priest, and 1 teacher.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gaylord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.
David Nelson, Jacksonville, Morgan co.

IOWA.

John Groosbeck, North Agusta.
John Pincock, South Agusta

NEW YORK.

L. R. Foster, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genosee co.
Isaac Haight, West Niles, Cayuga co.
Ira J. Patten, Theresa, Jefferson co.
William Cogswell, Pulaski, Oswego co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, " "
John E. Page, Pittsburgh.

DELAWARE.

Robert P. Crawford, Christiana.

NORTH CAROLINA.

Jedadiah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phinehas Richards, Richmond.
Milton Holmes, Georgetown, Essex co.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R. Hotchkiss, Fair Haven.
Minor Prisley, Tolland, Tolland co.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman. Randolph Alexander.
Tardy R. Whitcher, Green T. Lee.
Cade A. Crawley, Camden.

OHIO.

Reuben McBride, Kirtland.
James M. Adams, Andover, Ashtabula co.
M. H. Peck, West Milton, Miami co.

LOUISIANA.

E. G. Terrell City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzerland co.
T. W. Bray, South Bend, St. Joseph co.
L. M. Knight, Pleasent Garden.

MISSISSIPPI.

Hamilton Jett.

TRAVELING AGENTS.

Lorenzo D. Wasson,	Jonathan Hampton,
E. P. Maginn,	Thomas Grover,
Moses Martin,	George J. Adams.
Lyman Wight,	Hiram Kimball,
Benjamin Clapp.	Julian Moses.

M. Serrine.

THE FEMALE RELIEF SOCIETY OF NAUVOO.

WHAT IS IT?

It is an Institution form'd to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue, lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect, where
Distress presides; and wake up pleasures there—
With open heart extend the friendly hand
To hail the stranger, from a distant land.

To stamp a vetoing impress on each move
That Virtue's present dictates disapprove—
To put the tattler's coinage, scandal, down,
And make corruption feel its with'ring frown.

To give instruction, where instruction's voice
Will guide the feet and make the heart rejoice—
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an *Order*, fitted and design'd
To meet the wants of body, and of mind—
To seek the wretched, in their long abode—
Supply their wants, and raise their hearts to God.

E. R. SNOW.

NOTICE.

Elder Andrew L. Lamoreaux is requested to come to Nauvoo, to answer to certain charges that are preferred against him.

The Times and Seasons,

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JOSEPH SMITH

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 18.] CITY OF NAUVOO, ILL. JULY 15, 1842. [Whole No. 54

A SKETCH

Of the travels and ministry of Elder Orson Hyde.

Trieste, January 1, 1842.

DEAR BRETHREN OF THE TWELVE,

As the blushing orb of light from his eastern temple sends forth, this morning over Alpine heights, his streaming columns of golden brightnees to greet the earth with a happy new year, to welcome its arrival, and crown it with a celestial radiance, I might be justly charged with ingratitude towards a gracious and merciful Providence, and a want of generosity and reciprocal kindness towards my brethren, did I neglect to acknowledge the kind aid and protection which heaven has granted me in answer to your faith and prayers. Permit me, therefore, to commence my letter by wishing you all "*a happy new year;*" and through you allow me to extend the same wish to all the saints, both in England and America; but *particularly to my wife, and her dear little children.*

I am happy to improve the opportunity, which this hour affords, of writing to you, and that happiness is increased by a firm conviction, that a letter from your unworthy brother, in the Lord, will be received by you with a friendship and cordiality corresponding to that which now animate my bosom.

Since it has pleased the Lord to grant unto me health and prosperity—to protect me from the dangers of the climates—from the plague and pestilence that have carried death and mourning on their wing, and return me again in safety to a land of civilized life, these things demand my highest gratitude, as well as demonstrations of praise and thanksgiving, to His exalted name.

As a member, therefore, of your honorable quorum, bearing, in common with you, the responsibility under which HEAVEN has laid us, to spread the word of life among the perishing nations of the earth, allow me to say, that, on the 21st of October last, "my natural eyes, for the first time beheld" Jerusalem; and as I gazed upon it and its environs, the mountains and hills by which it is surrounded, and considered, that this is the stage upon which so many scenes of wonders have been acted, where prophets were stoned, and the Saviour of sinners slain, a storm of commingled emotions suddenly arose in my breast, the force of which was only spent in a profuse shower of tears.

I entered the city at the west gate, and called on Mr. Whiting, one of the American missionaries at that place, to whom I had a letter of introduction from Monsieur Muratt, our consular agent at Jaffa. Mr. W. said, that in consequence of the unsettled state of his family, (having just removed to the house which he then occupied,) he was sorry to say it would not be convenient for him to invite me to share his hospitality; but very kindly went with me to the Latin convent, which is a sort of hotel or home for strangers, and there engaged for me my board and lodging at a reasonable compensation, and said that he would keep a little watch to see that I was well taken care of. This expression of kindness did not escape my notice.

After I had been there an hour or two, Mr. Sherman, another American missionary, accompanied by a Mr. Gager, from America, who, I think, was a licentiate from the Presbyterian or Congregational Church, called on me, and after some considerable conversation upon the state of affairs in general, in America, I introduced to them the subject of my mission to that place; and observed, that I had undertaken to do a good work in the name of the Lord, and had come there for a righteous purpose, and wished their co-operation and friendly aid. They assured me that they should be happy to render me any assistance in their power to do good. I thanked them for their kindness, and observed, that as I had had little or no rest since I left Beyrout, I felt worn down with fatigue and a want of sleep, as well as being almost overcome by the excessive heat, and that I also wished to arrange some documents which I had, and then I should be happy to enjoy the privilege of an interview with them, and with Mr. Whiting at the same time. They said they would indulge me in my request at almost any time.

I had sent a lengthy communication to the Jews in Constantinople, in the French language, but had reserved a copy of it in the German. As this document set forth, clearly and plainly, the object of my mission there, I translated it into English in order that I might lay the facts before them in as clear a point of light as possible.

Accordingly, after wearied nature had sufficiently reposed under sleep's balmy and refreshing shade, I called on Mr. Whiting, according to previous arrangements, and Messrs. Sherman and Gager soon came in. After the usual salutations were past, and all quietly seated, I expressed to them my gratitude for that opportunity of bearing testimony to the glorious reality, that the Lord was about to visit his people, and also my gratitude to HIM whose hand had been stretched out for my safety and protection, and also to bear me onward to the place where mercy, with all her celestial charms, was embodied in the person of his own Son.

I then took the liberty of reading the document containing the object of my mission there, and were it not for its length I would here insert it. After it was read, all sat in private meditation until Mr. Gager interrupted the silence by asking wherein the doctrines of our church differed from the doctrines of the established orthodox churches. I replied as follows:—"There are so many different kinds of orthodox doctrines, all differing one from the other, that it might be difficult to determine which one to be the standard by which ours should be tried; but, said I, with your permission, I will set forth and explain to you the principles of our faith, and then you can determine for yourselves wherein they differ from others." So, beginning at the ministration of the Angel of the Lord. I expounded unto them many things concerning the rise of the church, its organization and ordinances; and form and order of its government, after which Mr. Sherman spake as follows:—

"Now, we are here trying to do all the good we can and have been for some length of time; and what more would you have us do or what more can we do?" I replied as follows:—"it appears to me, even allowing your cause to be just and right, that your time is spent here to little or no purpose; not, however, that I would be understood as charging you with idleness or inattention; but the strong and deep-rooted prejudices which reign in the breasts of the people here against you, that they will not even allow you to educate their children, when you propose to do it gratuitously, must render your labors extremely limited; and, further the genius of your policy does not admit of your making that exertion which the Saviour of the world required his servants to make in former days. You receive a salary from a home institution, and by that institution you are directed to remain here whether the people will hear or not; whereas the Saviour taught his disciples to depart, and shake the dust from their feet, against that house, city, or people, that would not hear them, and not spend their labor for that which did not profit."

To this Mr. Gager replied,—"although the fruits of our labors do not immediately appear, we ought not to be discouraged. We may labor, and other men may enter into our labors. The husbandman, after he hath sowed his seed, waiteth patiently until it hath received the former and latter rains; and, as the days of miracles are past, we cannot expect men to act now under the immediate direction of the Saviour as they then did." I might have here observed, that it would be a great tax upon the patience of the husbandman, if it did not quite exhaust it, to sow his seed year after year, and reap no fruits of his labor. But—

I replied, that miracles had truly ceased; but, said I, why have they ceased? Mr. Gager said, because they were not necessary. I made answer, that Jesus formerly said to the people, "according to thy faith be it done unto thee;" and said I, I presume he is of the same mind still; but the people have no faith in the power of God, therefore no miraculous favors are shown them; and because the religious world have lost sight of their privileges, the horizon of their their minds beclouded, and faith driven from their hearts by the vain and foolish traditions of uninspired men, the Lord hath sent an holy Angel from the Temple of Light, bearing to the earth truth's unfading laurels, and has boldly asserted the rights and privileges of all who would seek the face and favor of the MOST HIGH. But against this heavenly message, streaming from the bosom of a compassionate God, with

the purest love and good-will to a fallen race, and beaming in the face of men with a celestial radience, is arranged the cold-hearted prejudices of an unbelieving world. Well did the Saviour ask this question—"When the Son of Man cometh, shall he find faith on the earth?" With this testimony have I come to Jerusalem; and in the name of my master, who here bore our sins, in his own body, on the tree, I warn all men, so far as I have opportunity, to beware how they lift their hands or their voices against it, for, by the voice of the Lord from heaven, am I made a witness of the eternal reality of what I have declared.

Mr. Whiting then asked if we acknowledged any to be christians except those who embraced our doctrines and joined our church? To this I replied in the following manner:—"We believe there are many in all the different churches, with many who are externally attached to no church, who serve the Lord according to the best light and knowledge they have, and this service is unquestionably acceptable in his sight; and those who have died in this condition have no doubt gone to receive the reward of their labors in the mansions of rest. But should He be pleased to send more light and truth into the world, or revive those principles of truth, which have been made to yield their sovereignty to the opinions of men, and they refuse to receive them, or walk in them, their service would cease to be acceptable to the Lord, and with no degree of propriety could we acknowledge them true christians; and we do know, and are sure, that the Lord has caused more light to shine, and that he will hold none guiltless who refuse to walk in it after the means of obtaining it are brought to their knowledge, and placed within their reach." These were hard sayings. They observed, that they could not say that these things were not as I had said; but to them they appeared incredibly strange.

I then requested that some of them would do me the favor of an introduction to some of the principle Jews in the place; but this request was greeted with a number of *hems*, which commonly mean no more than to allay a little irritation, or tickling in the throat; but on this occasion, from the peculiarity of their tone and cadence, I judged they wished to be a little metaphorical, and so used the term figuratively, to mean the following:—"We have our scruples about complying with your request, lest it might detract from our influence and popularity." They observed, that Mr. Johns, the English Consul, might be the most proper man to grant me the desired favor. I replied, that I knew as little of Mr. Johns as I did of any Jew in Jerusalem, but that I would not insist upon my request being granted. Mr. Whiting then remarked, that he should have no particular objections to do it, but that it could not be well attended to until a day or two hence. This reminded me of a circumstance in England, where duty once led me to call upon a clergyman to do me a little favor, but he said he could not grant it, because I had not come recommended by any one with whom he was acquainted. I replied, that I was very sorry to be so unfortunate on that occasion, as to be recommended by none but my master, who was the Saviour of the world. The two are not exactly similar, yet the former reminded me of the latter. I thanked Mr. W. however, for his kindness, and our interview closed. The fact is, God has one system of etiquette, and reciprocity and this sign-seeking generation has another. The former is hospitality and kindness to the stranger; but the latter is—be very cautious and particular that you render him no assistance, neither show him favor unless he come recommended by our party, or by some others who are honorable and orthodox, like ourselves. But no man is justifiable in the eye of humanity, in the eye of the gospel, or in that eye that never sleeps, in rejecting the reasonable petition of a stranger, though he do not come clothed with letters from the chief priests, scribes and elders of the people; and it is what no gentleman will do, unless his frankness and liberality have become blasted by the chilling winds of a sectarian atmosphere.

With what feelings of commingled pity and contempt does every Latter Day Saint, whose mind has thoroughly canvassed the principles of our faith, and in whose heart dwells that "unction from the Holy One," look upon that want of generosity and frankness, which he is often compelled to witness, when he knows that in his own bosom, inde-

pendent of a boasting spirit, or any desire of vain glory, are jewels of light, truth, and knowledge, as far superior in lustre to any thing which they posses, as the purest diamond is to the common pebble of the rivulet!

I concluded, however, that I would try to discharge my duty before God, without subjecting any one to the humble mortification of giving me an introduction. For myself, I feel not very jealous of my popularity where the cause of truth requires me to hazard it, and am not so very particular. If my name be only recorded in heaven, on the list of the sanctified, it will abundantly compensate me for the sacrifice which duty calls me to make of it among men. Let them, therefore, look upon me as they may, a deceiver or a deceived, a wise man or a fool, I feel very thankful to the Lord for what mine eyes have seen, mine ears have heard, and, more than all, for what my soul has experienced; and it is my constant prayer to an over-ruling Providence, that his free grace may be amply sufficient to bear me triumphantly through life's conflicting scenes, that my poor heart may swell the notes of praise and thanksgiving for ever and ever to HIM who died to save me and wash me from my sins, in his own most precious blood.*

* * * * * *

You will discover by this letter, and more particularly by the one written from Alexandria, to Elder Pratt in Manchester, England, that, through the goodness of the Lord, I have been enabled to accomplish that which was told me prophetically, several years ago, by Brother Joseph Smith.

Though the blustering snow-storm has thrown the gorgeous folds of his crimson mantle over the mountain tops, which half encircle us on our north and east as we lie here in quarantine, yet their sides towards the base, beautifully terraced and thickly set with vines and olives, though not in their summer dress, present a widely-extended scene of rural beauty and loveliness. All the irregularities and deformities of nature (if, indeed, there are any,) are completely lost in the distant view, though we gaze through the ships, powerful magnifier; so, when the eye of imagination surveys the saints far in the west, their faults and foibles are lost in the distance, (if, indeed, any they have) and nothing but their virtues appear, which render the society very inviting and extremely desirable. The simple unrestrained language of my heart is—I want to see my brethren, for in their bosoms, I am sure, is a corresponding echo which—

Like the harp when the zephyr is sighing
To the breath of that zephyr, in music replying
Friendship can tremble with feelings as true.

I have just been upon deck to witness the king of day retiring in his robes of state to the western portions of his kingdoms, to proclaim there, in *propia persona*, the advent of 1842, after opening and lighting up the glory of the new year in the east. As his golden disk was sinking behind the western rim of the deep blue waters of the Adriatic, and throwing back, in rich profusion, his soft and glowing beam upon the clear blue sky, with a radiance and splendor peculiar to none but him, thought I, oh, that thou couldst take a thought or good wish from me and bear it on the pathway of one of thy golden beams to my dear little family, which perhaps at this moment is pouring his noon-day splendor obliquely upon the home where they dwell. But another thought succeeded—I will not be a Parsee. There is a Being whose throne is high, and whose glorious image shines forth in the mirror of all his works to feast the mental eye and heal the wounded heart, "His ear is not heavy that he cannot hear, neither is his arm shortened that he cannot save;" to HIM, therefore, I will send a thought on the wing of my evening devotion, and breathe an asperation that his favor may gladden and cheer the cot where dwell all my earthly hopes and earthly riches: therefore, tarry not for me thou glorious orb of light, but speed thy course onward in the circut of the heavens, to dye the sheen of other climes, and to roll in the hour when the dead, small and great, shall stand before God.

Jerusalem at this time contains about twenty thousand inhabitants; about seven thousand are Jews, and the remainder mostly Turks and Arabs. It is enclosed by a strong wall from five to ten feet thick, On those sides which are most accessible, and consequently most ex-

*This part of the letter has been published before, as extracted from the "Millennial Star.

posed to an attack, the wall is thickest, and well mounted with cannon; it is from twelve to thirty feet in height. The city is situated at the south-eastern extremity of an inclined plane, with the valley of Kedron on the east, and the vallies of Hinnom and Gihon on the south and west, all converging to a point in the valley of Jehosaphat, south-east of the city: from the eastern gate of the city to the top of Mount Olivet, as you pass through the valley of Kedron, is just about one English mile. On the top of this mount you have a fair view of the Dead Sea and river Jordan, which are about fifteen miles in the distance. As I stood upon this almost sacred spot and gazed upon the surrounding scenery, and contemplated the history of the past in connection with the prophetic future, I was lost in wonder and admiration, and felt almost ready to ask myself—Is it a reality that I am here gazing upon this scene of wonders? or am I carried away in the fanciful roveries of a night vision? Is that city which I now look down upon really Jerusalem, whose sins and iniquity swelled the Saviour's heart with grief, and drew so many tears from his pitying eye? Is that small enclosure in the valley of Kedron, where the boughs of those lonely olives are waving their green foliage so gracefully in the soft and gentle breeze, really the garden of Gethsemane, where powers infernal poured the flood of hell s dark gloom around the princely head of the immortal Redeemer? Oh, yes! The fact that I entered the garden and plucked a branch from an olive, and now have that branch to look upon, demonstrates that all was real. There, there is the place where the Son of the Virgin bore our sins and carried our sorrows—there the angels gazed and shuddered at the sight, waiting for the order to fly to his rescue; but no such order was given. The decree had passed in heaven, and could not be revoked, that he must suffer, that he must bleed, and that he must die. What bosom so cold, what feelings so languid, or what heart so unmoved that can withold the humble tribute of a tear over this forlorn condition of the Man of sorrows?

From this place I went to the tombs of the prophets in the valley of Jehosaphat, and on my way around the city, I entered the pool of Siloam and freely washed in its soft and healing fountain. I found plenty of water there for baptizing, besides a surplus quantity sent off in a limpid stream as a grateful tribute to the thirsty plants of the gardens in the valley. The pool of Bethsada, which had five porches, yet remains in the city, but in a dilapidated state, there being plenty of water to meet the demands of the city of a better quality, and more convenient —this vast reservoir is consequently neglected. This pool was unquestionably as free and accessible to all the people of Jerusalem as the Thames is to the Cockneys, or the Mississippi to the people of Nauvoo; and from its vast dimensions, it would certainly contain water enough to immerse all Jerusalem in, in a day: so the argument against immersion, on the ground that there was not water enough in Jerusalem to immerse three thousand persons in, in one day, is founded in an over anxiety to establish the traditions of men to the subversion of a gospel ordinance; and it will be borne in mind also, that the day of Pentecost was in the mouth of May, just at the close of the rainy season, when all the pools and fountains in and about the city were flush with water.

What were anciently called Mount Zion and Mount Calvary, are both within the present walls of the city. We should not call them mountains in America, or hardly hills; but gentle elevations or rises of land. The area of what was called Mount Zion, I should not think contained more than one acre of ground; at least as I stood upon it and contemplated what the prophets had said of Zion in the last days, and what should be done in her, I could no more bring my mind to believe that the magnet of truth in them which guided their words, pointed to this place, any more than I could believe that a camel can go through the eye of a needle, or a rich man enter into the kingdom of God. But on the land of Joseph, far in the west, where the spread eagle of America floats in the breeze and shadows the land; where those broad rivers and streams roll the waters of the western world to the fathomless abyss of the ocean; where those wide-spreading prairies (fields of the wood) and extensive forests adorn the land with such an agreeable variety, shall Zion rear her stately temples and stretch forth the curtains of her habitation. The record of Mormon chimes in so beautifully with the scriptures to estab-

this position, that an honest and faithful examination of the subject is all that is required to expel every doubt from the heart.

The customs and manners of the people of the east are so similar to what they were in the days of our Saviour, that almost everything which the traveller beholds is a standing illustration of some portion of scripture: for example, I saw two women grinding wheat at a little hand-mill, consisting of two small stones with a little rude tackling about it, the whole of which one man might take in his arms and carry almost any where at pleasure. One would turn the top stone until her strength was exhausted, and then the other would take her place, and so alternately keep the little grinder in operation, It appears that our Lord foresaw the perpetuity of this custom, even to the time of his second coming; for he said, "Twe women shall be grinding at the mill; one shall be taken and the other left; and for ought I know, these two I saw were the identical ones. I also saw the people take a kind of coarse grass and mix it with some kind of earth or peat that had been wet and reduced to the consistency of common mortar, and then lay it out in flattened cakes to dry for fuel. I then, for the first time in my life, saw the propriety of our Saviour's allusion. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, &c." I might swell this letter to a volume upon these subjects, but I forbear for the present. One may read of the customs of the east, but it is not like seeing them. To read of a good dinner may brighten up a man's ideas about eating, especially if he be a little hungry; but to sit down at the luxurious board and eat is far more satisfactory. The two cases are not exactly parallel, yet the latter serves to illustrate the former.

As I walked about the environs of the town, my spirit struggled within me in earnest prayer to the God of Abraham, Isaac, and Jacob, that he would not only revolutionize this country, but renovate and make it glorious, My heart would lavish its blessings upon it in the greatest prodigality in view of what is to come hereafter. After returning to the city, I found my feet and legs completely coated with dust; for the whole face of the country was like an ash bed in consequence of the great length of the dry season. I then thought how very convenient it must have been for the ancient disciples to fulfil one injunction of the Saviour, "shake off the dust of your feet."

Syria at present is in a very unsettled state. The Drewzes and Catholics are fighting almost constantly. They sometimes kill hundreds and hundreds of a day. In some sections it is not unfrequent that the traveller meets some dozen or twenty men by the way-side without heads, in a day. In a letter from Bavaria, I stated that hostilities had re-commenced between the Turks and Egyptians; I took the statement from a German paper, but it was a mistake. The hostilities were between the lesser tribes in Syria. The American missionaries at Beyrout and Mount Lebanon have received official notice through Commodore Porter, our minister to Constantinople, from the Grand Sultan, that hereafter they can have no redress by law for any violence, outrage, or cruelty, that may be practiced upon them by the people; and advises them to leave the country. This course is approved of by Commodore Porter. I read the correspondence between him and Mr. Chassan, our consul at Beyrout; but all is going on in the Providence of God. Syria and Palestine must ferment and ferment, work and work, until they work into the hands of Abraham's children to whom they rightly belong; and may the God of their fathers bless the hand that aids their cause.

I must now begin to think of coming to a close. I have nearly three weeks yet to remain in quarantine. The time seems long; yet I endeavor not to let it run to waste.—When our ship shall have obtained her prattique, I shall proceed, if the Lord will, directly to Germany over the Alps, and try to light up a fire there. Will you give me your prayers that God may bless my exertions, and that I may be enabled to conduct myself with dignity and propriety in all things which become a man of God, and which the purity and virtue of the cause I advocate, so justly merits; and further, that in my great weakness celestial strength may appear.

My kind respects to the presidency of the church, and a happy new year to all absent and enquiring friends.

With the most kind and tender feelings towards you, and with a heart that will burst with blessings on your heads when your faces I behold, allow your *unworthy* brother in Christ to close by the following lines which he offers you as a farewell token until Providence shall permit us again to meet:—

Where the sun leaves his last golden ray,
Far over the sea's swelling tide,
Will friends dear and true for me pray,
That I in the Lord may abide?
Though distance and time de us part,

And scenes new and strange roll between,
Your memory is dear to my heart,
And friendship's bright star gleams the same.

In the west, let its ray pour a light
On the circle of Zion's true sons,
To greet them with joy in the sight
Of Him who has said we are one.
To share in the spoils of my love,
Her daughters though last, are not least;
For surely 'twas blest from above
Which graced the end of the feast.

ORSON HYDE.

HISTORY OF JOSEPH SMITH.

Continued.

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being, so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament, John, twenty first chapter and twenty second verse, whether he died or whether he continued—we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received.

A Revelation given to Joseph Smith, jr. and Oliver Cowdery, in Harmony, Pennsylvania, April 1829, *when they desired to know whether John, the beloved disciple, tarried on earth.—Translated from parchment, written and hid up by himself.*

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst this thou shalt tarry untill I come in my glory, and shall prophesy before nations, kindreds. tongues and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work, therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation during the month of April; Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829.

Oliver Cowdery, verily verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold this is the Spirit of Revelation behold this is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground; therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so they would slay you and bring your soul to destruction.

O remember these words, and keep my commandments. Remember this is

your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you and you shall have knowledge concerning it: remember that without faith you can do nothing.—Therefore, ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning Amen.

Revelation given to Oliver Cowdery April, 1829.

Behold I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith. jr. even so I would that you should continue until you have finished this record, which I have intrusted unto him: and then behold, other records have I that I will give unto you power that you may assist to translate.

Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold the work which you are called to do, is to write for my servant Joseph; and behold it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you: therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred, save it be given you from me.

Now if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold it was expedient when you commenced, but you feared and the time is not expedient now: for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.—Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

DESTRUCTION OF ONE FIFTH OF THE CITY OF HAMBURGH BY FIRE.

The city of Hamburgh, the great commercial emporium of Germany, is a heap of ruins. Her merchants were rejoicing at the prospect held out to them by the promised improvements in our commercial tariff; now they are mourning over their richly stored warehouses in ashes, their houses devoured by the flames, and their prospects of increased prosperity scattered to the four winds of heaven.

The fire, which broke out on Wednesday night, the 14th inst. and which there is every reason to believe, was the work of an incendiary, extended to fifty two streets, most of which were reduced to ashes. On a rough calculation, the loss of property was from three to four millions sterling, but it is believed that the total loss will be double that amount. No person can tell how many lives were lost but a great number of persons must have perished. The canals through the city were dry, so that no water could be found. The fire raged from Wednesday night till Saturday morning.

On the latter day, at nine o'clock, the Danish, Hanovarian, and Prussian troops entered the town, and being well supplied with gunpowder, commenced blowing up the houses to arrest the pro-

gress of the flames. This was completely effected by Sunday morning. The Senate ordered every person to leave town and nothing could exceed the heart-rending spectacle of thousands of poor people frantic with their losses, and without the means of procuring food or shelter.

The destruction of Hamburgh is one of those calamities which will be felt in every part of the commercial world.—Great as may be the credit of the Senate and people of Hamburgh with foreign states, a century will elapse before the city can be replaced in all the prosperity destroyed by this conflagration. In the midst of the confusion an incident occurred characteristic of the government and the people. A public notice was every where put up, stating that the vault under the bank, containing the gold and silver bars, were fire proof, and that the bank books were all removed in perfect safety,

The Hamburgh Noue Zeitung of the 10th inst. thus sums up the results of the sad catastrophe:—

"Sixty streets, containing from 1500 to 2000 houses, lie smouldering on the ground, and form a fearful but picturesque ruin. Two splended churches, with steeples exceeding 400 feet in height, another church with its tower, the Rath Haus, where the Senate hold their sittings, the old Exchange, the repository of archives, the building of the Patriotic Society, are all destroyed. Reichspost Amt, nearly all the booksellers, the offices of two newspapers, (the Borsenhalle, and the Correspondent,) nearly all the the great hotels and inns, (the Old London, the Belvidere, Hotel de Ruisse, St. Petersburgh, Streit's Hotel, the Crown Prince, the Wild Man, the Bramer Anthaus, the Black Elephant,) the principle magazins des modes and repositories of fashion, and nearly all the chief apothecaries, are destroyed. The following are safe:—The cellar where the bullion is deposited at the bank, the Catharinenstrase der Wandralune, du Reichenstrase, &c."

RELIGION.—Is a flower whose bud is peace, whose blossom is joy unspeakable, and whose fruit is everlasting glory.

If you would be truly happy, strive to make others so and learn to cultivate good feelings towards all mankind.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 15, 1842.

THE GOVERNMENT OF GOD.

The government of the Almighty, has always been very dissimilar to the government of men; whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The greatest acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent—the blood of the oppressed—the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family;—before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good, of the universal world;—to establish peace and good will among men;—to promote the principles of eternal truth;—to bring about a state of things that shall unite man to his fellow man—cause the world to "beat their swords into plow-shares, and their spears into pruning-hooks"—make the nations of the earth dwell in peace; and to bring about the millenial glory—when "the earth shall yield its increase, resume its paradisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated; or their dilapidated towers, or time worn monuments have left us but feeble traits of their former magnificence, and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's

strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have in their turn been raised to dignity and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short lived glory, their feeble intellect, and their ignoble deeds.

Have we increased in knowledge or intelligence? where is there a man that can step forth and alter the destiny of nations, and promote the happiness of the world? Or where is there a kingdom or nation, that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent from center to circumference, with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralized, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread. Our banks are broken, our credit ruined, and our states overwhelmed in debt;—yet we are, and have been in peace.—What is the matter? Are we alone in this thing? Verily, no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation speak, and tell the tale of their trouble—their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent, abroad; and she is saluted with the cries of the oppressed, at home.—Chartism, O'Connelism, and Radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad. France is rent to the core—intrigue, treachery, and treason lurk in the dark; and murder, and assassination stalk forth at noonday. Turkey, once the glory of European nations, has been shorn of her strength—has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of hem opening their jaws to devour her. Spain has been the theatre of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted. We might mention the Eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland, and Poland—nay, the world itself presents one great theatre of misery, woe, and "distress of nations with perplexity." All, all speak with a voice of thunder, that man is not able to govern himself—to legislate for himself—to protect himself—to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time; to stand as head of the universe, and take the reigns of government into his own hand. When that is done judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle that all this confusion has existed; "for it is not in man that walketh to direct his steps;" this we have fully shewn.

If there was any thing great or good in the world it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornament and beauty was given of God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people; the rulers of the universe—and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power it was from the same source, as the scriptures abundantly testify. If then, God puts up one, and sets down another, at his pleasure—and made instruments of kings, unknown to themselves, to fulfill his prophesies, how much more was he able, if man would have been subject to his mandate, to regu-

late the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered his services to the human family. He selected Enoch, whom he directed, and gave his law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the priesthood or government of heaven, was taken away.

Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels, and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.—When Egypt was under the superintendence of Joseph, it prospered, because he was taught of God; when they oppressed the Israelites destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place his name: their motto was "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us." While in this state they might truly say, "happy is that people whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by him to administer them; he was their God, and they were his people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs; they were both one; there was no distinction; so will it be when the purposes of God shall be accomplished; when "the Lord shall be king over the whole earth" and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things, spoken of by all the holy prophets since the world was"—"the dispensation of the fulness of times, when GOD shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself; "he whose right it is will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity."—Am I asked what is the cause of the present distress? I would answer: "Shall there be evil in a city and the Lord hath not done it." The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of his hiding place, as he said that he would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of man; and all nations, kindreds, tongues, and people, did serve and obey him." It is for us to be righteous that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars for ever and ever." As a church, and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to *do it;* for "blessed is he that heareth the word of the Lord and keepeth it," says the scriptures. "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob, as families, and the children of Israel as a nation, so we, as a church, must be under his guidance if we are prospered, preserved, and sustained. Our only confidence can be in God, our only wisdom obtained from him; and he alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying his commands, although we never violated any human law, or transgressed any human precept: yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod: let us we wise in time to come, and ever remember that "to obey is better than sacrifice; and to hearken than the fat of rams." The Lord has told us to build the temple, and the Nauvoo House, and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not

a doer of God's will, nor a fulfiller of his laws.

In regard to the building up of Zion it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say "if the Lord go not with us, carry us not up hence." We would say to the saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the saints do come they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter: and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given or they cannot receive an inheritance among the saints, or be considered as God's people; and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under his direction, and obedient to his law, we may grow up in righteousness, and truth; that when his purposes shall be accomplished, we may receive an inheritance among those that are sanctified.—Ed.

AMERICAN ANTIQUITIES.

Some have supposed that all the great works of the west, of which we have been treating, belong to our present race of Indians; but from continued wars with each other, have driven themselves from agricultural pursuits, and thinned away their numbers, to that degree, that the wild animals and fishes of the rivers, and wild fruit of the forests, were found sufficient to give them abundant support: on which account, they were reduced to savagism.

But this is answered by the Antiquarian Society, as follows: "Have our present race of Indians ever buried their dead in mounds by thousands? Were they acquainted with the uses of silver or copper? These metals curiously wrought have been found. Did the ancients of our Indians burn the bodies of distinguished chiefs, on funeral piles, and then raise a lofty tumulus over the urn containing their ashes? Did the Indians erect any thing like the "walled towns," on Paint Creek? Did they ever dig such wells as are found at Marietta, Portsmouth, and above all, such as those in Paint Creek? Did they manufacture vessels from calcareous breccia equal to any now made in Italy?

To this we respond, they never have: no, not even their traditions afford a glimpse of the existence of such things, as forts, tumuli, roads, wells, mounds, walls enclosing between one and two hundred, and even five hundred acres of land; some of them of stone, and others of earth, twenty feet in thickness, and exceeding high, are works requiring too much labor for Indians ever to have performed.

An idol found in a tumulus near Nashville, Tennessee, and now in the Museum of Mr. Clifford, of Lexington, is made of clay, peculiar for its fineness. With this clay was mixed a small portion of gypsum or plaster of Paris. This Idol was made to represent a man, in a state of nudity or nakedness, whose arms had been cut off close to the body, and whose nose and chin have been mutilated, with a fillet and cake upon its head.

Some years since a clay vessel was discovered, about twenty feet below the surface, in alluvial earth, in digging a well near Nashville, Tennessee, and was found standing on a rock, from whence a spring of water issued. This vessel was taken to Peale's Museum, at Philadelphia. It contains about one gallon; was circular in its shape, with a flat bottom, from which it rises in a somewhat globose form, terminating at the summit with the figure of a female head; the place where the water was introduced, or poured out, was on the one side of it, nearly at the top of the globose part.

Another idol was, a few years since, dug up in Natchez, on the Mississippi, on a piece of ground where, according to tradition, long before Europeans visited this country, stood an Indian temple.—This idol is of stone, and is nineteen inches in height, nine inches in width, and seven inches thick at the extremities.—On its breast, as represented on the plate of the idol, were five marks, which were evidently characters of somekind, resembling as supposed, the Persian; probably expressing, in the language of its authors, the name and supposed attributes of the senseless god of stone.

One of the arts known to the builders of Babel, was that of brick making; this art was also known to the people who built the works in the west. The knowl-

edge of copper was known to the people of the plains of Shinar, for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood; also, copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians; it was also known to the ancients of the west; however, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state.

Copper ore is very abundant in many places of the west; and therefore, as they had a knowledge of it, when they first came here they knew how to work it, and form it into tools and ornaments. This is the reason why so many articles of this metal are found in their works; and even if they had a knowledge of iron ore, and knew how to work it, all articles made of it must have become oxydized as appears from what few specimens have been found, while those of copper are more imperishable. Gold ornaments are said to have been found in several tumuli. Silver very well plated on copper, has been found in several mounds, besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chilicothe; it was a bracelet for the ancle or wrist.

The ancients of Asia, immediately after the dispersion, were acquainted with ornaments made of the various metals; for in the family of *Terah*, who was the father of *Abraham* and *Nahor*, we find these ornaments in use for the beautifying of females. See the servant of Abraham, at the well of Bethuel in the country of "Ur of the Chaldeans," or Mesopotamia, which is not very far from the place where Babel stood—putting a jewell of gold upon the face or forehead of Rebecca, weighing half a shekel, and two bracelets for her wrists, or arms. Bracelets for the same use have been found in the west; all of which circumstances go to establish the acquaintance of those who made those ornaments of silver and copper found in the mounds of the west, equal with those of Ur in Chaldea. The families of Peleg, Reu, Serug, and Nahor, who were the immediate progenitors of Abraham, lived at an era but little after the flood; and yet we find them in the possession of ornaments of this kind; from which we conclude a knowledge both of the metals, and how to make ornaments, as above described, was brought by Noah and his family from beyond the flood.

On the shores of the Mississippi, some miles below Lake Pepin, on a fine plain, exists an artificial elevation of about four feet high, extending a full mile, in somewhat of a circular form. It is sufficiently capacious to have covered 5000 men. Every angle of the breast work is yet traceable, though much defaced by time. Here, it is likely, conflicting realms as great as those of the ancient Greeks and Persians, decided the fate of ambitious Monarchs, of the Chinese, Mongol descent.

Weapons of brass have been found in many parts of America, as in the Canadas, Florida, &c., with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized, industrious nations,—now traversed the greater part by savage hunters.—*Priests American Antiquities.*

The Book of Mormon speaks of ores, swords, cities, armies, &c., and we extract the following:—

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people. * * *

And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, did take the sword of Laban,-and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me and my children, and those who were called my people. And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of

gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

In regard to there being great wars, the following will shew:—

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him . . . he saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled, thus far, every whit; and his soul mourned, and refused to be comforted. . . . . .

And it came to pass that they did gather together all the people, upon all the face of the land, who had not been slain, save it was Ether. And it came to pass that Ether did behold all the doings of the people; and he behold that the people who were for Coriantumr, were gathered together for the army of Coriantumr; and the people who were for Shiz, were gathered together to the army of Shiz; wherefore they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was profitable that they could receive. And it came to pass that when they were all gathering together, every one to the army which he would with their wives and their children; both men, women, and children being armed with weapons of war, having shields and breast plates, and head plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that it did rend the air exceedingly.

If men, in their researches into the history of this country, in noticing the mounds, fortifications, statues, architecture, implements of war, of husbandry, and ornaments of silver, brass, &c.—were to examine the Book of Mormon, their conjectures would be removed, and their opinions altered; uncertainty and doubt would be changed into certainty and facts; and they would find that those things that they are anxiously prying into were matters of history, unfolded in that book. They would find their conjectures were more than realized—that a great and a mighty people had inhabited this continent—that the arts sciences and religion, had prevailed to a very great extent, and that there was as great and mighty cities on this continent as on the continent of Asia. Babylon, Ninevah, nor any of the ruins of the Levant could boast of more perfect sculpture, better architectural designs, and more imperishable ruins, than what are found on this continent. Stephens and Catherwood's researches in Central America abundantly testify of this thing. The stupendous ruins, the elegant sculpture, and the magnificence of the ruins of Guatemala, and other cities, corroborate this statement, and show that a great and mighty people—men of great minds, clear intellect, bright genius, and comprehensive designs inhabited this continent. Their ruins speak of their greatness; the Book of Mormon unfolds their history.—Ed.

CONFERENCE MINUTES.

Utica, N. Y., June 14, 1842.

Mr. Editor—*Dear Sir*—We forward you in this letter an extract of the minutes of a Conference held in this place on the 11th, 12th, and 13th days of June, and if it be consistent with your other business, should be pleased to see it published in the Times and Seasons.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Utica, N. Y. June 11, 1842.

The Conference was organized at half after ten o'clock A. M., by electing Elder James Blakeslee, President, and James M. Monroe, Clerk.

After singing, and prayer by Elder L. R Foster, the President briefly addressed the Conference, stating the object of convening, to-

gether—and then called for a representation of the different branches.

The Utica branch, represented by J. M. Monroe, consists of 61 members; 1 elder, 5 priests, 2 teachers, and 2 deacons.

The Hamilton branch, represented by A. M. Wilse, consists of 40 members; 4 elders, and 1 teacher.

The Edmeston branch, represented by Elder Daniel Shearer, consists of 13 members; 1 priest, 1 teacher. Also Crown Point branch, represented by the same Elder, consists of 11 members and 2 elders.

The Providence branch, represented by Elder Moses Martin, consists of 18 members; 1 elder, 1 teacher. Also, the Windham branch, represented by the same Elder, consists of six members.

The Boonville branch, represented by Elder Myron Higley, consists of 27 members; 4 elders, 1 priest and one teacher.

Almost all of the above branches are but the remains of what they formerly were; very many having emigrated to the west. On motion, adjourned till 3 o'clock.

Met pursuant to adjournment. After singing, and prayer by the President, Elders Foster and Thompson addressed the Conference, stating that the work of the Lord was rolling onward in their section of country with considerable rapidity; after which the Leo branch was represented by Elder J. R. Blanchard consisting, of 17 members; 1 elder, 1 priest and 1 teacher.

Much other business was done in the course of the day, and the Conference received many appropriate addresses from several Elders present.

On motion, it was Resolved, That Elder Moses Martin be recommended by this Conference to all those who desire to gather west this fall, as a fit person to be their leader, and that they meet at Batavia on the 15th of August next.

The Conference met at half past ten o'clock Sunday morning, pursuant to adjournment, and after prayer by Elder Moses Martin, the Congregation was addressed by Eld Charles Thompson from Isaiah 21:5. At 3 o'clock, P. M., after prayer by the President, Elder Thompson concluded his subject. The sacrament was then administered to the saints, and some time spent very profitably in giving in their testimony, at the close of the meeting one gentleman offered himself for baptism.

At 8 o'clock, P. M., after prayer by Elder Foster, the congregation was advised by Elder Moses Martin from Rev. 14:6. The Conference then adjourned till nine o'clock on Monday morning.

The Conference assembled at the appointed time and proceeded to finish their business.

Bros. James M. Monroe and William Wilson were recommended for ordination. Bro. Monroe was accordingly ordained to the Elders office, and the case of Bro. Wilson was adjourned until the next Conference.

It was Resolved, That Elders Moses Martin and Daniel Shearer be recommended by this conference as proper persons to receive donations for the building up of the Temple of the Lord at Nauvoo

Voted, also, that some person from the Utica branch be appointed as a General Agent to receive all monies and goods from the surrounding branches for the building of the Temple.—Bro U. J. Pierce was accordingly appointed.

The following resolutions were then unanimously passed:

Resolved, That we duly appreciate the labors of the Trustee in Trust, and also of the Twelve, his fellow-laborers and faithful assistants, in their untiring exertions to build the temple at Nauvoo; thereby to secure unto the Church of Jesus Christ of Latter Day Saints those blessings on which they are dependent for their salvation.

Resolved, That we will do all we can, consistent with our circumstances to assist them in finishing this work.

Voted, that Bro. J. M. Monroe take all consecrations for the temple, which may be made previous to his departure.

Voted, that all who *can*, begin *now* to make their consecrations which was accordingly done; and from the casting in of their mites $9.50 was raised; which together with their names will be sent to Nauvoo soon by Bro. Monroe.

The Conference was then adjourned until the last Saturday and Sunday in January, 1843.

During the Conference, the greatest peace and harmony prevailed, and the spirit manifested by all present was very gratifying. Every one seemed to have the spirit of Christ—and when the subject of the Temple was brooked they all seemed to manifest a willingness to do all they could in assisting in this all-important work; but owing to their poverty they could not do a great deal at the present time.

JAMES BLAKESLEE,
President.

JAMES M. MONROE, Clerk.

NOTICE.

A notice appeared in the paper some few weeks ago advertizing Elder A. Lits to return to Nauvoo. The notice was inserted by some officious person without authority; we know of no person by that name, but suppose that Elder William A. Lits is the person intended; if so, he is in perfect good standing in the church, and there are no charges preferred against him.

From the New York Herald.

A HYMN.

BY JAMES ARLINGTON BENNETT, *of Arlington House N. Y.*

WRITTEN FOR THE FOURTH OF JULY.

Tune—"HAIL COLUMBIA."

Hail ye Mormons—chosen band!
Hail ye Saints of our lov'd land!
Who suffered much in freedom's cause.
Who with your blood have seal'd your laws;
And now fierce persecution's gone,
Enjoy the peace your *faith* hath won.
Let your religion be your boast.
Ever mindful what it cost,
Ever grateful for the prize,
Let its *Altar* reach the skies.

Chorus—Be ye faithful, just and true,
Brothers, in the great Nauvoo;
Firm, united without fear,
Worship in your temple here.

Immortal *Masters*, rise once more,
"Defend your *faith*, defend your shore;"
Let Joseph, with the Prophet's wand,
And all the saints who hold command,
Expel the foes who dare invade
The sanctuary of our dead.
"While offering peace sincere and just,
In heaven we place our only trust,
That truth and justice must prevail"
And all the schemes of bigots fail.
Be ye faithful, &c.

Sound, O! sound the trump of fame,
Let Jesus with the Mormon name,
Ring through the world with loud applause—
Our legion shall defend our cause.
"Let every clime to freedom dear,
Now listen with attentive ear,"
The *Truth* through all the world proclaim
Ye elders, in your Savior's name;
While female voices sing the praise
Of Jesus in these latter days.
Be ye faithful, &c.

All hail, ye chiefs who hold command!
Hail, ye Patriarch of our band!
Ye Elders—faithful Elders, hail!
Ye Elders—faithful Elders, hail!
Ye seek for *Empire* over mind,
Ye seek for *blessings* on mankind.
A voice from heaven, ye nations hear,
The end of time is drawing near!
Delay not, stop not on the way,
But join our standard while you may.
CHORUS—Be ye faithful, brave and true,
May 28th, 1842.

DR. WEST AND THE MORMONS.—A discussion on the subject of Mormonism was commenced at the Marlboro' Chapel, on Monday evening between Dr. West and Mr. G. J. Adams, a Mormon Elder. The audience was numerous; and, for Christian people, as orderly as could be expected—that is, rather boisterous. However the affair went of pretty well, and was, on the whole, quite interesting. The valient Dr. did his best, but he got most essentially nonsuled and "used up." The Mormon, with the whole Bible at his tongue's end, bore down upon him with a torrent of Scripture that swept away his objections like chaff before the hurricane, and the doughty Dr. was fairly at a loss how to get hold of him. This practice of quoting Scripture is a knock down argument with Christians; and as it can be made to prove Mormonism just as well as any thing else, the poor fellows had to swallow it—though we perceived that many of them made most awful faces. Mr. Adams is a perfect tearer on the Bible quotations; and the way he brought them to bear in confirmation of Mormonism, must have sorely puzzled many of the faithful. To the infidel, however, it afforded another evidence, if any were wanting, that the Bible, in regard to doctrines, as it is made to prove every thing, proves in fact nothing—or rather, nothing that is consistent.—*Boston Investigator*.

NOTICE.

This may certify that Br. Benjamin Winchester is restored to his former fellowship and standing in the Church.

He was suspended, according to previous notice, for neglect of council; but learning that he is disposed to abide by the laws of the church, we give him the hand of fellowship.

We would say to Elder Winchester that it would be well for him to locate himself in another city immediately; and then it will be well with him, if he will be faithful and true to the great cause.

JOSEPH SMITH,
HYRUM SMITH,
WM. LAW,
} *Presidents.*

BRIGHAM YOUNG,
H. C. KIMBALL,
ORSON PRATT,
WM. SMITH,
W. RICHARDS,
W. WOODRUFF,
GEO. A. SMITH,
JOHN TAYLOR,
} *Quorum of the Twelve.*

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JOSEPH SMITH

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 19.] CITY OF NAUVOO, ILL. AUG. 1, 1842. [Whole No. 55

From the Bostonian, June 25th.

GREAT DISCUSSION ON MORMONISM BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL:

MR. EDITOR:—

I understand that Mr. Adams is a native of New Jersey, and for many years, a resident of the city of New York, where, about two years ago, he was converted from Methodism to Mormonism so called, or the doctrines of the self-styled "Latter Day Saints," since which time he has labored much on both sides the Atlantic, as he says "to bring others to a knowledge of the glorious work of the latter days." He is rather slim built, about 34 years of age, and his appearance before an audience must certainly give the lie to those who pronounce the Mormons all fools. Dr. West is a robust Englishman, about 50 years old, and he two, I am informed, once stood connected with the Methodist church, and had charge of some congregation in Canada; but in consequence of some *singular* transactions, he "took himself off," and ingratiated himself into the favor of the Episcopalians of Ohio, and under the especial patronage of Bishop Chase, performed some feats in England and "elsewhere," in consequence of which he again necessarially changed friends and patrons, and he now calls himself "one of God's volunteers," but what society (if any) he now stands connected with, is hard to determine, either from rumor or any answer Adams has yet forced from him. Whether his feats were of so glorious a character that one society sought to get him from the other, or so inglorious that each in turn sought to rid themselves of him, I leave for those that know better than myself to determine. So much for the billigerent *parties*, and now for the *origin* of this debate A certain religious society sent for Dr. West to come and deliver a course of lectures in this city against Infidelity and Mormonism. Accordingly while Mr. Adams was delivering his lectures in Boylston Hall, the Doctor announced *bono publico* in handbills, that he would furnish a reply to said lectures in Chardan Street Chapel, and show that Mormonism is made up of, and implies the principles of *lying, fraud, blasphemy, theft, robery treason and murder.* Mr. Adams read the handbill before the public and challenged the Doctor to meet him on honorable ground, to discuss the subject of his charges, any time after the 19th inst. as his engagements in Lowell, Peterboro, and elsewhere precluded the possibility of his meeting him sooner. But while Adams is absent, a committee appointed by West and his hearers, announce in the papers that the Doctor having accepted a challenge, would discuss the subject in Marlboro' Chapel, which they have engaged for that purpose. Admittance by tickets at 12 1-2 cts. The Infidels also were invited to participate in the discussion, but as the rules were drafted by *his* committee, gave him about two thirds of the time, *they* declined being used as the cats paws to extract the shilling from the pockets of the people, to line those of West; therefore the Doctor occupied the house himself several evenings, and for aught I know, bore away the spoils, as of course he did the laurels, when there was none to pluck them from him. But Monday evening, the 20th inst. brought Elder Adams, agreeable to promise, to assist the Doctor in his discussion, before a large and respectable audience. The Rev. Mr. Taylor was called to the chair and two secetaries appointed. The odious portions of *his* rules were then brought before the audience and abolished. Twenty minutes were fixed upon for each speaker to occupy alternately. Relating to the funds collected, D. West opposed an equal division between the disputants, and *Elder Adams* therefore proposed to give the nett proceeds of the debate to the Temperance Society—instead of Dr. West first making that proposition as the reporter of "the Mail" stated. By the way, I would caution Mr. "Mail" to watch his dog, for he is very apt to bark up the wrong tree, and in reading his reports of the debate, I was inclined to think that he understood with his *elbow* or wrote 'many things that nobody could remember,' as he said of the secetaries. However, the question of the funds was referred to a joint

committee, who at a subsequent meeting reported that they had agreed after defraying the expenses of the debate to give the rest of the proceeds to the Washingtonian Society. Now we come to the debate and what shall I say. The disputants reminded me of the paddy's flea, when he put his finger on him he was not there. They seemed to talk about any thing else but the chosen question, each accused the other of wandering from the subject, and neither the chairman, nor the audience, could keep them to it. But as the Doctor was to lead the way and prove his charges, he was the most censurable, as Elder Adams had to follow his wanderings or strike off another course. The Doctor is a master of language, and very sarcastic, but his proofs are all assertions, his arguments assumptions, his reasons ridicule; and he seems determined to frighten the Mormons away by looks and expressions of horror, and annihilate their system by a flower of rhetoric, appealing to the well known prejudices of the people, instead of their understanding. Three evenings have passed away and the auditors have been anxiously looking for the astounding arguments that is to show the *blasphemous, treasonable,* and *murderous* tendency of Morinonism; but still they have to console themselves with his assertion, that he *can* prove it. The only argument I collect of his producing as yet, to prove charges, is the testimony of the witnesses to the Book of Mormon, and others testifying to the advent of an angel, &c. which he *pronounced* blasphemous in this age. To which his antagonist replied that by the same rule, all prophets, apostles and inspired men of old, were blasphemers for testifying to the ministry of angels, and the manifestations of God to them. They had some dispute about the application of the 29th chaptor of Isaiah, which was brought in support of the Book of Mormon, but Dr. West expressed great astonishment and aversion to the course of Mr. Adams in adverting to the bible to prove any thing pertaining to Mormonism; *that* of itself, he considered, if not blasphemous, a great insult to a christian community.

Elder Adams did not wonder that Dr. West wished him to let the Bible alone, for he well knew the result of investigating it. But he did not catch him there, for Adams quoted scriptures in such torrents as sometimes astonished the people, and made his antagonist writhe under it. Having no argument relating to murder, treason, &c. to refute, and being unwilling to follow West in his wanderings, Adams took up his time in briefly wiping off his sarcasms, and proving his doctrine from the Bible, which he seemed to have all on the end of his tongue.

The first evening he showed the falling away of the church from the primitive order of the Gospel, and the many corruptions, divisions, and traditions that had succeeded it, and that the various Protestant denominations were entirely dependent on the church of Rome for their authority to administer in holy things, unless they had new revelations, for there was no succession of priesthood after the apostles, unless through that channel.

The second night he referred to Genesis chap. xlviii, 14, 21—and chap. xlix. 22, 27, and other places; likewise to American Antiquities, to prove that the aborigines were descendants of Joseph, and then referred to Exekiel xxxvii. 15—22, in proof of what he said. From the ancient custom of the Jews writing upon parchment and rolling it round sticks, he argued that the writing on the stick of Judah mentioned in the text, was the Bible coming from the Jews, and the stick of Joseph was the Book of Mormon written by the seed of Joseph. These arguments were not refuted.

The third night he quoted the 24th chapter of Isaiah, 5th verse, to prove that the christian world because of apostacy have broken the Gospel covenant, transgressed its laws, changed its ordinances, &c. hence the necessity of new revelations to renew the covenant and restore the priesthood. This too was left unanswered. The Doctor should have put forth his "strong reasons" before the discussion ended, but either he had none or could not bring them forth if he had. I hope they will be forthcoming, or I do not know but I shall be compelled to be a Mormon!

The discussion closed on Friday evening at 11 o'clock, having done immense good towards disseminating the doctrines of the Latter Day Saints. The audience were highly excited. Q.

From the Bostonian, July 2nd.

In the haste of my remarks last week I briefly referred to the proceedings of the first three evenings of the dissussion, but necessarily omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press stated that the dissussion closed on Friday night; but for want of time and room in your columns my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of eleven witnesses who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the Dr. pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges, of *Lying*, *Fraud* and *Blasphemy*. This he relied on as one of his strong holds and often referred to it, though he brought no scripture to prove his assertion. On the third night Elder Adams answered it as follows. He thanked the Dr. for introducing the narative and the testimony of the witnesses, &c. as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine If the ground the Doctor assumed be conceded it of course fixed upon Mormonism the charges of Lying and Fraud, but that was the contested point which remained to be proved; and his assumptions were not arguments. Here the Rev. E. T Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favor. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man or establish any fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Doctor contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if worldly interest were in view instead of honor, they had received calumny and detraction—instead of wealth, and affluence, stripes and imprisonment; but if eternal interests were before them, he said no consistent man could be a disinterested witness of the things of God, none could say the eight writers of the New testament—on whose authority we believe that book—were not interested in the things they affirm. Elder Adams referred to four or five prophesies in the Bible as parallel testimony in favor of the Book of Mormon, and his reasoning on them was very plausable. Father Taylor called him to order once because he thought he had made a wrong application of one of the prophesies. The merits of his argument not being a point of order, Mr. Adams very significantly replied he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times and Mr. Adams twice and was very anxious to adjourn, but after several remonstrances from different parts of the house, he put on his thinking cap and concluded that Mr. A. was entitled to another speech, but as it was late *Mr.* Adams said he should detain them but a few moments, and give the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair because the audience were disposed to be noisy; and some thought him partial, but he was forthwith re-elected, and Thursday evening he again took the chair.

[Concluded in our next.]

HISTORY OF JOSEPH SMITH.

Continued.

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and

of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophecied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had became very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption: And therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days however, feeling it to be our duty, we commenced to reason out of the scriptures, with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not however very easily persuaded of these things, but after much enquiry & explanaion, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.—Not many days afterwards my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request, I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehannah co. Penn. May, 1829.

A great and marvellous work is about to come forth among the children of men: behold I am God and give heed to my word, which is quick and powerful, sharp.

or than a two edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea; whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive: if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you: and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentence unto this generation. Keep my commandments, and assist to bring forth mywork according to my commandments, and you shall be blessed.

Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh: behold I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly; to walk humbly; to judge righteously; and this is my Spirit.

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea, even according to your faith, shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit: yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: yea, the translation of my work: be patient until you shall accomplish it.

Behold this is your work, to keep my commandments: yea, with all your might, mind, and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened: then, if you desire, you shall have my Spirit, and my word: yea, the power of God unto the convincing of men: but now hold your peace; study my word which hath gone forth among the children of men: and also study my word which shall come forth among the children of men; or that which is now translating: yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospek deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things: therefore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: behold I speak unto all who have good desires,and have thrust intheir sickles to reap.

Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: I am the same who came unto my own, and my own received me not: but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

Riots in Ireland.—At Ennis, on the 8th, a mob consisting of some thousands of persons, attacked the corn store and mill of the Messrs. Bannatyne, of Ennis, for the purpose of taking provision out of them.

A letter from Galaway, dated June 14th, says: 'Nothing can exceed the dreadful excitement here at present, in consequence of the high price of provisions. During the whole of yesterday the town was perambulated by large bodies of fishermen, laborers, women and boys.

There was scarcely a store in the town in which potatoes were thought to be kept, that was not broken open. The military and police were called out to check the people, but were obliged by overwhelming numbers to retreat to their respective barracks.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 1, 1842.

JOHN C. BENNETT.

There has always been, in every age of the church those who have been opposed to the principles of virtue, who have loved the gain of this present world, followed the principles of unrighteousness, and have been the enemies of truth; hence Paul speaks of certain brethren who "coveted the wages of this present world;" John of others whom he says "went out from us because they were not of us." Paul in writing to the Corinthian Church tells them that there is fornications among them, even, "such fornications as is not so much as named among the Gentiles; that one should have his father's wife"—that they defrauded, and that "brother went to law with brother"—that they got drunk when they met to partake of the sacrament; and that many evils existed among them. Peter in prophesying concerning the church says, "But there were false prophets among the people, even as there shall also be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction; and many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of;* and through covetousness shall they with feigned words make merchandise of you; whose judgment of long time lingereth not, and their damnation slumbereth not." Paul in speaking of the difficulties that he had to encounter, says, "I am in perils at home, in perils among false brethren." Such is a brief history of that people; and if we examine the history of this church we shall find it much the same: those who have associated with us and made the greatest professions of friendship, have frequently been our greatest enemies and our most determined foes, if they became unpopular, if their interest or dignity was touched, or if they were detected in their iniquity; they were always the first to raise the hand of persecution, to calumniate and villify their brethren, and to seek the downfall and destruction of their friends. In Jackson county Mo. during the first difficulties there were many like those that John speaks of, "they went out from us because they were not of us;" in Kirtland, when persecution raged, Oliver Cowdery, Warren Parrish, Jacob Bumb, and others whose course of conduct had been the most inconsistent were the first to cry out imposture, and delusion; and while some of them had been engaged in extensive frauds in the Bank, and were the principle cause of its not being able to meet its liabilities; they were the first to cry out speculation and fraud, and to try to palm their iniquities upon the unoffending and innocent; they seized hold of the popular prejudice, aided and abetted in obtaining funds for paper, fraudulently obtained by them, instituted vexatious law-suits and made themselves fat at the expense of the innocent; glutted upon the misery, ruin and distress of their brethren—but with what measure they meted it has been measured to them again.

In the State of Missouri we had our Hinkle, our Avard, Marsh, McLellin, and others who were the first to flee in time of danger—the first to tell of things that they never knew, and swear to things that they never before had heard of. They were more violent in their persecutions, more relentless and sanguinary in their proceedings, and sought with greater fury the destruction and overthrow of the Saints of God who had never injured them, but whose virtue made them blush for their crimes. All that were there remember that they were the stoutest and the loudest in proclaiming against oppression; they protested vehemently against mob and misrule, but were the first in robbing, spoiling, and plundering their brethren. Such things we have always expected; we know that the "net will gather together of every kind, good and bad," that "the wheat and tares must grow together until the harvest," and that even at the last there will be five foolish as well as five wise virgins. Daniel, in referring to the last days says, in speaking concerning the "*Holy Covenant*," that many shall have indignation against it, and shall obtain information from those that *forsake* the Holy Covenant—and the *robbers* of thy people shall seek to exalt themselves, but they shall fall. This we have fully proven—we have seen them try to exalt themselves. and we have seen their fall. He goes on further to state, that "many shall cleave unto them by *flatteries*." Such was Dr. Avard, and John C. Bennett—with the latter we have to do at the present time, and in many of the foregoing statements and prophecies we shall see his character and conduct exemplified.—He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy

into families, reveled in voluptuousness and crime, and led the youth that he had influence over to tread in his unhallowed steps;—he professed to fear God, yet did he desecrate his name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor's bed. He professed indignation against Missouri saying, "my hand shall avenge the blood of the innocent;" yet now he calls upon Missouri to come out against the Saints, and he "will lead them on to glory and to victory."

It may be asked why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue, and then the first Presidency, the Twelve, and the Bishops withdrew their fellowship from him, as published in the 16th number of this paper. The church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, murderers, &c.—that there was a secret band of men that would kill people, &c. called Danites—that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man—that we believed in and practiced polygamy—that we believed in secret murders, and aimed to destroy the government. &c. &c. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public are generally acquainted with them already. E. D.

At a meeting of the citizens of the city of Nauvoo held in said city at the meeting ground, July 22d 1842.

Orson Spencer Esq. was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in reference to the reports gone abroad, calumniating the character of Pres. Joseph Smith. Gen. Wilson Law then rose and presented the following resolution.

Resolved—That, having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States.

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply—

Question to Elder Pratt, 'Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?' Answer, by Elder O. Pratt, 'Personally, toward the female sex, I have not.'

Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by Elders Wm. Law H. C. Kimball and Pres. H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated Pres. J. Smith's character.

Meeting adjourned for one hour.

P. M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the Governor of Illinois for protection in our peaceable rights, which was read approved, and signed by, 8,00 persons. ORSON SPENCER ESQ., *Chairman*.

GUSTAVUS HILLS, *Clerk*.

The "Ladies Relief Society," also drew up a petition signed by about one thousand Ladies speaking in the highest terms of the virtue, philanthrophy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in, and near Nauvoo, who were not Mormons, setting forth the same things.

AFFIDAVIT OF THE CITY COUNCIL.

We the undersigned, members of the city council of the City of Nauvoo, testify that

John C. Bennett was not under duress at the time that he testified before the city council May 19th 1842 concerning Joseph Smith's innocence, virtue, and pure teaching—his statements that he has lately made concerning this matter are false,—there was no excitement at the time, nor was he in anywise threatened menaced or intimidated, his appearance at the city council was voluntary, he asked the privilege of speaking, which was granted, after speaking for some time on the city affairs, Joseph Smith asked him if he knew any thing bad concerning his public, or private character: he then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite Society in this city nor any combination, other than the Masonic Lodge, of which we have any knowledge.

WILSON LAW,	GEO. A. SMITH,
JOHN TAYLOR,	GEO W. HARRIS,
W. WOODRUFF,	N. K. WHITNEY,
VINSON KNIGHT,	BRIGHAM, YOUNG,
H. C. KIMBALL,	CHARLES C, RICH,
JOHN P. GREEN,	ORSON SPENCER,
WILLIAM MARKS,	

Subscribed, and sworn to, by the persons whose names appear to the foregoing affidavit, this 20th day of July, A. D. 1842; except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me

DANIEL H. WELLS,

Justice of the Peace, within and for Hancock County, Illinois.

AFFIDAVIT OF HYRUM SMITH.

On the seventeenth day of may, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying it was right; that it was one of the mysteries of God, which was to be revealed when the people was strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemontly trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that their was such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if their was any; and that he would give them medicine to produce abortions, providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity, whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead he would marry her and clear out out with her; he also begged her permission to give him medicine to that effect; he did try to give him medicine, but he would not take it—on interogating her what she thought of such teaching, she replied,she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice.—Some person knowing my determintion, having informed him of it, he sent to me Wm. Law and Brigham Young, to request an interview with me and to see if their could not be a reconciliation made. I told them I thought there could not be, his crimes were so henious; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him, this once, and not prosecute him and expose him, he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much, and desired that it might not be made public, for it would ruin him forever; he wished me to wait; but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the masonic fraternity; he also wanted an interview with Br. Joseph; he wished to know of me, if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro. tem.* at that time; he also wishedan interview first with Br. Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately come to the store and met Dr. Bennett on the way; he reached out his hand to Br. Joseph and said, will you forgive

me, weeping at the time; he said Br. Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or poligamy or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything unvirtuous or unrighteous in my conduct or actions at any time, either in public or in private? he said, I did not; are you willing to make oath to this before an Alderman of the city? he said I am willing to do so. Joseph said Dr. go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied—I will, he said, and went into the office, and I went with him and he requested pen ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro. tem.* for the Nauvoo Lodge U. D. Wm. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article which was published in the 11th No. of the Wasp; sworn to and subscribed before Daniel H. Wells, Alderman, 17th day of May, A. D. 1842; he called in Br. Joseph, and read it to him and asked him if that would do, he said it would, he then swore to it as before mentioned; the article was as follows:

STATE OF ILLINOIS, }
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught any thing in the least cantrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any occasion either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, 1842.

DANIEL H. WELLS,
Alderman.

During all this intercourse, I was present with him, and there was no threats used, nor harshness, every thing was as pacific as could be under existing circumstances. I then immediately convened the Masonic lodge, it being about four o'clock P. M. He then came into the lodge and charges of a similar nature were preferred against him. He admitted they were true, in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness; and begged for the brethren to forgive still longer, and he called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the Bible and sware that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being, until he could be heard on other charges which had been preferred against him by members of the Pickaway Lodge, of Ohio, through the communications of the Grand Master, A. Jonas. After this we found him to be an expelled mason, in consequence of his rascally conduct from the Pickaway Lodge, in Ohio; the circumstances and documents were mentioned in the 11th No. of the Wasp, signed by George Miller, Master of Nauvoo Lodge, under dispensation, and reads as follows:

NOTICE.

To all whom it may concern, GREETING.—

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he, the said Bennett, may not impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient

York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

Still after all this we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state—after learning these facts we exposed him to the public; he then immediately left the place abruptly; threatening to drink the hearts blood of many citizens of this place. Previous to this last disclosure, the hand of fellowship was withdrawn from him, May 11th, 1842, by the first presidency, six days previous to the time he pretended to withdraw from the church, which you will see published in the Times and Seasons, June 15th, 1842, I was also present at the time when he gave this testimony before the City Council, as printed in the Times and Seasons, July 1st, 1842, on page 841 which reads as follows:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the church know what they are about I expect. I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with wome,nis a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avard by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have an opportunity to test my faith it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definately whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous.

Aldermen. WILSON LAW,
N. K. WHITNEY, JOHN TAYLOR,
HIRAM KIMBALL, BRIGHAM YOUNG,
ORSON SPENCER, JOHN P. GREEN,
GUST. HILLS, H. C. KIMBALL,
G. W. HARRIS, W. WOODRUFF
Councillors. GEO. A. SMITH.
WILLARD RICHARDS
JAMES SLOAN Recorder.
May 19th 1842.,

I know he was not under duress at the time for his testimony was given free and voluntarialy, after requesting the privilege of the council to speak (which was granted him,) on matters pertaining to the city ordinances, while speaking, or before he took his seat, he was requested by the Mayor of the city, Joseph Smith, to state to the council if he knew aught against him; and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preperation room on the 17th day, as he stated in his letter as printed in the Sangamo Journal, for the lodge was convened on that day, and I had the keys of the doors in my possession from 7 o'clock A. M. until 6 o'clock P. M. and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence, and I was with him during the whole time from his first coming to me, until he signed it and until the lodge convened again at 4 o'clock.

HYRUM SMITH.

Sworn to, and subscribed, before me July 23, 1842.

GEO W. HARRIS,
Alderman of the city of Nauvoo.

AFFIDAVIT OF WM. LAW.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it duty to make the following statement of facts:

John C. Bennett states in the Sangamo

Journal that the withdrawal of the hand of fellowship by the first Presidency. and the Twelve, was after he had withdrawn from the church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May, some four or five days afterwards I had some conversation with J. C. Bennett and intimated to him that such a thing was concluded upon, which intimation I presume led him to withdraw immediately. I told him we could not bear with his conduct any longer—that there were many witnesses against him, and that they stated that he gave Joseph Smith as authority for his illicit intercourse with females. J. C. Bennett declared to me before God that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless, he said he had done wrong, that he would not deny, but he would deny that he had used Joseph Smith's name to accomplish his designs on any one; stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He plead with me to intercede for him, assuring me that he would turn from his iniquity, and never would be guilty of such crimes again.—He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and plead with him to spare Bennett from public exposure, on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, "So help him God." From such promises, and oaths, I was induced to bear with him longer than I should have done.

On one occasion I heard him state before the city Council that Joseph Smith had never taught him any unrighteous principles, of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily; he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former eccasion he came to me and told me that a friend of his was about to be tried by the High Council, for the crime of adultery, and that he feared his name would be brought into question.—He entreated me to go to the council and prevent his name from being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know from the amount of evidence which stands against J. C. Bennett, and from his own acknowledgements, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic Lodge he came to me and desired that I would go in company with B. Young, to Hyrum Smith, and entreat of him to spare him—that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, &c. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on B. Young and myself to intercede for him.

WM. LAW.

Sworn to, and subscribed before me a Justice of the Peace, within and for the county of Hancock, State of Illinois, July 20th 1842.

DANIEL H. WELLS.

STATE OF ILLINOIS, }
COUNTY OF HANCOCK. } I hereby certify that on the 17th day of May last John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the Wasp, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all or any person to pass or repass. After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door; I followed him out—he told me some persons had been lying about him and showed me a writing granting him the

privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church; and that he had resigned the Mayor's office and should resign the office he held in the Legion, *but* as there was a court martial to be held in a few days Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last—I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col. Francis M. Higbee, he then stated that he was going to be the candidate, (meaning candidate for the Legislature) and Joseph and Hyrum Smith were going in for him: said "you know it will be better for me not to be bothered with Mayor's office, Legion, Mormon, or any thing else." During all this time if he was under duress, or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging. I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the Mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say any thing derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand in Nauvoo. DANIEL H. WELLS.

July 22, A. D. 1842.

Sworn to, and subscribed before me a Justice of the Peace, in and for the City of Nauvoo, in said county, this 22d day of July, 1842.

GUSTAVUS HILLS, (L. S.)
J. P. & Alderman.

Daniel H. Wells Esq., is an old resident in this place, and is not a Mormon.

The whole of these affidavits are given by gentlemen of the first respectibility, of unquestionable character, and of known reputation and veracity, and can of course be relied upon; and what light do they represent Bennett in, but that of a perjured wretch, a graceless vagabond, and a mean, vascillating, unprincipled villian, and a disgrace to human society; and if their testimonies, and the testimony of the City Council, cannot be relied upon, then indeed are we in a poor case;—corrupt, fallen, and dishonored.—But John C. Bennett is not the man to prove us so; we must have different testimony to his, and that of his partners in crime, to convict us of evil.

As John C. Bennett and the Sangamo Journal have called upon several persons, in this city, to come out and make disclosures, relative to the things about which they have been writing; they have responded to the call, and publish the following:—

CERTIFICATE OF ELIAS AND F. M. HIGBEE.

MR. EDITOR—

Sir, From a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies:—as a matter of course then, I must be one, for I am and have been for a long time the personal friend of Joseph Smith; and I will here say that I have never yet seen or known any thing against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun, vanish away, because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances, and matters of fact which were developed both here and from abroad, respecting his conduct and character, previous to his leaving this place, for one moment to believe him—I answer NO! he could not. And all his affidavits, that came from any person entitled to credit, (I say entitled to credit, because some there are who are not entitled to credit, as Dr. Bennett very well knows) are in amount nothing at all, when summed up, and render no person worthy of death or bonds.

F. M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say, by F. M. Higbee that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony, that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection. ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to. F. M. HIGBEE.

July, 22, 1842.

CERTIFICATE OF MISS PAMELA M. MICHAEL.

Nauvoo, July 25, 1842.

Inasmuch as J. C. Benuett has referred the people to me for testimony against Pres. Joseph Smith, I take this opportunity to state before the public that I know nothing derogatory to his character, either as a christian, or a moral man.

Mr. Bennett made use of my name without my knowledge or consent.

PAMELA M. MICHAEL.

CERTIFICATE OF SIDNEY RIGDON.

As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation in truth. SIDNEY RIGDON.

CERTIFICATES OF WILLIAM AND HENRY MARKS.

Inasmuch as John C. Bennett has called upon me through the Sangamo Journal to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, and without the least shadow of truth, and further that he has used my name without my permission. I believe him to be a vile and wicked adulterous man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community. I would further state that I know of no Order in the Church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine, and further, that my faith in the doctrines of the Church of Jesus Christ of Latter Day Saints, and in Joseph Smith, is unshaken.

WILLIAM MARKS.

Nauvoo, July 26, 1842.

Inasmuch as the Sangamo Journal has called upon me to come out and make an expose against Joseph Smith; this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view; and that Doctor Bennett and the Journal used my name without my knowledge or consent; and further that I believe Doctor Bennett to be a bad man and unworthy of public confidence.

HENRY MARKS.

Nauvoo, July 28, 1842.

Mr. Bennett seems to place very much confidence in the veracity, integrity and honor of the above individuals, we hope that he will now believe their testimony.

The readers of the Times and Seasons are probably aware that all those articles signed "Joab General in Israel," are from the pen of the Doctor; we will therefore compare some of his last acts with his present proceedings.—We wonder whether he was in *duress* when he made the following.

BENNETT AS HE WAS.

How a man can talk with the 'livery of heaven on to serve the devil in.'

From the Times and Seasons, Oct. 1840.

'Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyranical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon.'—*Quincy Whig.*

The foregoing article, from the pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentimets it contains are liberal, noble, just—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistians of Missouri*, and places the Mormon people just where they have ever taken shelter—*under the broad folds of the Constitution*—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consumate so desirable a result.

JOAB,
General in Israel.'

From the Sangamo Journal.

BENNETT AS HE IS.

ST. LOUIS, Mo. July 15th, 1842.

To the Editor of the Journal:

I have published in the Bulletin of this city a detailed account of the attempted assassination of Governor Boggs, by Smith; and in a subsequent number, the full statement of Miss Brotherton, both of which you will please to copy, as they are of much interest at this time. The cases of Mrs. Pratt, Miss Rigdon, and Miss Brotherton, all ladies of the first order of talents, and the highest respectability, are precisely similar. In all these cases the ARCH SEDUCER, and his *Apostles*, were signally repulsed: but in hundreds of other cases, they succeeded to their hearts' content in their black hearted work of deep degradation, corruption and sorrow.

ALL who now remain in the church must be regarded as *particeps criminis* in the new doctrine;—their wives defiled, their daughters debauched, their sisters outraged, and their mothers poluted!!! Can men who have a just sense of honor, and their duty to themselves and their families, longer follow a base deceiver and teacher of such a system of licentiousness and debauchery, such as is Jo Smith? They cannot without being partakers with him in his hellish deeds. The "HISTORY OF THE SAINTS," which I am about to publish, will develope wonders.

* * * * * * * * * *

I told you before, however, that the most of the Mormons would *do, say,* and *swear to* ANY THING that Joe Smith directed; and you now see it. Are you not now satisfied that most of them (tho' there are some purely honest in all these things who are kept in ignorance,) are liars, thieves, robbers, murderers, and every thing that is vile, low and grovelling. * * * * * * *

Yours Respectfully,
JOHN C. BENNETT.

BENNETT AS HE WAS.

From the Times and Seasons, Feb. 1, 1842.

I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens tremble at the voice, like Belchazzar at the hand writing on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart.]

JOAB,
General in Israel.

Dr. Bennett professed then to be a good and a virtuous man; to feel indignant at oppression, and ready to step forward in defence of the innocent, the injured, and oppressed. How has the scene changed! and how truly he figures in the character of an apostate.

From the Times and Seasons, March 15, 1842.

"Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional means* to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons:"

In regard to all these matters, if Bennett alone was concerned we should have considered him altogether beneath our notice, and would have treated his communications with silent contempt; his abominable transactions are too well known in this city for him to obtain any credence whatever; but as there are many political demagogues who have heralded these things forth to the world for political effect in the coming election, we therefore deem it a duty that we owe to ourselves, and to the public, to disabuse the public mind, and state matters of fact as they are in the above disclosures.

If an ordinance had not been passed in this city prohibiting brothels and disorderly houses, and assessing a fine upon the frequenters of such places, perhaps the Doctor and some of his satellites might have considered this to be a paradise yet; and the 'Zion of God;' we noticed that he squirmed very much at its passage, but as he was always so virtuous a man of course it would not do for him to oppose it;—we must confess that we have no fellowship with such unfruitful works of darkness: and it is an opposition to this, and other acts of iniquity, that has brought out their "*wonderful disclosures.*"—In regard to all his witnesses, they are all exploded; but one or two of known ill fame; of course their proceedings or testimony are of no amount against us, nor would it be of any use if in our favor.

The Doctor has called upon many, as is fully proven, without authority, as their affidavits, and testimony demonstrate. As he has failed in this, we would respond to the call of Mr Bennett, and the Sangamo Journal, for all men to come forward and testify to all that they know; we shrink not from investigation into all our acts, public or private, and are prepared to substantiate truths, and to rebut falsehoods. Delicacy has prevented us from publishing much testimony that has come before us, but

if necessity requires, of course it must come out.

And in regard to the proceedings of the Sangamo Journal, we know that the editor of that paper looks upon Bennett as a villian; his own publications show this; and he has condescended to act the hypocrite, and make a political cat's-paw of him, in the present crisis. "Oh shame where is thy blush?"

OPINIONS OF THE PRESS.

It will probably be understood that Dr. Bennett went to St. Louis in order to stir up an excitement, and if possible, to create a mob by publishing his *awful disclosures*, and lecturing against Mormonism, and if not, he expected to make a few shillings by the sale of published detraction and falsehood. The following will shew how far he succeeded in St. Louis:—

From the St. Louis Gazette.

"We perceive by a letter to the editor of the Bulletin, that Gen. Bennett, the great seceder, is about to visit the east for the purpose of publishing a "HISTORY OF THE SAINTS." As he does not state to what part of the east he is going, we *suppose* he intends visiting *Jerusalem*, as that is the most likely place to obtain information concerning these "Saints." What a precious set of saints they are from his showing up. He says:

'The letter from Miss Brotherton, details a case of black-hearted villainly precisely similar to these of Mrs. Sarah M. Pratt, wife of Prof. Orson Pratt, and Miss Nancey Rigdon, daughter of Sidney Rigdon, as noticed in the Sangamo Journal, and hundreds of others that might be named—it speaks for itself.'

We think it does. Oh, the villians! '*and a hundred others*,' omy think of it. A great deal of money has been made by the sale of documents and papers, pretending to give accounts of the *Latter Day Saints*. Now unless Gen. B. can give some information to the proper authorities, whereby the deeds of these men can be exposed, we are entirely opposed to the publication of any books on this subject. Our country is flooded with enough of such humbugs. We want no more of them. You can scarcely pass an auction stand or pedler's case without seeing in staring colors—"Awful Disclosures," &c. Now we say again, if they have been guilty of any crimes, and Gen. B. must have been privy to the facts, he can bring them to justice by turning State's evidence."

☞ The Gazette is entitled to our thanks for his liberality and patriotic course towards Dr. Bennett, and the Mormons. If editors generally would act thus legally and wise, such *catch pennies* as Bennett, Harris, and about ninety-nine others, would find their common level in their own infamy.

BENNETT.

The following from the Missouri Reporter, shows Bennett's decline in the western market. It is reported that Greenbush N. Y. has to be smutted with his dust among other unfortunate places.

"THE MORMONS.—We understand that General Bennett, formerly of the Nauvoo Legion, is now in this city, with the intention of making such disclosures as will show what part Jo Smith, the Mormon Prophet, took in the recent attempt to assassinate ex-Governor Boggs, of this State. Gen. Bennett, Sidney Rigdon, and Gen. Robinson have lately quarreled with Jo Smith, and have since publicly charged him with the perpetration of the grossest frauds and crimes. If the Mormon Prophet has really been guilty of the offences now imputed to him, we sincerely trust that he will meet with condign punishment. We must confess, however, that we place no great confidence in the statements of Bennett, Rigdon & Co. They have been active and prominent men at Nauvoo, and must have been aware of any villanies which may have been practised by the Prophet for a number of years. They have remained silent during all that period, and suffered their leader to impose upon his deluded followers without making known to them how grossly they were deceived. If Bennett had appeared before the public under more favorable circumstances, we might have been induced to give some credit to his pretended disclosures. He has been ruled out of the *Church of the Saints*, and stripped of his power and office, and it may be that he is now endeavoring to glut his revenge upon the Prophet.

From the Bostonian

RIGHT. The papers from one end of the country to the other are rejoicing in prospect of a split in the ranks of the Mormons at Nauvoo. The story runs, that, "Major General John C. Bennett, is about making an *expose* of Jo Smith and the Mormons." The facts are these: John C. Bennett went among the Mormons and professed their religion. Great confidence was placed in him by the people, and several high offices were given him, among

which was Mayor of Nauvoo, General of the Nauvoo Legion, &c. &c. Bennett was soon found to be guilty of gross improprieties: such as living in open fornication, &c. for which he was frequently reasoned with by the brethren, but all to no effect. He was threatened but it done no good. Finding all remonstrance in vain, and having their name and religion frequently sneered at on this account, the "Quorum of the Twelve" excommunicated him *for his wickedness*. They done perfectly right, and if all our churches would mete out the same reward to backsliders, there would not be half the scoffers and revilers of religion there now is.

G. W. ROBINSON.

Having noticed in the Quincy Whig of last week an article written by G. W. Robinson of this place stating that he does not consider himself any longer a member of this church, that the church will not allow him to withdraw; and that certain scandalous attacks have been made against him by the saints; for what he knows not, except it is to make a scape goat of him to carry away their sins—the sins of whom he has not said. We world briefly reply to his remarks.

In the first place we would state that we have no such law or statute prohibiting persons withdrawing from the church; but believe that all men are free and can do as they please, so Mr. Robinson will learn that he is in no bondage in this respect. In regard to the scandalous attacks that have been made against him and others we would state that if telling the truth is scandal we are verily guilty.

Mr. Robinson is not so ignorant of these things as he would represent, and if he would have been content to have let the exposure rest where his delinqueneies were practised, we should not have let the matter gone farther, but as he has made a parade before the public and thrown out certain inuendoes pertaining to the people in this place, we publish the following;—

I, Carlos Granger, Do hereby Certify, that in the Spring of 1840, I bought a quantity of land of Geo. W. Robinson, and paid him at sundry times Four hundred and Eleven Dollars leaving a residue of $39 unpaid. Having ascertained that said Robinson had sold the same tract of land to sundry persons, and received payment therefor, I tendered him the money remaining due to said Robinson, and demanded a Deed according to the stipulations of the Bond. He refused to take the $39 and comply with the Bond. He has also cut and pillaged a large quantity of timber on the land since he sold it. In fine I believehim to be a dishonest man further state that I am not a Mormon, nor ever have been, but am friendly to them.

Carlos Granger.

CERTIFICATE OF HORACE S. ELDRIDGH.

Having been called upon to state circumstances connected with a contract between Geo. W. Robinson and myself, I now submit such facts as occur to my mind. Somewhere about the month af November, 1839, Geo. W. Robinson came to my house, in the vicinity of Indianapolis, in the State of Indiana; I told him I designed moving to Nauvoo—was desirous to be near the City—enjoy their privileges of meetings, as well as the comforts of country life. He informed me that he could suit me in a place. A bargain was struck and I paid him over $300 in hand, and was to have possession of the place on my arrival in Nauvoo, and upon my arrival ascertained that he had previously sold the same premises to Mr. Granger, and partly received the pay. Consequently my money was gone, and I had no place, and this was not all, the title bond that he made and gave me was esteemed defective, I was therefore left to do the best I could under the circumstances, either to enter into a suit at law or take up with such terms as he might prescribe. And by my importunities and the influence of my friends, I effected a settlement as I thought greatly to the prejudice of my interest.

HORACE S. ELDRIDGE.

In regard to his being a scape goat to carry the sins of others, we think that he will do pretty well if he is able to carry his own sins without fainting. We neither want Bennett to sacrifice a lamb, nor do we want a goat to carry our sins into the wilderness, we are ready to atone for our own sins and to answer for our own transgressions. We further hope that all other goats that are in our midst will pack up their sins and walk, but if when they get away they should try to pursuade the public that they are somebody's else sins and not their own that they are packing, we may give the public information relative to the matter.

The Editor of the Quincy Whig will confer a favor by copying the foregoing.

It must be obvious to every reflecting mind that in a city comprising from ten to twelve thousand inhabitants, there must of necessity be some delinquents among them, if it were not so we should be an anomaly in the history of churches, of cities, and of the world. We make use of all prudential means, both ecclesiastical and civil, to prevent the commission of crime, and citizens from being imposed upon; in many instances we have succeeded—if in some few we should fail it cannot be thought surprising.—Ed.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 20.] CITY OF NAUVOO, ILL. AUG. 15, 1842. [Whole No. 56

From the Millenial Star.

MISSION TO ENGLAND,

Or the first Foreign Mission of the Latter Day Saints.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the Church of Jesus Christ of Latter Day Saints, then at Kirtland, Ohio, (N. A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days brother Joseph Fielding, a priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and sisters Kimball, Green, Fielding, (brother R. B. Thompson and wife accompanied the mission to Buffalo, and brother Fitch Brigham to Utica,) and others, with whom they parted in the P. M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to N. Y. from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also, elders John Goodson, Isaac Russel, and John Snyder, priest, (who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York elder Richards received some further means quite providentially, and on the 23d the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in,—and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized ready for taking their departure.

29th, the brethren sealed, superscribed and forwarded 180 of elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in four and a half hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north west during the voyage. On the 16th, elder Hyde preached on the aft quarter deck, and on the 18th Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship: and on Saturday the 22d, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters,—"*Truth will prevail,*" at the sight of which their hearts rejoiced, and they cried aloud, "*Amen*, thanks be unto God, TRUTH WILL PREVAIL."

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred street, Fox street.

The same evening the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave notice that an elder of the Latter Day Saints would preach in the afternoon, in his pulpit—This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, elder Kimball gave a brief history of the rise of the church, and the first principles of the gospel, and elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when elder Goodson preached, and brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when elder Hyde preached and elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were "of age, and could act for themselves," and on Sunday the 30th, they were baptized under the hands of elder Kimball; brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that elders Goodson and Richards should go on a mission to Bedford, and elder Russell and priest Snyder on a mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his 'best members,' he offered to baptise them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded but little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2d) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by elder Kimball, after which she was confirmed at the water side, by elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an In-

dependent minister at Walker fold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send for elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walkerfold, Saturday eve, August 12th, and the day following preached three times in Mr. Richard's pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time elder Kimball baptised several in the neighborhood.

After a short visit to Preston, where elder Hyde continued to preach and baptise, elder Kimball returned to Walkerfold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighborhood, and from thence the work went forth to Clitherow, Waddington, Downham, Chatburn, Thornly, and Ribchester, through the labors of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2d of August, and having letters of introduction to the Rev. Timothy R. Matthews, from brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighborhood for the elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptised by elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the pla e previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptised, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews family that he had gone out in the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptised himself, and this rumor was afterwards confirmed by Mrs. Matthews, who stated to elder Kimball, at Preston, that Mr. Matthews had baptised himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptise myself," &c., and all this after Mr. Matthews had acknowledged to elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostle, (Heb. v. 4) "No man taketh this honor unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never con-

ferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz- the holy Priesthood; and from that period Mr. Matthews began to preach baptism, and baptised those who felt it their duty to be baptised, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptise for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter Day Saints; but it was some time before he arrived at that heaven daring conscience seured hardihood, to lay hands on those whom he had baptised for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by *praying* that he *might receive* it,—(Query—How can a man communicate that which he is not in possession of?) and he now calls his church, the church of Latter Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter Day Saints and their Doctrines came from hell. At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him.) the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter Day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptise; and at another time that he was afraid of them, and rejected their testimony. and last of all would not receive the elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his copartnership with father Matthews, as may well be supposed, returned, and taken "holy order" in mother church, against the corruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's church, Hope St. Liverpool, for no other reason that the writer knows of, only that he could find no one who had authority to baptise for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy

proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock fighting,) for their chapel, and commenced meeting therein on the 3d of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control.—Similar favors have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labor against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of elder James Lavender.

Elder Russell continued to labor at Alston, Brampton, &c., and returned to Preston near the same time, leaving about 60 members in the care of elder Jacob Peart.

At Christmas, 1837, priest Fielding was ordained elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport. Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region through the labors of elders Hyde, Kimball, and Fielding, and the members amounted to several hundred in the region of Preston and Clithero.

During this month, elders Kimball and Hyde were diligently engaged organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by elders Kimball and Hyde to preside over all the churches in England.

On the 9th, elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by elders Fielding, Richards, Clayton, and others, and on the 20th of April sailed for New York, on board the Garrick, the same ship they came out on to England.

When elders Fielding and Richards had returned to Longton, they found a pamphlet purporting to be by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few laborers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgin died at Preston on the 2d of September, 1838, and it was such a wonderful thing for a Latter Day Saint to die in England, that elder Richards was arraigned before the Mayor's court at Preston, on the 3d of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighborhood, through the labors of elders Clayton, Fielding, John Moon, and Wilding. A small church had previously sprung up in Bolton, through the labors of elder Wilding, and was continued by elder A. Fielding. In the summer of 1839 elders Clayton, Richards, and J. Moon labored in Burslem with some success, and a small church was planted in Burnley by elder

Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December 8th, 1839, elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22d, elder Taylor left for Liverpool.

April 6th 1840, just 10 years from the organization of the church, elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the 9th elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the elders caused the Saints to rejoice exceedingly,—for it had been prophecied by many, (not of the church,) that they would never come, and that elders Kimball and Hyde would never return, but they are both now in England; elders O. Hyde and G. J. Adams having arrived in Liverpool on the 3d inst. from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24th 1841.

HISTORY OF JOSEPH SMITH.

Continued.

About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention; Mr. Joseph Knight, Sen. of Colesville, Broom county, N .Y. who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation, by the want of such necessaries of life; and I would just mention here (as in duty bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work I enquired of the Lord for him and obtained as follows:

Revelation given to Joseph Knight Sen. at Harmony Susquehannah co. Penn. May, 1829.

A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and and seek to bring forth and establish the cause of Zion.

Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.

Behold I am the light and the life of the world, that speaketh these words: therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer of Fayette, Seneca co. New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse waggon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistence of one of his brothers to write for me, as also his own assistence when convenient.

Having much need of such timely aid

in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copy-right secured.—Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer Jr. became our zealous friends and assssstants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:

Revelation given to David Whitmer, at Fayette Seneca co. New York, June, 1829.

A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the Father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also, that you may declare repentance unto this generation.

Behold I am Jesus Christ, the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness; wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blissed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jr. June, 1829.

Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

Revelation given to Peter Whitmer, June, 1829.

Hearken my servant Peter, and listen to the words of Jesus Chrst, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my command ments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

[From the Bostonian.]

GREAT DISCUSSION ON MORMONISM BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL.

(CONCLUDED.)

Dr. West's chief effort the first part of the evening was to impeach the character of Smith and the Mormon witnesses, for this purpose he read from an old pamphlet what appeared to be a certificate from some twenty or thirty citizens of the state of New York, representing Harris and the Smith family as being money diggers, superstitious and visonary, and that they had no confidence in their pretended discoveries. He also read a long letter which he said was from a Mr. Tucker the printer of the first edition of the Book of Mormon. The letter stated that neither he nor the hands in the office, believed a word of the book, that they tried Smith by pretending to lose one of the sheets and got Smith to translate it over again, and that afterwards they compared the two together, and they did not agree. The letter also gave an account of several failures by the Mormon Elders, in their attempts to work miracles, &c. the principal of which was as follows: One of their accomplices went before, and called upon a farmer—was sick, and pretended to die. Soon after two Mormon Elders came along, and proposed trying their skill in raising him. The farmer called in the neighbors to witness it, but he asked them if they could raise a man that was beheaded; they answered, yes; then said the farmer, seizing his axe, I will cut off his head, that the miracle may be more apparent, and the proof more convincing. But the dead man declining the operation sprang upon his feet without their aid. This was the amount of the testimony by which the Mormon witnesses were impeached. In reply Mr. Adams said, the certificate from the citizens of New York was not half as bad as the Priests and Pharisees entertained of Christ and his apostles; that Christ told them that they should be hated of all nations, and Paul says: "we are counted as the *filth and offscouring of all things.*" Harris, Smith, and others were not accused of murder, treason, robbery, theft, and other crimes, but of being 'visionary and money diggers.' The servants of God were always visionary; Stephen was stoned for seeing a vision; forty men bound themselves with an oath not to eat or drink till they had killed Paul, because he said he had seen a vision and heard a voice. If Mr. Smith dug for money he considered it was a more honorable way of getting it than taking it from the widow and orphan; but few lazy, hireling priests of this age, would dig either for money or potatoes. This of course made Father Taylor take his toes again. Tucker's letter he pronounced wholly a farce; it bore marks of forgery or falsehood in every sentence; first E. B. Grandin was the printer of the 1st edition of the book, as the title page showed for itself, and if Tucker or any one else had pretended to lose and yet retained a portion of it, let it be produced; why is it kept secret, this twelve years and no one know any thing about it until now? As to the story of the dead man it proved too much. He was either dead, or the farmer and his neighbors were all fools. Who was the farmer? Who were the neighbors? What was the dead man's name, and that of the preachers? Where and when was it done? On all these subjects we are left to our own conjectures. Adams further said, if such men as Tucker or the farmer existed, tell us where and who they are; I will, furnish the money to bring them here, and we will have this matter settled; and I will pay Dr. West's expenses till it can be done.

[NOTE.—For want of room, we are unable to insert the whole of the discussion; we would only say that it resulted in the complete triumph of truth over error and darkness.]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 15, 1842.

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God;—a prophecy that has received its fulfilment in all ages, that has been known and understood by all saints, and that has been engraven upon the memories of all the faithful: for while blood, and fire, and sword, and torture, have been brought into requisition against the saints; whilst chains, and fetters, and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has re-echoed in their ears; it has touched their inmost soul; it has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus ye shall suffer persecution."

Ever since the formation of the church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution has flown plentifully

into their lap—detraction, slander, falsehood, and misrepresentation has been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile, and death for their religion. Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery, and oppression, and deeds of inhumanity and blood, that the most eloquent cannot depict; the pencil of the limner portray, and, that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been rung out, and they have drunk it to the very dregs. Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheon, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her character. We have already to blush for the gullibility of many of her editors who feel desirous to fan the deadly flame, and stain their hands with her foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you not witnessed their wanton persecution? their cruel oppression? their deadly hate? Have you not loudly exclaimed against such proceeding? Stood forth in defence of republicanism—and as true patriots defended the rights of man? And can you now advocate a cause that would attempt to, or even moot the question of making an *innocent, virtuous* people "*tremble* at the sight of GATHERING MOBS?"

Who is it that has made his affidavit that Joseph Smith has been accessary to shooting him? Gov. Boggs of Mo. a man who thrs years ago issued an order to *exterminate* fifteen thousand men women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath; we would deprecate at all times the commission of so diabolical a crime as that of murder, if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into his own hands; yet we would seriously ask if his statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Gov. Boggs swear that Joseph Smith was accessary before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the state of Mo. for that tiime? whatever his belief might be about his being engaged in the plot he could not swear to it. Concerning Rockwell he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go to for *justice*; we dont think that she is capable of administering it to the Mormons; she must however first atone for her bloody deeds, and refund to them what she has robbed them of, before their confidence can be restored in her justice, or righteousness; but we would ask is there no one to murder men but Mormons? are not assassins stalking through her streets daily? let the history of the frequent murders committed in St. Louis and other places in Missouri answer. But again who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of dueling with senators and that his life has been frequently threatened, and that not by Mormons; this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th inst. Gen. Smith was arrested upon a warrant under the signature of Gov. Carlin, in accordance as stated with a call from Gov. Reynolds of Missouri, upon the affidavit of Ex. Gov. Boggs. Mr. Rockwell was arrested at the same time as principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal court, however, issued a writ of habeas coupus, according to the constitution and city charter; this writ demanded the bod-

ies of Smith and Rockwell to be brought before the said court but the officers in charge of those men refused to obey its call; though after some deliberation, they left them in charge of the city Marshall, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Gov. Carlin for further instruction; thus Messrs. Smith and Rockwell were free from the arrest, as the Marshall had no authority to hold them in custody; some two or three days after the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of habeas corpus issued by the municipal court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and priveleges are the same; no extraordinary process can issue legally, nor no extra-judicial act be required; justice, like her representative goddess, is blind to *appearances*, and favors no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with "shooting Lilburn W. Boggs with intent to kill" on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it, may be set down as insufficient grounds for a writ from the Gov. of one state, to demand a person as a fugative from justice in another state; for, aught that appears to the contrary, he might have shot in his own defence and be justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder; the affidavit, is therefore, not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessary before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other *Joseph Smith*, as the Joseph Smith of this city, was in Nauvoo, on the aforesaid sixth of May 1842, and on the next day he was at his post as Lt. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the state of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessary before the fact, with intent to kill, must have aided or abetted by *words*, or by *means*, while in the state of Illinois, and can not come under the purview of the *fugitive act*, having not fled from justice from ano her state;—and, according to the express language of the constitution; "*he could not be liable to be transported out of the state for an offence committed within the same.*" An accessary before the fact in manslaughter is an anomaly—and now if *the* Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should be held amenable to the laws of Illinois and in the ordinary course of procedure by inditement, in accordance with the right of the constitution, which says that he should have "*a speedy public trial by an impartial jury of the vicinage.*"

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important *counts* which constitute a fair case.

As to the writ of habeas corpus, issued by the municipal court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the city charter, having these express privileges, in words as follows: "to make ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city"—*and* "the municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council."

Now, it is well known that if this court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of habeas corpus can only test the *validity*, not the virtue of a process, (as testimony to prove the *guilt* or *innocence* of a person—under an in-

estigation by habeas corpus, is inadmissible) we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer violence* on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alledged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some if they are innocent, why did they not apply to the master in chancery for a writ of habeas corpus, present themselves before the Judge of the district court, and prove themselves clear?

First, we would answer, that the writ of our municipal court was treated with contempt by the officers, and it would have been dishonoring our municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the district court it might have availed them nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismission would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt, or innocence of the persons charged, could not be admitted on the investigation on a writ of habeas corpus, the question, not being, whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

'KNOWLEDGE IS POWER."

The truth of our text can be proved in many ways, by experience. The man of intelligence certainly possesses a power which the unlearned lacks. In the different ages of the world men have arisen and flourished, and maintained their rights in proportion to the knowledge they possessed of the country they inhabited; in proportion to the knowledge they acquired in arts and sciences; and in proportion to the knowledge they displayed in agriculture, and virtue: hence the duration, the stability, and above all, the exaltation and happiness of any community, goes hand in hand with the knowledge possessed by the people, when applied to laudable ends; whereupon we can exclaim like the wise man; righteousness exalteth a nation; for righteousness embraces knowledge and knowledge is power.

From this view of the subject it will readily be perceived, that two kinds of knowledge have, from the beginning, actuated mankind; for all men have not been righteous, though they may have flourished in nations, kingdoms and countries, collectively and individually.

To go on, then, with our subject in its true course, will be to speak of that knowledge that cometh from above—which surpasses understanding; even revelation, which unfolds the mysteries of eternity. In this course, however, we are aware that the world will not acquiesce; for, notwithstanding, literally speaking, that all knowledge comes from God, yet when it has been revealed, all men have not believed it *as revelation* at the *time*. Hence, when Abel's offering was accepted of the Lord, that knowledge must have been communicated by revelation, and that revelation though it gave Abel power with God: still Cain was offended, disbelieved and committed murder. Cain knew the Lord, and believed in his father Adam's scripture, or revelation, but one revelation was enough: he could not bear new ones, and fell.

Noah was a perfect man, and his knowledge or revelation of what was to take place upon the earth, gave him power to prepare and save himself and family from the destruction of the flood. This knowledge, or revelation, like the preceeding one to Abel, was not believed by the inhabitants of the earth. They knew Adam was the first man, made in the image of God; that he was a good man: that Enoch walked with God three hundred and sixty-five years, and was translated to heaven without tasting death: but they could not endure the new revelation: the old we believe because

our fathers did, but away with new revelations—and the flood swept them away.

Next comes Abraham with knowledge, or revelation, and what is the result? Why he becomes a pilgrim in a strange land; no body believed in his religion because he had new revelations:—Adam's, Enoch's, and Noah's no body doubted; that Adam was the first man the Lord made, none disputed; Enoch's pillar was a living monument of his faith and works; and the living Noah himself, with his ark resting upon the mountain, and the majesty of the rainbow, spanning the earth from time to time, were witnesses that the old revelations were true—but that Passover, Abraham, is an imposture, with new revelations! why he says God appeared to him in the plains of Mamre, and that he has seen angels, and eat and drink with them! O monstrous! drive him from his country and kindred—we can not abide his new revelations.

Passing several others, who were conspicuous in their day, let us take Moses, for he came on fresh from God himself, with new revelations, and new calculations, and tested the wickedness of unbelievers by destroying them with plagues and miracles: The inhabitants opposed him as did Cain Abel; the kings and magi Abraham, because they could not bear information direct from heaven. The old priests of Egypt, as well as those of the land of Canaan, were living witnesses of the power displayed, and well stored with facts of what had transpired,—yet the same fanaticism, hypocrisy, or stupefaction seized them that did the antedeluvians—and the Egyptians, like lead, sunk in the Red Sea.

We might continue this subject with great effect among the children of Israel, for so soon as they began to be puffed up with self-sufficiency, they too, like the ancients, honored the *old* revelations in word, or profession, but they stoned the prophets which came with *new* ones; not because God had ever said that he had ceased to give line upon line; precept upon precept, here a little, and there a little; but because they chose darkness rather than light because their deeds were evil.

The same principle we have been tracing from age to age, was signally manifest among the Jews when the Savior came in the flesh. These, *then religious* bigots boasted of the old revelations, garnished the sepulchres of the dead, gave tithes of mint and anise—made long prayers for a pretense, and crossed sea and land to make proselytes, but yet when the new revelation came fresh from the mouth of the great I AM himself, they could not endure it—it was too much—it showed the corruptions of that generation, as others before, and they cry, away with him; crucify him! What next? when the apostles began to go every where and preach, and some began to believe, then they could believe on Jesus, but away with your new revelation against us, and foretelling what will come to pass; hence Paul, after instructing Timothy on many important points relative to his duty, says:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Whithout natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

Once more, the same course and language, were used when the Book of Mormon came to this generation; the old revelation, the old patriarchs, pilgrims and apostles, were blessed; we believe in them, but the new ones we cannot abide. Why, say some, they pretend to have visions and see angels just like men in old times—they ought not to live.

"Oh blindness to the future kindly given;
That each may fill the circle marked by heaven!"

But the grand sequel of the whole matter is, that all the saints from Adam down to 1842, having a knowledge of things past, present, and to come, by the gift of the Holy Ghost, even the other Comforter which the world can not receive, because it knoweth him not, have had power to shut the mouth of kings and lions, to walk in the fiery furnace unscorched; to live hated, and die for Christ's sake, whereby they have tasted of the good word of God, and the glories of the world to come; yea and come unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than Abel, and *know that knowledge is power.*—Ed.

To the Editor of the Times and Seasons.

Sir:—It may not be uninteresting to many of your readers, to peruse a sketch of the Red-Men of the western wilderness. From a re-

port of the Commissioner of Indian Affairs, to the Executive Departments of the Government of the United States, many important facts are gleaned, relating to the Indians, both as to numbers and habits, and progress, and expense. It is generally known, that our government has been engaged for some years, in removing and locating the remnant of the tribes of Indians, left among our citizens in the states and teritories, to, and upon a more congenial, and better adapted space for hunting, and husbandry, where, by degrees, these noble "relics of a once mighty people," might gradually grow into civilization, arts, science, agriculture, manufactures, virtue, national importance, and religion. The *appearance*, however, of a very speedy advance, from Indian to English, or American habits, customs, manners, improvements, refinement and intelligence, is not, by far so prominantly perceptible, as their imitation of the pioneer vices. The improvement is hardly equal to the amount of money expended for removing, for agents, mechanics, teachers, preachers, &c. &c. As to numbers the reports will range about as follows:

Tribes.	population.
Cherokees,	25,000
Choctaws,	15,000
Creeks,	20,000
Senecas & Shawnees,	500
Quapaws,	500
Sacs & Foxes,	7,000
Sioux.	23,000
Osages,	4,300
Chippewas,	4,000
Pawnees,	12,000
Camanches,	20,000
Pagans,	30,000
Appaches,	20,000
Assinaboins.	15,000
Groseventures,	17,000
Crows,	7,000
Eutaws,	19,000
Black feet,	30,000
Total,	269,300
Yet remaining East to be removed,	25,000
Making an aggregate of	294,300

The commissioner's report, however allows the Indian population in the United States and teritories, to be . . . 333,000.

This, I think does not include those now occupying the space west of the Rocky Mountains.

Thus you have a glimpse of the lights and shades of the aborigines of the west, in their low estate, showing that the wilderness does not yet "blosom ast the rose," although the signs of the times would indicate, that the time is near when the mountains will drop down new wine, and Jacob's face will not wax pale. P.

LETTER FROM L. D. WASSON.

Philadelphia, July 30, 1842.

DEAR UNCLE AND AUNT.—

With feelings of no ordinary character, and under peculiar circumstances, I now attempt to break the seeming long silence that has not been interrupted since I left your hospitable cottage, and the society of those rendered dear to me by their virtues, their benevolence and their glorious institutions. That, with the assistance of my heavenly Father, has formed my character and habits for the society of saints and angels.

I am in the enjoyment of good health, and I believe entirely free from that miserable, contemptible disease that destroys the constitution of man, (namely ague and fever,) and what causes me greater rejoicing, I have, by the grace of God, abolished the more dangerous malady—one that binds the mind of man in midnight darkness, and obscures their future destiny and eternal happiness in mistie clouds of uncertainty and doubt, namely, sectarian cupidity. I have just returned to this city from a short excursion of four weeks through the south part of Jersey. Brother I. Ivins and myself were the first that ever proclaimed the everlasting gospel in that region of country; and to the disappointment of the people, and consternation of hireling priests, we preached Christ, and him crucified, and presented new and important truths from their own bibles that they never saw or heard of before. The people of this section are principally Methodists and Presbyterians, but they were inclined to believe the truth as it was presented, until the decrees of their long robed gods went forth commanding them not to hear or entertain these impostors, as we were called—O delusion! O blind philosophy! how long will thy unfortunate dupes be gulled by the *ipse dixit* of learned fools and holy knaves?

We were frequently obliged to leave the scriptures, or subject under consideration and give lessons on good manners, and advise disorderly priests not to disgrace their parents by showing their bad breeding. We held a discussion with a college bred advocate of Calvinism on the 23d; he would not show that Mormonism was false, as he had stated, so we took him up on Calvinism, and I assure you he found himself in poor picking before we got through. We left many believing

our testimony, and intend to return next week and give them the second edition of the same important subject. When I arrived in Philadelphia the saints were in a tremendous flustration for the welfare of brother Joseph, and their friends at Nauvoo. The disclosures of J. C. Bennett and his sattelites had just arrived, and the faith of some was failing—others doubting, and those founded on the rock were contending against such unheard of falsehoods and slanders, and turning the reproach where it belongs--upon the heads of those black and midnight fiends who have made this bold attempt to destroy a virtuous people.

Great excitement in this city at this time—there is a discussion in progression between our beloved brother Adams and Dr. West, the celebrated lion (liar) of sectarianism. It is really amusing to see these two champions contend with stentorian voice, eloquence, and language; and all the tact of argument that God lavishes upon the defenders of truth, and the devil upon his lawyers, is arrayed in this debate. It is appalling to hear the groans of priests—the clamors of infidels, and apparently the last dying struggles of modern Babylon, beneath the ponderous weight of truth. May the time speedily arrive when she shall have kicked her last, and liberty, truth and happiness be the principles that stand as a watch word for the faithful, who by their virtues make glad the city of God.

Although I have left the society of tried friends--the joyous circles of the young and gifted—the endearments of domestic happiness, surrounded with brothers and sisters--an affectionate mother in tears—and the society of those that would deem it a pleasure to administer to my necessities when sickness or adverse fortune had laid upon me her withering hand—I have done it for the cause of truth, and not for worldly gain, applause, or pleasure—but it is my greatest delight to defend the truth against the attacks of holyhypocrites and bible infidels—and by the assistance of God I intend to bring our relatives into the good work unless they persist in believing a lie that they may be damned. I intend going to Harpersville and Harmony this fall, unless I am advised to the reverse. Uncle, if you want any thing of me write to Toms River, N. J. I should be pleased to hear from you all. If I can be of any service in this Bennett affair I am ready. I was reading in your chamber last summer—yourself and Bennett came into the lower room, and I heard you give J. C. Bennett a tremendous flagellation for practicing iniquity under the base pretence of authority from the heads of the church—if you recollect I came down just before you were through talking. There are many things I can inform you of, if necessary, in relation to Bennett and his prostitutes. I am satisfied of your virtue and integrity. I have been with you to visit the sick, and time and again to houses where you had business of importance, you requested me to do so—many times I knew not why, but I am satisfied it was that you might not be censured by those that were watching you with a jealous eye, and I now solemnly protest before God and man, I never saw a thing unvirtuous in your conduct. With sentiments of high esteem to the children and family, I am your most obedient nephew.

L. D. WASSON.

Mr. Joseph Smith.
Mrs. Emma Smith.

SITUATION OF THE OPERATIVES IN ENGLAND.—"England protects the manufacturers," say the Whigs. And *how* does she protect them? The following extracts from a late English paper will show, to some extent. The fact is, England protects CAPITAL, while labor is left to take care of itself;—and this is precisely what the whig capitalists of this country are now contending for.

DISTTESS IN MANCHESTER.—A meeting of the shop keepers in Manchester, called to take into consideration the state of their trade, took place on the 13th of June.

It appears that the working classes in that great capital of manufactures, are in a wretched condition—many of them, indeed, driven by their privations to a state of desperation and utter disregard of consequences. One of the speakers, Mr. Hampson, a grocer and provision dealer, gave a most graphic account of the appalling scenes he and his brother shop keepers were every day compelled to witness.

'It was only the other day, he said, a man came into his shop and seized a piece of cheese --being the first article of food near him on entering the shop. He (Mr. Hampson) jumped from behind the counter, and said to the man, 'Why are you doing this? The man said he was starving to death for food. He told the man he might as well let bread serve his purpose,

and not take cheese; and the man, who seemed to be worked up to a pitch of great excitement, then seized hold of a four pound loaf, relinquishing his hold of the cheese. He said to the man, 'Why are you in such excitement, and look so angry? what have I done to offend you?'

The man then repeated that he and his family were starving. He, (Mr. Hampson,) though he had an opportunity of preventing his escape, could not bring himself to it, but said, 'Well, then, we'll not call this stealing; the bread is yours'—and he went off with it. Nor was this a solitary case of levying provisions in this way. Within the last week, ten or a dozen men in a party had come to his shop and demanded relief, his wife gladly availing herself of the opportunity to put her own hand in the till to relieve them. Contributions on his neighbors through the street were levied at the same time and in the same manner. Now, these were small beginners—God knew where they would end! He added that the poor were dying around him in all directions.

A Mr. Groom, linen draper, said the shopkeepers had not one fourth, nor even one sixth of the business they used to have. No fewer than five shops in his immediate neighborhood had been obliged to close.

Various other tradesmen told the same melancholy tale, and it was finally agreed to call a public meeting of shop keepers on Tuesday evening next, in the town hall.

Society seems on the point of dissolution in the manufacturing districts of Lancashire.—This state of things cannot possibly exist much longer.

Extraordinary Whirlwind—A letter in the Rhone gives the following particulars of a whirlwind at Chauffailes, and its neighborhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated, children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailes. All the mason-work was finished, and the carpenters were putting on the roof. Not one stone was left upon another; nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000f. The crops which were not taken off by the whirlwind were cut to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateauneuf of great bulk. The cure of that place took up hailstone which was three inches across. Not less than twenty persons have been killed.

Great Fire in Russia.—A letter from Peru, in the German papers, state that a dreadful fire burst out lately in the salt-works of Nowa Uesal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workman, and communicated almost immediately to some hay—gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of 2 1-2 verats (nearly two miles.) A great number of salt pits in wood and stone, all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—[Gallignani's Messenger.

Gen. John C. Bennett. This person who has held such a conspicuous place among the Mormons has been excommunicated from the church of Latter Day Saints for seducing an innocent female at Nauvoo. The Nauvoo Wasp of June 25th gives a long account of that and other transactions of Bennett, which prove him to be a consummate scoundrel. The Mormons ought to be heartily glad they have rid themselves of him, as his influence might poisen a large community. Joseph Smith or any of his followers need not be in fear of any statements which can be made by Bennett, as the character of him is too infamous for his stories to be believed by any one.—*Bostonian.*

NOTICE.

Since the excitement relative to Joseph Smith has been got up, we have noticed in and about our city, a good many strangers, many of whom we judge to be loafers. Some few depredations have been committed, and unless prompt measures are taken to detect the rogues we fear the matter will not end here. We would recommend to our city authorities to be vigilent, and to the citizens generally, to be on the look out.

NOTICE.

The members of the church of Latter Day Saints, who have been ordained to the High Priesthood, and have not become members of the Quorum of High Priests, and had their names enrolled on the Record Book thereof, are hereby notified, that, upon their arrival in this place, it is their duty to apply to the Quorum for admission, pursuant to one of the regulations thereof.

GEORGE MILLER,
President of the Quorum.

JAMES SLOAN,
Clerk of the Quorum,
Nauvoo, July 31st, 1842.

Poetry.

LINES.

Addressed to father Tyson, after the melancholy event of the death of his son, accidentally killed by the discharge of a rifle.

Thou aged saint, can words avail—
Can tears afford relief?
Can human sympathies prevail,
To soothe thy bosom's grief?

In life how suddenly betide
Those evils that destroy!
'Twas but a moment to divide
Thy hopes, and blasts thy joy!

Deep is the wound and keen the dart—
It stings thy inmost soul—
And through the fibres of thy heart
Affliction's waters roll!

But cease thy sorrow—peace—be calm
And let thy tears be dry—
Sweet consolation's softest balm
Is flowing from on high.

It is the Lord—his ways are just—
There's mercy in his rod;
Thou know's. his goodness and can trust
The true and living God.

Great are the blessings now in store
For thee, in faithfulness:
Look thro' thy sorrows and adore
The hand that smites to bless,

This sudden stroke has rent a chord
In twain that bound you here;
But glorious will be your reward
When in that blessed sphere.

When all is joy, you will rejoin
Your dear and fav'rite son;
And glory in this *deep design*
Of the Eternal One. E. R. SNOW.

DIED.—In this city, on Sunday the 31st day of July last, VINSON KNIGHT, aged 38 years. Brother Knight was one of the bishops of this church, and a man favored of God, and respected by all good men. He had been long in the church and had always adorned his life, works and profession, with that decorum virtue and humility, which ever characterizes the true followers of our blessed Jesus.

Warring the great warfare of a saint, he has waded through the midst of persecution, over the blood stained prairies of Missouri, in the chilling blasts of winter, comforting the fleeing saints, and administering to the wants of his own family; yea, through great tribulations, heart and hand with his brethren; he was ever ready to give a reasonable answer for his hope in things to come; and showed by his *actions* as well as words, that he meant to live godly in Christ Jesus, although he suffered persecution. Though he has been removed, as it were in the midst of life, yet in the assurance of a glorious resurrection, he has died the death of the righteous: henceforth there is laid up for him a crown that fadeth not away. "Blessed are the dead that die in the Lord!"

REMEMBER THE WIDOW.

Persons indebted to the late publisher of this paper, *D. C. Smith*, deceased, are requested to make payment to Mrs. Agnes M. Smith, his widow: she is in need and will be glad to receive provisions of those in this section, and money from more distant debtors without further *dunning them*.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 21.] CITY OF NAUVOO, ILL. SEPT. 1, 1842. [Whole No. 57.

From the Millennial Star.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been laboring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and dilligence with which the saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and consequently of *power*, has been generally cultivated among you.

And now let the saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another; to seek to be the greatest in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power, which flows from the spirit, through the priesthood—which spirit, and power, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-laborers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the officers which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders, hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-laborers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c. so that the poor who go from this country can find employment.—Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others emigrate, and thus all arrive in a new country empty

handed. In all settlements there must be capital and labour united in order to flourish. The brethten will recollect that they are not going to enter upon cities already built up, but are going to "*build* cities and inhabit them." Building cities cannot be done without means and labor.

On this subject we would call the particular attention of the saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding as the agent of the church, to superintend the fitting out of the saints from Liverpool to America. Whatever information the saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually.—First, a company can charter a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage. Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they were issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the summer on account of the heat and sickness of the climate. It is, therefore, advisable for the saints to emigrate in Autumn, Winter, or Spring. Let the saints be careful also to obtain a letter of recommendation, from the elders, where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organised, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendance of Elders Pratt, Richards and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAILOR,
G. A. SMITH.

Manchester, (Eng.) April 15 1841.

A special conference was held in Nauvoo on the 29 ult. an account of which will be given in the next No. of the Times and Seasons.

HISTORY OF JOSEPH SMITH.

Continued.

We found the people of Seneca county in general friendly and disposed to enquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparantly willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca lake the two former by myself; the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded, Book of Mormon first edition page and second edition page

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they world have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous, and teazed me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation:

Revelation to Oliver Cowdery, David Whitmer and Martin Harris, at Fayette, Seneca co. N. Y. June 1829; *given previous to their viewing the plates containing the Book of Mormon.*

Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face and, the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith jr. has seen them for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four viz: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation; that they should have a view of the plates &c. we accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession; we did not yet however obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer each calling on, and praying fer-

vently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness,and behold an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment, Martin Harris cried out, apparantly in ecstacy of joy, "Tis enough; mine eyes have beheld," and jumping up he shouted, hosanah, blessing God, and otherwise rejoiced exceedingly.

Having thus through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz: to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:—

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, the following additional testimony was obtained:—

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw

the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for wo have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH.

From the Bostonian.

MORMONS, OR "LATTER DAY SAINTS."

Mr. EDITOR:—You will doubtless recollect that some two or three weeks since I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forth-coming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worthy of notice in the lectures, but about the time I should have written, Mr. Adams, and his society were charged with *Murder*, *Blasphemy*, *Lying*, *Fraud*, *Treason*, and *Murder*, and I thought if they were guilty of these heavy charges, they were unworthy of any thing but the *halter* and *hangman;* however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and "the wonders of the new and everlasting covenant," as Adams calls it, is the great existing subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also. and the general cry among *Sectarians* is, "how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best and most devoted members are leaving us and joining them."

Before I enter upon a short description of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the Bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and Elder Adams take the Bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition, yes, those very men that are continually crying "the Bible! the Bible! give us the Bible!" actually voted against the Bible, yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the Bible, and Bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophesies in the Bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick record or history of the descendants of Joseph that dwelt in this land, (America) separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33d, verses 13-14-15-16-17. He argued from the above and many other passages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an account of

many American antiquities together with the discoveries lately made by Mr. Stevens that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the Bible, but in fulfilment of the Bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz.—of the tribe of Joseph being in America, it was necessary Jesus should visit them, as also the ten tribes in the "north country." He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives, and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent, and that the account of the gospel in the Book of Mormon agreed with the account in the Bible; thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and every thing the same as when Christ has an organized church on the earth; and that the Book of Mormon had come forth as an "ensign to the nations," containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates containing the record had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent, that about the time this event took place, they had fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the "dispensation of the fulness of times," and that now their record had come forth. throwing a flood of light on the early history of this continent and would yet be hailed by every lover of truth, as one of the most glorious works of the nineteenth century.

DISTRESS OF NATIONS.

Our exchange papers, among the many strange things that make up the motley mixture of plentiful crops and *hard times*, acts of wickedness, Miller's millennium in 1843, together with a great many accounts of bible societies; missionary doings; Sunday school advancements; temperance movements; marvellous conversions from the influence of tracts, &c., have a full proportion of mobs, riots, and calamity. A large mob in Philadelphia made war upon the blacks in the fore part of last month, shed blood, burnt to the ground a costly and spacious Hall, and a meeting house; and destroyed other property. The military were called to restore peace.

In Cincinnati, about the same time, some boys insulted a military German company, while training and after dismissed, which finally terminated in a riot of the citizens, in which considerable blood was shed, though we believe no lives were lost.

From England we have selected the following:—

"*Threatened Disturbances*—*Birmingham, July* 14.—The accounts received this day from Burslem, (the metropolis of the potteries,) and the mining and manufacturing districts of the neighborhood, are of the most alarming description. It would appear, that influenced by the badness of trade, or by some other motive, there has been within the last two or three weeks an attempt made to reduce the wages of the men employed in the collieries of North Staffordshire, and the turnout of the miners has necessarily, by the want of coal, seriously affected the men occupied in the potteries and iron works.

The proximate cause of the facts appears to be the reduction of 7d per week from the wages hitherto paid by Mr. Sparrow, near Burslem. Such is the magnitude of his establishment that the reduction of 4d in each man's wages will make a difference of not less than £300 per week. Be the cause, however, what it may, the potteries according to the last accounts, are in a fearful state. Yesterday, Burslem, Hanley, Stoke, Tunstal

and Lane-end, the chief towns within the potteries, were greatly excited; so much so, indeed, that the authorities deemed it necessary to call in the immediate aid of the county police and military.

The turnouts, to the amount of some thousands, visited the collieries, iron works, and potteries, where men were to be found who had accepted reduced scale of wages, and in some instances inflicted personal violence upon men whom they found peaceably engaged at work. At Fenton Park it is stated that one man was thrown into scalding hot water, and in other places acts of the grossest violence were committed.

Yesterday the discontented assembled in great numbers, and their line of muster, if not of march, extended from Tunstal to Lane-end a distance of at least seven miles. Some detachments of yeomanry paraded the district, but this description of force being deemed insufficient to meet the emergency, application was made for the assistance of her Majesty's troops, and the same evening a troop of the 3d Dragoons, from the Birmingham barracks, left this town for the disturbed districts.

Persons arriving from Burslem to day state that no less than 6,000 workmen have turned out, and that boat loads, of assistants for a row have arrived from Bilston and other manufacturing districts of South Staffordshire. The insurgents were to-day marching for Cheadle, but it was confidently hoped that the precautionary measures adopted by the authorities would prevent further outrage."

Besides appearances so emblematic of the "distress of nations," as the foregoing—and along with the great fires, tornadoes, and earthquakes which agitate some portions of the globe, more or less, every week, we present the following second visit of that awful scourge to mankind,—*the Cholera.*

☞ The Asiatic Cholera, which raged so fearfully in India ten years ago, and spread from thence nearly over the entire world, has again made its appearance there; and the most fearful accounts are given of its ravages. At Calcutta, Bombay, and in the Deccan this pestilence was raging fearfully; and we have before us in one of the Irish papers, a letter from an officer of the 22d regiment, stationed at Camp Kurrachee, which says that in the course of one month there were buried, from that regiment alone the band-master, sergeant major, three sergeants, a hundred and twenty men, twelve women, and twenty children.

OPINION.

By proving contrarieties truth frequently appears. So with the religion of Jesus, its beauties and glories often shine, when its revilers are endeavoring to expose what they may denominate, its deformities. The prophet said the Lord would perform a *strange work* in the last days—and when we behold the various opinions of men, concerning the doctrine of the church of Jesus Christ of Latter-Day Saints, we think the time has come and the work commenced, and it is proved by more witnesses than our church. All sects, all people, even the Deists, (who are in point of common law and order, good men, and might be termed the 'salt of the earth,' on that head) seem anxious to cast in their 'mite' for or against the Mormons, (so called.) The following curious reasoning on the subject, is from the Boston Investigator.

"There is still a higher series as regards the superstitions of the world. This is an amalgamation of sects, denominations, and superstitions. Zoroaster, Mahomet, the Christ of India and of Palestine, have done this, and Joseph Smith will do it. We predicted this long ago, and affirm it still. We predicted it when it was under deep persecution. We rested our prediction not on preternatural foresight, but on the fact, that the plan covered all the ground, and combined principles and motives exactly calculated to do it. The Jewish account; the Christian religion; a revelation, latter day saints; all gifts and graces; ecclesiastical honors; an armed, peaceful neutrality, well disciplined and springing up in the midst of a free people; points taking in all our large cities, and from the world a grand concentration forming in America! Say or do what we please, Mormonism is destined to become one of the most splendid superstitions ever devised. It has originated in an age of science, resting on originations in an age of ignorance, and it is this very fact which will sustain it. Fifty years hence, and you will hear this argument:—'What! Do you believe that Joseph Smith, the Prophet of the Lord, could have been an imposter? Did he not spring up in an age

of science and mechanical invention? Did he not proclaim openly to the world his mission? Sustain persecution and brave death for the sake of God? Did he not have visions and revelations? And who but a man divinely inspired, could, at a time when the whole world was deluged with vain and contradictory teachings, have conceived this one sublime faith and worship?' If it be urged that the thing was tested, to what does it amount? 'They were enemies and persecutors.'"

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 1, 1842.

PERSECUTION OF THE PROPHETS.

Since an attempt has been made by Missouri to arrest, or rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some, who ought to know better, should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light. There is a strange notion afloat among the saints and sinners relative to the purity of the prophets. Some suppose, and some believe that the prophets were perfect and holy—and every body knew them to be so, and venerated them as the Lord's annointed; but let us examine the scriptures and learn how the prophets sent at various times by the Lord, were treated by the saints and the wicked world. As to those who professed to have the knowledge of God, and be governed by revelation, we can not give a better sample than one that fell from the mouth of Jesus to the Jews—as follows:—Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the altar.

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now. But if we believe in present revelation, as published in the Times and Seasons last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter; and the book of Jasher, which has not been disproved as a bad author, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life,—and he was fed by ravens. Daniel was cast into a den of lions: Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the Temple; and did these afflictions come upon these prophets of the Lord on account of transgression? No! It was the iron hand of persecution—like the chains of Missouri! And mark—when these old prophets suffered, the vengeance of God, in due time, followed and left the wicked opposers of the Lord's annointed like Sodom and Gomorrah; like the Egyptians; like Jezebel, who was eaten by dogs; and like all Israel, which were led away captive, till the Lord had spent his fury upon them—even to this day.

Let us come into new Testament times—so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to discover his hiding place, and being the officiating high priest at the Temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, *in a charger*—notwithstanding there was never a greater prophet born of a woman than him!

Jesus, the son of God was crucified with his hands and feet *nailed* to the wood!

Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria, in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards, at Reme. James the greater was beheaded at Jerusalem; James the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Philip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive.—Andrew, one of the twelve, was bound to the cross, and preached until he died. Thomas, one of the twelve, was run through with a lance, on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot to

death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded.—Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Savior's prediction. Of the whole twelve, John, and perhaps Matthew, escaped without being murdered; for a testimony, &c. And now, let us appeal to the sober sense of the Latter Day Saints, and enquire what right they have to expect from this generation any better treatment, and veneration for the religion of Jesus Christ, than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos:—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

It is a shme to the saints to talk of chastisements, and transgressions, when all the Saints before them, prophets and apostles, have had to come up through great tribulation; whether a Herod, a Nero, or a Boggs, causes the affliction, or the blood to be shed, is all the same,—these murderers will have their reward! and the saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society! And was transgression, or chastisement connected with ther seclusion from the enjoyment of society? No! But remember, brethren, he that offends one of the least of the saints, would be better off with a mill stone tied to his neck and he and the stone plunged into the depth of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the saints in prison, or secluded from friends by reason of vexatious law suits, intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty, or the virtue of a saint, hold communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the Lamb, *shrinking* from the assistance of those who bear the ark of the Lord—*in the hour of danger!*

While Boggs and his crew hold this mobocratic doctrine in defiance of law; "believing as we do, that the arm of the law does not afford us a guarantee,—(we) deem it expedient and of the highest importance to form ourselves into a company &c. to rid our society, peaceably if we can and *forcibly* if we must," of the Mormons,—and to this end have severally pledged to each other THEIR LIVES, BODILY POWERS, FORTUNES AND "SACRED HONORS!"—let no saint suppose that righteousness will reign, or peace be on earth, and good will to men, and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

BAPTISM.

Upon looking over the sacred pages of the bible, searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation, as that of *baptism*. In the first place, however, let us understand that the word *baptise* is derived from the Greek verb *baptizo*, and means to immerse or overwhelm, and that sprinkle is from the Greek verb *rantizo*, and means to scatter on by particles; then we can treat the subject as one inseperably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus himself on the subject.—He said to the twelve, or rather eleven at the time: Go ye therefore, and teach all nations, *baptising* them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: Thus it is recorded by Matthew. In Mark we have these important words: Go ye into *all the world*, and preach the gospel to every *creature*. He that believeth and is *baptised* shall be saved, and he that believeth not shall be *damned*. And to show how the believers are to be known from the *unbelievers*, he continues and says: And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover. And in Luke we find the finish-

ing clause like this,—that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And ye are witnesses of these things.*

We will now examine the witnesses. As it will be recollected, they were to wait at Jerusalem till they were endowed with power from on high and then go and teach all nations whatsoever the Lord had commanded them. As Peter held the keys of the kingdom, we will examine him first.

Now on the day of Pentecost, when there was a marvellous display of the gifts, according to the promise in Mark, many were pricked in the heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them: Repent, and be *baptized* every one of you in the name of Jesus Christ, for the remissioe of sins, and ye shall receive the gift of the Holy Ghost, &c.—Here one of the witnesses says in so many words, repent and be *baptised*. And we are of the opinion that Peter having been taught by the Lord, and commissioned by the Lord, and endowed by the Lord, would be about as correct a counsellor, or ambassador as we or they could enquire of to know the *right way* to enter into the kingdom.

Again, Luke in his record of the acts of the Apostles, says:—And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said. unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus.—And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophecied.

From the above witnesses we are informed that *baptism* was the essential point on which they could receive the gift of the Holy Ghost. It seems from the reasoning above that some sectarian *Jew* had been baptising *like* John, but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptise with fire and the Holy Ghost:—which showed these converts that their first baptism was *illegal*, and when they heard this they were gladly baptised, and after hands were laid on them, they received the gifts, according to promise, and spake with *tongues and prophecied.* We do not calculate in this short dissertation, to bring in the immense reasoning and quotations that might be adduced to show that the ancients who were actually the fathers of the church in the different ages, when the church flourished on the earth, according to the pattern of having apostles and prophets, &c for the work of the ministry and the perfecting of the saints—were initiated into the kingdom by baptism, for it is self evident in the scripture—God changes not. The Apostle says the gospel is the power of God unto salvation unto them that believe; and also informs us that life and immortality were brought to light through the gospel; that the scripture, as Paul said to the Galatians, forseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham: saying, In thee shall all nations be blessed.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the bible that the gossel has always been the same; the ordinances to fulfil its requirements, the same; and the officers to officiate, the same; and the *signs* and *fruits* resulting from the promises, the same: therefore, as Noah was a *preacher* of righteousness he must have been *baptised* and ordained to the priesthood by the laying on of the hands, &c. For no man taketh this honor upon himself except he be called of God as was Aaron, and Aaron was baptised in the cloud and in the sea, together with all Israel, as is related by the Apostle in Corinthians. This position or fact, is witnessed in this manner: the covenant of circumcision made with Abraham, and practiced steadily up to the departing of Israel out of Egypt, was abandoned in the wilderness, forty years—and renewed by Joshua after he passed over Jordan, and encamped at Gilgal, where he made sharp knives and circumcised the whole male portion of the church.

Circumcision was merely a sign of the priesthood, given to Abraham: according to the words of Jesus to Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second

time into his mother's womb, and be born?—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptised* shall be *saved*, and he that believes not shall be damned! There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved: No wonder the Apostle said, being "*buried* with him in *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptised and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptise, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly Apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7. so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high—so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchisedec, and the anointed son of God, from before the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations—*and lo I am with you always to the end of the world*—that is—by the other comforter which the world cannot receive—for ye are the witnesses—having the testimony of Jesus which is the spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another—and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then Abel was a righteous man he had to become so by keeping the commandments: if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having did no sin; according to his solemn declaration to John:—*now let me be baptised:* for no man can enter the kingdom without obeying this ordinance: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Surely, then, if it became John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptised*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber!

In the former ages of the world, before the Saviour came in the flesh, "the saints" were baptised in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then *the saints* were baptised in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and father of us all, even so there was but *one* door to the mansions of bliss. *Amen.*—ED.

From the N. Y. Evangelist, July 21, 1842.

MORMONISM AND THE MORMONS: A historical view of the rise and progress of the Latter Day Saints. By Daniel P. Kidder. New York; G. Lane & P. P. Sandford, 200 Mulberry st. 1842.

This is a circumstantial and full account of the men, the books, the doctrines and doings, of this extraordinary sect, commencing with their origin, and tracing them to the present time. When we reflect upon the considerable number to which they have already increased, and the skill of its preachers, in getting hold of ignorant and excitable minds, the delusion, otherwise too foolish to waste thought upon, becomes worth examining and exposing. This is ably and efficiently done in the volume before us. This, with the similar work of Prof. Turner, will set the ridiculous pretensions of the sect in a light too glaringly absurd to leave it much power.

REPLY.

The truth of Solomon is verified in this generation: "to the making of books there is no

end,"—and we may add, to scattering falsehood there is no bounds. There is, however, a light in which we shall review the above notice, not so much on the score of book making as upon the sectarian practice of *resisting the truth*.—Twelve years experience has already given us an assurance that the Lord is with us, and when we read such *thrusts* as the one before us, from the Evangelist, or the more subtle stab of its cotemporary, Daniel P. Kidder, or less noted cut of Prof. Turner; or the canine-like but powerless bite of Mormonism unveiled, by E. D. Howe; or that unchristian but harmless assault of Leroy D. Sunderland—and several other kindred spirits to Simon Magus, Demetrius, and Alexander the coppersmith, it shows us that we are *blessed when all men speak evil of us falsely for Christ's sake.*

From 1830, when the Rochester Observer introduced the book of Mormon to the world as "*blasphemy*," to the "light too glaringly absurd to leave it (Mormonism) much further power," the public has been *sickened* with fulsome, jejune, *ex parte*, and abusive accounts of the church of Jesus Christ of Latter Day Saints—while the work, according to its own predictions in the book of Mormon, has commenced among all nations. The Jews, too, are gathering to Jerusalem in accordance with the prophecies of that book: and that hour seems approaching when every man's hand will be raised against his neighbor, because the love of man waxes cold. We look in vain for fairness or truth, from the popular circles of this generation: We have never been met in argument, or representation, with bible truth, sober sense and candid reason: for upon such a solid basis our cause, as it has done, like some mighty vessel upon the billowy ocean, outrides the storm and spreads her white canvass to the breeze, that "comes from him who holds the winds in his fists," and will waft her safely into that port, where hope, faith, and charity welcome the pure in heart..

It is a fact worthy of notoriety, though everlastingly deplorable, that the popular dominant portions of men, in every age of tge world have rejected the truth of God; and then, justly met his vengeance! So it was with the "men of renown," who opposed Noah before the flood, which swept them away. So it was with the inhabitants of Sodom and Gomorrah, who opposed Abraham and Lot, and were consumed by fire and brimstone; so it was with the Egyptians who opposed Moses and the children of Israel, the Red Sea swallowed them up: So it was with the inhabitants of Canaan who opposed Joshua, the sword and the hailstones from heaven, destroyed them. So it was with the Assyrians who opposed Israel in the days of Hezekiah, the angel of the Lord smote 185,000. So it was with the Jews who opposed Jesus Christ, destruction came upon them and they were destroyed, scattered and driven among all nations as outcasts: And we now bear this testimony, that the popular Gentile nations who in this age reject the revelations of God, and fulness of the gospel, as made known in the Book of Mormon,—in like manner will work out their own destruction.

We say to all men, read what you please, but if you wish the *truth* and the fulness of the gospel, read the book of Mormon, and take the advice of Gamaliel to the Jews: And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

HEALTH OF NAUVOO, &c.

We are truly thankful for the measure of health granted to the citizens of Nauvoo, the present season. We may say with propriety, that we know of no city, with an equal number of inhabitants, which exhibits so small a bill of mortality, weekly as ours. Peace and activity are here also, save a temporary sensation, produced by the arrest of General Smith last month; upon that subject, among honest men, but one sentiment can prevail, and that is—figuratively,—it was a poisoned arrow, shot from Missouri, by men in high places, and aimed at the heart of the innocent saints, for persecution and murder. The life, animation, and good order prevalent among us, whispers the approval of the Lord,—and that is better than silver, yea, more desirable than gold.

To the Editor of the Times and Seasons.

Sir: Not long since, I had the honor to be in the company of a *clergyman*, as he styled himself, and as our religion was the engrossing topic of conversation, I have thought it would be no harm to community at large, if some of the items of our conversation were made public.

Clergyman.—Your society, I perceive, believe in the Book of Mormon as a revelation from God.

Saint. Yes! certainly: all truth came from the Lord by revelation.

C. Why dont you show the plates and convince the world at once?

S. For the same reason, sir, that you do not show the *stone tables*, and *convince* the world at once. They were held sacred in the ark of the covenant, and he that looked into that *died*. Besides Mr. Smith would be the only proper person to exhibit and explain them; and for him to travel and exhibit them to *convince the world at once*, over a globe of about 25,000 miles in circumference, embracing various climes and inhabitants, using more than 300 different languages, and numbering more than 900,000,000 souls,—would be an *eternal work*. To do nothing but travel he would do well if he convinced *one* a day, which would be 365 a year. At this rate, could the present inhabitants live so long, it would require more than *two and a half* millions of years, leaving the increase, as the world is now, in heathen darkness.

C. I see you are prepared to resist natural reasons by arguments which have never before been presented to me. But as to its being a revelation the world doubts.

S. Don't the world believe the witnesses to the book?

C. No: they testify too much: saying that an angel came down from heaven and brought the plates, and showed them.

S. Is any thing contrary to scripture that an angel should come from heaven in this age of the world, more than another?

C. Yea! The idea of seeing angels is preposterous. Dr. Gill, Dr. Scott, Dr. Clark, and all our great men in divinity discard the idea. Why sir, the presence of an holy angel would consume us.

S. I see you dont believe in the administration of angels in the church of Jesus Christ.

C. No: not I—it is next to *blasphemy* to suppose that God would send a holy angel among men in such an enlightened age of the world.

S. Sir, your reason is contrary to the bible; now listen to me a moment and I will show you that God never had a church and people upon the earth, without administering to them by angels. Hagar, Abraham's wife's servant saw an angel, to comfort her in the hour of distress: The Lord and two angels feasted with Abraham upon a fat calf—see Gen. 18 ch:—and the same angels went from Abraham, while he plead with the Lord for Sodom and Gomorrah, and staid all night with Lot and partook of another feast. This may be the reason why Paul said "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Jacob saw concourses of angels descending and ascending from heaven to earth, and even wrestled with God! Moses, who, after he murdered the Egyptian, had no better reputation than other men under the same charge, saw God face to face, and seventy of the elders of Israel with him. And the angel went with the camp—Joshua saw the captain of the Lord's hosts—and from the reading of the old testament, it would seem that it was no very uncommon sight for men and women to see angels; even old Nebuchadnezzar, when the three holy men were cast into the fiery furnace, saw four walking in the flames, "and the *form* of the fourth was *like* unto the son of God." It appears he *knew* how Jesus Christ looked several hundred years before he came in the flesh, wicked as he was, and that is more than you allow among what you call righteous.

Again, besides the administering of angels to thousands which I will not now trouble you to hear,—at the birth of Jesus and before,—the Jews, who, you admit were so wicked that they crucified their Lord, were nevertheless *visited* by an angel yearly at the pool of Bethesda—an angel visited Cornelius before he was initiated into the kingdom: an angel unlocked the prison doors for Peter; and when the Lord was about to show his servants things that must shortly come to pass, he sent and signified it by his angel unto his servant John, and told John that the mystery of the seven stars was the seven *angels* of the seven churches of Asia.—What think ye, did God ever have a church without an angel in it?

C. You Mormons have too much scripture—you take all. Now we believe that reason and philosophy have the place of revelation, and as the old testament has been fulfilled, so as also the new, when the apostles died, ceased to be any thing more than the foundation upon which our *learned divines* were to build up churches until they converted the world to christianity, and brought in the millennium.

S. Too much scripture! why sir, the apostle says all scripture given by inspiration, is profitable for doctrine and reproof, &c., and that in the last days God, not man, would pour out his spirit upon all flesh; and they should prophecy, dream dreams, and see visions; and the Lord would reveal the abundance of peace and truth: gather children his from every country whither he had scattered them, and return to them a pure language, that they might call upon him with one consent: gather all nations to the valley of Jehoshaphat, and destroy them, that the children of Israel would be seven years in burning the carriages and implements of war; that instead of your reason and philosophy, Paul says, beware lest any man *spoil* you through philosophy and vain deceit, after the rudiments of the world, and not after the doc-

trine of Christ; that instead of your easy times, the powers of heaven are to be shaken, and a time of trouble ensue which will baffle the skill of philosophy, while earthquakes, rebellion, bloodsed, and calamity will continue until great Babylon falls.

C. Must bid you good bye, sir, that doctrine is unpopular. P.

For the Times and Seasons.

Many in this, as well as in other ages of the world, suppose, that if a man who professes to be religious, is afflicted it must be on account of his iniquities; behold say they, the hand of God is upon him, he is under transgression, &c. They forget the circumstance of Job, and a thousand others given in the scriptures. We are told that if any man will live Godly in Christ Jesus, he shall suffer persecution. Christ says, The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. John vii, 7. The same hatred has been manifested against every man of God, who stood up to rebuke the wicked ever since the world began. Paul understood the matter perfectly, for in his 11th chapter to the Hebrews he says, And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Paul here speaking by inspiration, says, that those thus afflicted and tormented, were characters 'of whom the world was not worthy,' and yet God in his infinite wisdom suffered it to be so, that the world might be warned and rebuked, and left without excuse in the day of judgment, and that they might have an opportunity of filling up their cup of iniquity. They are suffered to grow up like a green bay tree, they spread themselves and become exceeding great and high, opportunity is given them to do much good, they are often made stewards over much wealth, that they might administer to the wants of the poor and destitute, but in their pride they forget the God of the universe who gave, and like Nebuchadnezzar, they say, *behold I did it.* Should the righteous mourn, because the wicked usurp authority, and exercise tyranny and oppression, and seem to go unpunished, no! for behold the day cometh and 'the righteous shall be mine saith the Lord,' and in that day the wicked shall cease to trouble, and their names shall be blotted out from amongst men, and the weary and afflicted shall have rest and peace, and they shall enjoy the sweet, for they have tasted of the bitter.

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them, he chasteneth those whom he loveth, and tryeth and proveth every son and daughter, that they may be as gold seven times refined. Rejoice then ye Saints of the Most High, for the God of Abraham is your God, and he will deliver you from all your enemies; seek diligently to know his will, and observe to do it, be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, 'the Lord delayeth his coming,' for behold, the day draweth near, the hour approacheth, be ye ready. Be virtuous, be just, be honorable, be full of faith, love, and charity, pray much, and be patient, wait a little season and the voice of God shall thunder from the heavens, his voice shall be very terrible, then the wicked shall tremble and fall back, they shall be taken in their own snares and fall into the pits which they have digged for others, but the just shall live by faith, and shall shine forth as the stars in the firmament, their glory shall be as the brightness of the sun. for they are God's.

WILLIAM LAW.

BOOKS.

The following account of preparing and managing books, is taken from Dr. Jahn's Biblical Archaeology. Tablets, tables, and plates, are all of the same import, and the mode of fastening *leaves*, plates or tablets together at the back with *rings*, is the same way the Book of Mormon was connected. We may, at some future day, pursue this subject far enough to convince honest people, that the stone tables of the Bible, and gold plates of the Book of Mormon, were constructed and carried alike.

"*Books*, (which are mentioned as very well known as early as Job 19: 23 Num. 21: 14. Exod. 17: 14,) were written most anciently on skins, on linen, on cotton cloth, and the reed papyrus; and subsequently on parchment. The leaves were written over in small columns, called *delautote*, (Heb.) Jer. 36: 23. If the book were *large*, it was of course formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Whether the lines were written as in the Sigean inscription, and in the Etruscan inscriptions, might yet be determined, if the stones mentioned Josh. 8: 32. could be found.

Books being written upon very flexible materials, were rolled round a stick; and, if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again when he had read it, Luke 4: 17—20; whence the name *megeelaw* (Heb.) *a volume*, or thing rolled up, Ps. 40: 7. Is. 34: 4. Ezek. 2: 9. 2 K. 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Is. 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books, which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by.

Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband."

TO THE CHURCHES ABROAD AND NEAR BY.

As many false reports are circulated to delay the building of the Temple of God at Nauvoo, we take this public method of stating that the saints are constantly engaged in rearing this great house for their salvation, by tithing and donations—according to the commandments; and in order that the work may progress more speedily; we call upon the churches abroad and near by, to bring or send us their tithes or donations, that we may be enabled to go on prosperously and finish it in an acceptable time to the Lord. The work hands upon this house need provisions and clothes, and the brethren, *these plentiful times*, have these things and other means, and can, if they will, *help us*. Brethren remember the commands of the Lord and help fulfil them.

ALPHEUS CUTLER,
REYNOLDS CAHOON,
ELIAS HIGBEE,
Building Committee.

Nauvoo, Aug. 25, 1842.

NOTICE.

From the circumstances growing out of the pretended exposures of John C. Bennett, a rumor has gone abroad that the Nauvoo House has ceased to progress. This is therefore designed to inform the brethren of the churches throughout the United States and elsewhere, that the work is still progressing as in times past. It is true we have little or no means to carry on the work, nor have we at any time had a sufficiency of means to go on with that rapidity we would wish. But if no preventing providence we will progress with the work until its final completion, and hereby call upon the brethren to take stock in the house if they have not, that the hands of the laborers may be strengthened thereby.

GEORGE MILLER, P. N. H. A.

The Hebrew priests, when they appeared before the Lord, performed the service with naked feet, a symbol of veneration. See Exodus 3: 5.—Josh. 5: 15. Now a days the world's priests wear boots or shoes well blacked as an act of decorum and not see God.

TO THE PATRONS OF THE TIMES AND SEASONS.

Three numbers more closes this volume, and as the distance to many of our subscribers, requires three or four weeks for the papers to reach them. we take the time *in advance* to stir up their minds by way of remembrance, that our terms are *in advance*, and to continue the paper in as respectable a standing as it is entitled to by the church it represents, we *solicit* a continuance of the subscribers, and an extra effort by elders and agents for new subscribers; and request those in arrears to remit the balance due immediately; as well as to invite all that wish the fourth volume, which we mean to make worthy the patronage of all well wishers to the great cause of Jesus Christ, to send us the amount of their subscriptions before the commencement of said volume on the 1st of Nov. next.

Times & Seasons Office,
Nauvoo, Sept. 1, 1842.

Poetry.

For the Times and Seasons.

INVOCATION.

BY MISS E. R. SNOW.

O God! thou God that rules on high,
Bow down thy ear to me;
Listen, O listen to my cry—
Hear thou, my fervent plea.

Rebuke the heartless, wicked clan
That fain would do us harm;
Protect us from the power of man,
By thy Almighty arm.

Let unseen watchman wait around
To shield thy servant's head—
Let all his enemies be found
Caught in the net they spread.

Thy grace, like prairie dews distill'd,
To all his needs apply;
And let his upright heart be filled
With spirit from on high.

The work is thine—thy promise sure—
Though earth and hell oppose;
Roll, roll it onward and secure
Thy prophet from his foes.

O hide him in thy secret fold
When on his path they tred;
Safe as Elijah who of old,
Was by the ravens fed.

Bring his accusers' deeds to light,
And give thy people rest;
Eternal God! gird on thy might
And succor the oppressed.

August 13th, 1842.

THE SPIRIT OF GOD.

BY W. W. PHELPS.

The prospects of life, on the earth are dear,
While fortune to youth, or to age seems near;
While time gives a moment new scenes to scan,
Or hope holds a laurel afar for man:
Yet one better blessing than these is given—
The Spirit of God as a guide to heaven.

The fame of the world is immensly great,
Where wealth rides in splendor, and art in state;
Where pearls from the ocean do shine in crowns;
And gold from the mines with the rich abounds:
Yet one thing is richer than wealth or art—
The spirit of God to the pure in heart.

The glory of earth is sublime and grand,
When spring lends her charms, and the zephyr bland,
Perfumed with odors from ev'ry lawn,
Salutes us with joy as she passes on:—
Yet one thing is sweeter than spring's soft breath—
The spirit of God in the hour of death.

The sun, O the sun! what a world of light!
The moon from his fountain can lamp the night,
And comets in splendor, as spirit cars,
May luminate heaven, amid the stars:
Yet one thing is greater than all we see—
The Spirit of God fills *eternity*.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 22.] CITY OF NAUVOO, ILL. SEPT. 15, 1842. [Whole No. 58.

Extract

From Stephens' "Incidents of Travel in Central America."

"As at Copan, it was my business to prepare the different objects for Mr. Catherwood to draw. Many of the stones had to be scrubbed and cleaned; and as it was our object to have the utmost possible accuracy in the drawings, in many places scaffolds were to be erected on which to set up the camera lucida. Pawling relieved me from a great part of this labour. That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the palace.

A front view of this building is given in the engraving. It does not, however, purport to be given with the same accuracy as the other drawings, the front being in a more ruined condition. It stands on an artificial elevation of an oblong form, forty feet high, three hundred and ten feet in front and rear, and two hundred and sixty feet on each side. This elevation was formerly faced with stone, which has been thrown down by the growth of trees, and its form is hardly distinguishable.

The building stands with its face to the east, and measures two hundred and twenty-eight feet front by one hundred and eighty feet deep. Its height is not more than twenty-five feet, and all around it had a broad projecting cornice of stone. The front contained fourteen doorways, about nine feet wide each, and the intervening piers are between six and seven feet wide. On the left (in approaching the palace) eight of the piers have fallen down, as has also the corner on the right, and the terrace underneath is cumbered with the ruins. But six piers remain entire, and the rest of the front is open.

The engraving opposite represents the ground-plan of the whole. The black lines represent walls still standing; the faint lines indicate remains only, but, in general, so clearly marked that there was no difficulty in connecting them together.

The building was constructed of stone with a mortar of lime and sand, and the whole front was covered with stucco and painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly ornamented border, about ten feet high and six wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about forty-five degrees. The upper part of the head seems to have been compressed and lengthened, perhaps by the same process employed upon the heads of the Choctaw and Flathead Indians of our own country. The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creation of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown. The headdress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate; part of the ornament of the girdle is broken; the tunic is probably a leopard's skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The hieroglyphics doubtless tell its history. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue yellow, black, and white.

The piers which are still standing contained other figures of the same general character, but which, unfortunately, are more mutilated, and from the declivity of the terrace it was difficult to set up the camera lucida in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. Each one had some specific

meaning, and the whole probably presented some allegory or history; and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful.

The principal doorway is not distinguished by its size or by any superior ornament, but is only indicated by a range of broad stone steps leading up to it on the terrace. The doorways have no doors, nor are there the remains of any. Within, on each side, are three niches in the wall, about eight or ten inches square, with a cylindrical stone about two inches in diameter fixed upright, by which perhaps a door was secured. Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building, perhaps painted in a style corresponding with the ornaments, was attached to this cornice, and raised and lowered like a curtain, according to the exigencies of sun and rain. Such a curtain is used now in front of the piazzas of some haciendas in Yucatan.

The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side, in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken natural arches. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent; and we made up our minds that these lintels were of *wood*. We had no authority for this. It is not suggested either by Del Rio or Captain Dupaix, and perhaps we should not have ventured the conclusion but for the wooden lintel which we had seen over the doorway at Ocosingo; and by what we saw afterward in Yucatan, we were confirmed, beyond all doubt, in our opinion. I do not conceive, however, that this gives any conclusive data in regard to the age of the buildings. The wood, if such as we saw in the other places, would be very lasting; its decay must have been extremely slow, and centuries may have elapsed since it perished altogether.

The building has two parallel corridors running lengthwise on all four of its sides. In front these corridors are about nine feet wide, and extend the whole length of the building upward of two hundred feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a courtyard in the rear. The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high, plastered, and on each side of the principal entrance ornamented with medallions, of which the borders only remain; these perhaps contained the busts of the royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation. Some were of this form ⊓, and some of this ✠, which has been called the Greek Cross and the Egyptian Tau, and made the subject of much learned speculation.

The ceiling of each corridor was in this form ⌂. The builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose, as at Ocosingo, and among the Cyclopean remains in Greece and Italy. Along the top was a layer of flat stone, and the sides, being plastered, presented a flat surface. The long, unbroken corridors in front of the palace were probably intended for lords and gentlemen in waiting; or perhaps, in that beautiful position, which, before the forest grew up, must have commanded an extended view of a cultivated and inhabited plain, the king himself sat in it to receive the reports of his officers and to administer justice. Under our dominion Juan occupied the front corridor as a kitchen, and the other was our sleeping apartment.

From the centre door of this corridor a range of stone steps thirty feet long leads to a rectangular courtyard, eighty feet long by seventy broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high, and in a position slightly inclined backward from the end of the steps to the floor of the corridor. The engraving opposite represents this side of the courtyard, and the one next following shows the figures alone, on a larger scale. They are adorned with rich headdresses and necklaces, but their attitude is that of pain and trouble. The design and anatomical proportions of the figures are faulty, but there is a force of expression about them which shows the

skill and conceptive power of the artist. When we first took possession of the palace this courtyard was encumbered with trees, so that we could hardly see across it, and it was so filled up with rubbish that we were obliged to make excavations of several feet before these figures could be drawn.

On each side of the courtyard the palace was divided into apartments, probably for sleeping. On the right the piers have all fallen down. On the left they are still standing, and ornamented with stucco figures. In the centre apartment in one of the holes before referred to of the arch, are the remains of a wooden pole about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the doors. It was much worm-eaten, and probably, in a few years, not a vestige of it will be left.

At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics. The plate opposite represents this side.

The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. Having our beds in the corridor adjoining, when we woke in the morning, and when we had finished the work of the day, we had it under our eyes. Every time we descended the steps the grim and mysterious figures stared us in the face, and it became to us one of the most interesting parts of the ruins. We were exceedingly anxious to make excavations, clear out the mass of rubbish, and lay the whole platform bare; but this was impossible. It is probably paved with stone or cement; and from the profusion of ornament in other parts, there is reason to believe that many curious and interesting specimens may be brought to light. This agreeable work is left for the future traveller, who may go there better provided with men and materials, and with more knowledge of what he has to encounter; and, in my opinion, if he finds nothing new, the mere spectacle of the courtyard entire will repay him for the labour and expense of clearing it.

The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. The floor of the corridor fronting the courtyard sounded hollow, and a breach had been made in it which seemed to lead into a subterraneous chamber; but in descending, by means of a tree with notches cut in it, and with a candle, we found merely a hollow in the earth, not bounded by any wall.

In the farther corridor the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. We made an effort to get at them; but, in endeavouring to remove a thin upper stratum, they came off with it, and we desisted.

This corridor opened upon a second courtyard, eighty feet long and but thirty across. The floor of the corridor was ten feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. On the piers were stuccoed figures, but in a ruined condition.

On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. The first of them is divided into three apartments, with doors opening from the extremities upon the western corridor. All the piers are standing except that on the northwest corner. All are covered with stucco ornaments, and one with hieroglyphics. The rest contain figures in bas-relief, three of which, being those least ruined, are represented in the opposite plates.

The first was enclosed by a border, very wide at the bottom, part of which is destroyed. The subject consists of two figures with facial angles similar to that in the plate before given, plumes of feathers and other decorations for headdresses, necklaces, girdles, and sandals; each has hold of the same curious baton, part of which is destroyed, and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. The others are more ruined, and no attempt has been made to restore them. One is kneeling as if to

receive an honour, and the other a blow.

So far the arrangements of the palace are simple and easily understood; but on the left are several distinct and independent buildings, as will be seen by the plan, the particulars of which, however, I do not consider it necessary to describe. The principal of these is the tower, on the south side of the second court. This tower is conspicuous by its height and proportions, but on examination in detail it is found unsatisfactory and uninteresting. The base is thirty feet square, and it has three stories. Entering over a heap of rubbish at the base, we found within another tower, distinct from the outer one, and a stone staircase, so narrow that a large man could not ascend it. The staircase terminates against a dead stone ceiling closing, all farther passage, the last step being only six or eight inches from it. For what purpose a staircase was carried up to such a bootless termination we could not conjecture. The whole tower was a substantial stone structure, and in its arrangements and purposes about as incomprehensible as the sculptured tablets.

East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. It is four feet long and three wide, of hard stone set in the wall, and the sculpture is in bas-relief. Around it are the remains of a rich stucco border. The principal figure sits cross-legged on a couch ornamented with two leopards' heads; the attitude is easy, the physiognomy the same as that of the other personages, and the expression calm and benevolent. The figure wears around its neck a necklace of pearls, to which is suspended a small medallion containing a face; perhaps intended as an image of the sun. Like every other subject of sculpture we had seen in the country, the personage had earrings, bracelets on the wrists, and a girdle round the loins. The headdress differs from most of the others at Palenque in that it wants the plumes of feathers. Near the head are three hieroglyphics.

The other figure, which seems that of a woman, is sitting cross-legged on the ground, richly dressed, and apparently in the act of making an offering. In this supposed offering is seen a plume of feathers, in which the headdress of the principal person is deficient. Over the head of the sitting personage are four hieroglyphics. This is the only piece of sculptured stone about the palace except those in the courtyard. Under it formerly stood a table, of which the impression against the wall is still visible, and which is given in the engraving in faint lines, after the model of other tables still existing in other places.

At the extremity of this corridor there is an aperture in the pavement, leading by a flight of steps to a platform; from this a door, with an ornament in stucco over it, opens by another flight of steps upon a narrow, dark passage, terminating in other corridors, which run transversely. These are called subterraneous apartments; but there are windows opening from them above the ground, and, in fact, they are merely a ground-floor below the pavement of the corridors. In most parts, however, they are so dark that it is necessary to visit them with candles. There are no bas-reliefs or stucco ornaments; and the only objects which our guide pointed out or which attracted our attention, were several stone tables, one crossing and blocking up the corridor, about eight feet long, four wide, and three high. One of these lower corridors had a door opening upon the back part of the terrace, and we generally passed through it with a candle to get to the other buildings. In two other places there were flights of steps leading to corridors above. Probably these were sleeping apartments.

☞ The foregoing extract has been made to assist the Latter-Day Saints, in establishing the Book of Mormon as a revelation from God. It affords great joy to have the world assist us to so much proof, that even the most credulous cannot doubt. We are sorry that we could not afford the expense to give the necessary cuts referred to in the original.

Let us turn our subject, however, to the Book of Mormon, where these wonderful ruins of *Palenque* are among the mighty works of the Nephites:—and the mystery is solved.

On the 72d page of the third and fourth edition of the Book of Mormon it reads as follows: And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me

and my children, and those who were called my people. And I did teach my people, to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. And on page 280–1 is a full description of the Isthmus.

Mr. Stephens' great developements of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found. Read the destruction of cities at the crucifixion of Christ, pages 459–60. Who could have dreamed that twelve years would have developed such incontrovertible testimony to the Book of Mormon? surely the Lord worketh and none can hinder.

HISTORY OF JOSEPH SMITH.

Continued.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers, that now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation: however the Lord continued to pour out upon us his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that although unlearned, and inexperienced in religious controversies, yet were we able to confound those learned Rabbis of the day, whilst at the same time, we were enabled to convince the honest in heart, that we had obtained (through the mercy of God) to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins, to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz: that provided we continued faithful; we should also have the Melchesidec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Saviour's promise; "Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the chamber, commanding us; that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination until, such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.

Revelation to Joseph Smith, jr. Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: Given in Fayette, New York, June, 1829.

Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: behold I have manifested unto you, by my Spirit in many instan-

ces, that the things which you have written are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel: wherefore as thou hast been baptized by the hand of my servant, Joseph Smith, jr. according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me: wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment: for behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now if your joy will be great with one soul, that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation: ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew: yea, even twelve. and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it.—These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold I give unto you, Oliver Cowdery, and also unto David Whit-

mer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized; and not only men, but women and children, who have arriven to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Cerist, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

ASCENT OF MOUNT SINAI.

"In the afternoon of March 23d, they commenced the slow and toilsome ascent along the narrow defile, between blackened, shattered, cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which seemed ready at any moment to fall upon their heads. The whole pass was filled with large stones and rocks, the *debris* of those cliffs. As they advanced the sand was occasionally moist, and on digging into it with the hand, the whole was soon filled with fine sweet water.

At half past three o'clock they reached the top of the defile, from which the Convent was two hours distant. The interior and loftier peaks of the great circle of Sinai soon began to open upon them,—black, rugged, and desolate summits; and as they advanced, the dark and frowning front of Sinai itself (the Horeb of the Monks) began to appear. They were still gradually ascending, and the valley was gradually opening; but as yet all was a naked desert. Afterwards, a few shrubs were sprinkled round, and a small encampment of black tents was seen on their right, with camels and goats browsing. The scenery was uncommonly wild and desolate, strikingly resembling the mountains around the *Merde Glace*, in Switzerland.

As they advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged shattered peaks a thousand feet high, while the face of Horeb rose directly before them, when they involuntarily exclaimed, 'Here is room enough for a large encampment.' Reaching the top of the ascent, a fine broad plain lay before them, sloping down gently towards the south-southeast, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated at the distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and of overwhelming interest. On the left of Horeb, a deep and narrow valley runs up South-Southeast, between lofty walls of rocks, as if in continuation of the southeast corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent. The deep verdure of its fruittrees and cypresses is seen as the traveller approaches, an oasis of beauty amid scenes of the sternest desolation. The whole plain is called *Wady er-Rahah;* and the valley of the convent is known to the Arabs as *Wady Shu'eib*, that is, the 'Valo of Jethro.'

Still advancing, the front of Horeb rose like a wall before the travellers. One can approach quite to the foot and touch the mount. As they crossed the plain, their feelings were deeply affected, finding here, so unexpectedly, a spot perfectly adapted to the Scriptural account of the giving of the Law. No one has hitherto described this plain, nor even mentioned it, except in a slight and general manner; probably because most travellers have reached the convent by a different route, without passing over it. Another reason may be the fact, that neither the highest point of Sinai, (now called *Jebet Musa,*) nor the loftiest summit of St. Catharine, is visible from any part of it. The breadth of the plain, at a particular point, was

found to be nine hundred yards; though in some parts it is wider. The length, in another direction, was two thousand three hundred and thirty-three yards.—The northern slope of the plain was estimated to be somewhat less than a mile in length, by one third of a mile in breadth. The whole surface, including one or two recesses or wadys, amounts to nearly two square miles. It is obvious, that here was room enough to satisfy all the requisitions of the narrative in Exodus, so far as it relates to the assembling of the congregation to receive the law.—Here, also, one may see the fitness of the injunction, to set bounds around the Mount, that neither man nor beast might approach too near.

The northern brow of Horeb, which overlooks the plain er-Rahah, rises perhaps 500 feet above the basin. The distance to the summit is more than half a mile. The extreme difficulty, and even danger of the ascent is well rewarded, by the prospect which is spread out from the top.

'Our conviction,' continues Dr. Robinson, 'was strengthened, that here, or on some one of the adjacent cliffs, was the spot where 'the Lord descended in fire,' and proclaimed the Law. Here lay the plain where the whole congregation might be assembled; here was the mount which one could approach and touch, if not forbidden; and here the mountain-brow, where alone the lightnings and the thick clouds would be visible, and the thunders and the voice of the trumpet be heard, when 'the Lord came down in the sight of all the people upon Mount Sinai.' We gave ourselves up to to the impression of the awful scene.''—*Rev. Dr. Robinson.*

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36 Chapel Street, Liverpool.

EXTRACT OF A LETTER.

You may expect after September, a great ingathering of the Saints from this land—things are in a dreadful condition here, and the desire of the Saints to escape is quite unexampled. I rejoice to say that many excellent and respectable individuals have been added to the church of late, and many are enquiring.

Br. Pratt and family talk of leaving England in January, and of being in Nauvoo by the first of March.

We are very short of news from Nauvoo; we have received nothing save the "Times and Seasons" dated Feb. 15.

From Jahn's Biblical Archaeology.

Respecting the Knowledge of God before the time of Christ, as developed by Philosophy.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till ANAXAGORAS, the disciple of Hermotimus. This philosopher came to Athens in the year 456 before Christ, and first taught, that the world was organized or constructed by some MIND or mental being, out of matter, which this philosopher supposed, had always existed. Socrates, Plato, and others adopted, illustrated, and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed *in its organized form* eternally, and that the SUPREME BEING, who was coexistent, merely put in motion.

The Epicureans believed a fortuitous concurrence of atoms to have been the origin of all things. Many were *atheists;* many were *sceptics*, who doubted and assailed every system of opinions.

Those, who maintained the existence of a framer or architect of the world, (for no one believed in a *creator* of it,) held also to an *animating principle in matter*, which originated from the supreme architect, and which animated, and regulated the material system.

Things of minor consequence, especially those, which touched the destiny of man, were referred by all classes, to the government of the *gods*, who were accordingly the objects of worship, and not the SUPREME ARCHITECT. Paul gives a sufficiently favorable representation of this defective knowledge of God, Rom. 1: 19–24. After all, it may be made an inquiry, whether Anaxagoras or Hermotimus had not learnt some things respecting the God of the Jews from the Jews, who were sold as slaves by the Phoenicians into Greece, Joel 3: 6, or from the Phoenicians themselves, who traded in Ionia and Greece, and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps they derived their notions of an eternal architect from the doctrines of the Persians respecting Hazaruam or the endless succession of time, and Ormuz. However this may be, we observe on this topic,

I. That the Hebrews remained firm to their religion *before* their acquaintance

with Grecian philosophy, although many receded from it, after forming such an acquaintance.

II. The philosophic doctrine respecting the architect of the world, rested on arguments of so subtle a kind, that they could not have been estimated by the Jewish populace, and conld not have been applied by them, to confirm their minds in religious truth. For, according to Cicero, *de Nat. Deorum, Lib.* 1. 6. such was the contention, even among the learned, in respect to the doctrine of the gods, that those who had the most strength and confidence on their side were compelled to *doubt*.

We do not make the above extract so much for the intrinsic value of the article, as to show the danger of philosophising upon religion:—Paul was well aware of this course when he exclaimed, "beware lest any man spoil you through *philosophy* and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ." The whole doctrine of salvation, as revealed by God at sundry times, has been diametrically opposed to philosophy. The world by wisdom know not God. Before the flood, and after, men, although they had been created upright, sought out many inventions, which, when viewed closely, all go to put God a great way off,—or to make him out a complete—*nothing*, showing that without the spirit you cannot *know the living God*.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 15, 1842.

TIDINGS.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication:—and cordially we give it a hearty welcome, and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

To all the Saints in Nauvoo:—

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again on the pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice or right on their side, in the getting up of their prosecutions against me: and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedient, and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property, or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for yourselves.—God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my Fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease: and let your diligence, and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets, and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead:—When any of you are baptised for your dead, let there be a Recorder; and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again let all the records be had in order,

that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the saints, that I desired with exceeding great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time: for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me.

Behold my prayer to God is, that you all may be saved. And I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

MOB LAW.

In order to give the community a fair understanding of the treatment which the Church of Jesus Christ of Latter Day Saints, has received from the government where it has been located, we shall revert to scenes gone by, and documents already published:—And in the first place, in union with the Declaration of Independence, "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" and that the constitution of the United States and of the several states, save Louisiana, have ample provisions made for the enjoyment of religious liberty.

It can not have been forgotten so soon, that oppression, and a want of the liberty of conscience, were among the first agrievances that caused our government to usher into existence; nor should it be less a matter of surprise, that the sons of the fathers of our freedom, should have become so soon tainted with that tyranny, cruelty, oppression, and inhumanity which has overwhelmed and ruined kingdom after kingdom, and nation after nation—but so it is—and in 1838, without cause, the inhabitants of Jackson county, Missouri, signed the first specimen of mob law, from which we make the following extracts:—

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons: and intending as we do to rid our society, peaceably if we can, forcibly if we must: and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us,, and seem to be increasing by the said religious sect; deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose; a purpose which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self-preservation."

"They openly blaspheme the most High God and cast contempt upon His Holy Religion, by pretending to receive Revelations direct from Heaven—by pretending to speak in unknown tongues by direct inspiration."

"We therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be suffioient to remove them. And to that end, we severally pledge to each other. our lives, our bodily powers, fortunes, and sacred honors!"

According to the above combination the church was driven from Jackson county, and Gov. Boggs, then acting as Lieutenant Governor, and living in this said county, sanctioned this first regular mob edict, that ever disgraced the asylum of liberty: Gov. Dunklin kept himself in with both parties, and performed a solemn nothing. After the trial of Col. Pitcher, for driving us off and taking away our arms, he gave an order for our arms to be returned, but never enforced it, and we never got them. Our losses, for lands, wheat fields, about two hundred houses burnt to the ground, cattle, farming utensils, and plunder of all descriptions, could not be less than *one hundred thousand dollars!* which have never been remunerated! Our armistice from the Jackson county persecution and tribulation, was performed in the surrounding counties. but mainly in Clay, where, to a certain extent, we shared and reciprocated hospitality enough to *live*, till another excitement caused another move. The arguments used against us this time, were as follows:—

"It is apparent to every reflecting mind, that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful

masses and hanging over our devoted county, solemn, dark and terrible."

"We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow, that is struck at this moment of deep excitement, must and will speedlly involve every individual in a war, bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences, *we must all* be borne onward by the storm, or crushed beneath its fury. In a civil war when our home is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defence."

To save this horrible bloodshed and show our respect for the constitution and laws of our beloved country, we removed by compromise, and soon after had the joy and honor to occupy a new county, which was made expressly for our people, and called Caldwell. Here we began to spread and beautify the country more in two years than the whole State of Missouri had done in *ten*, notwithstanding the expense of our removal could not have been less than twenty five thousand dollars. But alas, as we began to enjoy our rights in common with other citizens, that same wild, ferocious, jealous disposition which had dictated, and consummated our expulsion from the counties of Jackson and Clay, agreeably to the before quoted edicts of blind infatuation, now assumed the character of official dignity and "authority," and after struggling some months, against such *fearful odds*, the whole church of twelve to fifteen thousand souls, yielded to the third specimen of mobocracy, viz:—

"Head Quarters of the Militia, City of Jefferson, Oct. 27th 1838.

Sir,—Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your division, I have received, by Amos Rees, Esq. and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray county, with all possible speed. The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do do so, to any extent you may deem necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed to reinstate the citizens of Daviess in their houses, you will proceed immediately to Richmond and there operate against the Mormons. Brigadier General Parks, of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed) L. W. BOGGS.
Governor and Commander-in-Chief."

Let it be remembered that this self same *Lilburn W. Boggs*, is now swearing out affidavits constantly for the purpose of transporting Joseph Smith to Missouri, to *obtain justice!*—Friends of humanity, if there are any, what think ye, can Missouri do unto others as she would that others should do unto her? Is she justified, as a member of our great Republican family, professing to be governed by constitutional privileges, and equal laws, while as one man, her citizens rise up and put at defiance the civil *law*, acknowledged as the only rule of right between man and man, for the damning and forever disgracing *mob laws*, by which she has disfranchised and expelled from her blood stained soil, the church of Christ of Latter Day Saints? The blood of our fathers; the blood of our martyrs who have stained her soil; the voice of suffering humanity; the whispering of honest consciences; and the spirits waiting for redemption, aside from the heavenly hosts, exclaim, NO! Every honest patriot says NO!—And sooner or later, in awful judgment, God, in his anger, will thunder—No! Then, and not till then will *weak* humanity and *weak* authirity learn and know how much better it is to follow after righteousness, than to sport with innocence! Then will wicked men, bearing rule, ascertain that vengeance belongs to the Lord and he will repay! and that calamity shall cover the mocker.

"FACTS ARE STUBBORN THINGS."

From an extract from "Stephens' Incidents of Travel in Central America," it will be seen that the proof of the Nephites and Lamanites

dwelling on this continent, according to the account in the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation, could have anticipated. It certainly affords us a gratification that the world of mankind does not enjoy, to give publicity to such important developements of the remains and ruins of those mighty people.

When we read in the Book of Mormon that Jared and his brother came on to this continent from the confusion and scattering at the Tower, and lived here more than a thousand years, and covered the whole continent from sea to sea, with towns and cities; and that Lehi went down by the Red Sea to the great Southern Ocean, and crossed over to this land, and landed a little south of the Isthmus of Darien, and improved the country according to the word of the Lord, as a branch of the house of Israel, and then read such a goodly traditionary account, as the one below, we can not but think the Lord has a hand in bringing to pass his strange act, and proving the Book of Mormon true in the eyes of all the people. The extract below, comes as near the real fact, as the four Evangelists do to the crucifixion of Jesus.—Surely "facts are stubborn things." It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, *in experiments*, as they did Moses and Elijah. Now read Stephens' story;

"According to Fuentes, the chronicler of the kingdom of Guatimala, the kings of Quinche and Cachiquel were descended from the Toltecan Indians, who, when they came into this country, *found it already inhabited by people of different nations.* According to the the manuscripts of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vasques, the historian of the order of San Francis, *the Toltecas themselves descended from the house of Israel*, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea, fell into idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called the seven caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula."

ELDER RIGDON, &C.

On one of the last Sabbath's in August, Elder Rigdon made his appearance on the stand, and though he was, somewhat emaciated from ill health, brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer, rise to address a congregation of the saints, was at once animating.—That face, from whence eloquence once flowed copiously, made a welcome appearance, in its place among the heads of Israel.—He was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God. Neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest, which had occurred in his own family. He had witnessed many instances of the power of God, in this church, but never before had he seen the dead raised: yet, this was a thing that had actually taken place in his own family: his daughter Eliza was dead;—the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—and said to the family that she was going to leave them, being impressed with the idea herself, that she had only come back to deliver her message, and then depart again:—saying the Lord had said to her the very words she should relate,—and so particular was she in her relation, that she would not suffer any person to leave out a word, or add one. She called the family around her and bade them all farewell, with a composure and calmness that defies all description:—still impressed with the idea that she was to go back. Up to the time of her death, she expressed a great unwillingness to die, but after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah, she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters, that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life, was the power of speech. She thus continued till the following evening, for the space of *thirty six* hours:—at which she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and

ury up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again. This ceremony of dedicating and praying, took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning Geo. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another.. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed, that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet:—In regard to this, I unequivocally state, that I never thought so—but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through the obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead.—No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it, can show that through obedience to its laws, the dead has been and can be raised;—if it has no such power, it would be insulting his feelings to ask him to reason about it. And if it had it would be no better than the one he had, and so he had done with controversy—wherefore, he dealt in facts, and not in theory.

TO THE SAINTS ABROAD.

"And this stone, which I have set a pillar, shall be God's house: and of all that thou givest me, I will surely give the tenth unto thee." Gen. 28: 22.

We have placed this text at the head of this article, to stir up the minds of the Saints abroad, by way of remembrance, that the Temple of God at Nauvoo is still in progress, for the salvation of the living and the dead; that winter, in its ordinary coldness is approaching; and that the laborers upon the Temple will need clothes to continue the work, wherefore, we, whose hearts are warmed by the spirit of God, feel to call upon the saints abroad, in humility and meekness, to show their faith by their works, and if they believe in the God of Jacob, to be sure and give as much for "God's house" as did that pilgrim of the former days.

Many brethren here, instead of a "tenth," labor almost continually upon the house of the Lord, and where is the charity of the churches abroad if they neglect to furnish clothing, against the chilly winds of winter? Do ye not know that Paul said to Timothy:—Now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned. What a joy and gratification it must be to the saints, who possess such principles as Paul, and have this world's goods, to have a chance to manifest their love of the commandments and brethren, by sending cloth, clothes, or means that will bring them. Remember, brethren, that beautiful expression, "the laborer is worthy of his hire."

When abroad among the churches, the elders tell us, that many say that "they would gladly labor their tenth, if they were here" Now, how much like lively members in the church of our blessed Redeemer, it will be, to send a tenth of your labors from home, as a reasonable portion, dedicated to the great work of the Lord in the last days. We do not wish to be always calling upon the brethren abroad to help us, it looks so much more virtuous, charitable, and God-like, for them to do of their own free will and accord. The reward of the faithful is great: the generation to come will rise up and call them blessed,—even so, blessed is the name of the Lord, and he that keepeth his commandments.

We would also say a word in favor of the Nauvoo House; for that building is going on by revelation, and we desire that those who are able should help in this as well as the Temple. Brethren, come over from Macedonia and help us. The kingdom is the Lord's, and for every good deed you do you shall in no wise lose your reward.

WINCHESTER'S CONCORDANCE.

A manual synopsis of the holy scriptures, in the order of a concordance, and an appendix of ecclesiastical history, for the Church of Jesus Christ of Latter Day Saints, has recently been published by Elder B. Winchester, in the city of Philadelphia. It contains 256 pages in small

type, and, if we should judge, from a hasty perusal, will be a useful *prompter* to the travelling elders. Its small form renders it convenient. The present agents are—

Wm. Small, Pittsburgh, Pa.
L. R. Foster, New York City.
Erastus Snow, Salem, Mass.

Price, (portable form) 75 cents.
" Morocco bound, 62 1-2 cents.

The usual deduction to wholesale purchasers. Orders received at the corner of Sixth and Buttonwood Streets, Philadelphia—*post paid*.

We promised the minutes of a Special Conference, which was held in this city, in August last. As little business, more than to send forth laborers in the vinoyard, was done, it has not been considered of sufficient importance to occupy a space in this number.

LETTER FROM WILLIAM ROWLEY.

20, Upper Pittt Street, Liverpool,
June, 1842.

My Dear Father, Brother, and Friend,—It is with no small degree of pleasure that I take up my pen to scribble a few lines in reply to your very kind, affectionate, welcome and intelligent letter; and I feel truly, that I am writing as unto a father, because through your instrumentality I was begotten again to a lively hope through the gospel of our Lord Jesus Christ—and I ever wish to cherish a grateful remembrance of this, in thus being rescued from the vain traditions of men, in which I had been so long entrameled and bound up. I can, I think, enter in some degree into those high and holy emotions which have pervaded in your bosom, in the contemplation and retrospection of the time when you were thus diffusing the light and truth of heaven, which had been for so long a period lost in the midst of an overwise and priest ridden people; and I know and am certain that had you not been sent of God—called of him, as was Aaron, to that Apostolic office, you would not, you could not have endured what you and your dear brethren did for the truth's sake. But thus sent—thus qualified—thus sustained—you endured all things as good soldiers; and I do pray that our Heavenly Father will still bless you—yea, doubly bless you, so that when he may again send you forth you may sow and reap an over abundant harveat, in bringing many souls into the new and everlasting covenant.

As you will have by the same conveyance, a letter from brother Harrison containing, I suppose, more information relative to the progress and welfare of the church than I can give, since you left, I shall not go into particulars, but just state that the cause of truth has progressed wonderfully, notwithstanding this sect is every where spoken against; but how true is that remark of yours: "the gospel must be received in its native simplicity—its humble, unassuming garb—we must be little children—divest ourselves of preconceived opinions, and enter in by the gate." Yes, dear sir, here is the grand turning point. Every day convinces me more and more, it is these humiliating principles that causes the heart of man to rebel and reject them, notwithstanding they were so clearly set down and practically illustrated by the Saviour himself. You say "it would do your heart good to be in our midst in Nauvoo." The daily contemplation and idea of one day being in your midst, always does my heart good. I seem to take fresh courage and look up and onward to that time when I shall indeed be with you, surrounded by the brethren—by those, and by *him*, that were thus the gifted men sent to gather us out of mystery and tradition, even Babylon. I do thank you for thus giving me that personal assurance of the properity of the cause—as I relied fully upon your testimony when *here*, so can I now place the same implicit confidence in what you have now stated; and from that I do wish myself "in your midst." In reply to your kind enquiries after the health of myself, my dear children, mother and sister. I am thankful to say that hitherto the God of heaven hath been very gracious unto us in giving us health, with every other needful blessing. It would have given me great pleasure had I had to have communicated that any of my friends were any nearer in embracing the everlasting gospel—but there seems to be a more determined resistence of the truth—closing their eyes and ears by prejudice from every argument that can be brought and refusing to listen to those principles which when received in simplicity and sincerity bring life, joy and peace to the soul. How long they will thus shut their eyes I know not, but I fear until it is too late—or until they are awakened from their priest ridden sleep by those judgments that shall come upon all those that reject this gospel. You may now have heard before this, from our brother Edwin Mitchell, and his partner, that just as they were leaving I was on the point of taking to myself another helpmate in a neighbor of theirs, in whom I found those excellencies and characteristics for making a good and affectionate wife, together with a heart already prepared, in some degree, through your instrumentality, for an obedience to the gospel. That has been consummated, and though at present she seems terrified at the

idea of leaving her native land—and having also an aged mother, and she too somewhat dependant upon her, being *sightless*, are powerful drawbacks, I find, but I doubt not the way will be made clear and open for us, and we shall ere long be "in your midst." If I have had any fear in coming myself, it has arisen from these considerations: that being so physically unfitted for an agricultural life, that I should not be able to sustain myself and others with me—and to begin in a commercial line, my means at the present are so very limited that I have feared to venture on that account; but still I think when I am there, something or other will be open for me, according to my means, and wish myself again and again in your midst. I am exceedingly obliged for the trouble you took in writing to Cockson for me; he wrote to me soon after and said I should have it soon, but it is not come yet. I will write to him again and request him to transmit the same to you, and should he do so you can place that in the Temple fund, as you think best. I wish it were double the sum. I was exceedingly interested in the perusal of the extracts from the Book of Abraham. The discovery and translation are arguments sufficient to convince any that are candid, that the God of heaven must be in our midst; and yet, strange to say, they even reject this with every other evidence.—Many thanks for the number of the Times and Seasons.

Every thing around and about us in the commercial and political world is looking dark and portentious, as if something was about to transpire that would astonish and affright the nation. Men's hearts are beginning to quake and to fear. There is nothing but distress, perplexity, wretchedness, crime, and poverty stalking throughout the length and breadth of the land; and it seems quite impossible for matters to go on much longer in the way they are. Please present my very best remembrances to elders Richards, Young and Kimball—the former especially, having been more in his company—also, to brethren Mitchels. Melling, and others, whom you think I might know. I shall be exceedingly obliged if you will write to me again at your earliest convenience, as a letter from you will at all times be most cheering and instructive; and as I have made known to you some of my feelings and circumstances your counsel will be valuable. I think I told you that at the death of my mother I should then come into a share of property, but as this event is quite uncertain, I seem to think it is useless waiting for dead men's shoes, but to come at once; but then, having so little without, would it not be better to wait a few years longer; and possibly by coming I might lose that, and more from another quarter, altogether. If I studied my own inclinations I should come at once, but when I look at those around me, it behooves me to consider which is the best path to pursue and adopt.

A great many of the Saints intend coming in the fall; Harrison, Greehow, Boyd, Hall, Dumville, and others, and especially your own friends, brother Cannon will come, I expect, the very first ship that sails in September. I think there seems to be a liberal spirit prevailing throughout the church in reference to the Temple, but all feel the pressure of the times. I am sure they will do what they can. I find my paper drawing rapidly to a close—need I say in conclusion accept my warmest heartfelt thanks for all you have done—still pray for me, that I may be kept faithful—and may the God and Father of our Lord Jesus Christ bless you abundantly in all things. My best remembrances to you and yours, and to all the brethren and sisters, and believe me to remain yours, very sincerely in the new and everlasting covenant. WILLIAM ROWLEY.

To JOHN TAYLOR.

NOTICE—EXTRA.

The travelling Elders, by obtaining subscriptions for the Times and Seasons, and Wasp, and calling upon Post Masters to *frank* the same according to the Post Office regulation, will confer a favor and be entitled to the gratuity proffered in the Terms.

NOTICE.

The charge preferred against Elder Andrew L. Lamoreuux, in this paper, July 1st, has been withdrawn, and he restored to fellowship.

From the Antigua Herald, June 24.

EARTHQUAKE AT ANTIGUA.

This island has been visited by two severe shocks of an earthquake. The first shock commensed at about five minutes after ten o'clock this forenoon, and continued for about the space of one minute. It was succeeded by another shock about one minute after the vibration of the first shock had subsided. With a vivid recollection of the horrors recently occasioned by this phenomenon at St. Domingo, our apprehensions were most awfully aroused by the first shock, which was the most severe of any similar occurrence in the island for many years; but the effects of the second shock, following so soon on its predecessor, gave rise to feelings that bid defiance to expression; and apprehensions that no power but that of the all-

wise Disposer of events could have rendered supportable. Thus has it come to our turn, like the Jamaicians, to humble ourselves before Almighty God, and in the most devout and solemn manner to return thanks for his great mercy vouchsafed us in preserving us from the ruin and devastation with which it has been His divine will recently to visit the Haytiens. It is with a deep sense of gratitude to the giver of all good gifts, that we say we are happy to report that no life has been lost on this most alarming occasion. The principal injury that has been occasioned by this terrific occurrence is to be seen at the Jail and House of correction, the walls of which have been severely rent. To this may be added the fall of a pair of stairs, and the partial overthrow of the ruins of the calamitous fire of April, last year. How grateful ought we to be for that portion of Divine mercy by which our lives have been spared!

A Visit to Joe Smith.—We present the following extract from a letter received some days ago, from a clergyman now in Illinois:—*Exchange Paper.*

"I spent the night in the city of the 'Latter Day Saints.' In the morning I visited the lions of the place.

Nauvoo contains a population variously estimated at from five to ten thousand. Probably there are six or seven thousand people there. It is a beautiful location. The city is laid out in acre lots, each lot having a house, generally of one story; it extends from 3 to 4 miles along the river, and runs back about the same distance, and this space is all built on. I called to see the prophet, and had a short but pleasant interview with him. I asked him about the *gold plates* which he professes to have dug up and translated into the Book of Mormon. He said: 'Those plates are not now in this country; they were exhibited to a few at first, for the sake of obtaining their testimony—no others have ever seen them, and they will never be exhibited again.' He next asked me—

What is the fundamental doctrine of your faith?' 'The unity of God—one God in one person.' 'We don't agree with you. We believe in three Gods. There are three personages in Heaven—all equal in power and glory, but they are not one God.' I suppose, from what I heard, that Smith makes it a point not to agree with any one in regard to his religious opinions, and adapts himself to the person with whom he happens to be talking for the time being."

☞ Tolerable fair:—Though the idea that Joseph Smith adapts his conversation to the company, is an error. Joseph Smith opposes vice and error, and supports his positions from revelation: no odds whether there be two, three, or "Gods many." The Father, and the Son are persons of Tabernacle; and the Holy Ghost a spirit, besides the sons of God: for the scriptures say: "Ye are Gods."

To the Editor of the Times and Seasons.

Dear Brother:—Having commenced our mission to the east, yesterday we held our first conference at Br. I. Morley's; we had a good time—the brethren here are in good spirits. We ordained 19 elders and baptized 12. We expect next Saturday and Sunday to hold a two days meeting in Quincy, being the 17, 18th inst., on the 24, 25th at Payson, the 1, 2d of Oct. at Pleasant Vale, the 8, 9th of Oct. at Pittsfield, the 15, 16th Oct. at Apple Creek in Green co. From thence we shall proceed to Jacksonville, and Springfield.

If you please notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant
BRIGHAM YOUNG,
H. C. KIMBALL.

Morley Settlement, Sept. 12, 1842.

To those who covenant to keep the commandments of the Lord, we recommend a perusal of the 35th chapter of Jeremiah.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 23.] CITY OF NAUVOO, ILL. OCT. 1, 1842. [Whole No. 59

ZARAHEMLA.

Since our 'Extract' was published from Mr. Stephens' 'Incidents of Travel,' &c., we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatimala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south.—The city of Zarahemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the book of Alma:—'And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward.' [See Book of Mormon 3d edition, page 280–81.]

It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said; and a '*large round* stone, with the sides sculptured in hieroglyphics,' as Mr. Stephens has published, is also among the left remembrances of the, (to him,) *lost and unknown*. We are not agoing to declare positively that the ruins of Quirigua are those of Zarahemla, but when the land and the stones, and the books tell the story so plain, we are of opinion, that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon.

It may seem hard for unbelievers in the mighty works of God, to give credit to such a miraculous preservation of the remains, ruins, records and reminiscences of a branch of the house of Israel: but the elements are eternal, and intelligence is eternal, and God is eternal, so that the very hairs of our heads are all numbered. It may be said of man he was and is, and is not; and of his works the same, but the Lord was and is, and is to come and his works never end; and he will bring every thing into judgment whether it be good, or whether it be evil; yea, every secret thing, and they shall be revealed upon the house tops. It will not be a bad plan to compare Mr. Stephens' ruined cities with those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one, and so we make another

EXTRACT

From Stephens' "Incidents of Travel in Central America."

"On a fine morning, after a heavy rain, they set off for the ruins. After a ride of about half an hour, over an execrable road, they again reached the Amates. The village was pleasantly situated on the bank of the river, and elevated about thirty feet. The river was here about two hundred feet wide, and fordable in every part except a few deep holes. Generally it did not exceed three feet in depth, and in many places was not so deep; but below it was said to be navigable to the sea for boats not drawing more than three feet water. They embarked in two canoes dug out of cedar-trees, and proceeded down the river for a couple of miles, where they took on board a negro man named Juan Lima, and his two wives. This black scoundrel, as Mr. C. marks him down in his notebook, was to be their guide. They then proceeded two or three miles farther, and stopped at a rancho on the left side of the river, and passing through two cornfields, entered a forest of large cedar and mahogany trees. The path was exceedingly soft and wet, and covered with decayed leaves, and the heat very great. Continuing through the forest toward the northeast, in three quarters of an hour they reached the foot of a pyramidal structure like those at Copan, with the steps in some places perfect. They ascended to the top, about twenty-five feet, and descending by steps on the other side, at a short distance beyond came to a colossal head two yards in diameter, almost buried by an enormous tree, and covered with moss. Near it was a large altar, so covered with moss that it was impossible to make anything out of it. The two are within an enclosure.

Retracing their steps across the pyramidal structure, and proceeding to the north about three or four hundred yards, they reached a collection of monuments of the same general character with those

at Copan, but twice or three times as high.

The first is about twenty feet high, five feet six inches on two sides, and two feet eight on the other two. The front represents the figure of a man, well preserved; the back that of a woman, much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan.

Another, represented in the engraving, is twenty-three feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides, and surrounded by a base projecting fifteen or sixteen feet from it.

At a short distance, standing in the same position as regards the points of the compass, is an obelisk or carved stone, twenty-six feet out of the ground, and probably six or eight feet under, which is represented in the engraving opposite. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall, which is probably prevented only by a tree that has grown up against it and the large stones around the base. The side toward the ground represents the figure of man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. In size and sculpture this is the finest of the whole.

A statue ten feet high is lying on the ground, covered with moss and herbage, and another about the same size lies with its face upward.

There are four others erect, about twelve feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and situated on a small elevation within a circle formed by a wall of stones. In the centre of the circle, reached by descending very narrow steps, is a large round stone, with the sides sculptured in hieroplyphics, covered with vegetation, and supported on what seemed to be two colossal heads.

These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Motagua. Besides these they counted thirteen fragments, and doubtless many others may yet be discovered.

At some distance from them is another monument, nine feet out of ground, and probably two or three under, with the figure of a woman on the front and back, and the two sides richly ornamented, but without hieroglyphics.

The next day the negro promised to show Mr. C. eleven square columns higher than any he had seen, standing in a row at the foot of a mountain; but after dragging him three hours through the mud, Mr. C. found by the compass that he was constantly changing his direction; and as the man was armed with pistols, notoriously a bad fellow, and indignant at the owners of the land for coming down to look after their squatters, Mr. C. became suspicious of him, and insisted upon returning. The Payes were engaged with their own affairs, and having no one to assist him, Mr. Catherwood was unable to make any thorough exploration or any complete drawings.

The general character of these ruins is the same as at Copan. The monuments are much larger, but they are sculptured in lower relief, less rich in design, and more faded and worn, probably being of a much older date.

Of one thing there is no doubt: a large city once stood there; its name is lost, its history unknown; and, except for a notice taken from Mr. C.'s notes, and inserted by the Senores Payes in a Guatimala paper after the visit, which found its way to this country and Europe, no account of its existence has ever before been published. For centuries it has lain as completely buried as if covered with the lava of Vesuvius. Every traveller from Yzabal to Guatimala has passed within three hours of it; we ourselves had done the same; and yet there it lay, like the rock-built city of Edom, unvisited, unsought, and utterly unknown."

HISTORY OF JOSEPH SMITH.

Continued.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should pro-

ceed to organize his church once again, here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to day, and forever.—Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and

depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever.—Amen.

And again by way of commandment to the church concerning the manner of baptism.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ.

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where

there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism.

The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures--walking in holiness before the Lord.

Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time,—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

From the "North Staffordshire Mercury."

DIFFERENCE BETWEEN THE

BAPTISTS & LATTER-DAY SAINTS.

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined

making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church.—This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummery with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of imposters who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them.—The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The lesser, or Aaronic Priesthood, is to hold the keys of the Ministering of Angels, and to administer in outward ordinances." "The power and authority of the higher, or Melchisedeck Priesthood, is to hold the keys of all the Spiritual Blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the Heavens opened to them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the New Covenant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

A Baptist.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt

to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptized *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xviv. 6. The Baptists say, "they regard such mummery with as much disgust as all Christians do."

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament,) to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness;" separates them to an impassable distance from the Former-day Saints: and how with all these differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizideck Priesthood was to hold the *keys* of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the *keys* of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which *they* say, "belongs only to him who is the only Priest for ever after the order of Melchizedeck."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former day-Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against." See Acts.

Millennial Star.

The Boston Olive Branch says:

☞ Leroy Sunderland's paper has gone out of his hands. Where are the thousands of dollars he begged for the poor slave gone? A mystery—we wish it solved.

☞ Now, if the public are not acquainted with Mr. Pratt's exposition of Mr. Sunderland we refer all inquirers to that document, and we think they will be satisfied. We will, should they wish it, give the "*thousands*" a touch hereafter.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 1, 1842.

LETTER FROM JOSEPH SMITH.

Nauvoo, September 6, 1842.

To the Church of Jesus Christ of Latter Day Saints, sendeth Greeting:—

As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead; as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

I wrote a few words of Revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a Recorder, who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in making his record, in taking the whole proceedings; certifying in his record that he saw with his eyes, and heard with his ears; giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established. Then let there be a general Recorder, to whom these other records can be handed, being attended with certificates over their own signatures; certifying that the record which they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general church book.

You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, who should die without a knowledge of the gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared as you will find recorded in Revelations, xx: 12. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" You will discover in this quotation that the books were opened; and another book was opened, which was the book of life. But the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refers to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote you previous to my leaving my place, "that in all your recordings it may be recorded in heaven." Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ; wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world; according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of: a power which records, or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence whatsoever those men did in authority, in the name of the Lord, and did it truly

and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.—This is a faithful saying! Who can hear it?

And again for a precedent, Matthew, xvi:18,19. "And I say also unto thee, that thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is glory and honor, and immortality, and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. Consequently the Baptismal Font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to shew forth the living and the dead: and that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly, as Paul hath declared, 1 Corinthians, xv:46, 47, and 48. "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord, from heaven. As is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This therefore is the sealing and binding power, and in one sense of the word the keys of the kingdom, which consists in the key of knowledge. And now my dearly and beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, 'that they without us can not be made perfect;' neither can we without our dead, be made perfect. And now in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, xv:29. Else what shall they do which are baptised for the dead if the dead rise not at all; why are they then baptised for the dead. And again, in connexion with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz: the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold, what is that subject. It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us, be made perfect without those who have have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.—Now what do we hear in the gospel which we have received? "A voice of gladness! A voice of mercy from Heaven; and a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them. And again, what do we hear? Glad tidings from Cumorah! Moroni,

an Angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broom county, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times. And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

Brethren shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad.—Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord: and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I say, how glorious is the voice we hear from heaven proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life: kingdoms, principalities, and powers. Behold the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth, for he is like a refiners fire and like fullers soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend.

JOSEPH SMITH.

NAUVOO.

As good news from a far country, like pure water to a thirsty traveller, is very refreshing, so we have thought that a little space devoted to Nauvoo, might afford some consolation to those that wish well to the cause of Zion. It is one of the few comforts of the saints in this world, to be settled in peace, and witness the raped growth of their infant city, as a place of safety and gathering for the last days. For three or four miles upon the river and about the same distance back in the country, Nauvoo presents a city of gardens, ornamented with the dwellings of those who have made a covenant by sacrifice, and are guided by revelation, an exception to all other societies upon the earth. There is a beautiful commandment and call upon this subject in the fiftieth Psalm, as well as a prophecy of what the Lord will do when he shines, the perfection of beauty out of Zion.

The city of Nauvoo is regularly laid off into blocks, containing four lots of eleven by twelve rods each—making all corner lots. It will be no more than probably correct, if we allow the city to contain between seven and eight hundred houses, with a population of 14 or 15,000. Many of the recent built houses are brick, some one story, and some two stories high, displaying that skill, economy and industry which have always characterized intelligent minds and laudable intentions. The first habitations, as well as many now reared for the time being, in comparison with the expensive mansions of voluptuousness and grandeur in old cities, may be termed "small;" but when it is recollected that a large portion of the saints have been "scattered and peeled" some two or three times; and that, also, it is the 'fashion' of the world, to 'shave' them close before they let them 'go to the land of promise,' (as hypocrites not unfrequently name the place of gathering) no apology will be needed. We can, therefore, of a truth declare, that within the same length of time, and with the same amount of means, no society on the face of the globe, has a better

right to the claim of improvement by their own industry; or have offered to their surrounding neighbors, a plainer pattern of mechanical skill, domestic economy, practical temperance, common intelligence, every day virtue, and eternal religion, than the Church of Jesus Christ of Latter Day Saints.

Such a statement of facts will be considered the simple truth, when it is remembered that we are the only people upon the earth who profess to be governed and guided by direct revelation from the Lord: And in this place let us not forget to mention that important commandment which said: "And again, inasmuch as there is land obtained, *let there be workmen sent forth, of all kinds*, unto this land, to labor for the saints of God." Now who that has witnessed the driving of the saints from place to place, and seen them in the short space of two or three years, raise a town or a city, glowing with all the arts, improvements, and curious workmen found any where upon the earth, can doubt this revelation? One thing is certain, the elders must possess more plausibility, discernment and ingenuity, to find out wise and skilful workmen, than has ever been the lot of the world, or else the revelation is true,—and these elders are blessed with the spirit of God, to assist in bringing to pass his act, his strange act. This light is not under a bushel.

Two steam mills have been put into operation this season, and many other buildings for mechanical labor in the various branches of manufacture, are either under way or in contemplation,—while the Temple of God, a work of great magnitude, and the Nauvoo House, which when finished will hardly be surpassed in the western world, are rising up as monuments of the enterprise, industry and reverence of the commandments of God, of the saints in their banishment from Missouri.

As to mercantile business we have but little to say:—The *fewer foreign goods* that are consumed among the saints, the better it will be for home manufactories,—and the nearer we shall come to the word of the Lord, which says: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

We have two presses doing as much as can be expected from the limited resources of a people twice plucked up by the roots, and plundered, even to their clothes, besides the loss of a good printing establishment. As far as truth can be spread and lies contradicted by two presses, against several thousand, *it is done!* and we have the gratification of saying that things seem to work together for good to them that look for the second appearing of our Lord Jesus Christ.

Finally, brethren, as this world is not the place of much happiness to the saints, on account of the great prevalence of the powers of darkness upon the earth, and the wickedness and corruption of men's hearts, we think we can not do better than say, that while other cities are secretly practicing vice in its most horrid form, Nauvoo, like an infant at the breast of its mother, is deriving its nourishment from that fountain of life which invigorates youth without endangering the health; and we do sincerely hope, that we as children of the kingdom, may keep the law of God, and the law of the land, continuing steadfast in the liberty of the gospel, and ever abounding in the knowledge of the Lord, knowing this, for grace and salvation, that in the world there is no deliverance; no; nowhere but in Jerusalem, and in Mount Zion, and in the remnant whom the Lord our God shall call.

Nauvoo, at present is, figuratively, the great fish market of the earth, where all kinds, both good and bad, are gathered—where the good are preserved, and the bad cast away—for until the savior comes, there will be wise virgins and foolish;—blessed are they that continue to the end *faithful*, for whether they have builded a city in Ohio, or Missouri, or Illinois, they shall enter into the joys of their Lord, and inherit the kingdom prepared before the foundation of the world.

THE TEMPLE.

If there is any subject in which the saints of the Most High are interested more than another, it is in the completion of that edifice; destitute of a place of worship, and so many thousands subject to the inconvenience of worshipping out of doors where the cold, heat, and damp alternately prey upon the the systems of the weak and delicate, and subject them to colds, fevers, and a variety of diseases, renders it imperative upon us to use our energies in building that house. This however is tolerable, when we consider the inconveniences that we have to labor under in the winter season; when instead of having a commodious building to worship in, we are subjected to the inconvenience of worshipping in private houses, or in the best manner that we can, and no matter how important a subject has to be laid before the saints, it is impossible for them to hear it, as there is no place for them to congregate in.

These, as natural reasons, might be considered sufficient to induce any religious community to use their utmost exertions in the accomplishment of so desirable an object, But when

we consider the great work in which we are engaged, a work that has been looked forward to with delight by the ancient servants of God; a theme about which all the inspired poets have sung, and all the prophets, from the foundation of the world, have wrote—even the "dispensation of the fulness of times, which has been spoken of by ALL *the prophets since the world began.*" God has reserved us as the honored instruments to participate in the blessings, glories, and privileges, that "prophets and kings desired to see, but died without the sight.

Under these circumstances, blessed with the light and intelligence of heaven, and with direct revelation from the Most High, it behooves us as his people to use the most untiring diligence, and to exert all our energies in the accomplishment of an object so desirable for us to attend to; and so pregnant with importance to the inhabitants of this city. The Lord has given us directions in regard to this affair, and has said, "let the House be built by the tithing of my people." This is a commandment which is binding, which is imperative upon all *God's* people, and if we consider ourselves his people, we shall feel ourselves bound under the strongest obligations, even that of duty, to our God to fulfil this requisition. We take pleasure in stating that many of the saints have come forward with willingness and cheerfulness, and have tithed and consecrated all, yea more than could have been required of them; whilst others have relaxed in their duty and have been slow to perform their covenants. We know that of late we have had gloomy times; clouds have been gathering around our horizon, and our atmosphere has been impregnated with the foul effluvia of wanton and unmerited persecution; the life of our prophet has been sought after, and many unpleasant circumstances have transpired which in their nature have had a tendency to damp the energies, and slacken the exertions of the saints in the accomplishment of this great work; and as the building of the Temple is principally depending upon the tenth day's labor of the inhabitants of this place, when many are slack, as has been the case of late, it has a great tendency to retard the work—to dispirit those who are actively engaged, and who feel zealous in the work, and to derange very materially the plans and designs of the committee. There are some few things that devolve upon us to mention, which, though an unpleasant work, we feel the importance of the cause requires at our hands.

The committee find themselves very much perplexed in consequence of the brethren not coming forward as usual from their different wards, to perform their tenth of labor. They state that they cannot get sufficient stone quarried to supply the stone cutters at the Temple, and that some of them have been obliged to quit work in consequence, and that unless strenuous exertions are immediately made, and the brethren come up promptly to their duty, the work will be greatly retarded, and perhaps have to stop; at all events the stone cutters will have to stop unless they get an immediate supply of stone. Brethren, such things ought not to be; "let us not be weary in well doing, for we shall reap in *due time*, if we faint not." We have commenced a good work—we have been zealously engaged in it—we have spent a great deal of labor, and toil, and our expectations have been great when we have reflected upon the blessings that would flow to us through that medium. Let us begin this next week and continue our labors "until the topstone shall be raised with shoutings of grace! grace unto it!" The committee state that if they have a sufficiency of stone quarried, they can not only be progressing with the work this fall, but the stone cutters can be employed all the winter, and thus have a great quantity of hewn stone ready to commence with as soon as the spring opens which will greatly facilitate the progress of the work.

It may here be necessary to give a word or two of instruction: many of the brethren no doubt out of the best of motives bring guns and watches, and other kinds of property that is not saleable, or easy to dispose of; they give them in at what is considered a fair valuation, yet they are not saleable—they will not purchase either provisions or clothing for those that need, neither will they purchase labor, and they lay as useless lumber on the hands of the committee. It is the especial desire of the committee, and absolutely necessary for the prosperity of the work that the brethren in town pay their tenth in labor, and not in property.

In regard to the brethren in the country, we would also say a word. Cattle which are neither fit for milking or killing are frequently brought in for tithing, and they lay as dead property on the hands of the committee—as they have no way of feeding them they are put into the drove, from which several have wandered off and been lost; we would therefore advise the brethren to bring in fat cattle which would immediately supply the hands with beef; or otherwise milch cows, that might be disposed of to advantage. Another word on this subject and we have done. Many of the brethren, in their liberality bring in pumpkins, squashes, potatoes, and other vegetables, if, when they were doing this they could bring a little corn

meal, flour, butter, pork, or other articles of that kind they would be very acceptable.

Perhaps we have said enough on this subject, but we feel the importance of it and therefore speak plainly. It is for you, brethren, to say whether the work shall stand or progress; one thing is certain, that unless that is done all our efforts to aggrandize or enrich ourselves will be vain and futile. We may build splendid houses but we shall not inhabit them; we may cultivate farms but we shall not enjoy them; we may plant orchards, or vineyards, but we shall not eat the fruit of them. The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfilment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

But leaving duty and interest out of the question, if we wish to receive great blessings from the hands of Jehovah, if we wish to receive our anointing, if we wish the glory of the priesthood to be more fully developed, if we wish to do the will of God and to secure the blessings of the most high God, in fact if we wish to secure our present, our temporal and eternal salvation, we shall build that house.

From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

ON MARRIAGE.

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.—We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.

We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's "secret wife system" is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:—

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system"

is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett.	N. K. Whitney,
George Miller,	Albert Petley,
Alpheus Cutler,	Elias Higbee,
Reynolds Cahoon,	John Taylor,
Wilson Law,	E. Robinson,
W. Woodruff,	Aaron Johnson.

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practised in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Emma Smith, President,
Elizabeth Ann Whitney, Counsellor,
Sarah M. Cleveland, Counsellor,
Eliza R. Snow, Secretary,

Mary C. Miller,	Catharine Petley,
Lois Cutler,	Sarah Higbee,
Thirza Cahoon,	Phebe Woodruff,
Ann Hunter,	Leonora Taylor,
Jane Law,	Sarah Hillman,
Sophia R. Marks,	Rosannah Marks,
Polly Z. Johnson,	Angeline Robinson,
Abigail Works.	

Missouri Law.—The Executive Committee of the Am. A. S. Society have taken legal advice in regard to what can de done for Thompson, Work, and Burr, confined for twelve years in the penitentiary of Missouri. The result is, that nothing can be done for their relief—the case being quite out of the jurisdiction of the other courts. The only thing which can possibly avail them is, for the governors of those States of which they were citizens, to expostulate with the governor of Missouri, and obtain some abridgement of the time. Whether they will do this is very doubtful. This is a hard case; for it is admitted, even in Missouri, that they broke no law except by a forced construction. Indeed, when the young men were arrested, it was a long time before they could find any law under which to try them, and the law they applied did not, and never was intended to have any relation to the case.

We have copied the foregoing article for the purpose of showing that the State of Missouri, is not governed by law in her disposition of those that are considered offensive. If "the young men broke no law," and the law by which they were tried had no relevancy to the case, how could they be sent to the penitentiary for *twelve years*, except upon mob law, or despotic assumption? It is well such cruel cases, as too often occur in Missouri, begin to attract the attention of some more sensible portions of the American public. The church of Latter-Day Saints will not be the only people, who complain of injustice and oppression from the people and government of Missouri. We care nothing about abolitionism, and have nothing to do with it, but we do care about the honor and virtue of our country, and want an equal enjoyment of rights and privileges from the banker to the beggar; from the president to the peasant:—but *when wicked men bear rule the people mourn.*

We certainly take pleasure in presenting to our readers, the following well directed hit on Miller's Sectarian Millennium. It appears in the Olive Branch of Boston, and if the editors had been as wise in their calculations from a plentiful harvest for the people's salvation, as in their exposition of the Millennium's commencing in April, 1843, they would have given one hint upon the voice of famine: but to the article; viz:—

GOD'S WAYS ARE EQUAL. In his controversy with the ancient Jews, God said, "My ways are equal, your ways are unequal." On this declaration we have been led lately to reflect, when looking over the country and seeing the immense harvest about to be gathered in. Nature is yielding in an unusual manner, and the strong probability is that two years' provisions are soon to be reaped from the earth. Why is this? We know that the All-wise Giver of good things has in time past sent plentiful years, but they were to supply the necessities of his creatures in years of scarcity which were to follow. In this he showed his ways to be equal. It was so with the seven years of plenty in Egypt, which were followed by seven years of famine. This was an equal balance of year for year; and no doubt this balance has always been kept up, the surplus of one year supplying the deficiency of another. Here all is equal. Now our reflections on this subject led us to propose the following question for the consideration and answer of those who believe that this is the last year of the world's existence. If the present is

to be the last year of the world, and God should supply the inhabitants thereof with a large amount of food beyond the power of consumption, the present year, where is the evidence of his wisdom, or of the truth of that declaration—"My ways are equal?"

Joe Smith was seen on the 3d inst., on his way to Galena, and it was thought he would push for Canada. His influence is on the wane most evidently.—*St. Louis Picket Guard.*

It is a great pity that humbuggery was not on the wane too. Joe Smith is at his residence in Nauvoo, attending to and administering the droppings of Mormon beneficence. *Apropos*—would it not be a more wise course for the press abroad to drop this nonsensical jargon about the Mormons—let them pursue their vocations after their own modes, customs and consciences, than to be eternally poking sharp sticks at a harmless inoffensive sect? Surely we should think so. What say you, friend Whitney?

CONFERENCE MINUTES.

Minutes of a conference of the elders of the church of Jesus Christ of Latter-Day Saints, held at Alexander, Genesee co. N. Y., on the 27-8 of August A. D. 1842.

The conference met according to previous adjournment and organized by calling Elder R. L. Young to the chair and C. R. Clark clerk; after which a hymn was then sung and the throne of Grace addressed by Elder Pelatiah Brown.

On motion said conference was adjourned to 1 o'clock P. M. Conference met according to adjournment, a hymn being sung and prayer by the president, conference proceeded to business.

Motioned and carried that the clerk take the names of all the official members present, which are as follows: high priest, Ezra Thayer: of the Seventy, Charles Thompson, Harmon H. Hill, Joel Mc Withey: Elders, Geo. Thompson, Hiram Thompson, C. R. Clark, S. W. Disbrow, Nathan Hatch, —— Taylor, Benjamin Waldron, Thomas Pearson, Pelatiah Brown, Geo. Brown, Rowland Cobb, Nathan Bradley, R. L. Young, R. D. Sprague: Priests, Miron Alger, John L. Bartholf, Alviras Webster, Daniel Adams: Teachers, Silas Alger, Joseph Shamp, Joseph Shadbolt, Linus Whiting, James E. Herrington: Deacons, Samuel Mott, Isaiah Call.

Representation of the several branches belonging to said conference.

Alexander branch represented by Samuel Mott, consists of 24 members, 2 elders, 1 deacon.

Batavia branch represented by S. W. Disbrow, consists of 22 members, 2 elders, 1 priest, 1 teacher.

Acron branch represented by James E. Herrington, consists of 9 members, 1 elder, 1 priest,

Charlotte Centre branch represented by Thomas Pearson, consists of 16 members, 3 elders.

Attica branch represented by Alviras Webster, consists of 13 members, 1 priest, 1 teacher.

Castile branch represented by Benjamin Waldron, consists of 5 members, 2 elders, 1 teacher. Also 4 members, living near by.

Bennington branch represented by Joel McWithey, consists of 24 members, 2 elders, 1 deacon.

Sparta branch represented by R. L. Young, consists of 13 members, 2 elders, 1 deacon; 2 moved away since last conference.

Loon Lake branch represented by R. L. Young, consists of 6 members, 2 elders.

Howard and Bath branches represented by R. L. Young, consist of 25 members, 1 priest, 1 teacher.

In Burns are 2 members and 1 elder.

In Grove are 5 members and 1 teacher.

In Granger are 2 members and 1 elder.

Conference then adjourned to Br. Geo. Thompson's at early candle light.

Opened agreeable to adjournment: after singing and prayer, conference proceeded to business.

Moved and carried that no elder or priest belonging to any of the branches under the jurisdiction of this conference, go beyond the jurisdiction of his branch to preach and build up the church without a recommend from said conference; and that no officer shall hereafter be ordained to any of the above branches except for the express purpose of presiding over or in said branch without the voice of the conference.

Motioned and carried that Richard D. Sprague and Rowland Cobb have a recommend to build up the church in the regions round about.

Motioned and carried that Hiram Thompson, Silas S. Davis and R. L. Young retain their recommends received last conference.

Moved and carried that we acknowledge Elder Charles Thompson in authority to travel in all the branches in this conference, teaching them the order of the kingdom, organizing and regulating the officers of the same, and to preside over them while with them, and to gather up the scattered members and officers and attach them to some branch or organize them by themselves.

Moved and carried that S. W. Disbrow retain his former appointment as to receiving donations for the building of the Temple at Nauvoo, and that he forward the said donations to the Trustee in Trust, when he shall have a convenient opportunity and receive receipts which he shall present at the next conference.

Conference then adjourned to meet on the 28th at the meeting house at Alexander Centre at 9 o'clock A. M.

Met agreeable to adjournment. A hymn sung and prayer made by Elder Charles Thompson, followed by a discourse delivered by Elder Pelatiah Brown on the resurrection. A discourse was delivered in the afternoon by Elder Charles Thompson on the subject of faith.

Conference adjourned to meet at Elder Geo. Thompson s at early candle light.

Met according to adjournment, a hymn sung and the throne of Grace addressed by the president.

Motioned and carried that we give our vote of thanks by letter to the Rev. Mr. Bunker, minister of the Universalist church of Alexander, and the members of the same for their kindness in granting to this conference the use of their house of worship and candid attention during the conference: also his kind invitation in inviting us to attend his meetings, which will be accepted when convenient.

Moved and carried that Miron Alger, priest, have a recommend to go forth to preach and to build up according to his office.

Moved and carried that Hiram Thompson be the clerk in this conference until otherwise directed by the same, to receive, record and keep a memorandum of all the essential business done in said conference.

Motioned and carried that the president and clerk transcribe these minutes after their true meaning, and forward them to the editor of the "Times and Seasons" requesting them to be printed.

R. L. YOUNG, Pres.

CALVIN R. CLARK, Clerk.

NOTICE.

Elder Martin Titus is requested to return to Nauvoo immediately, to answer to certain charges that are preferred against him.

THE SIGNS OF THE TIMES.

(From the Warder.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirits living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear.
It may be that the Lord is near.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 24.] CITY OF NAUVOO, ILL. OCT. 15, 1842. [Whole No. 60.

HISTORY OF JOSEPH SMITH.

Continued.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N. Y: Secured the copyright; and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three theusand dollars.

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that, said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the Original Book of Mormon, as recorded on the plates.

THE BOOK OF MORMON

An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The remainder of the title page is of course, modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March, 1830,) by him who is eternal.

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea, to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Eternal punishment } Endless punishment
is God's punishment: } is God's punishment:
wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr. in my name: and it is by my almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men: wherefore, I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

And again: I command thee, that thou shalt not covet thy neighbor's wife. Nor seek thy neighbor's life. And again: I command thee, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

And again: I command thee, that thou shalt pray vocally as well as in thy heart: yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings: yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

Behold, this is a great, and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all: yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying hosanna! hosanna! blessed be the name of the Lord God.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing: yea even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me: yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we

should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jr. given April 6, 1830.

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you; and cause the heavens to shake for your good, and his name's glory.—For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard: yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen.

EXTRACTS OF HISTORY.

It is not incompatible with the revelations of the Lord to become acquainted with nations, histories, governments, laws, and men, and things in general: wherefore, as time and circumstances may offer opportunity, we mean to extract what may answer to instruct, and perpetuate the rules and ways of righteousness.

THE ROCK STRUCK BY MOSES FOR WATER.

The rock which was smitten by Moses, and whence the water afterwards flowed for the relief of the thirsty Israelites under his command, is situated in the desert or wilderness of Sinai. This desert is in the peninsula, made by two branches or bays of the Red Sea, extending into Arabia Petrea. "This is, in truth, a great and *terrible* wilderness, where there is (little or) no water." The rock, which tradition has pointed out as the one whence the water gushed out, when struck by Moses, and gave relief to the people complaining of their privations and sufferings, and comparing the abundance they had enjoyed in Egypt under bondage, is not far from Sinai or Horeb; but is nearest the latter. It has been somewhat differently described by the numerous travellers who have given an account of it. One represents it as six yards square, and another to be fifteen feet long, ten wide, and twelve in height. It appears in a tottering state, and the base is smaller than the body of the rock near the top. It is rough and uneven on the sides, indicating a disrupture from the mountain by some volcanic power or uncommon agitation of the earth.

This event was soon after the publication of the law by Moses from Sinai; and it is represented as miraculous, equally as the passage of the Red Sea, and the supply of quails and manna. There have been attempts by some learned men to show that the extraordinary events connected with the exode of the Hebrews from Egypt, and with their journey of forty years in the wilderness, were not miraculous. We do not see, however, but one may as well deny the miracles of Christ, and indeed all miracles whatever. And yet we are not to multiply miracles unnecessarily. The writer of the Psalms has celebrated the occurrence as a miracle; and Moses, who gave an account of it, speaks of it as such. A great question was to be decided before the nations of the earth, at that period, when almost the whole world was given to idolatry; whether the God of Moses, the God of Abraham, Isaac and Jacob, was the true and only God; and it was therefore a proper occasion for the particular interference of Him who made heaven and earth, and had the control of nature and the elements. The judgments on Pharaoh and his people, and the subsequent protection of the Hebrews, and the giving of the law by Moses, are all the works of Him who created and governs the world, and who (so far as reason or philosophy is able to show) can suspend the laws by which matter is regulated for great moral purposes. Why should it be "thought incredible for God to raise the dead?" He who first made man a living and intellectual being, who formed him with so wonderful a body, and a spiritual property capable of indefinite improvement, "who stamped its lustre on an insect's wing, and wheels his throne upon the rolling worlds;" he surely, can raise the dead to life, he can calm the stormy winds, he can cause the earthquake to engulf the solid land, and the fire of the volcano to overwhelm the fairest cities.

MOUNT ARARAT, AND THE EARLY ABODE OF NOAH AND HIS DESCENDANTS.

In the opinion of the most learned among the moderns, Mount Ararat, where the ark of Noah rested, after the deluge, was in Armenia, or Thibet, and between 90° and 100° E. long. and between 30° and 35° north lat. north of Hindostan and Persia, west of the river Indus and of central Asia, and east of Mesopotamia and of the Caspian Sea. This is a temperate clime, and favorable to health and long life, as well as to the pursuits of the shepherd and the agriculturist. The Ararat, the Caucasus, and the Taurus are connected, and form almost one group or range, extending a great distance from what is usually called Asia Minor, to India.

The Indian and Hindoo traditions of the earliest times point to Noah and the Deluge; and they claim to be the descendants of that patriarch. Noah and his sons would not long remain on the mountain where the ark rested, on the subsiding of the waters. They advanced no doubt, to the south, to a milder climate and a more champaign country. In the fourth generation, or one hundred and fifty years from the deluge, they removed westward, to the plains of Shinar where they began to construct a building which should reach to heaven. Dispersed from this place about one hundred and fifty or one hundred and sixty years after the deluge, they went forth, in different companies, east, west, north and south; but most to the south and to the east, as both the face of the country and the climate would invite. Noah lived two hundred years after this event, and probably journeyed east, where traditions relating to the flood, and the safety of a few from that catastrophe have much prevailed.—From Noah and his sons would be communicated to their posterity whatever was known by them of antedeluvian discoveries and inventions in the arts of life. These could not have been very small during seventeen hundred years, the duration of the old world, according to the common computation; but at this distance of time, and in the want of early records, no very accurate opinion can be formed as to how great, or what those inventions were. But we may safely conclude, that they were not very great; otherwise the early generations after the deluge would have been more civilized than there is now evidence or reason to believe.

PASSING EVENTS.

We glean the following from our exchanges.

The Cholera.—This dreadful malady, which, since 1833, when it raged so greatly all over Europe, had nearly disappeared, is again becoming most fatal to

a number of persons. The former was the Asiatic cholera; but the present is only considered by medical men as a violent attack of diarrhœa and dysentery, which, however, if not taken in time, is equally fatal to the unfortunate patient. For the last fifty years fruit has not been remembered to be so plentiful as during the present season, which supply has been so much increased by the immense quantity imported from France, Covent Garden, Hungerford, the Borough, Spitalfields, and other markets, in the metropolis, have had such abundant supplies that it was with difficulty the dealers could dispose of them at any price. The present malady, which is now so extensively raging, is mostly attributed by the faculty to an over-indulgence in fruit, and not from any epidemic, so as to cause any alarm to the public; as those who have unfortunately fallen victims to its dreadful effects have been ascertained to have made a very free use of fruit, which, added to a disordered state of the system, caused by the excessive heat that has prevailed for the last month would alone bring on a violent attuck of cholera, or, more properly speaking, diarrhœa. The number of deaths since July 16th to 20th instant, has been upwards of 200, some of them decided cases, among which may be mentioned that of the late Mr. Barrett, the Governor of Whitecross street prison. It has, however, been more confined to children and aged persons. In France the number of deaths has been very great, attributed entirely to the same causes, but not from epidemic—*Morning paper.*

The mortality from cholera, diarrhœa, and dysentery in London, for the three weeks ending August 6, amounted to 109 deaths; for the previous three weeks, ending July 16, 40; making an increase of 69 deaths in the course of the last three weeks—a consequence of the rash indulgence resulting from the plenty and cheapness of fruit. Children and aged persons have been the greatest sufferers.

Butchery in China.—We find the following paragraph in the London Sun of the 3d instant, relative to the last battle in China:—

Arrangements were made for an attack in three columns, two of which were gallantly led by Sir H. Gough and Sir W. Parker in person. Nothing could exceed the bravery of the troops. They contrived to surround the Chinese, and quite bewildered them. The carnage was dreadful, being more a butchery than a battle. Ignorant of the laws of civilized warfare, the poor creatures knew not how to surrender, and were massacred. Not less than a thousand of them, including a great number of Mandarins, were killed, or drowned in the canals; whereas of the British troops only three were killed and twenty-two wounded. The encampments, and such of the buildings as had been occupied by the enemy, were burned, and the grain magazines thrown open to the populace, who speedily emptied them.

According to this, the English forces were gallantly led on to one of the most horrible butcheries on record!

Disturbances in the Provinces.—A Special Commission is on the eve of being issued for the trial of the rioters apprehended during the late disturbances in the manufacturing districts. Nothing is wanting but the nomination of the learned Judges to undertake this arduous duty, and it is expected that this will be arranged forthwith. The last occasion of a commission being issued was for the trial of Frost and his companions, in the winter of 1840. Lord Chief Justice Tindal, Mr. Justice Williams, and Mr. Sergeant Ludlow were the Judges then selected. The character of the recent outbreak being of so much more general a nature, there is every reason to believe that a greater number will be appointed.

In our last it was our painful duty to record a series of the most violent popular movements in the manufacturing districts, and it is with some degree of pleasure that we have now to state that violence has almost subsided, and though in many of the manufacturing towns the workmen still remain out, yet, it is gratifying to know that the quarrel now is one only between masters and men; not partaking in the least degree of a national character. The cry of the mob now is "more wages, and not the Charter or no work." A number of the poor deluded men who took a leading part in the recent disturbances have been apprehended, and it is expected that a special commission will be shortly granted for their trial.—It is expected that in a few days all the hands now out will return to their employment.

GREAT GALE AT HAVANA.—We learn that a very heavy gale of wind was experienced at Havana on the 4th instant. Several small Spanish vessels were sunk at the wharf, and most of the other vessels in the port received more or less injury. The Catharine, from Charleston for N. Orleans was lost in the same gale, a short distance from Matanzas—vessel and cargo totally. Capt. Rose has reached Matanzas with nothing but what he stood in. The steamboat Natchez, which left Havana on the 4th for Matanzas, with a great many passengers, was also supposed to have been lost in the same gale, having left on the day of the gale. She had been out four days, when the Colonel T. Shephard sailed, and no intelligence had been received of her. The barque, Rapid, Ward, from New York, was towed into Havana, after the gale, by a steamer, dismasted and considerably wrecked. The gale was supposed to have been very disastrous along the coast of Cuba. In Matanzas it was equally bad. On Sunday the 4th, an English ship, loaded with sugar, went ashore on the south shore of the Bay, and three-quarters of her cargo lost or badly damaged. A schooner and several launches sunk—sugars wet by the overflowing of the rivers—fences, trees, and small buildings blown down—the barque Velasco driven to sea, but returned in safety. By arrivals at Havana and Matanzas, many wrecks were reported along the coast, and many vessels dismasted trying to gain a port. It is said to be a more severe storm than in 1821.

We take pleasure in laying before our readers, the following very just remarks, on the common practice among newspaper editors, of abusing, vilifying, slandering, belying, and degrading the Saints at Nauvoo. May God reward every person that honors the truth, and speaks evil of no one till proved guilty. A press ought to be a messenger of truth, but many of the presses of the present day, are like the old Jewish whited sepulchres—full of "*dead bones*:" or what is worse, wind, lies, unreasonable tales, and vain speculations upon innocence. But to the article:—

From the Columbus (Ill.) Advocate.

THE MORMONS.—These unfortunate beings—unfortunate in the estimation of the newspaper scribblers—are perhaps the subject of more notoriety than almost any thing else that has for the last year agitated our mundane sphere. All sorts of stories are afloat reflecting on their alleged wickedness and the dangers to which the citizens of Illinois are constantly exposing themselves by permitting them to hold an asylum on our territory. We saw it stated not long since—in the N. Y. Commercial Advertiser we think—that there had been a skirmish between the militia of the State of Illinois and the Mormon forces, in which the latter were severely beaten, sixteen lives lost and property confiscated by the ruthless mob who had collected from the neighboring counties, and the opposite side, Missouri. Another New York print states that Joe Smith has been kidnapped and taken, no one knew where—that the greatest disorder and excitement pervade the Holy City. These stories, got up by the scullions of the press, may all do very well in the East, where alone a morbid taste for *mystery* and a delight for *evil* seems to be coeval with their existence. But it is passing strange to us how any well informed editor—Col. STONE for instance; can give publicity to these "idle tales, told by an idiot, full of sound and fury, signifying *nothing*." Here, in our own State, where Mormonism rears its bold front, these vague rumors and strange disclosures, only excite the ridicule and contempt they so justly deserve. Would it not be as well, if the eastern press would desist from their course, and bestow their sympathies upon the more charitable subjects who are the immediate causes of so much misery in their own vicinities? We think so.

"TURNED INTO FABLES."

The last attempt, as a perversion of the bible, to be met with in these last days, is a comparison of the profligate theatrical writer, Wm. Shakspeare, with the inspired writers of the Holy Scriptures, published, if we mistake not, in the N. Y. Tribune. We love to see quotations from the sacred writings, and have no objections to observe gleanings from profane writers, but to set up in a parallel comparison, Shakspeare with the prophets, apostles, and even Jesus Christ, shows a want of veneration for religion, and introduces a practice, in this (so much boasted) enlightened age, at once calculated to place vice before virtue and vanity before sanctity. Such a light minded course, puts the *Christian* behind the

heathen. You cannot gather grapes from thorns, nor figs from thistles. To show how far this thing has been carried we give below a specimen of the aforesaid comparisons viz:

"Oftentimes, excusing of a fault
Doth make the fault the worse by the excuse;
As patches, set upon a little breach,
Discredit more, in hiding of the fault,
Than did the fault before it was so hid."

'No man putteth a piece of new cloth into an old garment: for that which is put in to fill up, taketh away from the garment, and the rent is made worse.'

[Math. ix. 18.

"When I would pray and think, I think and pray
To several subjects: Heaven in my mouth,
And in my heart, the strong and swelling evil
Of my conception."

'This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me.'

[Math. xv. 8.

. . . . . "How, in one house,
Should many people, under two commands,
Hold amity?

'And if a house be divided against itself, that house cannot stand.

[Mark iii. 25.

'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.' Math. vi. 24.

"Let us be keen, and rather cut a little,
Than fall, and bruise to death."

'And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'

Math. v. 40.

"Like one, that draws the model of a house,
Beyond his power to build it; who, half through,
Gives o'er, and leaves his past-created cost
A naked subject to the weeping clouds,
And waste for churlish winter's tyranny."

'For which of you, intending to build a tower, setteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.'

[Luke xiv. 28–30.

'The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And like this unsubstantial pageant faded,
Leave not a wreck behind."

'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.'

[2 Peter iii. 10.

'And the heavens departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains.'

[Rev. vii. 14, 15.

NEWS FROM THE OLD WORLD.

A call from the wilderness, a voice out of the earth, a short review of the origin and teaching of the Church of Jesus Christ of Latter Day Saints in America, known by many by the name of Mormons—BY ORSON HYDE, ELDER OF SAID CHURCH. *Read, examine, pray, and handle.*

PREFACE.

The great desire, the author of this little work feels to free himself from an obligation under which he feels he is brought by more than human power, as likewise the heartfelt solicitude he feels that he might be enabled to impart to his fellow creatures, some of those truths that swell his own heart with joys unspeakable. This (and this only) induced him to recommend with great warmth this little work unto the people of Germany, so that he might be received with that interest which the importance of this object deserves.

If in the course of human events God's providence makes it our duty to record those strange events that are calculated to form a new era, to lay the foundation for a spiritual world, to destroy tyranny and oppression, to help forward the renowned kingdom of the Prince of Peace—then all minds are filled with astonishment and surprise.

The church of Christ or the millennial church of Jesus Christ of a 1000 years duration, has by God's providence been established in the United States of America, by sending his holy angel to make known unto the people the fundamental

doctrine of his church, which should be re-established in the last days, and to prepare her for the second coming of Christ. The author of this little work is a native of America, and for the last 11 years almost since its organization an elder of this church; on April 1st 1830 the church was formed in the town of Manchester, county of Ontario, state of New York with 6 members, but soon she grew to hundreds and thousands; when the church was fully organized, prophets and apostles were made known amongst them called of God; they then were ordained to high and accountable offices, and anointed with the holy oil.

The rapidity, although under the most unfavorable auspices, with which these doctrines spread over America and England, is evidence, that in them (the doctrines,) there is a hidden might and power that is well calculated to draw the attention of a thinking people. The number of the united brethren in the two countries is 80,000. The aim of this little work is to set forth the groundwork and doctrine of our church, which is named the "Church of Jesus Christ of Latter Day Saints."

Since the rise of this church we have had to fight ourselves through various obstacles—the tongue of scandal and false reports turned upon us; the press and pulpit threw stones of stumbling with a free hand in our way, yet if this had only been all, we would have had little cause to complain, but our enemies seeing that their moral power not being sufficient to stop the quick progress, our doctrine made, had recourse to other weapons and their own language was: "We will meet them with arguments of blood," and hence they came upon us sword in hand, they burnt many of our houses, destroyed our crops, killed our cattle, and in cold blood murdered and miserably maimed 30 of our brethren, even when they offered no resistance, and a great many of these were elders.

As an American I feel pained to make known such acts of barbarity of my countrymen, but the ever-ruling Power that mixeth the interests of all nations, demands the sacrifice of every local connection, and the loud acknowledgement of truth as a warning to all nations, that they might guard themselves not to become the originators of such misery.

In this storm of persecution that took place in the winter of 1838-39, near 200 Saints were thrown into prison, after the lapse of a few days some were set at liberty, others remained three or four weeks, others remained in chains six months, and yet at the expiration of this time although their enemies were their judges, they got their liberty. 12,000 souls were banished in the depth of winter, their houses, goods, fields, &c. their enemies took as spoil.

All this took place under a government whose whole actions were contrary to the laws of the States, but dreaded in us a rival power. The matter is now before Congress, and it is hoped that the evil that has been heaped upon an innocent and inoffensive people, will be redressed by this honorable Assembly. We had to wade through deep sorrow and humiliation most poignant, yet like a young and tender mother whose love increases to newborn infant in proportion to the pain she had by its birth, so likewise our love to our religion gets stronger by the barbarous hand of persecution, which brings banishment, prison and death upon us.

They have done no more to us than they have done to our Lord and Master, and the Saints of the former days, and if we like them suffer in this world, we hope to become glorified with them in that land that lays out of the reach of the aggressor's hand.

The reader is most earnestly invited to read this little work with care and attention: let no one judge hastily of its contents or condemn it rashly, but let him pray in the name of the holy child Jesus from the very inmost of his soul, that light and knowledge, joy and gladness may descend, to quicken his spirit and to hear his holy wishes.

How welcome are unto us the rays of the morning after the dark shades of the night. So we may likewise feel after a long night of spiritual darkness, under which the earth with its inhabitants has been groaning for so many hundred years. An angel, yes an angel sent by the Almighty descended to take away the veil of darkness from off the understanding of some, that they might be ready to receive the rays of truth that will warm and rejoice the hearts of many. Welcome, yes welcome thou messenger of heaven, and thrice welcome the message thou bringest unto us! O best of Fathers, I pray thee in the name of thy holy child Jesus, to

bless the feeble efforts of thy servant, and wherever this little book may go let it be a messenger of conviction to the evil, and a forerunner of peace for the righteous: May its contents be wafted by favorable winds to the utmost bounds, and let its influence fall upon the rich and fertile soil of humble hearts: May it take root grow and bear fruit in the life to come.

Go forth thou little book, the Lord will speed thy way. Trample down superstition that may arise against thee; make thine enemies thy prisoners; with thy virtues lodge in the hearts of the people, and may thy fundamental truths dwell there forever.

Frankfort. (On the Maine,) August 1842.

Translated from the German by Alexander Neibaur, a German Jew.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 15, 1842.

TO THE SAINTS OF GOD.

It may not be amiss, under the present state of things, to say a few words to the saints by way of encouragement, at this time of excitability and rumor. The things that have been transpiring around us have had a tendency to call forth our reasoning and reflective powers; Solomon, who was a wise man in his day, and set his mind to search out wisdom, reflected both upon the good and the evil, and has left us the following useful and instructive admonition, "in the day of prosperity be joyful; but in the day of adversity consider." We, all of us, have our friends, our connexions, our families and associations; and we find that the ties of friendship, consanguinity, and brotherhood, have indissolubly united us together with a thousand endearing associations; we have embraced the one common faith, even that "which was once delivered to the saints," we have been priviledged with hearing the everlasting gospel, which has been delivered unto us by the spirit of prophecy; by the opening of the heavens; by the gift of the Holy Ghost; by the ministering of Angels, and by the power of God: we have left our connexions, our countries, our friends and homes, at the command of God, that we might come to Zion, obtain an inheritance among the saints, fulfil the requirements of Jehovah, and be instructed in the revelations of heaven. Thus located, and thus situated, in possession of the one common faith and hope, the same prospects and desires, a kindred sympathy runs through the whole body, even the body of Christ, which, according to Paul's statement, is his church; and no one part of the body can be injured without the other parts feeling the pain, for says Paul, if one member suffer, all the members suffer with it; and if one member rejoice all the rest are honored with it. If the weakest and most feeble of the saints of God receive an injury, if he is opposed, injured or imposed upon by an enemy, the injury is felt by the whole, as being part of the body, and they stand ready to heal his wound, to rescue him from danger, or to avenge his wrong by all legal measures. If this be so in regard to the weakest members, how much more is it the case when he whom God has appointed to be our prophet and guide, is brought into bondage, through the cruelty and oppression of a misguided, fanatical, and persecuting executive, and an enthusiastic and frantic set of desperadoes, who, regardless of law, of the rights of man, of the principles of justice, and of every thing pertaining to righteousness and truth, would seek to glut themselves with the blood of the innocent; stain with eternal infamy the escutcheons of our country, and wither with a deadly blast the fair fields of freedom and liberty, whose odoriferous perfumes have heretofore been wafted on every breeze, and spread health, peace and contentment throughout the land.

If this, to the saints of God, may indeed be called a day of adversity, we shall do well to take the admonition of Solomon, and 'consider;' if we see mobocracy and lawlessness prevailing; if we see our laws and constitution trampled under foot; if we see our once happy country bleeding at every pore, and her own sons pushing the dagger to her vitals; if we see these glorious principles of liberty, for which our fathers fought, and bled, and died, trampled under foot by a set of lawless miscreants—and mobocracy, anarchy and confusion taking their place, let us consider that in "*the last days* PERILOUS TIMES SHOULD COME;" that there should be "*distress of nations with perplexity*, men's hearts failing them for fear of those things that are coming upon the earth." And if rulers and governors transgress the laws of right, trample under foot the principles of justice, and disregard those laws which they have pledged themselves to support by the most binding and solemn covenants, let us consider that 'when the wicked rule the people mourn;' and that 'God sets up one and puts down another, *according to the counsel of his own will*;' that all there things are governed by the wise dispensations of Jeho-

van; that they are strictly in accordance with the fulfilment of ancient prophecy, and that they are hastening forward the designs of the great Jehovah, in 'bringing to nought the cousel of the wise,' in vexing the nations of the earth, and in hastening on that time when the earth shall be redeemed; the wicked be destroyed, and '*the righteous alone be exalted.*'

If our Prophet is brought into bondage, and his life is sought after, let us 'consider,' it is just the same thing that has taken place with the prophets of the Lord in all ages, and what our Savior prophesied of, saying, 'if ye will live godly in Christ Jesus ye shall suffer persecution.' Stephen had to ask the pious Jews this question, 'which of the prophets have not your fathers killed. which testified before of the coming of the just one of whom ye have now been the betrayers and murderers?' Fortunately for this generation, their fathers had no prophets to kill, but they shew a disposition to tread in the footsteps of the Jewish nation, and to manifest their religion by seeking to destroy from off the face of the earth those whom God hath sent. Our Savior said of the Jews, 'ye are of your father the devil, because his works ye will do,'—and if trampling under foot law—setting at nought justice and equity, and breaking the most solemn obligations; if hypocricy, lying, deception, and seeking the overthrow, and the lives of the innocent, be the works of the devil, we shall not have much difficulty in finding out the parentage of many of this generation.

Concerning the present state of the Prophet, some of our enemies are ready to say, if he be the prophet of the Lord, why is it that he has to flee from the hand of oppression? Why does not his God deliver him? To this we would answer, that he has delivered him hitherto—but if being delivered out of every difficulty, be a sign of a true prophet, then indeed shall we find them very scarce in the scriptures of eternal truth. Moses had to flee from the land of Egypt, and be a stranger in the land of Midian. Job had to suffer the loss of his camels, his oxen, his asses, his flocks and herds, his children, his property and friends. Abraham, at the command of God had to flee from the hand of persecution and go to a land that the Lord would shew him of. Jacob had to flee, fearing the wrath of his brother, and absent himself fourteen years. Elijah had to hide himself three years and a half from the presence of the king, who sought diligently for him in all the nations around to take away his life. Obadiah had to hide the prophets by fifties in a cave, to save them from the hand of persecution. Elisha, David, Jeremiah, Zacharian, and all the prophets more or less had to share the same fate. Paul tells us 'that they were tempted, they were tried, they were sawn assunder; that they had to wander about in sheep skins and goat skins, and to HIDE THEMSELVES *in deserts, and dens, and caves of the earth.*' Such is the universal testimony of scripture in regard to the prophets of the Lord, and instead of this being an argument against it, it is one, that goes to establish the truth of the prophets calling and profession. Our Savior in speaking of these things says—'if they have persecuted you, they will persecute me, if they have called the master of the house Beelzebub, how much more shall they call him of his household'—and he has given it as his counsel to flee in time of danger, saying, 'but when they persecute you in one city, flee ye to another.' We find then, that not only the conduct of your prophet, but that of his persecutors also, has been strictly in accordance with the treatment and proceeding of prophets, and that of their enemies also, in every age of the world.

In the day of 'adversity, consider,' says Solomon, consider the situation of your prophet, and let your prayers ascend to the God of Abraham, of Isaac, of Jacob, and of Joseph; that he may speedily be delivered, and that his enemies may be confounded. Reflect also upon the duties that you owe to your families, to the church of the living God, and to the saints in general. Slack not your duties in your families, but call upon God for his blessings upon you, and your families—upon your flocks and herds, and all that pertains to you—that you may have peace and prosperity—and while you are doing this, 'pray for the peace of Zion, for they shall prosper that love her.' Think of your duties to the Temple, and the Nauvoo House, and both by precept and example help to build those houses. Consider the state of the afflicted and try to alleviate their sufferings; let your bread feed the hungry, and your clothing cover the naked; let your liberality dry up the tear of the orphan, and cheer the disconsolate widow; let your prayers, and presence, and kindness, alleviate the pains of the distressed, and your liberality contribute to their necessities; do good unto all men, especially unto the household of faith, that you may be harmless and blameless, the sons of God without rebuke. Keep the commandments of God—all that he has given, does give, or will give, and an halo of glory will shine around your path; the poor will rise up and call you blessed; you will be honored and respected by all good men; and your path will be that of the just, which shineth brighter and brighter until the perfect day.—Es

To the Editor of the Times and Seasons.

COLD COMFORT.

Dear Sir: Necessity frequently compels us to resort to means for self defence, which propriety, gentleness, meekness, and honor would gladly omit. It was said by the Lord, after the flood, that "the imagination of man's heart was evil from his youth,"—and every century's, every year's,—yea, every day's experience, shows the continued reality of this prophetic declaration. Perhaps I am somewhat selfish, when I read the papers of the day and observe such a multiplicity of abuse, low cunning, and hypocricy, so lavishly bestowed upon the Church of Jesus Christ of Latter Day Saints;—when I say that it seems to me that the whole library of the regions of darkness and death was in the hearts of conspiring men to hinder, frustrate, or annihilate the closing dispensation of righteousness. I have a notable case in point, from the Quincy Whig of September 24, or properly speaking, the "Tools" who endeavor to manage that paper for official dignity. I shall have to take up the subject by piece meal, and make such remarks as the nature of the *sophistical* case may require. The first strain is thus:—

"Joe Smith.—The last account we have of this person, he was on his way north, it was supposed for Canada, by the way of Galena, Chicago, &c. But we place no confidence in the account; we believe Joe is yet in or about the 'City of the Saints,' and occasionally comes forth from his hiding place, when he can do so with impunity. He is too cunning for the Governor or any of his officers, and he has deliberately put the laws of the State at defiance."

There is nothing very cunning in the above paragraph, though the sense, probity, and sagacity, &c., of heralding Mr. Smith into Canada, and then, in the next breath, "place no confidence," in their own statement, are lost, and leaves the minds of reflecting people as vacant of real information, as an unfurnished house is of furniture. Again hear:—

"If he will listen to a word from us, we would advise him to locate his new Jerusalem, away to the far West, in the Oregon country, and there to build his temple and govern the Saints in his own way. In that case the advantages would be two-fold: for himself and followers, he would procure peace and quietness, for there would be no danger of their molestation in the enjoyment of their peculiar notions in that distant country;—to the Government, the location of himself and followers would be an advantage, because it greatly needs settlers in that region; and doubtless, Government would do something right handsome for Joseph, in the grant of a gift of lands, &c. if he would guarantee the emigration of any number of settlers."

So much hypocrisy, so barefaced an attempt at wholesale murder, has not even been contemplated by any other paper in the United States, however servile, mean, debased, or licentious. *Locate the Mormons in Oregon, only think of it!* After the society have lost in Missouri some one or two millions of dollars, besides many valuable lives; after they have builded a Temple in Ohio, at a cost of sixty or seventy thousand dollars; and after they have commenced a beautiful city at an expense of at least two or three millions of dollars, in Illinois; when their numbers in all parts of the world amount to probably between one and two hundred thousand persons, without the least possible chance, under the depreciated state of the currency, and the general stagnation of business, to dispose of any property, but never mind, go to Oregon! Take your journey, men, women and children, on horses, mules and asses, for wagons will not pass over the Rocky Mountains these many years to come, and a passage round Cape Horn, of twenty thousand miles, would be too long a trip and too expensive; therefore go on horseback and mule-back, and those who are fortunate enough to escape famine and flood, will have an excellent chance to fight among the thirty or forty tribes of Indians: and should any get to Oregon, there are from ten to twenty thousand, breeds of all nations; Americans, English, Russians, French, Spanish, New Hollanders, Otaheitans, Chinese, &c., who are *every thing* but refined society, and they will settle the matter of Mormonism forever, and we, the editors of the Quincy Whig and *all* that believe as we do, will live on the plunder you leave behind, as has our cotemporaries in Missouri. Go to Oregon, and "doubtless Government will do something right handsome for Joseph." This probably would take place when the English, Russian and American Governments, after fifty or sixty years negociation, happen to make a treaty, and settle the national right of territory, but nevertheless, as the Latter Day Saints are likely to increase, go to Oregon! Hear again—

"It is becoming more plainly evident every day, that the Mormons cannot live at Nauvoo in tranquility any great length of time—for there is a jealousy growing up between them and their neighbors of an opposite faith, which is rapidly approximating to hatred on both sides, and will eventually lead to popular outbreaks and violations of law. It is hardly to be expected, that a community of men so clannish as the Mormons, and so bigoted and selfish in their religious belief—and so willing to obey

the behests of Smith, whether for good or evil, —will long enjoy the respect of those who are governed by more liberal and Republican notions in both religion and politics; and when this society of men are shown to have practiced all manner of immoral and vicious acts under the cloak of religion, it is not surprising that a feeling of resentment, and a desire to get rid of the society root and branch, should take possession of the entire community. But with all this resentment and detestation of their corrupt practices, we hope no such things as mobs or violations of law, will be resorted to. Let public opinion stamp the men who are engaged in keeping up this religious delusion, with proper condemnation. Let their meetings be held as often as they choose to hold them—but let no man who has any respect for his own character and who detests imposture in every shape and form, keep aloof from these meetings, and the society will soon become a harmless one in point of numbers—the fire will soon burn out for want of fuel. Already have their conversions become "few and far between" in this country, and their missionaries are compelled to resort to England and Ireland, among the ignorant and uneducated class, for converts to build up the new Jerusalem, and the Temple. When the enormities, however, which have been practised at Nauvoo, for the last three years, have been widely spread and known, through both Great Britain and America, it is fair to presume, that the society will exist only in name—that is, there will be no more converts, and the backsliders will become so numerous, that none will be left in the society, but those who have their own corrupt ends to accomplish."

This last paragraph is just in keeping with men that have no respect for law, gospel, virtue, humanity, God, man, or the devil! In 1840, these same conductors of public opinion, held the following language relative to the claim of Missouri upon the persons of Smith and Rigdon; viz:

"Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyranical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon."

I have brought in this candid calculation of these wholesale dealers in human rights, to show their glaring hypocrisy, and shall revert to that significant question of the Savior: Judas betrayest thou the Son of Man with a kiss?

There must have been a great change in the morals of men in the short space of a few years;—sense, feeling, humanity, and kindred consanguinity, as members of a great and growing nation, would once have shuddered at the idea of even *supposing*, that men, women, and children, on account of the religion of Jesus Christ, should be asked to *exile* themselves from their happy country, constitutions, rights, and privileges which were purchased by the blood of a Warren, a Wayne, yea, many a noble soul, that escaped in fire to heaven; and which, after seven years struggle, was consummated by a Washington, a Jefferson, and a galaxy of other equally worthy patriots: yea, strange, wild, wicked and outrageous would have been considered a proposition, for one or two hundred thousand people to abandon "*all*" for a wilderness five thousand miles off, among savages! It seems to me, that nothing but the heart of a beast, would ever have conceived such a mode of extermination, ruin and death; but this much is certain, as said the Apostle of old: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus our Lord"—nor willingly from our homes, unless it comes with a *thus saith the Lord*, though we may meet with Pharaohs, Nebuchadnezzars, Neroes. Bogg's and a host of others equally destitute of compassion or mercy.

OLD FIFTY.

FALLEN AWAY.

For the prince of this world cometh, and hath nothing in me. John, xiv: 30.

We quote the above scripture to show that the Savior foretold the reign of Satan upon the earth, mentioned by the apostles at different times and places, as the 'reign of Anti-Christ,' as a warning to the saints to beware of his lying wonders and deceivableness. We shall not, however, enter into the merits of the subject, in this article for the reason that it would occupy more time and space than we can allow There is, we are well aware, no subject connected with religion, that so deeply concerns the whole human family as the one in question. It brings out at the onset, the great inquiry, if Satan has a specified reign as Anti-Christ—*who is right?*—This is a solemn question, and nothing but revelation can give the

true answer. Men cannot, by the spirit of men, show the true way to heaven; the experience of every age plainly proves this. The religion of Jesus Christ, taught by himself, and practiced by his Apostles under the miraculous "power from on high," began to loose its efficacy, power, simplicity, and glory that surpasseth understanding, when men, so far exceeded the heavenly rule as to use their own opinions, notions, and judgments, in preference to the revealed will of God. To elucidate this principle, we shall bring in a quotation from Mosheim, relative to the apostacy of the church in the fifth century, viz:

"The doctrines of religion were, at this time, understood and represented in a manner that savored little of their native purity and simplicity. They were drawn out by labored commentaries beyond the terms in which the divine wisdom had thought fit to reveal them; and were examined with that minuteness and subtility that were only proper to cover them with obscurity. And what was still worse, the theological notions that generally prevailed, were proved rather by the authorities and logical discussions of the ancient doctors, than by the unerring dictates of the divine word.—And again—this procedure of the Roman tribunal—by which, the authority of certain lawyers—a plurality of voices among them—or the sentiments of the more learned and illustrious, were made to decide the point in dispute—was, in this century, admitted as a standing law, both in the deliberations and councils, and in the management of religious controversy.—Reason, and even common sense, were, in some measure, excluded from every question; and that was determined as *right* and *true*, which appeared such to the greatest number, or had been approved by doctors of the greatest note in preceding times. The *acts* of the various *councils*, yet extant, manifestly show that this was the case."

It will readily be seen by the above extract, that *men*, and not the comforter, as prophecied in John, governed the teachings of those who stood as watchmen, or shepherds, for the kingdom of our Lord. Lamentable is the fact, too, from this (5th) century down to the present nineteenth, that not one solitary sample of a better state, or more perfect unity, of the church can be found upon the pages of history: no; more division, more distraction, more persecution of one sect against another; more bloodshed; more folly; more pride, and less spirit; less veneration of sacred things; less brotherly love; less virtue; less temperance; less fruits of humility; and less charity, are visible in each succeeding year, in every country throughout christendom.

Since the comforter left men, and pride and ambition have ruled the way wherein some have endeavored to enter into heaven, in a greater or less degree, *wealth*, and not a "pure heart" has swayed the destinies of what pretended to be the "*church*:"—and the prince of this world has spread his dominions in all the earth: and his *wife*, as the whore of Babylon, with a multiplicity of daughters playing the harlot among all nations, have left but a small chance for eight hundred millions of people to escape the curse pronounced by the prophet Malachi. Well may the Apostle James exclaim—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

MORMONISM—GEN. BENNETT, &c.

"Five feet nine inches high, with black eyes, black hair sprinkled with grey, dark complexion, and rather a thin face,—such, as nearly as we could judge by lamp light, was the aspect presented by this would be notable personage, the other evening, in Marlboro' Chapel, Boston We hardly knew, after all, what to think of him and his purposes, His manner does not impress us, as that of one actuated by any very high and noble impulses. Yet, that all he is saying and doing is falsehood and forgery we are not at all inclined to think. That he read sundry documents that were genuine we have no manner of doubt. That his original instigation to what he is doing, is the purest in the world, we must confess we do not believe.—However, be his motives what they may, we

have no question he is in possession of evidence laying open no small amount of villainy. We have before expressed our opinion, that the major portion of those who have joined the Mormon body, have done so in simple sincerity of intent. But that many of those in high places among them are very far from single hearted, we are impressed by Gen. Bennett, let him or his design be what they will. We did not like his manner, his aside comments, his ejaculations,—and we liked just as little the boisterous applause rendered to his readings or remarks. Still, an impression was left by the whole, and this, though not very favorable to the speaker, yet decidedly gave us to believe that roguery the most scandalous attaches to Jo Smith, if to no others of the Mormon chief ones. Gen. Bennett read, from various newspapers, accounts of crimes committed by Mormons. This might, peradventure, be well for the public, however it might show for General Bennett himself. It is well that truth be revealed, whatever be the mind of its revealer.—He then related several advances of a disgusting character, made by Joe Smith to women of Nauvoo. If truly stated these were abominable enough, since they were instances of borrowing the cloak of religion to effect the devil's purposes. We are inclined, from the total impression made on us, to believe that he told what actually occurred. And 'twas vile enough, to be sure. He then read a letter, which, taking the entire impression made on us, we incline to hold authentic, written by Joe Smith to Miss Rigdon, in explanation, (as he called it) of proposals he had previously made her. 'Twas not without a certain devilish talent, skilfully employing holy words, and striving to make black appear white,—an effect it might possibly have wrought, had the person addressed believed with undoubting assurance, the writer to be a holy man.

On the whole, after taking pains to listen two evenings to Gen. Bennett, we came away with no pleasant impressions. The leaders of the Mormons—especially *the* leader—are, we verily believe, knaves. And knaves of a class the most detestable, too, seeking to win indulgence in the two very basest passions, Lust and Avarice, through the highest of all sentiments—the Religious! In pity's name, if there be any within reach of our voice of warning, let them keep away from Nauvoo! Religion is the highest and best. But, if cheated and betrayed through means of pretensions of this class, we are in peril of being stricken with a deadly chill! At least, let any, who have a leaning this way, pause for a time. *This* can do no harm. Light will ere long penetrate every nook and corner of Nauvoo. If we have the opportunity of information we will use it."

We have extracted the above *double* minded mixture of doubt and fear, and good and bad, and upon the whole, a little more very careful persecution, from the "Essex County Washingtonian," of Salem, Mass. of September 15:—and, without "if's or ands," after all the affidavits and certificates, against J. C. Bennett, and in support of the innocence of the Church of Jesus Christ of Latter Day Saints, we declare solemnly that it exceeds itself in nothingness. If pure religion had ever existed upon the face of the earth, among men, without the same jealousy, persecution, and blood-stained traces of its progress, as it were inch by inch, we could easily pass the land of "hanging witches," in silence, but from Eden to Nauvoo, and from Abel to Joseph Smith; yea, even the Lord of glory, himself—all have had to taste the *bitter cup*.

Jesus said: "woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh!" There is no possible excuse for men that sin with their eyes open. Salem has heard the gospel in its fulness, and there certainly must have been some precious souls present to have witnessed by the spirit of God, whether the elders of Israel preached *truth or error*. The world has ever been more tenacious for what they call religion, than the children of God, governed as they always have been, by immediate revelation. Satan is, to natural appearance, a much smoother faced christian, than the children of light: he not unfrequently fasts twice a week, makes long prayers, besides holding thanksgivings—and while the saints have to suffer, from the cradle to the grave, every indignity, slander, and abuse, he gravely says:—"*This* can do no harm—*pause for a time!*" When such needless cautions are given in a land of liberty and light, all we can say is, "O, generation of vipers, how can you escape the damnation of hell?" If the Mormons have succeeded for twelve years to gull the brightest part of christendom with a false religion, what will they do with the less enlightened portions of the globe, for twelve years to come? Ah, dear sirs, when more than fifty thousand souls have witnessed the power of God; and time has developed the ruins of cities mentioned in the Book of Mormon, it is too late to cry delusion, or beat for a pause;—the work of God never tarries. The Lord will come, and all his saints with him: even so.

FROM ABROAD.

With much gratification, we give the translation from the German, of Elder O. Hyde's "*preface*" to his pamphlet, containing 115 pages addressed to the inhabitants of that section of the Lord's vineyard. We mean to give some extracts from the body of the work in the next number of this paper. The subject, we understand, is simple, and the language dignified, especially for one who learned as he went and wrote as he came; in another tongue: the Lord is there.

NEW HOLLAND.

As we have elders sent to India, Australia, &c. we glean whatever scraps of history, relating to these far abodes of men, for the benefit of the saints and all that feel an interest in the wellfare of Israel. Every ear has to hear the fulness of the gospel, and every heart has to be penetrated with the truth. But to our history of that far distant land:—

"AUSTRALIA.—Passing by the Mauritius, a flourishing Island, formerly a French possession, but exhibiting no very remarkable difference in its economical condition from that of the West India colonies, unless in its great fertillty; and Ceylon; in which colonization, properly so called, has scarcely commenced; we arrive at Australia, the land of promise to modern emigrants, and the most remarkable field of British industry, out of the limits of Britain, at the present day. After the coast of New South Wales had been discovered by Captain Cook, it was made a penal seettlement, with a view to rid our jails of the number of prisoners who were accumulating there. In 1757, the Sirius frigate landed 800 convicts at Botany Bay. The coast of that inlet which had appeared so tempting to Captain Cook, was soon found to afford nothing but swamps and sand; an instance, among many, of the ease with which Government has allowed himself to be misled by the reports of naval discoverers, to many of whom all land is much alike, and who, even better qualified to judge, see the tract they have explored only at one season of the year, and are almost certain to be unreasonable either in their praises or their disapprobation. On the 26th of January, 1788, the little colony moved to Sidney. In the fifty years which have since elapsed, the progress of New South Wales has been so astonishing as far as regards the production and accumulation of wealth, as to afford the most remarkable phenomena in colonial history. In 1749 the first harvest was reported; in 1790 the first permanent settler (a convict) took possession of the plot allotted to him. In 1793 the first purchase of colonial grain(1200 bushels) was made by government. The first newspaper was printed in 1802. In 1803 Mr. Macarthur exhibited in London the first sample of Merino wool from the sheep of the colony. In 1807, 245 pounds of that wool were exported from Sidney; in 1820, 100,000 lbs.; in 1830, 3,564,532 pounds; in 1840 about 7,000,000,000 lbs. Sydney is now a fine city, with all the appurtenances of a great provincial town, and exhibiting much greater signs of wealth than one of similar size would display in England; and an acre of land, within the town boundaries, sold lately for $20,000.—[Merrivale on Colonies.

TO THE SAINTS IN NAUVOO, AND SCATTERED ABROAD.

This may certify that President Joseph Smith, the Trustee in Trust, for the Temple, called upon the Temple Committee on the 1st inst. to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the labors and proceedings of the Committee, and ordered that this be published in the Times and Seasons, that the saints may know the fact and be thereby encouraged to double their exertions and forward means to roll on the building of the Temple in Nauvoo.

It was also ordered that the Recorder's Office be henceforth removed to the Committee house near the Temple; all property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON, Clerk,
and Recorder for the Temple.

Nauvoo, October 11, 1842.

END OF THE THIRD VOLUME.

This number closes the third volume, and while we return our thanks for the patronage thus far bestowed, and solicit a continuation of support for the fourth, we would inform our readers and all those that may want them, that we have back numbers of the last three volumes, on hand to supply the call of such as may order them. It is our intention to render the coming volume as worthy as, or, more worthy than, the preceding ones; not that we would say that exertions, pains, or dilligence have been heretofore spared, but that the increase of our numbers as a church, and the increase of interesting signs and scenes abroad in the earth, are ample inducements for us to work while the day lasts.

To have a good paper it is necessary to have good patrons, who will use due dilligence to forward means to support the establishment, without which no press can long be sustained.

The new translation of the bible, and the book of Doctrine and Covenants are entirely dependent on the liberality of the well-disposed for the cause of our Redeemer. We can therefore say as said the prophet, 'consider your ways.'

THE JEWS.

Still we are all here safe encamped in quarrantine beneath the rocky brow of Mount Carmel close by the sea.

We left Alexandria on the 16th of May, and arrived in Jerusalem in twenty-three days. The first part of our journey, as far as Damietta, we rode upon asses reminding us of the sons of Jacob when they carried corn out of Egypt.—Our track lay by the sea shore, so that we enjoyed a cool breeze tempering the hot air of the desert. We crossed the only two remaining branches of the Nile, and drank of the water.

From Damietta we sailed across Lake Menzalah as far as San—the ancient Zoan. You may believe that the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery entirely covered with close alluvial matter. At one place we found immense blocks of granite, the remains no doubt of some ancient Temple, two sphynxes were laying close by one, in a very perfect state of preservation, and a great many obelisks beautifully carved.

There are also many petrified stones as if the place had been destroyed by fire, Isa. xix. 12. Ezek. xxx. 14. Psa. lxxviii. 12. when God did his marvelous works upon Pharaoh and his people.

The country round is quite flat, a rich soil; but without water, without cultivation,—desolate. From Zoan to Jerusalem we rode upon camels. Before coming to the land of the Philistines we found it all a waste howling wilderness, "a land of drought, and of the shadow of death."

[*From the Jewish Intelligencer.*

Elder Joseph Younger is requested to return home immediately, as his family needs his assistance.

Poetry.

PARTING HYMN.

BY P. P. PRATT.

To leave my dear friends, and from neighbours to part,
And go from my home, it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I've chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His Spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O'er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotions in parts that are new;
But still I'll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day's busy bustle has clos'd,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

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THE

TIMES AND SEASONS.

CONTAINING A

OCMPENDIUM OF INTELLIGENCE PERTAINING TO THE UPBUILDING OF THE KINGDOM OF GOD AND

THE SIGNS OF THE TIMES,

TOGETHER WITH A

GREAT VARIETY OF USEFUL INFORMATION, IN REGARD TO THE DOCTRINES, HISTORY PRINCIPLES, PERSECUTIONS DELIVERANCES, AND ONWARD PROGRESS

OF THE

CHURCH OF JESUS CHRIST

OF

LATTER DAY SAINTS.

VOLUME IV.

"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."—John

EDITED BY JOHN TAYLOR,

PRINTED AND PUBLISHED BY TAYLOR AND WOODRUFF

AT THE CORNER OF WATER AND BAIN STREETS, NAUVOO.

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L B

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 1.] CITY OF NAUVOO, ILL. NOV. 15, 1842. [Whole No. 61

From the Millennial Star.

ELECTION AND REPROBATION.

"*Do you believe in Election and Reprobation?*" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the old and new Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favor of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter, i: 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant of the people, (Isa. xlii: 6.) for a light of the Gentiles, and the glory of his people Israel; having ordained him to be the judge of the quick and dead, (Acts, x: 42) that through him forgiveness of sins might be preached (Acts xiii: 38) unto all who would be obedient unto his gospel

Every high priest must be ordained (Heb. v: 1.) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii: 14) to take a part in the ministry which he had received of his father: also, (John xv: 16) ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, (Heb. v: 4) for no man taketh this honor unto himself but he that is called of God as was Aaron, (v: 5.) So also Christ *glorified not himself* to be *made* an *high priest*, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c. without touching upon the priesthood also; and, although some may say that Christ as God needed no ordination, having possessed it eternally, for Christ says (Matt. xxviii: 18) all *power* is *given* unto me in heaven and on earth; which could not have been if he was in eternal possession: and in the previously quoted verse we discover that he that said unto him, i. e. his father glorified him *to be made* an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i: 16) for by him were all things created that are in heaven and that are in the earth, and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath *committed* all judgment unto the Son (John v: 22) referring to his administration on the earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call in which he has no faith?—We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read (Isa. xlv: 4) for Jacob my servant. sake, and Israel mine elect, I have called thee (Cyrus) by thy name: to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv: 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii; 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii: 19) for I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, i. e. that God chose, elected, or ordained, Jesus Christ, his son, to be the Creator,

Governor, Savior,, and Judge of the world; and Abraham to be the father of the faithful, on account of his foreknowledge of their obedience to his will and commandments; which agrees with the saying in the 2d Timothy ii: 21, if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii: 29, 30, For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved him, as we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that *love God*, to them who are the *called* according to his purpose. And who are the called according to his purpose? Those whom he foreknew, for he foreknew that those, who loved him, would do his will and work righteousness, and it is vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen· iv: 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii; 5) or, that we are the called according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv: 18;) but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii: 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.—

The principles of God's kingdom are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unte God are all his works; so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read Mark xvi: 16, he that believeth not shall be damned; and John viii: 24, if ye believe not that I am he, ye shall die in your sins; also, Mat. xxv: 41, depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the saints, (Rom. i: 7) calls them beloved of God, *called* to be Saints; and says (Rom. viii: 1) there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to shew in his epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereto perfect, (see also Heb. x: 1) but was given for a school master, to bring us unto Christ; (Gal. iii: 24) so that when he had come, and offered himself without spot to God, (Heb. ix: 14) the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, (James i: 25) or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the called according to his purpose; (Rom. viii: 28) and these were the individuals refered to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchizedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, , the harlot Rahab who wrought righteousness by hiding the servants of God when their lives were sought by their enemies, Gideon, Barak, Sampson, Jepthe, David, Samuel, and the prophets, (Heb. xi) who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; these all died in faith having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained, (Heb. xi: 40) God having provided some better thing for us, that they, without us, should not be made perfect.

The prophet Alma bears a similar testimony to the other prophets concerning election in his 9th chapter (Book of Mormon) saying, this is

the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while if it had not been for this they might have had as great privileges as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his son, which order was from the foundation of the world; or in other words being without beginning of days or and of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix: 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, viz. because he knew he would command his children and his household after him, so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii; 16, 17, 18. By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that it blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam, 1 Cor. xv. 22. In this, election is made manifest, for God elected or chose the children of Israel to to be his peculiar people, and to them belong the covenants and promises, and all the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi: 17) they were broken off, and the Gentiles were broken off, and the Gentiles were grafted in; but they stand by *faith*, , Rom. xi: 20, and not by the *oath of election;* therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off, [verse 21] that the Jews may be grafted in again, for they shall be grafted in again, if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, 1 Peter, 1st chap. who were the Gentiles, the elect according to the foreknowledge of God the Father, through the sanctification of the spirit *unto obedience:* 1 Peter ii: 9, for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, [verse 10] which in *time past were not a people*, but now are the people of God; which *had not obtained mercy*, but now have obtained mercy.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree: Rom. xi: 17 and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, John iv: 22, for salvation is of the Jews; Rom. xi: 11, and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, Heb. ix: 22.

Deut. vii: 6, 7, 8, 9. Moses bears a similar testimony with Peter, and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in

number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know, therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favored people.

And the Lord said unto her, [Rebecca, Gen. xxv: 23] the elder shall serve the younger.—And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, Gen. xxv: 33, and God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau; has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be, though heaven and earth were to pass away.

Rom. ix: 13.—As it is written, Jacob have I loved, but Esau have I hated. Where is it written? Malachi i: 1, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, according to the common computation of time in scripture margin, so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved, but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the old or new Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an obedient and affectionate son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? [Objection.] 'But God seeth not as man seeth, and he is no respecter of persons,' Acts x: 34. True, but what saith the next verse, 'He that *feareth God and worketh righteousness is accepted* of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, Gen. iv: 7, and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, see Mat. xxv. 34, to the end, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, &c.; and because that God blessed Abel and Jacob, this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, 2 Tim. iii: 8, and are abominable, and disobedient, and unto every *good work* reprobate, Titus, i: 16, consequently are not the fit subjects for the blessings of election.

Rom. ix: 15, for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, see Ex. xxxiii: 13 to the 19. My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Rom. ix: 16. So then it is not of him

that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the scripture saith unto Pharaoh, Ex. ix: 16, 17, and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an outstretched arm, and great terribleness, Deut. xxvi: 8, he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharaoh, who, he foreknew would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, Ex. viii, 28, &c. and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red Sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born, Ex. i: 15, 16, and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, [verse 22] and yet God would have mercy on whom he would have mercy, Rom. ix: 18, for he would have mercy on the goodly child Moses, when he was hid and laid in the flags, Ex. ii: 3, by his mother, to save him from Pharaoh's cruel order, and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would be hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure cities for Pharaoh, and made them to serve with rigor; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field, Ex. 1st ch.; beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, Rom ix: 22, all this, long before God said unto Moses, I will harden his [Pharaoh's] heart, Ex. iv: 21.

Are men then to be saved by works? Nay, verily, by grace are ye saved through faith, and that not of yourselves, it is the gift of God, Eph. ii: 8. Not of works, lest any man should boast, verse 9. Not by works of righteousness which we have done, but according to his mercy he saved us, Titus iii: 5, and yet faith without works is dead being alone, James, ii: 17. Was not Abraham our father justified by works?—v. 21. Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, v. 22, but by grace are ye saved, Eph. ii: 8, and if by grace, then it is no more of works, otherwise grace is no grace; and if it be of works then it is no more grace; otherwise work is no more work. Rom. xi: 6. Ye see then how that a man is justified by works, and not by faith only, James ii: 24.

Rom. x: 3, 4. For they, (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth, Acts iv: 10, 12.—But of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, Heb. x: 1; yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace.

Rom. xi: 5, whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God; Eze. xxviii: 25, 26. Isa. xi: 11, to 16, and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, Jer. xvi: 14, 15, &c. to the end.

Rom. xi: 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it. And why have they not obtained it? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, Rom.ix: 32, 33, to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, Isa. viii: 14, 15, but have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, Rom. xi: 11, und Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, Luke xxi: 24, and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz: such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election, in this epistle, we would invite the Saints to examine the scriptures in connection with these quoted; and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel: and not apply that to Esau which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always ascertain how the Lord, the apostles, and prophets, have applied their words, and ever continue the same application, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; Phil. ii: 12, 13, giving all diligence to make your calling and election sure, 2 Peter i: 10, for this is that sealing power spoken of in Eph. i: 13, 14. In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, 2 Peter, i: 11, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

THE JEWS.

Continued.

We suffered a good deal from heat, the thermometer sometimes 95 degrees, in our tent. . . No object attracts your eye, there is only one wide ocean of sand round and round. No sound breaks on the ear but the plaintive song of the Bedouin cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zephaniah, "dwellings and cottages for shepherds and folds for flocks." I have counted 10 flocks of an enormous size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson's mount, and looked down upon the town, encircled with gardens of figs and olives, we could trace the fulfilment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smooth round hills of sand; "baldness is come upon Gaza." The next day we found the reapers busy in the valley of Eschol, and met many a camel carrying to the threshing floor the ripe barley, its vines and pomegranates are gone; some fine spreading fig trees remain.

Our first view of the hill country of Judea was truly heart stirring. Emerging from a mountain pass, the immense plain of Jeptha lay stretched like a map before us; the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of

Judah rose in the back ground, tier above tier. We thought of the ark of God carried back by the oxen, (milch cows)—of Asa's battle with the Ethiopians—of Mary's visit to Elizabeth. That night we pitched our tent among the hills of Judah; the next morning we entered a mountain defile of the wildest description. I have seen many mountain passes, but never one of such romantic beauty.

The flowers that appeared on the earth, the fig tree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. The thought that surely Solomon had often wandered here; and Isaiah too; for here was, "in the wilderness the shittah tree, the myrtle and the oil tree;—the fir-tree and the pine, and the box together." The terraced hills above all excited our admiration.—You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day.—

We have scarcely seen a hill in the whole land however rocky, or barren, that does not bear the traces, more or less perfect, of having been terraced literally from the bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and trained, the words of the eighteenth Psalm were literally true. "The hills were covered with the shadow of it." The question was continually rising on our lips, where are all the vines that covered those hills with their fragrant clusters? We find the answer in Hos i: 12. Joel i: 11, 12. Isa. xxxv: 7. The mountain shall yet drop sweet wine. Amos ix: 14.

But I must hasten to Jerusalem. The first sight of the city of the great King is truly a moving one. The question in Sam. i: 15 was felt by each of us. Is this the city that men call the perfection of beauty, the joy of the whole earth? And the word of the Savior we saw was true indeed; "Your house is left unto you desolate." . . . . . .

Calvary is the only place about Jerusalem that yields nothing but disappointment. Buried under marble pavements, lighted up by lamps of tapers, and watched over by poor ignorant Monks! . . . . Descending the steep bank of Moriah, you cross the Kedron now quite dry, as David did when he fled from Absalom; as Jesus did on the night he was betrayed. The path before you leads directly up the steep of Mount Olivet; the path to the right gently ascending, leads you round the hill to Bethany Between the two paths, enclosed by walls of rough stones, you see Gethsemane. Living very old olive trees mark the spot, each of them supposed to have lived a thousand years. . . . . About two miles from Jerusalem, descending the rugged pathway, you come unexpectedly upon a village mostly concealed by rocks, and figs, and pomegranates—this is Bethany! 'the house of figs.'—the village of Martha, and her sister Mary. Several houses are inhabited by Arab fellah's; built of good stone and flat roofed. Many are in ruins, and there are sepulchres hewn in the rock—one of which was doubtless that of Lazarus. Mr. Bonar and I twice visited Bethany and read John xi, there with peculiar interest. Of all places in this land it is nearest the condition in which Jesus left it; the curse seems to have fallen more lightly on this spot which Jesus loved, and where so often he laid his head.

The loveliest picture of Jerusalem that can be drawn is to be found in Micah iii: 12. Zion is indeed plowed like a field. I pulled some ripe barley from a field on the very top, near David's sepulchre. Jerusalem has become heaps; nearly one half the city appears to be heaps of ruins; in one place the rubbish is actually higher than the city wall. The mountain of the house, [Moriah] is like the high places of the forest, it bears two lofty Temples of false worship—the Mosque of Omar and the Mosque El-Uksar. These are surrounded by trees, under whose shade the Moslem ladies walk on their solemn days. God has fulfilled his word to the very letter.

I should have mentioned that the plague was carrying on its awful work in Jerusalem during our stay—indeed it has been little out of it for two years past.

The accounts we received at home as to the state of the Jews in this land is far from being accurate. The largest estimate reckons them to be about fifteen thousand; some reckon them as low as ten thousand. In the towns along the coast there may be in Jaffa, 60—Kaiffa, 150 or 200—Acre, 200—Tyre, 150—Sidon, 300—Nablou in Sychar, 200—Samarian, 150—villages of Galilee, 500—total, 1660.

The increase in the number of the Jews has been very decided since 1832, when the Pasha of Egypt took possession of Syria. For two years past the increase has not been so great, owing to the ravages of the plague, the increased price of provisions—the embarrassed finances of the Jewish community—and the oppression of their Rabbies. In my last I mentioned that collections were made at the door of each synagogue in Europe, for the support of the Jews in the Holy Land—these collections amount annually to 2800 pounds, on an average. Every

Jew in the land, rich or poor, after he has been a year in the country has a share appointed to him if he chooses to take it. The chief cause of their returning to this land seems certainly to be an attachment to the inheritance of their fathers. They also believe that their Rabbies here are actually inspired—that to die in this land is to a Jew certain salvation; and that if they die out of it they must make their way under ground, to rise in the valley of Jehosaphat. They are very different from the Jews we have seen in France and Italy, they are far from being Infidels; on the contrary they are superstitious Jews. They have a real expectation of the Messiah's coming, and this feeling is waxing stronger and stronger. . . . . They are counted as dogs by the Moslems. They maintain the beautiful dress of their fathers and are a noble looking race when compared with the wretched Arabs who are scattered over the land. Almost all the male Jews here spend their time in reading. There are six synagogues in Jerusalem, and thirty six reading places.—These lattor are established by individuals that they may attain some merit to their souls! five or six readers are appointed to each, having a small salary—one or two of whom are expected to be always there reading the Talmud.

At Sychar we visited both their synagogues, saw the Samaritan MSS. said to be three thousand six hundred years old. The most of the Jews in this country speak Hebrew—read and spoken in the Spanish way. Arabic is next in importance the language of the country—Chaldea and Syriac are useful.

[*Jewish Intelligencer.*

Mr. Bonar, of the Scotch Deputation, confirms Mr. Cheyne's account as to the number.

GOING TO JERUSALEM.—It is said that several thousands of Polish and Russian Jews, at Berlin and elsewhere, have entered into an engagement to proceed on the first favorable opportunity to Jerusalem, to await in prayer and fasting the coming of the Messiah.

WESTERN INDIANS.—The St. Louis Republican announces that a treaty has been concluded between Gov. Chambers and the Sacs and Fox Indians. The Indians are to remain in possession of the western portion of the territory for three years. and are then to move to the west of the Missouri. They are to receive $1,000,000.

In old times, when a man went to inquire of God, he said, come let us go to the Seer.—See 1 Samuel, ix:9.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, NOVEMBER 15, 1841.

VALEDICTORY.

I beg leave to inform the subscribers of the Times and Seasons that it is impossible for me to fulfil the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me, renders it in possible for me to do justice to a paper so widely circulated as the Times and Seasons. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career. JOSEPH SMITH.

The patrons of the Times and Seasons will unquestionably be painfully disappointed on reading the above announcement. We know of no one so competent as President Joseph Smith to fill the editorial chair, of which the papers that have been issued since he has been editor are sufficient evidence.

We do not profess to be able to tread in the steps, nor to meet the expectation of the subscribers of this paper so fully as our able, learned and talented prophet, who is now retiring from the field; but as he has promised to us the priviledge of referring to his writings, books, &c., together with his valuable counsel, when needed, and also to contribute to its columns with his pen when at leisure, we are in hopes that with his assistence, and other resources that we have at our command, that the Times and Seasons will continue to be a valuable periodical, and interesting to its numerous readers. JOHN TAYLOR.

THE FOURTH VOLUME.

We present the present volume of the *Times and Seasons*, in a brevier dress. This improvement enables us to give more matter, thereby keeping up with the growth of the church.—The elders now in the vineyard, will render us a signal favor, by obtaining subscriptions and forwarding the money to us—as soon as circumstances will admit; for, according to the turn of the times, cash, and not credit, is the only medium for publishers and people.

THE MELCHISEDEC PRIESTHOOD.

The subject of the priesthood is one that seems to be forgotten, looked over, or passed by by most of this generation; and indeed has been by many generations past with very few exceptions. The Roman church, it is true, have made some pretensions to a priesthood, as also the church of England; both of which profess to trace it by lineal descent through the papal succession, or a continued unbroken chain of bishops from the apostolic days down to the present time; there is a kind of mongrel priesthood professed to be adhered to by the Episcopal Methodists, but it is more formal than otherwise, as neither the preachers nor people adhere to it with very great tenacity.

The many contentions that there has been among the claimants of the papal chair, the frequent and glaring abuses that have been practised and permitted by papal authority have not passed unobserved by a discerning and scrutinizing public; these together with the unfounded and illegitimate pretensions of the church of England and other dissenters, who lay claim to the priesthood have had a tendency to bring the very name of a priest into disrepute.

We have not time to enter into the various abuses of the Church of Rome, but will merely state that if they had continued pure, their priesthood would also have been pure; and their authority to administer in the ordinances of the church would have been legal; not because they had a succession of popes, but in consequence of their adherence to the pure principles of the gospel, for the priesthood can not continue when the gospel is perverted; hence John was commanded to write to the angels of the churches of Asia, and to tell several of them that if they did not repent, their *candlesticks* would be removed out of their place.

When our Savior said to his disciples—"Lo I am with you always even unto the end of the world;" he just before said unto them in the same connexion:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But as they have departed from his gospel, introduced the ordinances of men and neglected to teach the things that God commanded them, they have lost the authority, blessings and power of the priesthood, their candlestick is removed out of its place, and Christ has ceased to be with them. In regard to the Church of England and other dissenters, who profess to obtain a priesthood through the professed unbroken chain of their priestly line,—their situation is if possible more deplorable than that of the Church of Rome.—They claim a priesthood, but trace it through the Romish church—yet they tell us that the Church of Rome is fallen and corrupt, and was so at the time that they dissented from them; if so how could they impart a pure, healthy, and legal priesthood? "a corrupt fountain cannot send forth pure streams," so out of their own mouths we must necessarily condemn them; therefore, so far as their pretensions to priesthood go, they are imbecile and foolish, and their holy orders a mere figment; and without a priesthood there can be no pure church, as there is no one legally ordained of God to administer in ordinances, or to preserve pure and unadulterated the principles of truth.

But in regard to the professions of Protestantism in general; from whence did it come? from the Church of Rome; did God ever authorize the scism? or did the Church of Rome ever sanction their separation? verily no! if not, how did they become a church? as these are the only authorities that could impart the priesthood, or make them a church, even if the Church of Rome had continued pure. But although the Church of Rome might have had authority to impart priesthood, it never could have had authority to sanction another church separate from, and in contradistinction to itself; and God never would sanction such proceeding; he might have cut off the Church of Rome, and given them the priesthood, and authority, but he never would acknowledge both at once to be his churches, while they themselves were at variance; and if he had reinstated them in the place of the Church of Rome it must have been by revelation, and this principle they deny—but if it should be here said that these dissenters had the priesthood when they left the Roman church,—we would remark that they obtained it from a corrupt church, according to their own acknowledgment and testimony; and consequently it could be of no use to them; if it should further be stated that although corrupt they had power to impart priesthood; we would further add, if they had power to impart priesthood they had power to take it away; if they had power to bind on earth, and in heaven; they had power to loose on earth and in heaven; consequently whichever way you look at it, all claims to a church and priesthood since the apostacy of the Church of Rome are futile and without foundation.

There have been many good men since then, both in the Church of Rome, among the dissenters, and also among those who belong to no society, who have strove to benefit the world

and ameliorate the condition of men; but then there is a very material difference between such characters and those who have the priesthood, and are ordained of God to fulfil his work: Cornelius was a good man—he feared God with all his house—he fasted, and prayed, and gave alms; and that not for a pretence, or hypocritically, but seriously and sincerely, so much so that his prayers and his alms were had in remembrance before God and an angel administered unto him. But notwithstanding his virtue, his zeal, his prayers, and his almsgiving, he had to send for Peter *to tell him "words whereby he and his house could be saved,"* his prayers, his benevolence, his philanthrophy could not save him; it was necessary that a man having the priesthood should be sent for, and that HE should introduce him to the blessings of the gospel, administer unto him the ordinance of baptism, and introduce him by legal authority into the kingdom of God. Hence it was that the apostle said, "to as many as believed to them gave he *power* to become the *sons of God*, even to as many as believed on his name." Previous to the introduction of the gospel and Melchisedec priesthood, it was impossible for a person to become a son of God, (they might be a servant but not a son,) but when life and immortality were brought to light by the gospel, and that gospel sent to all nations, by men chosen and called of God, it became the privilege of men to become the *sons of God*, "the kingdom of God was preached, and all men rushed into it."

In every age of the world where God has had a gospel church, there has always been connected with that gospel a priesthood, whose duties and privilege it was to hold intercourse with heaven, receive instructions from the Lord, administer in the ordinances of the gospel, and govern the kingdom of God, or church of Jesus Christ.

(*To be continued.*)

THE TEMPLE OF GOD IN NAUVOO.

No doubt the brethren abroad often wonder, and would be glad to be informed from time to time of the progress of the Temple of the Most High in this place; inasmuch as all who fear God and his name, and assay to keep his commandments are interested in this great and glorious undertaking, and, whilst gazing on what is now passing during the present week we feel constrained to notice a few things for the comfort of those Saints who cannot be present to witness for themselves.

Last Sabbath the committee for the building of the Temple, stated before the congregation that a large raft of pine lumber had lately arrived and was now laying in the river at this place. They requested all the brethren who had teams to turn out and with their teams, assist in hauling the lumber to the Temple. The first, second, third, fourth and fifth wards of the city were requested to be on the ground on Monday, Tuesday and Wednesday; and the sixth, seventh, eighth, ninth and tenth on Thursday, Friday and Saturday. They also stated that they requested all the carpenters to come together on the Thursday to prepare the timbers for the first floor of the Temple, and all the brethren who could, to assemble on Friday and Saturday and lay a temporary floor and prepare seats inside the walls of the Temple that the church might henceforward meet in the Temple to worship, instead of meeting in the grove. Accordingly, when Monday came we had a cheering assemblage of waggons, horses, oxen and men who began with zeal and gladness to pull the raft to pieces and haul it up to the Temple. This scenery has continued to the present date and the expectations of the committee more than realized.

On Thursday we had a large assemblage of carpenters, joiners &c. who succeeded in preparing the lumber and laying the joists preparatory to laying the temporary floor and fixing seats &c.

This day a large number of brethren were on the ground and commenced their operations and whilst we are writing they are busy at work and will soon have all things prepared for the comfort and convenience of the Saints (which the nature of the case will admit of) that they may have the gratification of meeting within the walls of that building which is being built according to the revelation and commandment of the Most High; a gratification which can only be enjoyed by those who have a knowledge of the work of God in these last days and whose desire it is to live by every word that proceedeth out of the mouth of God.

Whilst watching for a few moments the zeal and cheerful labors of the brethren to accomplish this thing we could not avoid feeling grateful to the great Jehovah, and to the brethren engaged in this noble cause. We are constrained to feel thankful to the Almighty for the many blessings we receive at his hands—for the prosperity of the place—for the harmony and good feeling prevailing in our midst—and for the great and glorious privileges granted unto us as a people. He has commanded us to "build a house unto his name for the Most

High to dwell therein for there is not place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away even the fullness of the priesthood." And brethren, great and glorious will be the blessings realized by us as a people if we build this house in the appointed time. Even now when the building is not half completed behold the great privileges realized thereby, A Baptismal Font has been built in the lower apartment, where we have the privilege of being baptized for our dead and redeeming them, that they may come forth in the first resurrection; the full interest of which was published in a letter from President Joseph Smith in the 23d number of this paper, and we shall now have the privilege as before stated of meeting within the walls of the Temple where the Almighty has promised to meet with us.

Now brethren, if so great and glorious have been the blessings realized in so early a stage of the work what may we expect when the building is completed, and a house prepared where the Most High can come and restore that which has been taken away in consequence of transgression; even the FULNESS of the priesthood.

Truly, no exertion on our part ought to be lacking but to double our diligence because great, yea very great are the consequences pending.

As we have already said, we feel thankful to the brethren for the interest they have taken, not only on the present, but on all former occasions. They have come forth like Saints of God and great will be their reward. Not long since they were naked, destitute, afflicted, and smitten having been twice plucked up by the roots; but again they lift their heads with gladness and manifest a determination to fulfil the revelations and commandments of the Most High if it be at the expense of all their property and even their lives. Will not God reward them? Yea, verily!

In the midst of our reveries, we found but one circumstance, to break in upon the happy scenery before us, and that was, the absence of our prophet. The silent whisper to us was, oh, that we could see the iron hand of oppression removed from off the man whom the great God has appointed to be our leader, and he permitted to be in our midst, free, and untramelled by the power and malice of an ungodly set of persecutors;—that we could have the privilege of hearing his voice within these walls every Sabbath, and learning from his lips the great things of the kingdom of God, and that we could receive his counsels from day to day upon all important subjects. Surely the oppressor's power will soon be brought to an end, and *liberty*, that sacred ocean in which every philanthropic soul loves to swim, and which was so dearly bought by our forefathers, shall be enjoyed by every citizen of these United States. But cease my soul to ponder upon these gloomy subjects; and thou man of God take courage and rejoice; the God that delivered Daniel out of the lion's den is yet able, and will deliver his anointed one, out of the grasp of all wicked men; we shall again see good days, for Zion shall blossom as the rose and flourish as the green bay tree; and if we have to endure the abuse and insults of an ungodly generation even a generation of vipers, the great God is in our midst, and when their wrath waxes hot against the Saints, the still small voice whispers in the ears of the faithful, peace, be still.

Brethren, let us be faithful and fulfil the commandment given to us. Let us hasten and build this house for the Lord. Let our exertions not relax, neither our love wax cold, but double our diligence and one and all lay to with all our mights, and we shall soon have the happiness of realizing greater blessings than has yet entered into our hearts to conceive.

Let us not forget that we have another house also, to build in this place, even the NAUVOO HOUSE; and, which is as important to us as the Temple; inasmuch as great things are depending upon that house, and it is commanded us of God. Let us all remember the Nauvoo House as well as the Temple for we (i. e. the church) are abundantly able to build them both in due season, let us therefore go forward boldly in the accomplishment of those things which God has required at our hands and it will be well with us, notwithstanding the malice of our enemies.

May the great God fill the hearts of his Saints with joy and peace; their understanding with knowledge and inspire them with his spirit to do his will; and may the richest, the greatest and choicest of heaven's blessings be poured on the head of the man, who is hated of the ungodly, but who is anointed of the Most High and the honored instrument in his hand to bring to pass the establishment of the kingdom of God on the earth in these last days, even so Amen. W. C.

Nauvoo, Oct. 28th 1842.

Friday evening 5 o'clock—Elder Cahoon, one of the Committe just informs me that the work is completed and the seats &c formed ready for meeting next Sabbath. Truly the exertions of the brethren have been noble on this occasion. W. C.

HISTORY OF JOSEPH SMITH.

Continued.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest, my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Revelation to the Church of Christ which was established in these last days, in the year of our Lord one thousand eight hundred and thirty: Given at Manchester New York, April 1830, *in consequence of some desiring to unite with the Church without rebaptism, who had previously been baptized.*

Behold I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning.—Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the strait gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me, even as in days of old. Wherefore enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties, in relation to this work, I enquired of the Lord and received for them the following.

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith sen., and Joseph Knight sen. Given at Manchester New York, April 1830.

Behold I speak unto you Oliver a few words. Behold thou art blessed and art under no condemnation. But beware of pride lest thou shouldst enter into temptation, make known thy calling unto the church, and also before the world; and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

Behold I speak unto you Hyrum a few words: for thou also art under no condemnation, and thy heart is opened and thy tongue loosed, and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever; and this because of thy family. Amen.

Behold I speak a few words unto you Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church. And thou art not as yet called to preach before the world. Amen.

Behold I speak a few words unto you Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church. And this is thy duty from henceforth and forever. Amen.

Behold I manifest unto you Joseph Knight by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places.—And behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

On Sunday April 11th 1830 Oliver Cowdery preached the first public discourse, that was delivered by any of our number, our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette, large numbers of people attended, and the same day the following were baptized; viz: Hyrum Page, Katharine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day Peter Whitmer sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom co. N. Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us, while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighborhood, we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly, was Newel Knight son to

Joseph Knight. He and I had many and serious conversations on the important subject of man's eternal salvation: we had got into the habit of praying much at our meetings and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself; I tried to prevail upon him making use of the figure, supposing that he should get into a mudhole would he not try to help himself out? and that we were willing now to help him out of the mudhole, he replied that provided he had got into a mudhole through carelessness, he would rather wait and get out himself, than have others to help him, and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied "if you know that I can it shall be done," and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the powor of man, but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit for ever and ever Amen.

CONFERENCE MINUTES.

Minutes of a conference held at Mead's Basin, Passaic co., N. J., Sept. 4, 1842.

Pursuant to previous appointment, a conference met as above, to organize a branch of the "Church of Jesus Christ of Latter-Day Saints" for Little Falls and Mead's Basin.

Present—one high priest, two elders, one teacher and one deacon.

At 1 o'clock P. M. the meeting was called to order by Elder John Leach, (who has been instrumental in building up this branch,) whereupon Elder A. Everett was unanimously chosen president and Br. A. E. Wright, clerk

Elder A. Everett made some remarks on the order of the Church of Christ; its officers, and their duties.

After which the following officers were proposed and unanimously chosen.

Br. C. E. Bolton to be ordained elder.

A. E. Wright of Philadelphia branch elder.

James Wheat priest.

Br. Joseph Fairbank teacher.

Samuel Ely teacher.

J Brewer jr. deacon.

The officers chosen as above were then ordained by the laying on of hands, by Elder A Everett and Elder John Leach.

After which several members were confirmed having been previously baptized.

The sacrament was then administered by Elders Everett and Leach.

The remainder of the time allotted for the occupancy of the room, was taken up in the bearing of testimony of the power of the everlasting gospel.

Resolved, that the minutes of this conference be sent, with a request to have them published in the Times and Seasons.

Closed with prayer by Elder Everett.

ADDISON EVERETT, Pres't.

A. E. Wright, Clerk.

Dayton, Ohio, October 8th 1842.

A conference was held at the house of Br. John Waterman, agreeable to previous appointment, Elder Lyman Wight was called to the chair; Elders Joel Judd, and Alexander Badlam, appointed clerks. Opened by singing;—prayer by Elder Joel Judd. Elder Lyman Wight arose and addressed the conference on the subject of calling conferences; he remarked that the manner in which we were convened, was very unlike that of many at the present day;—but ours was to know who in this conference are now willing to engage in putting down error, and of preaching the gospel in its simplicity. He observed that it was high time

for us to arise and look about us, and see that we maintain the faith which has been delivered to the Saints, testifying to the brethren the folly of remaining in ignorance, respecting the important calling of President Joseph Smith;—showing the importance of giving more strict heed to the things which have been revealed to this generation, instead of harping continually on the things of other ages.

A complaint was presented against a priest by the name of Israel Johnson, for preaching erroneous doctrines, he was rebuked by the conference and charged never to preach any thing that he did not know and understand, but to confine himself to the first principles of the gospel, to which he consented and said he would be more careful in future. It was moved by Elder William L. Hughey, that he should retain his former standing, seconded by Elder Willard Woodstock; the vote was unanimous on his behalf. Br. Wight then arose to declare the object of his mission, it being in accordance with the instructions of President Joseph Smith, given to the elders in the City of Nauvoo, that the Saints should gather, for thus saith the Lord, and all excuses contrary to the word of God, are in vain.

And concerning the rumors which have gone abroad, by certain corrupt characters, concerning the character of Br. Joseph Smith and others, they are false. He also instructed the elders to be extremely careful and preach nothing but the first principles of the gospel; and introduced the subject of the building of the Nauvoo House, stating that the time had now come in which many of the great and notable men of kingdoms and nations, are not only waiting but would rejoice to see and hear the great things, that are now coming forth; and, by having a place wherein they might be entertained, they would joyfully flow to the standard of truth.

On motion by Elder J. Judd seconded by Elder W. L. Hughey, voted to adjourn the conference until to-morrow at 10 o'clock.

Oct. 9th. Met pursuant to adjournment, prayer by Elder Lyman Wight.

Elder Alexander Badlam represented the Springdale branch, as consisting of 3 elders and 12 members, in good standing, the Springfield branch was represented by Elder Joel Judd, consisting of 1 elder, 2 priests, and 2 members, all in good standing. Beaver Creek, Clark co. 2 elders 1 priest, and 9 members in good standing, baptized and established by Elder Joel Judd. West Milton branch, Miami co., represented by Elder James Wareham, 1 high priest, 2 elders, 11 members in good standing. Elder William L. Hughey, represented the Dayton branch as consisting of 3 elders, 1 priest, 2 teachers, and 29 members, in good standing, also the Sugar Creek branch as consisting of 1 elder, 1 priest, and 9 members, all in good standing. Elder Wight, then read the 20th chapter of Revelations and proceeded to show how extremely ignorant a man would appear, should he attempt to explain the writings of those whom God had inspired to teach his gospel, without being in possession of as much, at least if not more of the same spirit of inspiration, that the men of God possessed. He also spake of the inconsistency of attempting to subvert any system or trying to overthrow any principle without having a knowledge of the way and manner in which it had been introduced into the world, or the power by which it exists, and is upheld.—And upon the subject of reformation he declared it impossible to reform an entire perfect system, which he acknowledged the plan of salvation to be, and to talk of reforming the religion of Jesus Christ, it is all folly, and the most perfect nonsense: hence we were not called to reform any religion but reform *ourselves*, and embrace the same precepts, that God will or has given to his people in all ages of the world.

He taught also concerning the word of wisdom that it was important, that it should be taught by those only who understand it, cautioning inexperienced elders against teaching things which they do not understand, or attempting to raise the stream above its fountain head; or the servant to be above his master; or the disciple to be above his Lord; but to learn to know that if it had not been for a prophet, ordained of God, they would have been weltering in sectarian servitude and darkness, together with many interesting truths, which he sustained from the word of God to the edifying and great joy of the whole assembly.

After which 12 elders were ordained and 3 new members were baptized and added, 2 from a distance, and were confirmed; several small children were blessed, and the whole congregation manifested an unshaken confidence in President Joseph Smith: the elders and members above named were nearly all present.—The conference closed with the best of feelings, unanimously agreed without a dissenting voice, to gather to Nauvoo, without any farther delay, than to settle up their affairs honorably. Conference then adjourned *sine die*.

LYMAN WIGHT, Pres't.

ALEXANDER BADLAM, } Clerks.
JOEL JUDD, }

POSTSCRIPT.

Since I wrote you from Springfield Ill. I have journeyed through all the small branches

taking notice of every member in my way as much as possible until I arrived at this place; my journey has been attended with great success, having met with no difficulties on my way; my wife and the two children have been remarkably hearty and well. As to enemies I have found none, and as it regards persecution I have never seen less; and in regard to Bennett I am hardly questioned, and if I mention his name the people say he is too contemptible to be noticed; a Methodist preacher by the name of Waterman, in Dayton, told his congregation that he was personally acquainted with Bennett, and although Joseph Smith might be a bad man, yet he could say to them it would be an injury to their society to believe any thing that Bennett said; and I can say to you that in travelling a distance of five hundred miles I have not heard a single man say but what Joseph Smith had done himself an honor in purging the church of so filthy a rascal as John C. Bennett. I have been offered testimony concerning his character, and if I should receive all I could get it would be irksome to pack it about.

It is the most pleasant time I ever knew to travel to preach the gospel there being no persecution, and I have heard more speak in favor of Joseph Smith, and the rise of the church, and the true principles of republicanism, than I ever heard in the same length of time before. We make our next point to Sunbury, twenty miles from Columbus; from thence to Kirtland; from thence to Centerville, N. Y., where I have about two hundred relatives, who have desired for several years that I should give them an idea of our doctrine. I am fully in the faith that I shall play smash with them at this place.—I shall leave my wife and be prepared to meet the Twelve in any place deemed proper, and receive any instructions that they and Br. Joseph have to give, knowing it is much easier to run down stream than to row up. Br. Alexander Badlam fell in company with me twelve miles above Cincinnati; he is a faithful and profitable servant of the living God, ever testifying against the false stories raised against the heads of the church, with that honesty and meekness that he is well received both in and out of the church, and will travel with me till we are counselled otherwise. L. WIGHT.

RUINS RECENTLY DISCOVERED IN YUCATAN MEXICO.

'The ruins of *Chi-Chen* are situated upon a plain of many miles in circumference, nearly in the centre of the province, about a hundred miles from the sea, and away from all water communication. Those which are now in the most perfect state of preservation are remarkable for their immense size and peculiarity of construction. They comprise temples, castles and pyramids, and measure around their sides from two hundred to a thousand feet, Their altitudes are from twenty to one hundred and twenty feet: a succcession of terraces, constructed of small pieces of stone imbedded in mortar, held together by a finished wall of large hewn stone, symmetrically proportioned and skilfully laid in the same material, which is as hard and apparently as durable as the stone itself. The sides of these walls invariably face the cardinal points, and the principal part is always to the east. The exterior walls of the buildings are formed of a fine concrete limestone, cut in *parallelopipeds* of nearly twelve inches in length and about four inches in breadth; the interstices filled up with the same materials which are found in the terraces. The height of the buildings erected upon these terraces never exceeds thirty feet. They are limited to one long and narrow story, without windows. The rooms are confined to a double range, those of the rear receiving no other light than by the door-ways. The roof of the interior is an acute angle arch, formed by the edges of the square flat stone of which it is composed: and being bevelled, terminates by a layer of the like material. This arch supports a level roof, finished with a hard composition and surrounded with a balustrade forming an angular projection, and at the top presenting a beautiful finish. The floors are covered in like manner with the composition before mentioned, and show marks of war. The exterior walls rise perpendicularly, generally to one half the height, where there are entablatures. Above these, and in some instances beneath them, are compartments filled with hieroglyphics, figures and sculptured work in bas-relief, over a diamoned latice or groundwork, interspersed with chaste and unique borders of the most skilful and elaborate workmanship.

'The door ways are nearly a square of about seven feet, somewhat resembling the Egyptian style in their proportions. The sides consist of large pieces of hewn stone. In some instances the lintels are composed of the same, with hieroglyphics and lines carved upon them. Stone rings and holes at the sides of the door-ways render it evident that doors once swung upon them. Zuportiwood was used for lintels and thwartbeams, some of which are still in good preservation, with lines of carving upon their surfaces. The walls show no marks of plaster; the inner surface however has a coat of stucco,

upon which colors are laid in fresco, of which sky-blue and light green are the most prominent. Figures of Indian characters can also be faintly traced upon the walls. Columns, capitals and plinths, with many other evidences of large and splendid edifices, are found scattered over the immense plain. Portions of two pillars now remain at the eastern end of an edifice which occupies a space of ground nearly as large as that of Trinity Church-yard. Speculation upon the origin of these ruins I leave to others. The subject is one that should excite the deepest interest in the minds of Americans It is as yet wrapped in profound mystery, which it will doubtless require many years of laborious research to unfold.'

GREAT FIRE IN LIVERPOOL.

[From the Liverpool Mail, Sept. 24.]

Yesterday morning witnessed the most awfully destructive fire, whether as regards life or property, that has ever taken place in this locality—more destructive, indeed, than the memorable fire in 1802, which destroyed the Goree warehouses. On that occasion, the estimated damage was—warehouses, £44,500; grain, £120,000; sugar, £60,000; coffee, £8,500; cotton, £30,000; sundries, £60,000—total, £323,000; whereas, on the present occasion, one article alone—cotton, has been destroyed to an extent exceeding the whole of the loss by that memorable fire.

All the buildings on Great Howard street, from Compton to Neptune street; on Compton, from Waterloo Road to Great Howard street; on Neptune, from the same to the same; and on both sides of Formby street, from same to same, and along Waterloo road, embracing an area of 694 square yards, were destroyed. Insurance on these amounted to £370,000. Forty-eight thousand bales of cotton were burnt, valued at £384,000. Total loss in merchandize and building reached the enormous sum of £500,000.

The distressing calamity has been far more tragical in its results than the only event in the history of the town with which it can be compared. The loss of life can never be satisfactorily ascertained, but we should not be surprised if, including the unfortunate persons at present in the Northern Hospital, and those buried beneath the ruins, all traces of whom will be forever swept away before the removal of the burning materials—the number exceeded thirty.—Under the ruins there are, it is believed, from eighteen to twenty men, and from the dangerous state of many in the hospital, half that number, it is feared, will not survive. In the hospital there are now seventeen dreadfully mutilated, exclusive of three who died there yesterday.

It is estimated that about 15,000 bbls. turpentine have been consumed, besides a large quantity of produce of other descriptions.

The fire originated in Crompton street, formerly Wood street, at the north end of the town, near the docks. The three principal streets affected—namely, Crompton street, Formby street, and Neptune street, all nearly opposite the Borough Gaol, run east and west between Great Howard street (in which the prison stands) and Waterloo road, close to the docks.

Two of the engines were also smashed, and we fear a considerable number of the firemen were killed.

THE MOTE AND BEAM.

BY MRS. Z. PORTER.

"*Judge not that ye be not judged.*"

Come hither brother—I descry
A naughty mote, within thine eye—
To pluck it out I fain would try,
And mend, thy clouded vision.
Thank ye my friend, 't would wiser seem,
If thou wonld'st pull the pond'rous beam
From thine own eye, and thus redeem
Thyself from much derision.

The being who, self righteous grown—
To censure and to scandal prone,
Marks others faults nor mends his own,
Is a vexatious elf.
Like fabled frog, who did report,
He'd cure disease of ev'ry sort—
Should meet the same deserved retort
"*Physician heal thyself.*

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. IV. No. 2.] CITY OF NAUVOO, ILL. DEC. 1, 1842. [Whole No. 62

LETTER OF J. S. FULLMER.

Editor of the "Times and Seasons"—

DEAR SIR:—In accordance with the solicitations of several of my friends, I send you the annexed communication for your inspection, for the purpose, if it meet your approbation, and you are not too much crowded with more important matter, to have you give it a place in your very valuable and interesting periodical. Treating as it does upon the first principles of the gospel, I should be glad if I could have the opportunity of sending it, through the medium of the press, to numerous friends and acquaintances, and in fact, to all concerned in this important subject, who cannot otherwise be favored with it. And as the gentleman to whom it was addressed, and of which this is a correct copy or rather original, expressed an intention of publishing it himself, which he has failed as yet to do, *after receiving my approbation*, he cannot, certainly, take exceptions at my doing the same at the solicitation of my friends.

JOHN S. FULLMER.

Nashville, Tennessee, March 1840.

DEAR BROTHER HOWELL:—After an acknowledgment of my affectionate regard for you as pastor and friend, permit me to direct your attention without any further preliminaries, to a subject which, at first view, appears both novel and strange; but which, notwithstanding, will be found to be of the utmost importance to mankind; and, in my humble opinion, is destined to revolutionize all the various religions of the christian and heathen world. The subject to which I allude, is none other than a return, in this age of the world, even in the nineteenth century, to the purity of *primitive christianity;* embracing all the offices, powers and gifts, instituted by our Lord, and conferred upon his disciples before and after his ascension, and which distinguished the church of Christ during the apostolic age.

This doctrine prevails, to some small extent, in a good many of the States at this time; but is, wherever promulgated, of all others the most unpopular; and thought to be, especially by the various denominations of christians, an innovation upon the gospel, good sense, and established usages; and of course, without any authority from the sacred scriptures.

That it is an innovation upon the gospel and consequently also, upon good sense, I am firmly of the opinion, is a most egregious mistake. And it is only because it comes in contact with the established usages, that it is called fanaticism and rendered so odious with sectarians, but especially with the majority of modern divines. The fact is, that the scriptures abound with authority and proof that this is the *true doctrine*, and that none other was ever instituted, or intended to be recognized by divine authority.

I do not intend to be tedious in this address, though pages upon pages might be written in defence of what is here advanced; neither is it necessary that I should, since I have a small volume in possession, written on the subject, treating it in a manner so strong and lucid, that "he who runs may read" and understand; which I intend you shall have the privilege of perusing if you desire it, and which I am particularly anxious you should do, because I know your candor and love of truth will secure the subject a fair and thorough investigation, and will prompt you to act with regard to it, according to the honest convictions of your own judgment, disregarding consequences.

It is indeed the universally received opinion that prophecies, miracles, and the gifts of the early christians are no longer needed, and are, for this reason, done away. But I think there can be a better or more *reasonable* reason assigned than that. If miracles were instituted to complete and perfect the organization of the christian church, they must needs be perpetual in order to *keep up* such organization; and of course there can be no true church without them. If, to establish the disciples of Christ in the belief of the truth, they are as necessary to the prosperity of the church in every age as in that. For why was it *more* necessary, *after what was written by the prophets*, concerning the first advent of Christ, that miracles should follow and continue for a time, to prove that it was he, than that they should now continue for the same purpose? That they were, however, taken from the earth none will deny, but all admit. But was it not in consequence of transgression and a deviation from first principles, that they were taken away? This I think is abundantly shown by the history of the church, the writings of the apostles, and God's dealings with men.

Let me in the first place inquire what the gospel is, and for what purpose made known to man? This is an important inquiry; though one, upon the solution of which, I apprehend we will not differ in opinion. It may I suppose,

with propriety, be said, that it is the *will and testament* of our Lord; and has for its object the universal salvation of mankind, but especially them that believe; and therefore, not only the generations which are past, but also the present and the future are particularly interested. Now we know that a will and testament takes effect after the testator's death, and continues in force until the completion of the object for which it was made. But another very important characteristic belonging to such an instrument is, that it never changes; but its offices and provisions remain *unalterably the same.*

Now if we refer to the commission of the apostles, we will discover what some of the provisions in the will of Christ were; and in the first place we will find that they were chosen officers to preach the gospel; to establish churches, being endued with the spirit of prophecy; and power to work miracles; and, in a word, were in every respect duly authorized to execute this will. And in the second place we see that none, even of the whole human family, were excluded, for they were to go into all the world, to both Jew and Gentile, and preach the same gospel to every creature. And after this remarkable declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (at the end of which modern divines always stop when they quote the commission) we find the following appended promises to those *that believe:* "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark xvi. chapter:—Here, it will be observed, the various gifts were promised, not to the apostles only, but to all mankind indiscriminately, as a *consequence* following the belief of the gospel and obedience to its requirements. Now it is very evident that these promises are inseparably connected with, and are a part of the foregoing commission and proclamation. They are also inseparably ingrafted, in bold relief, into the gospel plan as *cause and effect;* and are equally indivisible. There can no other reading be given this passage without a flagrant violation of language, and, in a word, a perversion of the gospel. The result is conclusive, that wherever the one is preached and believed, the other must follow.

This doctrine is fully sustained by the apostle Peter in the second chapter of the "Acts," in quoting the prophet Joel, and by his application of the prophecy, and his advice as to what they should do who were pricked in their hearts. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues." And when some accused them of being filled with new wine, Peter stood up among them, and denying the charge of drunkenness, continued; "But this is that which is spoken by the prophet Joel: And it shall come to pass in the last days, (saith God,) I will pour out of my my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy," &c.

Now what do we gather from what has just been quoted? Why, that those who are to preach the gospel, must first be inspired by the Holy Ghost; and that the effect of the spirit as manifested on that occasion, was not confined to the apostles, but to be indiscriminately conferred upon the sons and daughters in the last days, if they obeyed the gospel, as is shown in the 38th and 39th verses. When many were pricked in their hearts and asked the apostles what they should do? "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

That these and other gifts were prevalent in the early church, is shown in too many instances in the New Testament, to admit of a doubt: and that they should exist *at the present day* wherever the *whole* gospel is preached, has already been shown; unless we have already advanced *beyond* the last days; or, according to the celebrated Doctor Watts, have been removed beyond the bounds of *time and space.*" But Peter says the promise is to all that are *afar off, even as many* as the Lord our God shall call. Yet, notwithstanding these plain declarations, nothing is more common than to hear divines gravely declare, that they are the chosen of the Lord to proclaim the glad tidings of the gospel; which they tell us is the same that it ever was; admonishing us to believe and be baptized, that we may be saved; for he that believeth not shall be damned:—But instead of encouraging

us with the promises annexed, they say, but if you believe in the signs following, casting out devils, healing the sick, speaking in tongues, &c., you are guilty of fanaticism and dangerous heresies; and are in danger of the divine displeasure, unless you repent of your error and come to the knowledge of the truth. And they also kindly, and no doubt affectionately, tell us that we are among those spoken of by Peter, whom the Lord our God should call, and which he chose to do through their instrumentality. But that the promises made to the apostle's congregation does not apply to *us* nor to our *children*. And that, although Peter said it was not only to those who heard *him*, but to *all* that were afar off, *even to as many* as the Lord our God should call, it is not to be expected that miracles should be wrought in our day, or the gifts manifested; for they were long since done away, because no longer needed.

And why not, pray? Has it not already been sufficiently shown that the gifts were set in the church, and were invariably to follow the spread of the gospel? If not, proof is not wanting to substantiate the position, in the minds, as it would seem, of the most incredulous. We will therefore refer to the 14th chapter of the Acts, and from the 7th to the 10th verses, inclusive. When Paul and Barnabas were expelled from the city of Iconium, they fled to the cities of Lystra and Derbe, "and there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet; and he leaped and walked." The use I intend to make of this passage, is this; to show that the man of Lystra, got faith to *be healed* by hearing the gospel; yes, *simply the gospel* preached by the apostle Paul. Now it is, [is it not?] an acknowledged fact, that the same cause always produces the same effect. Yet who ever heard of men's receiving faith to be healed, by hearing the gospel as preached in modern times? Echo answers, *who!*

For a still further illustration of the subject let us refer to the 12th chapter of 1st Corinthians. "Now concerning spiritual *gifts*, brethren, I would not have you ignorant," &c., and verse 4th—"Now there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For the manifestation of the spirit is given to every man to profit withal. For to one is given, by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to another faith, by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ."

We already understand the apostle as speaking of the church. But to be yet the better understood, he continues, verse 27th—"Now ye are the body of Christ, and members in particular." And to show the organization of the church of Christ, he continues, verse 28th—"And God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues." What! these *set in the church?* Mark that: it cannot be misunderstood: I stop short with wonder, astonishment, and delight; while I contemplate the future, and the dawning of that light which I believe is about to burst upon the world; and contrast it with the darkness, superstition and incredulity of the present day.

Above we have a plain statement as to what the body of Christ is, as a whole; also what the component parts are which constitute it a body; and it requires of course all the various parts or members designated, dispensing with *none*, to render it—complete. And as we have no account of his having more than one body, we are inevitably drawn to the conclusion, that *wherever* his body is found, *in any age of the world*, there, if it were dissected, would be found *all these self same members*, or component parts.

And, as if to answer objections that might be or perhaps were offered, because every member is not the whole body; the apostle continues, verse 29th—"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"—Here, with eloquent and *emphatic* silence, the writer draws from us a negative reply. And in the next verse I understand him to mean, and exhort his Corinthian brethren, one and all, that although they did not each possess *all* the gifts, they *should covet* earnestly the *best* gifts. And yet he would show them a more excellent way, by introducing to them, in the following chap-

ter, the *superior excellence* of charity; without which, though they could speak with the tongues of men and angels, they would be as sounding brass and a tinkling cymbal. And though they might have the gifts of prophecy, and understand all mysteries, and all knowledge; and they might have all faith, so that they could remove mountains, and have not charity, they were nothing, &c.

But here it may, perhaps be said, that I have been so zealously laboring all this time, to be defeated in this very chapter. For it is here written by the same apostle, that "charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Therefore all which is herein contended for, is visionary and absurd. But I would observe in reply, that I was aware of what the chapter contained, and had well considered it before I began this letter. I know that this is the prevalent and popular doctrine of the day. Well do I remember hearing the last quotation above advanced, not a thousand miles from the "City of rocks," (Nashville, Tenn.,) by an able and eminent divine, distingnished for his profound knowledge and research, in support of his position that miracles and the gifts were done away, as having answered the end for which they were intended, and were therefore no longer needed. But as all men are personally accountable to God for the right use or abuse of what light they have respecting his will, I must be permitted to bring to bear the exercise and force of reason, the weapon of truth, before I yield in favor of such a position; and, unskilful as I may be, I doubt not but that I will be able to show, satisfactorily, to the unbiased mind, that it is, (and for want of proper consideration, I have the charity to believe,) a strange, and I had like to have said, inexcusable perversion of the original meaning. I was at one time, however, and before I had given it any especial attention, fairly routed by the verse in question; and I shall yield to the temptation to relate the circumstance. During my visit to the north last summer, I fell in company with one of the clergy of the Campbellite order, who engaged me in conversation about the doctrines herein advanced, which were attracting some attention in his neighborhood, and of which I had then but a very imperfect knowledge. But finding my mind somewhat inclined in their favor, he became very zealous to direct me in the right way, and to save me from deep delusion; and finally brought to bear this same verse; But whether there be prophecies, they shall fail;" &c. This was a knock-down argument at the time. I remembered of having both read it, and heard it from the pulpit. I felt defeated, and glad of it too, if found in error. I inquired where I could find the passage, that I might read it again at my leisure. He gave the desired information, and then we parted company; he feeling no doubt exalted at the conquest he had made. I made the reference, and read the chapter; and to my utter astonishment, and delight, more easily felt than described, and which I shall recollect to the end of my life, I found the passage had ever been misunderstood, and, taken together, taught an *entirely different* doctrine from the one, for the support of which it was brought into requisition. I felt that at least one link of the chain which, (as I discovered more fully afterwards,) had bound me was broken. A few days after this, in giving the true reading of the apostle's language, I made this same divine assume a superiority over *Paul*, as regards wisdom and knowledge in the doctrines of the gospel, in order to sustain himself in the argument. I leave it to your candor to say, whether this was not a *most miserable* subterfuge, or the utmost possible stretch of vanity? The great error lies in stopping *short* instead of reading the whole chapter; and thereby dividing and destroying the sense. It is true that the 8th verse declares that prophecies should fail; tongues cease; and knowledge vanish away. But *when* this shall be accomplished, is the *grand question*, and decides the whole controversy. Now, if a certain period is designated when they shall be done away, it follows that they were to *continue*, (by permission, for there is no *compulsion* in religion,) *until that period should come*. Let us now read the rest of the chapter, which, as it would seem, has become obsolete. "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. But now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Although the *precise* period, according to the division of time into years, is not here given; yet the apostle is sufficiently explicit; so that we cannot, with proper deliberation, mistake the time alluded to. For in the 9th verse he declares that both he and his Corinthian brethren, with all their knowledge and spiritual

gifts, knew *but in part*, and prophesied *in part*. And in the 10th verse he congratulates himself and them, with the prospect of being one day delivered from this partial knowledge. So also in the 12th verse, that although they now saw only through a glass darkly, the time should come when they should *see* as they were seen, and *know* as they were known. Now it is a plain and incontrovertible conclusion, that if Paul spoke of the time when the gifts were actually taken from the earth, we must look to that period also for the perfection which he described. But instead of that, what are the facts? In his 2d epistle 2d chapter to the Thessalonians and 3d verse we hear him hold this language, speaking of the second coming of Christ. "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., and in verse 7th—"For the mystery of iniquity doth *already work*." &c. And by reference to the Revelation of St. John, written in the year ninety-six, we see that God sent a warning message to the seven churches in Asia, commanding them to repent of the sins which had crept in among them, or he would come unto them quickly and remove their candlestick; spew them out of his mouth &c. &c.

The "mystery of iniquity" spoken of by Paul, which began already to work in his time, no doubt elicited from him this prophecy, that "that day should not come, except there come a falling away first;" which began to be accomplished when the man of sin, the son of perdition began to reign and reveal himself.

Daniel also refers to this period in his 7th chapter beginning at the 21st verse. "I beheld, and the same horn made war with the saints, and *prevailed against them, until* the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom,"&c.

But there was an end of antichrist predicted, and an end of his dominion, at the time when all the kingdoms of the earth are to be given to the saints of the Most High; whose kingdom shall be an *everlasting* kingdom. See verses 26th and 27th. This chapter covers the whole ground from the early persecution and apostacy of the church, until it shall be again restored, and the kingdoms under the whole heaven, (which is yet in the future,) shall be given to the saints.

But let us return from our digression, and make the inquiry; if Paul had no allusion, when speaking of the cessation of the gifts, to the time when they *did* cease, to *what* time did he allude? I answer, that *that* time has never been yet. For we know of no age of the world in which, not only individuals, but the *whole church* was as far superior to Paul, as a *whole* is superior to a *part*, or as far superior to him, as he was, when he penned this, to infant Saul, when a child.

But he had *emphatic* and direct reference to our immortal state, when we shall have been delivered from this mortal body with all its weakness and imperfection, and put on immortality; when we shall have taken up our abode in the bright mansions of bliss, in the presence of our Heavenly Father. Then, and not till then, shall that which is in part be done away. Then, and not till then, shall we see *face to face*, and *know* as also we are known. Then God shall be all in all.

But faith, hope, and charity or love, being eternal principles, shall abide the "wreck of matter and the crush of worlds," and pervade the heavenly host, and dwell in the bosom of the Father.

Having already transcended my intended limits, I fear I shall intrude upon your patience, and shall therefore hasten to a conclusion.

Having, as I think, abundantly shown, not only that the church was first organized by the appointment of certain officers, (some of whom are not found in any of the modern churches, and enduing its various members with supernatural gifts, but that both offices and gifts were to *attend* the church, and continue, in point of duration, commensurate with it, as parts of the body: "For the body is not one member but many." "And if they were all one member, where were the body? But now are they many members, yet but one body:" I say, having shown that the primitive christians, endued with some one or more of the spiritual gifts, were considered, individually, as members of the body; and when taken collectively, as the whole body: it devolves upon those holding and teaching a different doctrine, to give some plain and *positive authority* for dispensing with, and setting at naught the ordinances which God has set in his representative church on earth.

In law, a statute or ordinance enacted by the proper authorities, continues in force until it is repealed or a substitute adopted. And I contend, with regard to the case under consideration, especially as it relates to things sacred—that nothing short of a positive *repeal or substitute*, can justify the least departure from first principles and established usages.

I must be permitted to draw a short, but as I

think, appropriate comparison, (which this moment presented itself to my mind,) between the early christian churches and those which did for a long time, and do at present prevail. The former represent a complete and perfect body; full of life and vigor; wanting in no member; and all performing their respective functions with power and healthy action. The latter represent a body with some of the most important members *amputated;* and, in consequence of the loss of blood, (which is the life thereof,) occasioned thereby, become so debilitated and helpless, that even *life itself* is but seldom perceptible.

And this state of things, as was said before, is by permission. For man's salvation, it is clear, depends upon obedience; and is, therefore, conditional. To substantiate this, I refer to the 28th chapter of Deuteronomy where blessings and curses were set before the twelve tribes. Blessings, if they would do all that the Lord commanded them; and curses, if they deviated from, and disregarded them.

We also see, by reference to the 11th chapter Romans, that the blessings under the gospel dispensation are no less conditional. For Paul, speaking of Israel and their infidelity, says, verse 20th—"Well, because of unbelief they were broken off; and thou, (the Gentiles,) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." This passage clearly proves, that the gospel, with all its concomitants, into which the Gentiles were ingrafted, need not have been thought *perpetual* with them, without a strict adherence to all its commands and requirements. Yet, notwithstanding this exhortation of the apostle; and when they are shorn of their former greatness, what do we hear? Why, that this state of things—this leanness, is not the consequence of *transgression*, but accords with the divine will and arrangement, and particular dispensation of the gospel. Alas, *Alas!* What unauthorized justification is this!!

And now, in conclusion of what is but the first entrance upon the whole subject, I will remark, that although I addressed this letter to you, I do not wish to be understood as dealing in personalities, but of things in general. Be assured that nothing could be farther from me than intentionally to offend. I only intended that, and nothing more, which I have often been exhorted to do; that is, "*to contend earnestly for the faith once delivered to the saints.*"

I remain as ever, affectionately yours,

JOHN S. FULLMER.

HISTORY OF JOSEPH SMITH.

Continued.

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view.—He afterwards related his experience as follows: "I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head; which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out; and the power of God and his holy spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca County. The Book of Mormon, ('The stick of Joseph in the hands of Ephraim') had now been published for some time, and as the ancient prophet had predicted of it: "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth; and righteousness had looked down from heaven—so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach, and to give information to all who were willing to hear.

During the last week in May, the above mentioned Newel Knight, came to visit us, at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom, many assembled with us, who were either believers, or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized; after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds, or other convenient places: among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding, that the time would come when he would be admitted into his presence, to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannas to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, viz: John Poorman, John Jelly, Jerushee Smith, Katharine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after this conference I returned to my own house, and from thence, (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer) journeyed again on a visit to Mr. Knight's of Colesville, Broom County. We found a number in the neighborhood still believing and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water which was convenient, for the purpose of there attending to the ordinance, but during the night a mob collected and tore down our dam, which hindered us of attending to the baptism on the Sabbath.

We afterward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c. &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

EXTRACT FROM ELDER H. C. KIMBALL'S JOURNAL.

On the 10th of September last, I, in company with Elders B. Young, G. A. Smith, and Amasa Lyman, started on a mission to the South. We proceeded to Quincy, and preached at that place several times. The indifference of the people, and the little regard they appeared to have for the truths of the gospel led me to reflect considerably on the hardness of their hearts, and situation. I went to bed and dreamed the following dream.

I thought I went out on a fishing excursion, and whilst traversing up and down the stream to find a good fishing place, I was astonished to see so very few fish in the stream, and they were very small and very shy. After travelling awhile I discovered some large fish laying across the stream, dead, and which smelled exceeding bad. I then saw the reason why so few

tion went up the stream, and why they were so small and shy; it was in consequence of these dead ones laying across the stream. This is the dream—and in the morning the following interpretation was strongly impressed upon my mind. These dead fish represent the dead members scattered abroad, hither and thither, who are considered as members of the Church of Jesus Christ of Latter Day Saints, but are in fact but dead branches; they not complying with the revelations of God, which command them to gather together to the body; and as the branch of the vine cannot gather sap and nourishment from the body when separated from it, so the members of the church abroad, when commanded to gather to the body, cannot receive life and intelligence away from it, nor grow in the things of the kingdom of God as is their privilege; and such characters stand in the way of the gospel and prevent many from obeying the gospel through their neglect. I further thought that it was not impossible that the bad smell of the dead fish represented those people who are to be met with, some with a chew of tobacco in their mouths, and some a pipe, and others whose breath smells sufficiently strong of whiskey to sicken a sober man when he comes near them.

Much of our time was spent in endeavoring to remove these obstacles, by persuading the members to comply with the commandments given on the subject, that the channel might be cleared and a way opened for more live fish to pass up the stream; and we hoped that we should yet see the stream full of live fish, and the fishing places become exceeding good, and live fish plentiful.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, DECEMBER 1, 1842.

MELCHISEDEC PRIESTHOOD.

(*Continued.*)

There are several prerequisites which are necessary for the establishment of a kingdom; first there must be subjects to be governed; again there must be a king, to rule or govern; there must also be laws, and administrators of those laws; and as those things are necessary in the kingdoms of the earth, they are also requisite in the kingdom of heaven.—The Lord is that king: his people are his subjects; his revealed will is the law of his kingdom; the priesthood is the administrator of those laws;—and as it requires a continued succession of kings, inhabitants, laws, and administrators to regulate and perpetuate the kingdoms of men; so it requires the same things to regulate and perpetuate the kingdom of God; and if in the absence of laws and administrators the governments of men would become confused and crumble into ruin, so in the absence of the priesthood, the children of men are left in the dark pertaining to the laws and government of the kingdom of God; and although they may have some notions about a heavenly king, their ideas are confused, they have no knowledge of the doctrines of the gospel, of the ordinances of God's house, of the nature of the government of heaven, or the power of the priesthood, of the present purposes or future designs of Jehovah; hence the conflicting opinions, the clash of doctrines, the diversity of sentiment, and the woefully dark and benighted state that the religious world presents itself in at the present time, to every enlightened understanding. Let the Melchisedec priesthood be introduced, and men be subject to their teaching, and their sectarian, narrow contracted notions would flee away like the morning dew; they would vanish before the more resplendent beams of the light of heaven; the anarchy and confusion that pervails among men would disappear, and the world would be organized upon principles of intelligence, purity, justice, truth and righteousness; principles that governed all the ancient saints of God; that regulate the angels of heaven, and by which Jehovah governs himself in the eternal world. It was through the power of the priesthood that the world was framed, "through faith; by the power of God." Hence, the heavenly priesthood consulted together before this world rolled into existence, and said, 'let us make man after our own image and likeness." They possessed the power and the intelligence to do this thing, and knowledge is power, and the priesthood holds the keys of this power, both in heaven and on earth. It is the law by which all things are governed, and hence if we have correct principles unfolded unto us on the earth, we have also a pattern of heavenly things. Thus it was said unto Moses when he was making the ark, "see that thou make all things according to the *pattern* I shewed thee in the mount." And Paul writing to the Hebrews says, "It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are the figures* of the true, but into heaven itself, now to appear in the presence of God for us." Hence Christ officiated in the ordinances of God on

earth, (being a priest for ever after the order of Melchisedec) and officiated in the same priesthood in heaven, in the presence of God, that he did upon earth among the children of men.

It is the Melchisedec priesthood that "holds the keys of the mysteries of the revelations of God; that unlocks and unfolds the secret purposes of Jehovah, and through which the children of men are enabled to come into the presence of the Most High: and without it no man can see the face of God and live." Enoch, in possession of this principle "walked with God," and through the same principle was translated by faith,—"I o was not for God took him."—Noah had the same priesthood, and hence God spoke to him, and told him to build an ark; revealed unto him the pattern and dimensions, made known unto him the destruction that was coming on the earth; and when the ark was prepared to'd him and all his house to come in. Melchisedec, and Abraham also possessed the priesthood, and hence "the Lord revealed himself unto Abraham, as he sat in the tent door." and the Lord conversed with Abraham, and revealed unto him his purposes; for our Savior said, "Abraham saw my day and was glad."—Job also possessed the same principle, and hence he said on a certain occasion, "I have heard of thee by the hearing of the ear; but now mine eye *seeth* thee." Moses also had the Melchisedec priesthood, and hence the Lord spake unto him out of the burning bush; told him to go to Egypt and deliver the Israelites: and manifested his power in their behalf, through the instrumentality of Moses. He afterwards appeared unto Moses, and unto the seventy elders of Israel upon the mount; and "they *saw* the face of the God of Israel, and did eat and drink."—It was the purpose of God had they continued righteous to have made of them a "kingdom of priests;" but their iniquities separated them from the Lord—they could not endure the glory of a celestial law; the unbounded privileges of the gospel, nor the presence of Jehovah; but when the Lord spake unto them, they said, "let not the Lord speak any more, lest we his people die." The Melchisedec priesthood was therefore taken from them, as a nation, and Moses was taken out of their midst, and instead of their being a "kingdom of priests," they had only one high priest that went into the presence of God once a year, where he "atoned for his own sins, and for the sins of the people." They were stript of the greater blessings connected with the Melchisedec priesthood; they were left only with the Aaronic; with the law of carnal commandments and ordinances, a yoke that the apostles said, "neither we nor our fathers were able to bear." There were individual prophets among them who had the priesthood, and testified of great events; yet they "sought what the spirit within them did signify," when it testified concerning the coming of Christ and the glory that should follow; to whom it was revealed; that not unto them, but unto us these blessings pertained. Ezekiel "saw the Lord high and lifted up, and his train filled the Temple." Jeremiah, Daniel, and others, had great manifestations. Elijah possessed much of the power of God, and had many revelations; and when he was about to be translated, Elisha prayed that a double portion of his spirit might rest upon him, but Elijah said "thou hast asked a hard thing; nevertheless, if thou *see* me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." Here we may pause and inquire why it was that Elijah made this statement unto Elisha? Because he having the Melchisedec priesthood, knew that it held the keys of the mysteries, and the revelations of God, and although he did not know whether he could receive his request or not, it being the gift of God, he did know that if he could *see* him after he ascended, that he would possess that power; and when Elijah ascended in a chariot of fire—"Elisha saw it, and he cried my father, my father, the chariots of Israel, and the horsemen thereof,"—he ran and took the cloak of Elijah, smote the river with it and cried, "where is the Lord God of Elijah," the power of God divided the water and he knew that his request was granted.

With the exception, however, of a few isolated individuals, who were scattered here and there, like lonely sparrows upon a house top, the children of Israel were destitute of the Melchisedec priesthood—"the law was added because of transgression; and they were placed "under a schoolmaster until Christ;" who, when he came, was a priest for ever, after the order of Melchisedec; restored the same priesthood—the same gospel, and placed it within the reach of the children of men, to obtain the same blessings, privileges and glory; and of entering into the same kingdom that the ancient saints had done before the transgression of the children of Israel. "To as many as believed to them gave he power to become the sons of God," which power they possessed not before: "The kingdom of God was now preached, and all men rushed into it," and Jew, and Gentile had the privilege then of becoming, "a chosen generation, a *royal priesthood*, an holy nation, a peculiar people;" a privilege which the Jews might heretofore have enjoyed, but lost in consequence of transgression.

A SINGULAR CASE OF HERESY.

We had the following handed to us for publication, and had we not been somewhat conversant with the folly of sectarianism, we could not have believed that a body of church officers could have been found in the United States, so egregiously ignorant as those who formed the tribunal, at which the following excommunicating sentence was passed.

Resolved. That William Seichrist be excluded from the fellowship of this church for embracing and maintaining a heresy, to wit:—Doctrines peculiar to a late sect called Mormons or Latter-Day Saints, that miracles can be wrought through the instrumentality of Faith, that special Revelations from God are now given to men, and that godly men are now endowed with the gift of Prophecy, such as to foretell future events.

WILLIAM BENSON, Ch. Clk.

Sept. 28, 1842.

I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the First Regular Baptist Church of the City of Alleghany, Alleghany County, Pennsylvania.

Moderator, Deacon John Beck,
Ch. Clk., Dea. Wm. Benson.

C. SEICHRIST.

The crime with which Mr. Seichrist stands charged is that of heresy; and that not only of believing it but "embracing and maintaining" it. Now as heresies are at all times to be dreaded, it is of the most paramount importance that we be enabled to detect heretical doctrines and abide by the truth; for Paul prophesies that "men will bring in damnable heresies," therefore if heresies are damnable in their nature, those that embrace and maintain them must be damned, and consequently are not fit members of a christian community. But now for the heresies referred to.

Heresy 1st. "Doctrines peculiar to a late sect called Mormons, or Latter-Day Saints; that miracles can be wrought, through the instrumentality of faith."

I always thought that every school-boy who had read his bible believed this thing! for the scripture says, "all things are possible to them that believe." By faith Moses divided the Red Sea; by faith Joshua commanded the sun to stand still, and the moon in the valley of Adjelon; these men must have been strongly tinctured, with doctrines peculiar to the "Latter-Day Saints," and Paul must have been a notorious heretic for he says that, "by faith they wrought righteousness, stopped the mouths of lions, waxed valiant in fight, put to flight the armies of the aliens, out of weakness were made strong"—that "by faith they subdued kingdoms," and through faith "women received their dead to life," and others were tortured not accepting deliverance;" that Enoch was translated by it; and that 'through faith the worlds were framed." He further states that "without faith it is impossible to please God." These characters must all of them have been notorious heretics, for they all believed that miracles could be wrought by faith; and it was very fortunate for them, that they were not members of the first regular Baptist Church of the city of Allegany or they would have been expelled, for holding doctrines peculiar to the Latter-Day Saints; but what made their case worse was that, they not only entertained these doctrines while alive; but they "*all* died in faith," therefore we may reasonably expect that there will be a goodly number of them in the eternal world, that hold the same doctrines as the Latter-Day Saints.

Heresy 2d. "That special revelations from God, are now given to men"

Noah had it revealed to him that God was going to destroy the world by water, and that he should build an ark. Moses had it revealed unto him, that he should lead the children of Israel from Egypt to Palestine; Abraham, and Lot, had it revealed to them that Sodom, and Gomorrah, should be destroyed; it was revealed to Jonah, that Ninevah should be destroyed except they repented; to Jeremiah that Babylon should be overthrown; to Isaiah that Jesus should appear—be rejected, and crucified; it was revealed to our Savior that Jerusalem should be destroyed; and that there should not be left one stone upon another, that should not be thrown down. These were all special revelations, and they of course did not belong to the First Regular Baptist church or they would have been expelled by them.—Agabus, Peter, Paul, John, all of them had special revelations, and of course did not belong to the Baptist church: in fact the Bible is chiefly made up of revelation; and so far as that testimony goes, they are as old as Adam, as modern as John, and as scriptural as the Old and New Testaments.

But this may not be the difficulty; perhaps they might not consider it heresy for the people in these days to have special revelations, that God has changed, and that what was orthodox then, is now heresy—the board may have taken this into consideration, or they may not: they have not informed us; they have stated that they consider it heresy to believe that "special revelations" from God, are *now* given to men—

if the scripture is any testimony of what should be given to men; we can adduce it. Jeremiah in speaking concerning the last days says, "I will *reveal* unto them the abundance of peace and truth." Isaiah says upon the same subject "I will restore their judges as at the first; and their counsellors as at the beginning," and if this is ever done there will unquestionably be some, *special revelations from God;* for if any one like Moses or Aaron comes they will have special revelations; but it will be woe to the people that have them, or believe in them; if they belong to the First Regular Baptist Church, for they would immediately bring them before their tribunal, and excommunicate them for heresy.

Heresy 3rd. Believing "that godly men are now endowed with the gift of prophecy."

Enoch, Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Jeremiah, Hosea, Habbakkuk, Malachi; and a host of others, in the Old Testament, prophesied and foretold future events; and Jesus, Peter, Paul, John, James, Judo, Phillip's daughters, and almost whole churches in the New Testament, prophesied and *foretold future events;* and they all must certainly have been charged with the crime of heresy, if God has not changed; according to the opinions of the Baptist Church, which we are told is truly orthodox. And Joel in speaking concerning our day, says, "it shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh; your old men shall dream dreams; your young men shall see visions; and upon my servants, and handmaids, I will pour out of my spirit, and they shall prophesy."—Now unless it can be made to appear that we have taken a tremendous leap from the last days, to the first days, we shall have men like Joseph, dreaming dreams; men like Isaiah, and Daniel seeing visions; men like Jeremiah, Hosea, Peter, Paul, John and James; foretelling future events: in fact the spirit of the Lord will rest upon his servants, and handmaids, and they will prophesy: and there will be such a turning over among the regular Baptists as was never heard of before.

It must have been the case, that the antedeluvians belonged to the First Regular Baptist Church; for they were unbelievers in prophecy, and in foretelling future events; the inhabitants of Sodom, and Gomorrah, must have belonged to the same order; for they did not believe in these things; the Pharisees also, for they cast out Jesus for being a prophet; and when he was blindfolded, smote him, and tauntingly said, "prophesy who smote thee:" in fact the *Regular* Baptist Church is spoken of by Paul; he says that "the time will come when men will not endure *sound doctrine;* but after their own lusts they will heap unto themselves teachers, who will turn away their ears from the truth, and they will be turned unto fables,"—that they "will have a form of godliness but *deny the power;*" and our Savior says, that "they will cast you out of their synagogues; and the time will come, when he that killeth you will think he doeth God service." The first Regular Baptist Church have fulfilled the first part of this; and some of the orthodox in Missouri, the second; so that Br. Wm. Seichrist need not be disappointed. The thing is spoken of by the prophets; and Deacon Beck, and Deacon Benson; and the board at which he was tried, have acted in the spirit of their calling—have excommunicated him for heresies that were considered dangerous, in every age, by the same church; that the church have acted upon true orthodox principles: and that he has been dealt with as Peter, John, and Paul, and as all other heretics have been dealt with, by the First Regular Baptist Church in all ages.

From the Baltimore Clipper.

MORMONS, OR LATTER DAY SAINTS

"This sect has excited considerable attention through the Union, in consequence of various publications by Bennett and others who had belonged to the society, in which the members were charged with blasphemy, immorality and other offences. It is not to be wondered at that opinions, formed upon such representations, should have been entirely adverse to the Mormons. We acknowledge that we looked upon them as a mixture of interested and heartless knaves and deluded enthusiasts. The perusal of the Mormon paper lately published in this city confirmed us in this opinion; but on Tuesday evening last we attended the Lecture or Sermon delivered by Mr. Winchester, a professor and preacher of the Mormon faith. He opened the services with a prayer, unexceptionable in language and spirit, and such as might well have been delivered from any pulpit in the city. He then commenced his discourse, in which he took occasion to give a brief outline of the Mormon faith. He said that they had been charged with substituting the Book of Mormon for the Bible: this was not so; it was considered only as an historical account of a people, communicated, (we think we understood him to say) supernaturally—it neither added to nor subtracted from the Bible, which the Mormons fully recognized and believed in. He said that he had nothing to disguise as to his religious principles, but on the contrary desired

to make them generally known that they might be correctly judged of. The Mormons were Christians in belief, and looked for the second Advent of Christ—when he shall come, surrounded by the angels of Heaven to dwell in person upon the earth—that he will be met by the spirits of those who are justified, and by the saints who may then dwell on earth—that the earth shall be then purified by fire so as to be made a fit residence for the heavenly host during the term of the Millennium, which will at that time commence—that the signs which are to precede that event are now transpiring, and that, although he did not pretend to determine the precise period of the Millenium, he believed that it was at hand, &c. He quoted various passages from scripture to sustain his opinions—and thought the creation of the heavens and the earth in six days and the hallowing of the seventh as a day of rest, indicated that at the termination of six thousand years, the Sabbath or Millonium of a thousand years shall commence.

He spoke of the various publications of Bennett and others, and of the prejudices which they had necessarily excited—that the Mormons were charged with sanctioning a community of wives and of goods, with polygamy, and various other enormities, not one word of which was true. He had belonged to the society almost from its origin, and had always seen vice discountenanced as in other societies. Members retained their own property; were confined to one wife; and required to live morally and uprightly, and were subject to be expelled for misconduct. This was the case with Bennett, who had been expelled for his deviations from virtue. In building churches members contributed what they chose voluntarily, in money or labor, and there was no compulsion. The society is governed by rules accessible to all; some of which he read, and to which there could be no exception.

We understood Mr. Winchester to say, that he will endeavor in a few weeks, to deliver a regular course of lectures, explanatory of the belief of the Mormons, in which he will disguise nothing. However men may differ with him, he is evidently sincere in the faith he professes, and is entitled to be treated with respectful attention. Whatever may be the peculiar notions of the sect to which he is attached as to the time and manner of the fulfilment of certain prophecies—or, however erroneous may be the pretended origin of the Book of Mormon, yet, as the Bible is recognized as their guide of Faith, we do not think that the Mormons should be made objects either of ridicule or persecution. We confess that Mr. Winchester has changed our opinion of the sect; for we held them in contempt if not in abhorrence, from the representations we had read of them, whereas, if what Mr. Winchester states be true (and we have no reason to doubt him.) we can recognize them as professing Christians, tinged with peculiarities on particular points."

We are pleased to find that Elder Winchester is preaching in the city of Baltimore, as he is an intelligent, prudent, and faithful young man, and fully competent to teach the principles of eternal truth; and we are persuaded that if the editor of the "Baltimore Clipper," (who has spoken so honorably of him and his lecture) should hear him deliver a course of lectures, the force of those glorious truths which he will be able to advance, will produce a greater revolution in his mind than he has yet experienced, or anticipated, in regard to Mormonism; and will be the means of bringing many of the intelligent and respectable citizens of Baltimore to a knowledge of the truth, and to obey those glorious principles which God has revealed for the salvation of the human family.

We have lately perused a "Synopsis of the Holy Scriptures, and Concordance," published by Br. Winchester, and we must say that it does credit to its author. It is a neat little pocket edition of 256 pages. It contains copious extracts of the scriptures, on the most prominent articles of the faith of the Latter Day Saints, and an appendix containing an "Epitome of Ecclesiastical History," from our Savior's time until the present day.

We have been requested by President Hyrum Smith to insert this notice,, and say with him that the work will be exceedingly useful to the Biblical Student; to the Elders of the Church of Jesus Christ of Latter Day Saints; to the church in general; and to all serious enquirers after truth.

MORMONISM.

We extract the following from The Daily Sun,' published at Cincinnati; from which it would seem that Elder Adams is indefatigable in his exertions to promote the cause of truth. The reporter, however, has made a grand mistake in saying that Elder Adams stated that the Book of Mormon was a record of the lost ten tribes of Israel; he knows better. The Book of Mormon is a record of the descendants of Joseph, who left Jerusalem during the reign of Zedekiah, king of Judah. They of course were naturally connected with the ten tribes, but were only a few individuals of them, and not the lost ten tribes of Israel.

"MORMONISM."—On Sunday evening last, Mr. Adams, a Mormon Elder, delivered a lecture at College Hall, to a crowded house He proved that the Book of Mormon was a record of the lost ten tribes of Israel, and that it was spoken of by the prophet Isaiah, and that its appearance would be just before the rebuilding of Jerusalem, and in an age when creeds of all kinds deluged the earth, and when the priests had turned the gospel into a trap to make money by, entirely subverting the order and spirit of the gospel, which is spoken of by the propnets as a deep sleep, from which they are to be awakened by the new Book, the Book of Mormon, which will again renew the spirit of the gospel as preached by the disciples, introducing again the working of miracles, speaking in unknown tongues, revelations from God, and other wonderful knowledge and power supposed to have been taken from the earth for the last eighteen hundred years! He ridiculed with great severity, the creeds of the prevailing denominations of the day, intimated that their upholders were afraid to meet him in debate, claimed the utmost sanctity and holiness for the "Latter Day Saints," prayed for his congregation to be instructed in the ways of truth. gave newspaper editors and their reporters a slap in the mouth, and said that the self-constituted church authorities would not give up their holds of making money and a good living for the glorious truths of Mormonism without a struggle, pointed to the persecution of his people, and rejoiced exceedingly in the hope he entertained that the world would speedily be regenerated and the glorious truths of the gospel as preached by the Mormons spread to the remetest bounds of the earth.

Whatever this new doctrine may be, it is extremely pleasing to the world, and death to the constituted church creeds of every name but that of Mormon. It is destined to spread, for every man that takes it upon him to speak in its favor, is fully competent to make out his case. One is very much surprised to see with what facility they prove their doctrine from the holy scriptures. Mr. Adams remarked, that he did not care whether a man believed the Book of Mormon or not, so that he came forward with a broken heart, believing on the Lord Jesus Christ and in baptism for the remission of sins—let him come forth, and if God did not reveal to him the truths of the Book of Mormon, he need not believe it. Mr. Adams is expected to lecture in this city again on Sunday next."

There are a few editorial remarks in the above that are worthy of our notice. Mr. Curtis states that "whatever this new doctrine is it is extremely pleasing to the world and death to the constituted church creeds of every name but that of Mormon." We think if Mr. Curtis had travelled with the Saints through their various persecutions he would not have thought the doctrine to be so extremely pleasing; his remarks however are not altogether inapplicable, for whenever truth is presented in its native simplicity to the understanding of man, it recommends itself to their consciences; it vibrates with those chords of honor and integrity that are cherished by every philanthropist and man of truth; and being of a pure and celestial nature, like the *sun*, it ever shines, and sheds its genial rays on all that comes within its reach; its luminous beams also "bring to light the hidden works of darkness;" and hence, as Mr. Curtis has very properly said, "it is death to the constituted church creeds of every name but that of Mormon." He thinks that "it is destined to spread; for every one that takes upon him to speak in its favor is fully competent to make out his case." But what is the reason? Is it because they are men of greater erudition, talent, learning, or experience, than other men? No! They are about the same kind of beings as the rest of mankind; why then are they so competent to make out their case? Mr. Curtis says, "one is very much surprised to see with what facility they prove their doctrines from the holy scriptures." This then is the secret; their being able to prove their doctrines from the Holy Scriptures, is the reason why they are "fully competent to make out their case;" this is the reason why Mormonism "is destined to spread;" and this is the reason why it is "death to the constituted church creeds of every name." The bible is presented in its native simplicity, and they either die a natural death, or are killed by the Mormons with the bible.

THE MORMONS.

ARLINGTON HOUSE, Oct. 16, 1842

GEN. J. G. BENNETT—

SIR:—

Some time since, I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his, introducing to my "kind attention" a friend of his from the Holy City of Nauvoo. In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all,

good Mormons, as well as other good men.—Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done any thing to injure ex-Governer Boggs of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith, had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact. None by which an unprejudiced jury would convict any man, yet to send this man into Missouri, under the present requisition, would be an act of great injustice, as his ruin would be certain. How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived, as well as all the other sects. Just so it will be with the Mormons. They may kill one Prophet, and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead.

One of their Elders said to me, when conversing on this subject, that they were like a mustard plant—"If you don't disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more." Undertake to convince them that they are wrong, and that Smith is an imposter, and the answer is, laying the hand on the heart—"*I know in my own soul that it is true, and want no better evidence. I feel happy in my faith, and why should I be disturbed?*" Now I cannot see but what this is the sentiment that governs all religiously disposed persons, their object being heaven and happiness, no matter what their church or their creed. They therefore cannot be put down while the constitution of the United States offers them protection, in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the really sincere Mormons would die sooner than abandon their faith and religion.

Gen. J. C. Bennett has stated that, to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet. Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will no doubt follow in an attempt to accomplish an object not in the end worth a button.

Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west they may set up an independent government, under which they can worship the Almighty as may suit their taste. Indeed I would recommend to the Prophet to pull up stakes and take possession of the Oregon territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favor on my own account to mortal man. While I despise the purse-proud man, I am proud to the proud man and humble to the humble, and, where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the Herald responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal minded men in this country who think as I do.

Neither the Mormon Prophet nor his people can add anything to my fortune or reputation. I expect nothing from them—they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, an hope the Governor and State of Illinois will act in like manner. It is true I was commissioned

in their legion, through the instrumentality of their enemy, General J. C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since. The Missouri persecution fixed my attention and commiseration on the people.

It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this, certainly, is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope that Ex-Governor Boggs will withdraw his demand for the Prophet, and let these poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully, your humble servant,

JAMES ARLINGTON BENNET,
Counsellor at Law, &c.

[*N. Y. Herald.*

CONFERENCE MINUTES.

At a general conference of the Church of Jesus Christ of Latter Day Saints, held at Sewell Street meeting house, Salem, Mass. commencing on Friday Sept. 9th 1842, agreeable to adjournment of a special conference of May 28. The meeting was called to order at half past two o'clock, P. M. and opened with prayer by Elder Maginn.

Elder W. Richards, of the Quorum of the Twelve, was unanimously called to the Chair, but on his requesting to decline the vote was rescinded, when Elder E. Snow was called to the chair, and Elder E. P. Maginn was chosen Secretary. The President then stated the object of the conference, and gave some useful instruction upon the propriety of the punctual attendance of the Saints at times of conference, &c., and as the session was not full in consequence of the inclemency of the weather, it was thought advisable that the business of the conference be laid over to Saturday.

Elder Richards followed upon the same subject at considerable length, showing the necessity of a union of effort and concentration of action, &c. It was then motioned and carried that the conference adjourn till Saturday at 10 o'clock, A. M.

Saturday morning, 10 o'clock, A. M. the conference convened and was opened with prayer by the President, when the different Quorums were presented and arranged in their respective order, as follows, viz:—Quorum of the Twelve, 1—High Priests, 2—Seventies, 2—Elders, 13—Priests, 6—Teachers, 1—Deacons, 1.

It was then motioned and carried, that the conference receive reports from the different churches that constitute this conference, when brother John Bettis, (Clerk of Salem) represented the church at Salem to consist of 83, including 3 elders, 3 priests, 2 teachers, 1 deacon; 4 have removed by letter, 1 died, and 2 have been excluded.

Elder Sweet represented the Church at Northbridge, consisting of 36 members, including 2 Elders, 1 priest, and 1 teacher, in good standing.

Elder A. R. Tewksbury represented the church at Boston, consisting of 77 members, including 3 elders and 3 priests.

Elder Nathaniel Holmes represented the church at Georgetown, consisting of 33 members, including 4 elders and 2 priests, all in good standing but one; making an increase of twelve since last conference.

Elder William Huchins represented the church at New Bedford, consisting of 17 members, including 2 priests and 1 teacher, in good standing.

Elder Eames represented the church at Holliston, consisting of 12 members, including 1 elder; one added by baptism since last conference.

Elder E. P. Maginn represented the church at Peterboro, N. H. consisting of 100 members, 1 elder, 1 priest, 1 teacher, and 2 deacons, all in good standing; 1 excluded.

Also at Gilsum, consisting of 20 members, some have removed. Likewise at Lowell, Mass. consisting of 36 members and 2 priests; and stated that he was almost exhausted from excessive labors, having the charge of four or five large branches, all of which he had built up the past year. Stated that he was unable to represent the New Salem, Wendell, and Leverett branches, as he had not found time to visit them since last conference, and appealed to the conference in strong terms for assistance.

Elder Snow stated that there were three members and one elder at Medway; also, three at Medfield, not organized.

Elder Robert Dixon gave an account of his labors, which called forth some very appropriate remarks from Elder Richards and other elders upon the impropriety of elders travelling from one end of the country to the other, excite an interest, and report that they could hardly leave the people, such was their desire to hear the Gospel, without their remaining to fulfil the call.

It was then motioned and carried that the conference take a recess till 2 o'clock.

Conference met at 2 o'clock, and was opened with prayer by Elder Sweet, when it was motioned and carried that the conference hear from different elders relative to their prospects and labors, their proficiency in the work, &c.

The President then called upon the Priests to give an account of their labors, when the priests of the different branches, by the spirit of prophecy and revelation called the following persons to the priesthood, viz:—Cyriel E. Brown of Northbridge, John Hardy of Boston, Elders—John R. Teague, Boston, and Lyman Holmiston, Salem, Priests—John Gray, Salem, John A. Eaton, Boston, Deacons, and Francis Fletcher, Lowell, Teacher. The candidates to the different offices were ordained under the hands of elders Richards and Snow.

On Sunday, four were added by baptism, by Elder Maginn. The conference adjourned *sine die*.

E. SNOW, President.
E. P. MAGINN, Secretary.

NOTICE.

We have lately seen a pamphlet, written, and published by James C. Brewster; purporting to be one of the lost books of Esdras; and to be written by the gift and power of God. We consider it a perfect humbug, and should not have noticed it, had it not been assiduously circulated, in several branches of the church.

This said Brewster is a minor; but has professed for several years to have the gift of seeing and looking through or into a stone; and has thought that he has discovered money hid in the ground in Kirtland, Ohio. His father and some of our weak brethren, who perhaps have had some confidence in the ridiculous stories that are propagated concerning Joseph Smith, about money digging, have assisted him in his foolish plans, for which they were dealt with by the church. They were at that time suspended, and would have been cut off from the church if they had not promised to desist from their ridiculous and pernicious ways. Since which time the family removed to Springfield, in this state; and contrary to their engagement have been seeing, and writing, and prophecying, &c. for which they have been dealt with by the Springfield church. The father of the boy has very frequently requested an ordination; but has been as frequently denied the privilege, as not being considered a proper person to hold the priesthood.

We have written the above for the information of the brethren, and lest there should be any so weak minded as to believe in it, we insert the following from the Book of Doctrine and Covenants,

"But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr. for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church."

"And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that satan deceiveth him: for behold these things have not been appointed unto him: neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

NOTICE.

There was a book printed at my office, a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsence, folly, and trash.

JOSEPH SMITH.

TO SUBSCRIBERS.

We would say to our friends that owing to the recent arrangements that have been made in regard to the transfer of the printing establishment into our hands, we have had to labor under a temporary disadvantage, owing to the stock of paper having been run out. Mr. Joseph Smith had made arrangements for a supply previous to the winter setting in: the contracting parties however disappointed him, and we have been under the necessity, owing to the extreme severity of the weather, to send a team a distance of 250 miles, the water communication having been shut up.

The disappointment has delayed this paper, and will the next unavoidably on our part.—We hope that a recurrence of such a circumstance will not take place again.

The Times and Seasons,
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JOHN TAYLOR.
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TIMES AND SEASONS.

"Truth will prevail."

VOL. IV. No. 3.] CITY OF NAUVOO, ILL. DEC. 15, 1842. [Whole No. 63

The very able and learned article on 'Habeas Corpus,' written by Justin Butterfield, United States' Attorney, for the District of Illinois, is worthy of attention. He shows, in a very lucid manner, what our right and privileges are, pertaining to that subject, and fully sustains the proceedings and views of the City Council, and the Municipal Court; it it sustained by the usages of all enlightened Courts, and accords with the opinion of every intelligent man,—the opinions of Ex-Governor Boggs, Gov. Reynolds, of Mo., and Gov. Carlin, to the contrary notwithstanding.

LETTER TO SIDNEY RIGDON, ESQ.

Chicago, Oct. 20th 1842.

SIDNEY RIGDON, ESQ:—

Dear Sir: In answer to your favors of the 17th inst. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri, upon the Governor of this State, for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested, for the purpose of being surrendered I had no doubt; but the Supreme Court of this State would discharge him upon Habeas Corpus,—subsequent examination has confirmed me in that opinion. I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri, is accompanied by an affidavit of Ex-Governor Boggs, stating in substance, that on the 6th day of May last he was shot while sitting in his house, with intent to kill, and as he verily believes, the act was committed by O. P. Rockwell, and that Joseph Smith was accessory to the crime before its commission, and that he has *fled* from justice; that it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since: he could not, therefore, have *fled* from that State since the commission of the said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to deliver him up: if they exist: are given and imposed by that clause of the Constitution of the United States, which declares 'that a person charged in any State with Treason, Felony, or other crime who *shall flee* from justice and be found in another State; shall on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime.'

It is unnecessary to refer to the act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power and *no more* than is expressly given by the said clause in the Constitution—the Constitution is the best exponent of itself—what persons then can be surrendered up by the Governor of one State to the Governor of another? First, He must be a person charged with Treason, Felony, or other crime;' it is sufficient if he be *charged* with the commission of crime, either by indictment found or by affidavit. Second, 'He must be a person who shall flee from justice and be found in another State.' It is not sufficient to satisfy this branch of the Constitution, that he should be 'charged' with having fled from justice, unless he has actually *fled* from the State where the offence was committed to *another State*, the Governor of this State has no jurisdiction over his person and cannot deliver him up. When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3rd Sec of our Habeas Corpus Act, to introduce testimony and shew that the 'process upon which he is arrested was obtained by *false pretence*,' that it is untrue, that he fled from the State of Missouri, to evade being brought to justice there, for the crime of which he is charged, he will have the right to place himself upon the platform of the Constitution of the United States, and say I am a citizen of the State of Illinois: I have not fled from the State of Missouri or from the 'justice' of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from that State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say in your letter to me that you doubt whether on a Habeas Corpus the Court would have a right to try the question whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer that upon a Habeas Corpus the Court would be bound to try the question whether Smith fled from justice from Missouri to this State; the affidavit of Mr. Boggs is not conclusive on this point—it may be rebutted—unless Smith is a person who has fled from justice he

is not subject to be delivered up,—under the express provisions of our own Habeas Corpus Act, he has a right to show that the affidavit is false and that the order for his arrest was obtained by false pretenses. Again, the affidavit on its face was not sufficient to authorise the arrest of Smith, it is evasive and deceptive—it does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Gov. Boggs.

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State; he was demanded by the Gov. of that State, of the Gov. of New York, and the requisition stated that he had FLED FROM JUSTICE—the Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice from Alabama, and on THAT GROUND ALONE refused to surrender him up. This was a stronger case than that of Smith's, as an INDICTMENT HAD BEEN FOUND. Gov. Marcy puts his refusal upon the expr ss ground that by the Constitution of the United States the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up one of his citizens unless he had fled from justice; and it was the right and the duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender. I have the book containing all the proceedings in this case of Williams: there are several other cases equally in point, and they all proceed upon the ground that the Governor of a State has no jurisdiction over the body of a citizen to arrest and surrender him up to a foreign State unless he is a fugative from that State, unless he has fled from that State to evade justice,' or in other words to evade being tried for the offence with which he is charged. In a despotic form of Government the sovereign power is the will of the Monarch who can act in every instance as may suit his pleasure; but can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign Government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of Habeas Corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty, and if he is in custody by process from a competent power he is entitled to his discharge when the jurisdiction has been executed.

The Governor of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States, and what is that power? it only authorises the Governor of one State to surrender up a fugitive from justice to return him back to the State from whence he has fled. First, The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him. Second, He must be a fugitive *from justice;* in other words he must have been in the State when and where the crime was committed and have fled from that State to evade being apprehended and tried for that crime. Third, Unless he is in fact such a fugitive from justice, the Governor has no power, by the laws or Constitution, to deliver him up. Fourth, If he is charged with being a fugitive from justice and the Governor cause him to be apprehended on that charge; he has a right to sue out a Habeas Corpus and when brought up on that writ he has the undoubted right of showing that the Governor has no Constitutional power to deliver him up to another State; that he has not 'fled from justice into this State,' and is not such a person as the Constitution authorises the Governor to deliver up, and that it would be an excess of jurisdiction on the part of the Governor to deliver him up. The question to be examined into upon the return of the Habeas Corpus would be a mere question of locality, the question would be, was Smith in this State or not at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution, and the Governor would have no power to deliver him up.

The argument that because Gov. Boggs has made affidavit that Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that upon the return of a Habeas Corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorise the Governor to transport the citizens of this State upon a mere 'charge' made by a citizen of another State; such is not the reading of the Constitution; that instrument only authorises the delivery up of such persons 'who shall flee,' upon the demand of the Executive authority of the State from which they 'fled'— here must have been a 'flight' in *fact* and *in deed* from the State where

the offence was committed or the Governor has no jurisdiction to 'deliver up.' If the charge of having 'fled' is made, and the Governor acting in *pais* is attempting to deliver up upon that charge, the porson attempted to be made the victim has a clear undoubted constitutional right, by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country, and if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country, upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen to be transported to a foreign State for trial; is a most tremendous power which might be greatly abused, were it not limited by Constitutional checks, and the citizen secured against its despotic exercise by the writ of Habeas Corpus. In the case of Williams, the Governor of New York, in his reply to the Governor of Alabama, says, 'What occurs daily in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused, and, if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances his condition would be perilous indeed; dragged from his home, far removed from friends; borne down by the weight of imputed guilt, and unable, probably to obtain the evidence by which he might vindicate his innocence; if appearances were against him he could scarcely hope to escape unmerited condemnation.

The American Colonists regarded the exercise of this power, as an act of revolting tyranny, and assigned it in the declaration of Independence, as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked it is not sufficient that the case may apparently come within the letter of the Constitution; it is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution. It may be pleasing as well as instructive to look into the proceedings of the Executive of our sister State, and witness, that by faithfully administering the law in relation to the delivery up of fugitives from justice, according to its spirit and meaning they have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839 the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York against John & Nathan Aldritch, for fraud in obtaining goods by false pretences, and was requested to make a requisition upon the Governor of Illinois, to surrender them up as fugitives from justice. Now here was a case which came exactly within the letter of the Law of Congress, in relation to fugitives from justice. An indictment *had been found* charging them with having *committed a crime*. But did the Governor of New York make the 'requisition?' No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

The following is an extract of Mr. Spencer's opinion upon the case:

"The Constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another, was a substitute for the principle recognized by the law of Nations, by which one sovereign is bound to deliver to another, fugitives who have committed certain offences. These offences are of the deepest grade of criminality, and robbers, murderers, and incendiaries, are those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offences which arise from an abuse of the same Constitutional provision—that provision must be guarded with the utmost care or it will become intolerable.

"I do not think the circumstances of the case before me are of such grave import, or the offence itself of such high grade as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, nor applied to trifling offences, nor indeed to any that was not originally contemplated."

For the reasons stated in Mr. Spencer's opinion the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law; but not within its spirit and meaning,—so with the affidavit of Gov. Boggs, when he swears that Smith had fled from justice, it may come within the letter of the Constitution; but does it come within its spirit and meaning? does it show that Smith was in Missouri at the time of the commission of the crime and that he fled from that State to evade being brought to justice for that crime? or does it refer to the

flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly Attorney General of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks: 'To show how cautious States should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was Attorney General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom Grand Juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master, at New York, and had got to Canada. To facilitate his escape, he rode a horse of his master's for a part of the way; but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that as they could not claim him under the treaty; they therefore had a bill of indictment against him before a New York Grand Jury for stealing the horse, though it was clear the *animus furandi* was wanting. The Grand Jury, however, found a true bill against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up until he had consulted the Government in England. He (Lord Campbell) was consulted and gave it as his opinion that the man ought not to be given up, as the true bill where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States."

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State, for trial. The Governor has, undoubtedly, been misled by the evasive affidavit which accompanied the requisition. I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question that he was in this State, and not in Missouri, at the time the crime, with which he is charged, was committed, and, upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest. If he should refuse so to do, I am clearly of the opinion that upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully your obedient servant,

JUSTIN BUTTERFIELD.

CONFERENCE MINUTES.

Olive Green, Oct. 17, 1842.

The Sunbury branch of the Church of Jesus Christ of Latter Day Saints, met in conference at the house of brother Festus Sprague, Elder John P. Green, was called to the chair, elders Alexander Badlam and Henry Kempton as clerks, by the request of elder Lyman Wight, vote unanimous. Prayer was offered up by brother J. P. Green, who made known the object of the conference, and the mission of the elders abroad, at this time; calling on the saints to step forth and obey the commandments of the Lord, by building the Temple, and the Nauvoo House, which would be done by the gathering of the saints, and the tithings and consecrations of the Lord's people.

Elder Wight then arose to instruct the saints concerning their present situation, showing that brotherly love and kindness should exist among us, which would make us that we could not bear to hear of the sufferings of our brethren, and not be willing to share with them in their sufferings, as well as in prosperity, and shew our love by putting forth the helping hand; he told the brethren plainly that all excuses were in vain, and if the saints would go forth to the place appointed, and talk no more of staying behind, to help the travelling elders as they pass through, there will be no danger but the elders will be well supplied; it being the duty of the churches to lay hold with their might in assisting in the great and glorious work of building up the city of Nauvoo. Plainly setting forth without hypocrisy or deception, saying to the brethren, if you are disposed to keep the commandments of God, you will consider no sacrifice too great, when you see what your brethren have passed through; for if you expect to reign with them in glory, you must expect to participate with them here; for it should be remembered that all the persecution that has been suffered has been in consequence of the scattered situation of the church, which has made some of them an easy prey to the adversary of all souls. He further stated that the gathering was necessary for the building of the houses—for the relief of the poor—and salvation of the church; and he set forth the principle of economy in it so plain that it could not be misunderstood; and also declared that there was no other man who could have devised such a scheme of economy, for both the rich and the poor, but Joseph Smith, who is our prophet and seer. Brother Wight declared himself able and willing to prove the character of Joseph Smith to be more meek, more humble, chaste and virtuous—better qualified to fill his mission,

which is to usher in the fullness of all dispensations, and gather the house of Israel, than any prophet from Moses to Malachi. He also challenged the world to bring on their champion and he was ready to meet him.

The expression of the conference was then called with regard to their having entire confidence and fellowship in Joseph Smith, as a prophet and seer, which was manifested by uplifted hands, without one dissenting voice.—We find the brethren here perfectly sound in the faith, and are willing to do all they can.—Some have manifested their faith by their works, and have contributed for the houses in such things as the brethren in Nauvoo want, such as clothing, shoes, &c. which will be sent on by brother Henry Kempton soon; and as soon as they can dispose of their property they will do every thing that can be desired, both in buying Nauvoo stock, and for the Temple.

Tuesday evening, met at elder H. Kempton's, and ordained four elders. This branch consists of forty one members, including five elders, two priests, and one teacher. Here brother Green left us, and went through Huron county; he arrived at Kirtland Tuesday morning, 25th Oct. and we arrived the same day. The day that brother Green left us we went ten miles, to the house of Mr. Smith, a man who had made no profession of religion of any kind, who obtained the house of the New Lights, in that place, for preaching: we held a meeting, and stopped with him through the night. In the morning he proposed to let brother Wight take his grist and saw mill apparatus which consists of an engine of thirty horse power, boilers, and two run of burrs, four feet each, of a superior quality, of which he gives one half for delivering on the bank of the Mississippi, at Nauvoo. The property is considered worth not less than two thousand five hundred dollars. When there a committee was appointed, of the last mentioned branch, to either build or buy a boat sufficient to carry the mill and about one hundred persons, who will all be ready to start from that place by the first of May next. Mr. Smith then said if he should die before we returned, he requested that the mill should not only be taken, but his family also; for it was his desire that they should be raised among a christian people, and not among heathen; and they were as anxious to go as he was to have them go.—His oldest daughter said that she had always wanted to go to Nauvoo ever since she had heard there was a Nauvoo. We then made on our way to New Portage, where we found about fifteen brethren and sisters; here we preached to them on Sunday; they are calculating on going up in the spring. From there we went on through Franklin, where we found a small branch, built up by elders Shirtleff and Eldredge; these are talking of going up soon.—From this we came on to Kirtland: here brother J. P. Green informed us that while he was absent from us, passing through Huron county, he stopped at a temperance house, where, after making himself known, he was politely invited to preach on Sunday, in the Presbyterian meeting house; which circumstance proved to be one of the anomalies of this generation; he preached on Saturday night to a few persons—the minister, Mr. White, was present. On Sabbath morning at an early hour the house was crowded with people. Mr. White wished to know what course he should pursue, and then stated what he desired, which was to hear what was the faith of the Mormons, and wherein they differed from the popular sects of the day.—Brother Green assented to his proposition: he then arose and presented to the congregation the object, and called for an expression of the people to know if they would hear him, Mr. White, in his ordinary way, or hear the stranger; upon which a unanimous vote was given for the stranger, who then presented unto them the scriptures of the Old and New Testament as being full of prophets, prophesyings, and revelations to be fulfilled in the last days, which are the days of this generation, and proposed to show from the scriptures that these things will be literally fulfilled, and then read the 11th chapter of Isaiah, showing by it that the Lord established his kingdom upon the earth when the root of Jesse stood for an ensign for the people in his day, at Jerusalem; also showing that God would at another distinct period, and at another day, set his hand to restore the kingdom unto Israel; and in that day God would set up an ensign to the nations, which ensign should accomplish the great and glorious work of restoration promised unto the house of Israel. Elder Green showed the difference between the two ensigns so plain, that no person need be mistaken or blend them together—searching the prophets from Moses to John the Revelator; showing in a very clear and satisfactory light, that something like unto the Book of Mormon, and the Church of Jesus Christ of Latter Day Saints, must certainly come forth, or the prophets must fail. He then bore the testimony of the Lord unto them that God had now set his hand to accomplish the same, and had called Joseph Smith to be a Prophet and Seer unto this generation; and warned all men both professors and non professors to search the scriptures with the prayer of faith; to hold fast all

the good that they had got; assuring them that there would be false christs, false prophets, and teachers, who would bring in damnable heresies, and showed them that no man need be deceived, as God would impart of his spirit unto all who would receive it. Elder Green also told them that he condemned no man—neither did he sit in judgment on any man: but manifested that charity unto them that is always becoming in a servant of the Most High, in order that all men may be left without excuse, and that it may never be said that good is evil spoken of, by the elders in Israel. We left the people with very serious and favorable impressions; having destroyed much prejudice by the light which was reflected.

Kirtland, Oct. 26, 1842.

This evening brother Green preached in the Temple, from the 12th chapter of Revelations, more particularly on the subject of accusing the brethren, to a very attentive congregation; he recommended that the brethren should never be found accusing one another, but to cast out the accuser and thrust him down, and live in peace and union, and enjoy the spirit of God. He also preached a funeral sermon on Sunday afternoon, to a large number of persons, and set forth the doctrine of the resurrection—the reign of Christ on the earth—and the beauty of becoming obedient to the gospel: as neither the deceased nor the mourners had yet become obedient. Brother Green also spoke at intervals, bore testimony, and counselled with the chairman throughout the conference, approving in all cases the proceedings of effecting a union, assisted in the ordinance of baptizing, ordaining, confirming, blessing children, &c.

We shall not be willing to return, as the Lord said to Lyman and Parley, to return not without one hundred; but we shall not be willing to return short of what Joseph said on the stand—with our thousands and tens of thousands.—With grist mills, saw mills, carding machines, factories, foundries, merchandize, cattle, sheep, and horses; and in short, the fulness of the Gentiles. There never has been the time when the gospel could be preached with the same ease and influence as at the present time.

LYMAN WIGHT.

Alexander Badlam, Clerk.

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Kirtland, October 28, 1842.

A meeting was held this day, in the house of the Lord. Brother Lyman Wight having commenced the subject of what it required to save an individual, and having addressed the people on the principles of faith, repentance, and baptism for the remission of sins, the two evenings previous, he again resumed the subject and read the 13th chapter of 1st Corinthians. The doctrines of the saints were held up to view in so positive, plain, and convincing a manner that all the congregation seemed not only well satisfied but very much astonished at the things which they had heard. Only about seventy five were present; but in the afternoon one hundred and fifty persons came into the Temple with cheerful countenances, while elder Wight, by the power of the spirit of God launched forth into a boundless theme of intelligence, while the doctrines of charity, baptism for the dead, and responsibility of connections were so clearly taught that no one could be misguided by his remarks. At the close of the meeting an appointment was given out for baptising the next morning at 7 o'clock, in the waters of Shagrin River.

At the appointed time a great number of persons assembled, not only to witness this very delightful and soul reviving spectacle of humble obedience to the ordinance of baptism, but to become partakers in the joys which flow from cheerful obedience to the commandments of God. The sight was sublime and affecting; to behold both old and young flocking together and pressing forward to the liquid stream, so celebrated as a place of baptism by the Latter Day Saints. After this service was concluded the whole congregation repaired to the Temple, where from five to seven hundred persons were soon assembled, to hear the instructions of elder Wight, which were in strict accordance with the propositions he had previously made; in which the doctrines of baptism, charity, &c. were set forth in so clear and plain a manner that every heart was made glad. In the evening the church again met and were instructed by brother Wight, after which the brethren, one after another arose, and so great were the manifestations of the spirit to the congregation, and so clear the evidence and testimony to every soul, that it seemed almost impossible to bring the meeting to a close without curtailing many in the privilege of bringing in a testimony concerning the blessings received by complying with the requirements of heaven; and by giving heed to the instructions of those whom God had sent to this meeting. In consequence of the uncommon degree of intelligence and power manifested it was more like those meetings enjoyed in times past, in the house of the Lord, than any since the church removed to the west. The next morning we again went to the water and many more came forward, some of whom were not baptised before; after this we went again to the Temple, where the conference sat

agreeable to previous appointment, Oct. 31, 1842. Elder Lyman Wight was called to the chair; elders John Morton and A. Badlam, clerks of the conference. Elder Wight arose and instructed the church concerning the manner of dealing one with another; showing the brethren the great impropriety of attempting to set in judgment upon each other; but rather cast the mantle of charity over, and extend the hand of friendship to all. Conference then adjourned until two o'clock in the afternoon.

Brother Wight spoke concerning the organization of the church in this place, and gave it as his opinion that it would not be necessary to orgagize as a stake, but remain for further instructions from President Joseph Smith, as a branch; to which the church cheerfully agreed unanimously. Accordingly Lester Brooks was chosen president, elders John Youngs, and Hiram Kellogg counsellors, John Morton clerk of the church, and Thomas Burdick bishop, as before, with the right to choose his own counsellors. It was then by a unanimous voice agreed upon, that this branch shall hold intercourse and communion with brother Joseph Smith, from time to time, as circumstances may require. The vote was then called to know how many present were willing to acknowledge President Joseph Smith as a prophet, revelator, and seer, when there was not one dissenting voice; all agreed to it cheerfully, with cheerful hearts and noble souls, (thanks be to God for brotherly kindness.) Twenty eight elders were then ordained, and the conference adjourned until the next day at 10 o'clock.

It being the first day of November, elder Wight then read the third chapter of 2d Corinthians, after which he set forth the difference between the letter and the spirit, showing that the Jews as well as this generation were a vail of darkness over their faces and hearts; but their minds were blinded, for until this day remaineth the same vail untaken away, in the reading of the Old Testament; which vail is done away in Christ; consequently all who embrace the gospel of Jesus Christ, "with open face, behold as in a glass the glory of the Lord; and are changed into the same image, from glory to glory;" and being possessed of this blessing will no doubt be willing to admit of modern revelations. The conference adjourned at five o'clock, until the sixth day of April next.

Through the scene of this conference two hundred and three persons were baptised, and thirty elders ordained; eighteen children blessed; bread and wine administered to between two and three hundred, in full fellowship. We are now holding meetings every night, and shall do so as long as there is from three to ten coming forward a day, which is now the case. The people are preparing to come from Painesville, Cleveland, Chardon, and all the regions of country round about. We have no reason to doubt but that a great work will be done here, if the brethren in Nauvoo give us their prayers; for the brethren here truly give you theirs; for they are truly with you both heart and hand, in all things, and there will be much done here for both houses. Some who had entirely relaxed their intentions to do any thing, have concluded to go as high as a hundred dollars; and others would willingly give all they have if required. One woman, who at the commencement of the conference declared herself good enough without re-baptism, has now come forward before the close and says that she would go to the Rocky Mountains if Joseph said so; and in fine, we are now in the midst of glory, and glorious times, and care not if it never ends. Amen, and amen.

LYMAN WIGHT,
JOHN P. GREEN.
ALEXANDER BADLAM, Clerk.
Attest—D. H. BRYANT.

HISTORY OF JOSEPH SMITH.

Continued.

Amongst the many present at this meeting was one Emily Coburn sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting, came to labor with her, but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house, and go with him to her father's, who lived at a distance of at least ten miles off: for this purpose he had recourse to stratagem, he told her that one of her brothers was waiting at a certain place, wishful to have her go home with him, he succeeded thus to get her a little distance from the house when, seeing that her brother was not in waiting for her, she refused to go any further with him, upon which he got hold of her by the arm to force her along; but her sister, was soon with them; the two women were too many for him and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted however he went to her father, represented to him something or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was

over, on the above named Sunday evening, he immediately served upon her and carried her off to her father's residence, by open violence, against her will. All his labor was in vain however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed, a member of the "Church of Jesus Christ of Latter-Day Saints."

However, early on Monday morning we were on the alert, and before our enemies were aware we had repaired the dam, and proceeded to baptize, when the following thirteen persons were baptized under the hands of Oliver Cowdery, viz: Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight jr., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (where we had retired to) raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father that they were kept from laying violent hands upon us, and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatnings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person; of setting the country in an uproar by preaching the Book of Mormon, &c. &c. The constable informed me (soon after I had been arrested) that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the waggon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the waggon wheels came off, which left us, once more, very nearly surrounded by them, as they had come on, in close pursuit, however we managed to get the wheel on again and, again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being, in an upper room of a tavern, and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me, and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time, my friend, Joseph Knight, had repaired to two of his neighbors viz: James Davidson and John Reid Esqrs., (respectable farmers; men renowned for their integrity, and well versed in the laws of their country,) and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous, that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stoal (of whom I have made mention, as having worked for him some time) and examined to the following effect. Q. Did not the prisoner Joseph Smith have a horse of you? Ans. Yes. Q. Did not he go to you and tell you, that an angel had appeared unto him, and authorised him to get the horse from you? Ans. No, he told me no such story. Q. Well; how had he the horse of you? Ans. He bought him of me, as another man would do. Q. Have you had your pay? Ans. That is not your business.—The question being again put, the witness replied, "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith Jr., and know him to be an honest man; and if he wishes I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up, and examined. Q. Has not the prisoner, Joseph Smith Jr. had a yoke of oxen of you?

Ans. Yes. Q. Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them? Ans. No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts, the court was detained for a time, in order that two young women (daughters to Mr. Stoal) with whom I had at times kept company; might be sent for, in order, if possible to elicit something from them which might be made a pretext against me. The young ladies arrived and were severally examined, touching my character, and conduct in general but particularly as to my behavior towards them both in public and private, when they both bore such testimony in my favor, as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county were brought forward; but these, my lawyers would not here admit of against me, in consequence of which, my persecutors managed to detain the court, until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me, at the very moment in which I had been acquitted by this court.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, DECEMBER 15, 1842.

REMARKS ON CHARTERED RIGHTS.

It will be seen by the inaugural address of Gov. Ford, that our city charters are considered objectionable, by his excellency, on many accounts; but particularly on account of the 'powers granted.' He states that the people of the State have become aroused on the subject and anxiously desire that those charters should be modified, so as to give the inhabitants of the city of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.' The House of Representatives have taken up the subject and many of the Honorable members feel very desirous to take from us our chartered rights. We insert the whole of the particulars pertaining to this discussion as published in the Sangamo Journal of Dec. 15.

Now it does and always has appeared strange to us that such a feverish excitement and such a continuous dogged jealousy should exist on the minds of community pertaining to us as a people; and more particularly that such feelings should be cherished by honorable members; and that opportunities should be sought to misrepresent us, and to speak evil of our religion, in the Senate chamber, and in the Legislative hall.

If indeed we as a people do possess peculiar, exclusive privileges: if we have violently, or fraudulently taken from any men their rights; if we have refused to be subject to any legal enactments; if we have transcended the bounds of our chartered privileges; or violated the Constitution of the State, or that of the United States; we refuse not to be dealt with legally, fairly, and constitutionally: but if we have broken no law, and have kept within the limits of our chartered rights, and those rigts are not exclusive; we throw ourselves under the banner of our great republic; we stand proudly erect, and proclaim ourselves American citizens; we claim the rights of the freemons of Columbia; we rest under the shade of our glorious Constitution; the broad folds of which we trust, will secure us from the power of religious bigots, and fanatics; the hand of persecution, and the power of tyranny and despotism.

His Excellency seems to think that our charters are 'objectionable on many accounts; but particularly on account of the powers granted.' What the many things are that are objectionable we are at a loss to know, as we have never observed them in the city charter; nor have honorable members who have discussed this subject, informed us of them; we have heard a great deal said about exclusive rights, and extraordinary powers; but we have never yet been shown where those powers exist; and unless we have more light thrown upon the subject than has yet been made manifest, we must remain ignorant. Our city Charter grants us the privilege of electing our own Mayor, City Council, Aldermen, Marshall and Constables; of creating all offices and making all laws that shall be considered for the benefit, well being, peace and happiness of the city of Nauvoo, 'not repugnant to the Constitution of the United States or of this State.'

Is there any thing objectionable in this? any powers that a duly advised Senator, or Legislator, would deprecate? or that a philanthropist, or republican would not subscribe to? We have, too, our charter for the Nauvoo Legion, University, and Agricultural Society.

As it regards the first of these, we say that it is equipped, officered, and organized, in a manner that not only does credit to the city of Nauvoo, but to the State of Illinois; and is acknowledged by all who have seen its numbers, uniform and discipline, and witnessed its evolutions, to be one of the most efficient military bodies in

this State; have they transcended their power, been negligent in their duties, or violated the law? They have not. We ask then, would it be wise? would it be politic? would it be consonant with the feelings of enlightened republicans? and more especially of the intelligent citizens of Illinois, to trample under foot this mantle of protection; this shield of defence; and sacrifice at the shrine of religious bigotry, party spirit, and idle rumor, a band of patriots, who have voluntarily proffered their services to their country, at their country's call! rather let us imitate their example; then should we have a military force that would bid defiance to all aggressors: whose banners would float proudly, and triumphantly throughout the land; and whose prowess and military power, would become a proverb throughout the Union. Their voluntary action, the proficiency that they have made in military tactics, if found among other citizens, than the Mormons, would be lauded to the skies; they would be hailed as patriots; as highminded philanthropists, and as honorable men; but because they are found in Nauvoo, shall narrow bigotry, and religious persecution (without evidence) brand them as designing persons and traitors to their country! No! says our Constitution; No! says the Constitution of the United States; No! reiterates every patriot and republican! for at such conduct the Godess of Liberty would weep; and of such proceedings even the monarchs of Europe would be ashamed.

Concerning our charters for a University and an Agricultural and Manufactoring Society; we presume that there are not any of the intelligent inhabitants of the State of Illinois who would upon mature deliberation, wish for such a thing as their repeal. The first has a tendency to refine the mind, enlarge the intellect, and promote learning, literature and science; while the second has a tendency to increase our resources, improve our agriculture, encourage home manufacture, and be a source of wealth, not only to Nauvoo, but to the surrounding country and to the State. Is there any thing objectionable in this? or would it be consonant with the highminded, the energetic, and the intelligent citizens of Illinois to proscribe learning, science, trade and agriculture?

But we are very gravely told that the people of the State have become aroused, and anxiously desire that those charters should be repealed, or modified; and one of the honorable members, Mr. Hicks, is so zealous to fulfill the wishes of his constituents, that he wishes them annulled, root and branch, immediately; without reference, without testimony, without examination, without evidence, and in the absence of any positive knowledge of whether they were right or wrong: as if we were on the eve of some fearful event, thought that 'the House could not be better employed *now* than in voting these charters all down.' And what is the reason assigned by honorable members for this unprecedented course of conduct? That the interests of the community require it, and that it is the wish of their constituents to have this business despatched immediately; that they may have ample evidence that they are doing their duty.

With all deference, however, to the opinions of his Excellency, and that of honorable members, who have spoken on this subject; we would beg leave to differ with them in relation to the views that are entertained by the citizens of this State generally, and particularly by the intelligent portion of them.

That a prejudice exists in certain sections of the country, where they have no means of attaining information concerning us and our proceedings; but through the false statements, the vile abuse, and the published detraction and slander (principally of a religious nature,) that is found in the columns of the Sangamo Journal, the Quincy Whig, and other publications, of a similar kind, we are free to admit; but that this feeling is general; that it arises from any extraordinary powers that we possess, or from an abuse of our chartered privileges, we think cannot be sustained: and we trust that there will be found a respectable majority of honorable members, within the walls of the Legislative hall that will sustain the liberal and enlightened views of the Hon Mr. McClernand, that 'he was in favor of giving the Mormons *equal rights*. He was satisfied that they had been persecuted; *that great efforts had been made to get up an excitement against them*; and that they had as much right to protection as *any other sect*. He did not believe that the charter of Nauvoo contained any *greater powers* than had been granted to other cities.'

"*The people of Illinois*," feel highly exasperated at us, and desire a repeal of our charter!!! it cannot be possible; what have we done to them that they should desire it? At a time when the interests of the State have been declining;—when in consequence of foolish, and wild legislative enactments the State has been overwhelmed in debt, so that there seems to be no alternative left, but that of a disbonorable repudiation;—at a time when many of the citizens have left the State in consequence of a burthensome taxation;—at a time when our banks have become insolvent, and our credit

destroyed, when our wisest men have stood confounded, and have not known what method to adopt to save the State from ruin. While all hearts have fainted the Mormons have been pouring in a flood of emigration, which is unprecedented in the history of this State; and with that emigration a proportionate increase of wealth;—they have built up a city which bids fair soon, to be the largest city in the west. They have converted a desolate waste into fields and gardens; they have enhanced the value of property, for many miles around Nauvoo, tenfold; they have created a market that takes in a great portion of the surplus produce, that is raised within thirty and forty miles of Nauvoo; and in the city of Nauvoo alone (which three years ago was a barren waste) their city and county tax amounts to upwards of four thousand dollars, (as per last assessment:) they have commenced some splendid buildings, that in point of magnitude, architectural design, elegant workmanship, and splendid appearance, will rival or outvie any buildings in the west, and will be an ornament to the State of Illinois; and they have also raised a large independent military body which does honor to the State, and is one of its strongest defences; they are making arrangements to manufacture pottery that will equal the finest porcelain ware; that now have to be imported from England, at an enormous expense; and have it in contemplation to manufacture iron and also cotton, silk, and woolen goods: and is this an injury to the citizens of Illinois? The Mormons have also maintained as good morals, and there have been as few delinquencies among them, as among the same number of people in this, or any other State in the Union.—Can it be possible then that "*the people of Illinois*" should desire to proscribe our privileges? We believe not. The Mormons as Mr. McClernand states "have been persecuted," and political demagogues, religious bigots, and partisan papers, have fanned the flame, and maddishonorable use of religious prejudice for political effect; but do these men call themselves, "the people of Illinois." Will that honorable body of men comprising the Legislative Assembly be governed by such illiberal views; or will the respectable and enlightened portion of the inhabitants of this State subscribe to such narrow contracted, bigoted, and antirepublican views? God forbid! we believe they will not.

The following from the Chicago Democrat sustains us in our remarks, pertaining to slander and persecution:

JOSEPH SMITH.

"We do not pick up a single newspaper but has to nothing to say about this distinguished sectarian. One locates him here and another there. One says he is doing this evil thing and another that. When, in fact, they *know nothing about him*. We are in the regular receipt of the Nauvoo papers, one of which, religious, the Times & Seasons, is edited by him; and, all through the excitement, he has been at Nauvoo diligently attending to his own business. Ours is a political paper and it shall favor no religious sect at all, but shall deal with all fairly. Now what good does all this *lying and abuse* about the Mormon prophet do? A joke at his expense or any one else's can be appreciated and passed over. But, at the present time, the matter is carried too far and, so far as our foreign press' (he might also have added with propriety some of the presses of this State) is concerned, the Mormons are a *belied* and *persecuted sect*. Joseph Smith has as good a right to set up a creed as Mahommed, Luther, Calvin, King Henry the VIII., Wesley, Campbell, or Parson Miller. His doctrines will go for what they are worth and no more. Abuse never injured a cause nor did slander ever make a man's friends the less in the end. Give Joseph Smith his due. Tell the truth about him and there stop. He asks no more, nor should any one else."

It is however stated by a honorable member (Mr. Johnson) 'that Jo. (Joseph) Smith, the Mormon prophet, has used this charter to arrest himself from the civil authorities of the State, by causing himself to be brought before the Municipal Court of Nauvoo; and upon a trial of some sort discharged; and thus vauntingly set at defiance, the civil authorities of this State. And that he has openly traduced, and vilified the Governor of Missouri, and Ex-Governor Carlin, and set at defiance our institutions there can be as little doubt.' In regard to the latter statement, we should have been pleased if the honorable member had referred us to the time, circumstances, or documents, concerning Joseph Smith's setting at defiance our institutions, and vilifying the Governor: as we have no knowledge of the thing ourselves, and should *very much* "doubt it." But supposing it was true; what has that to do with our charter; if he has defied the institutions of the State, or vilified the Governor; let him be dealt with according to law; let him suffer for his own crimes;—he is not the inhabitants of the city of Nauvoo; he is but one individual in it: thus we are told that one individual, out of about ten thousand, has done something wrong; and forsooth the whole community must be destroyed, body and bones. Oh shame where is thy blush! If we were to judge any judiciary,

any corporation, body politic, or legislative assembly by this rule, we should not find one but that would be destroyed throughout the length. and breadth of this vast republic.

In regard to the charge of Mr, Smith's being brought before the Municipal Court, and of his being tried, and dismissed by them; the statement is incorrect. Mr. Smith was no brought before that tribunal at all. It is true that the Municipal Court issued a writ of Habeas Corpus (according to the salutary, and wise provisions made in the charter) but the sheriff was unwilling to give the prisoners up, until he had first obtained legal advice; while he was absent Mr. Smith disappeared. Because he was not forthcoming, are the citizens of Nauvoo to be blamed? did they resist the civil authorities, or retard, or hinder their search for that gentlemen? They did not. They considered the writ to be illegal; and knew that the whole was a religious persecution; but despite of all this, they did not resist the civil authorities.—Mr. William Law who is City Councilor, and General in the Nauvoo Legion, told the sheriff in the presence of a promiscuous company that he might have free access to search anywhere that he thought proper, that he might take with him a sufficient number to facilitate the search. and that he would pledge his honor, that he would not, and should not be injured. Was he injured, we again ask? no. What then have the citizens of Nauvoo done in this particular? Echo answers what!

In regard to the policy of his taking the steps he did, is another question, and not connected with our citizens generally; but we should think, that at that time of feverish excitement when illegal claims had been made by the State of Missouri, and the Governor of this State had endorsed those claims; when rumor, with her ten thousand tongues, was busy circulating detraction, and falsehood; the press teeming with vituperative abuse and falsehood, and the public mind excited to the highest pitch; we think that perhaps he took the wisest course; and our opinion is sustained by that of many intelligent men. That those claims were illegal and the course pursued b Governor Carlin wrong, is very fully shown in an able, learned, and lucid article, written by Justin Butterfield, the U. S. Attorney for the district of Illinois, and may be found in the last number of the Wasp published Dec. 17th.

He states that Governor Reynolds of Missouri had no right to make such a requisition, upon the mere oath of Ex-Governor Boggs, and that the Governor of this State had no right to give him up; we quote the following.

Dear Sir: In answer to your favours of the 17th inst. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri, upon the Governor of this State, for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested, for the purpose of being surrendered I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus,—subsequent examination has confirmed me in that opinion. I understand from your letter, and from the statement of facts made to me by Mr Warren. that the requisition of the Governor of Missouri, is accompanied by an affidavit of Ex Governor Boggs, stating in substance, that on the 6th day of May last he was shot while sitting in his house, with intent to kill, and as he verily believes, the act was committed by O. P. Rockwell, and that Joseph Smith was accessory to the crime before its commission, and that he has *fled* from justice; that it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed· but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since: he could not, therefore, have *fled* from that State since the commission of the said crime.' * * * *

'It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who *is not a fugitive from justice*, into a foreign State, for trial. The Governor has, undoubtedly, been misled by the evasive affidavit which accompanied the requisition. I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question that he was in this State, and not in Missouri, at the time the crime, with which he is charged, was committed; and, upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest. If he should refuse so to do, I am clearly of the opinion that upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.'

Respectfully your obedient servant,

JUSTIN BUTTERFIELD.

At that time when the Executive of two States, had either knowingly, and wantonly, or ignorantly, (we leave this for the public to judge) abused the power vested in their hands; and contrary to law, contrary to justice, and contrary to constitutional rights, were using the influence that their position gave them, to injure a free born American citizen; at a time

when public excitement was wound to the highest pitch; and mobs were threatening on every hand: if the Executive of these States had manifested such egregious ignorance in regard to that affair, he knew not but that their precedent, and influence, and the influence of religious prejudice might bias the minds of others, who might act in his case: but independent of this, ten chances to one but tha. he had been kidnapped by Missouri; and whether he had been given up by the judiciary of this State, or been kidnapped (both would have been illegal) it would have made no difference; he would have been in the hands of a people who could not administer justice to him; who have heretofore acted as a legalized mob; and who would no doubt have murdered him. Under these circumstances we think that he took the wisest course.

But independent of what is before mentioned, relative to our charters; we very much doubt the legality, constitutionality, and sound policy of taking them away. We have always been in the habit of looking upon charters as instruments of a most sacred, and binding nature, in which the maintenance, and adherence to, or departure from, the honor and dignity of a state, or nation was concerned; and that when once granted constitutionally, and without a repealing clause, or a reference to the time of their expiration, they could not be repealed, or altered, without tarnishing the escutcheon of the state, or nation; without the consent of both parties viz. the petitioners and the state, or nation.

We are led to these conclusions, both from the nature of the compact, and from the precedent and usages of legislative bodies; if we trace the formation of governments to the first organization of society, we shall realize the importance of one grand truth, which is found in the Declaration of Independence, and ought to be written in letters of gold; "that all mankind are born free and equal." In this situation nature placed mankind, and every man ruled his own house, made and administered his own laws, defended his own rights, and protected his own property; when governments were formed, conventions were held, and each man gave up his own individual rights to govern, for the general good of the whole community;—such a community was formed in America at the time of the Declaration of Independence. Having resisted the tyranny, and thrown off the yoke of the mother country; being no longer subject to their laws; they became individually responsible for their own acts; these individuals selected persons from among themselves, in their several districts, to represent their interests; and thus the law-making department, or government, was empowered by the people to legislate for them, and the people promised to be governed by their enactments; subject however to the constitution, which had been sanctioned be the people; and which was their magna charta, their protection, and safeguard. Without entering into the particulars of the formation and organization of the United States, the history of which is familiar to all, we would remark, that by this constitution the representatives were bound:—beyond it they could not go;—and any acts that they might pass contrary to this would be illegal, and the people were not bound to receive them. This Constitution thus formed and sanctioned, making general provisions for the universal good of the whole community, among other things provided for the reception of new States into the Union, from its territories; or in other words, ceded up the right to govern, which had been vested in their hands, and allowed them to make their own laws, become free and independent, and to govern themselves: subject however to certain restrictions as expressed in the Constitution of the United States, for the general good. Thus the people of that State became as free and independent, in regard to their local affairs, as though the United States had not been formed; they are however bound by certain principles (which are acknowledged by all the States) of a general nature, to the confederation, for the mutual good of all the States of the Union.

Just such a State is Illinois; she petitioned for the right to govern herself, which petition was granted, and she became an independent State. It has been customary for these independent States, thus formed, as population has increased, and towns become populous, and the task become onorous for the Legislature to manage all their local affairs, to grant charters to different cities, and thus give up to those specific places, (what was ceded to them by the General Government.) The right to govern themselves in all local affairs; subject however to the restrictions of their charter, which is to them what the Constitution is to the State.

Now the United States never thought of taking from any of the seperate States their Constitution, they were bound by every sense of justice, honor and integrity, to maintain the independence of the several States inviolate, and having ceded up the power to govern, could not take it back. The same principle will apply unto chartered rights granted unto cities, and we have yet to learn that any of the Uni-

ted States, or the mother country, having granted a city charter ever took it back. It will, we presume be left for the State of Illinois to launch forth into this new field of legislation, and accomplish this feat; which would be as disreputable as it is strange; which would stamp an eternal stain upon her escutcheon, and be an anomoly in the history of all free nations, and we presume in the world.

When the 'Magna Charter' was signed by King John of England, although much against his will, was that instrument ever recinded, either by him or any succeeding monarch? It was not;—the subject never entered their councils.

There have many charters and grants been made by that country, to cities, boroughs, certain districts of country, and to individuals, many of which are foolish and obnoxious, but their rights have been held sacred and inviolate.

In New York the 'Manhattan company' petitioned the Legislature for a charter, granting them the privilege of watering the city, and in that charter there was an ambiguous clause pertaining to their surplus funds, which was unobserved by the legislators; but which, however, gave them a perpetual charter for a bank: their petition was heard; they commenced their banking operations, to the surprise of the legislators, who soon saw how they had been duped;—the subject of repeal was brought up before the house; but it could not be carried. The people were enraged, and the Legislature were called on a special session to investigate the subject of repeal; but they found that they could not honorably accomplish it, and all that they could do was to pass an act that no charter of a similar kind should again be granted.

Here then was a charter obtained through duplicity and guile, which the Legislative Assembly of New York found themselves bound to maintain inviolate; whilst our charter was obtained openly, honorably, and above board, and because there is a bare *supposition* without proof, that *one individual* has done something wrong, our charter must be taken away, the whole of the citizens injured, and our city laws and polity destroyed.

We might refer to the bad policy of such a step and its injury to the Government; the loss that would be sustained by companies, and individuals; the want of confidence that such a step would produce &c; but as our sheet is not large, we shall desist; and shall content ourselves, for the present, by saying that as such a step would be unprecedented in the annals of Legislative bodies; that as it would be contrary to sound policy: that as it would be dishonorable and unconstitutional, and would be a great injury to private individuals, that as the State is at the present time, through absolute necessity, on the verge of repudiation; that they will not recklessly commit themselves by depriving a number of their fellow citizens of their chartered rights, and bring dishonor on the State, that might be avoided. We believe they will not.

For the Times and Seasons.

BROTHER TAYLOR:—

It has occurred to my mind that a few thoughts on the utility of a general diffusion of science, would not be uninteresting to the readers of the 'Times and Seasons.' The following is therefore respectfully submitted for your consideration.

Science, in its extended import is a development and collection of *facts*, and their comparison with each other, or the comparing of things as they exist in nature.

True science is a discovery of the secret, immutable and eternal laws, by which the universe is governed; and when practically applied, sets in motion the mighty wheels of useful engines, with all the various machinery which genius has invented, or art contrived.—It ameliorates the condition of man, by extending the means of *intellectual*, *moral*, *social*, and *domestic* happiness.

The greatest discoveries in science, have not been made by the most powerful intellects under extraordinary circumstances; but by the concentrated efforts of ordinary minds under favorable circumstances. As the concentrated solar rays will ignite when brought to a focus through a common lens.

A spectacle-maker's boy led to the discovery of the telescope. The discovery of a fountain player, that water could rise only to thirty-two feet in the tube of a forcing engine, led Galileo, to calculate the gravity of the air.

Archimedes by observation discovered the process of determining the specific gravity of bodies while in the act of bathing.

Newton's attention was directed to the law of gravitation by the falling of an apple upon his head. On being asked how he discovered the true system of the universe, he replied, 'by continually thinking about it. If I have done the world any service' (continued he) 'it has been by *industry*, and *patient thought*.'

The saints being of choice intellects, selected from the great mass of mankind, with free and independent minds, determined to *think* and *know* for themselves, are well situated by an attentive observation of the phenomena and laws of nature, (the laws of motion, mechanics, &c.)

to discover and demonstrate new truths. And in this way may excel in science and the arts, by turning every thing to profit in agriculture and machinery, as well as in religion, and morality.

If the world in confusion and under mental bondage have made valvable acquisitions, what may not the saints do? Situated as they are, with a man at their head, who can detect error, and fully appreciate philosophical truth, 'even by the spirit of truth, which will guide into all truth.'

May they not, by every man improving his own talent, by industry and perseverance, become the most prosperous, happy, and intelligent people upon the earth?

For the number, and value of scientific truths made known, will be in proportion to the number of *active minds* engaged.

Thus, while the surrounding nations are *consulted* and *perplexed*,' for the want of a circulating medium; we, by making *capital* of genius and intellect, may dwell in civil peace and harmony. H. TATE.

Nauvoo, Illinois, Dec. 15*th* 1842.

EXTRACT OF A LETTER FROM F. M. HIGBEE.

Nauvoo, Dec. 25*th* 1842.

Editor of the Times and Seasons:

Dear Sir:—Please publish the following extracts from a letter received from Francis M. Higbee, written to his parents, in answer to a letter written to him by them, upon the subject of two letters purporting to be written by him to J. C. Bennett and published in his book, entitled the "History of the Saints."

Respectfully yours, as ever,

ELIAS HIGBEE.

Cary's Academy, Pleasant Hill, Nov. 28, 1842.

Dear Father and Mother:—I received your letter to-day, under date of Nov. 13th which contained astonishing news to me indeed; and equally as painful as strange, and that is the fact of Benett's book containing two letters from me, as such a thing has no foundation in truth. He has not got a scratch on earth, nor never did he have, with my name subscribed by my own hand, except the affidavit that fell into his hands.

But as for any other document, or paper of any description, sort, or size, with my name to it, he has not got it from me; nor from any one authorized to give it, for as such no one ever possessed the power of executing from me, either directly or indirectly. And if he has published any thing over my signature, or name, it is forged, and I forever detest and disclaim any such thing. I have been solicited both by letter, and in person, to come out with such a lingo as Bennett, and others have done and attempted in days gone by. My assistance has loudly been called for in such a sheme, or adventure, and in one instance since I left home I have had what some might consider (were they disposed to be dishonest) a great offer or proposition made me, if I would assist in the management, and bringing into existence, a newly modeled concern against the church; that is a corrected and revised story fresh from the mint. *But God forbid*, as long as he gives me health, and strength, and vigor of mind, I scorn the idea. * * * * *

I have never had any feelings against the church, or people; with the exception of a very few. * * * * * *

I have always respected, and reverenced, the work or faith and shall always continue so to do. * * * * * * *

I want you to understand that I have no feelings against Joseph: I have fully satisfied myself that he has been called of God, to do a great, and mighty, work in the earth, and let it suffice to say I am fully satisfied with him.—All our former difficulties (if such they might be called) were forever effectually settled before I left. Bennett has by his artful cunning, or few cunning, sought to bring them into existence, but I hope without effect: for I should much regret any such thing. * * *

Bennett has been the instigator probably of more real trouble and misery than any other man we have ever met with, or ever shall find in this world. Vain man! would it not have been better for *him* if he had had a millstone tied about his neck, and then been cast into the sea? For there is hope of a tree if it be cut down that the tender branches will spring up again; but there is no hope of him. He has lain himself down and is already wasting away, like the morning dew before the sun in the meridian splendor and in the glory of his power. * * * * * *

Yours as ever,

FRANCIS M. HIGBEE.

It would seem that Bennett has been making pretty free use of people's names; we published a short time since from a brother of Francis M. Higbee, a letter stating that he had written two letters, over his signature, which he stated was a forgery, and unauthorised by him.

CONFERENCE MINUTES.

The liberty branch of the Church of Jesus Christ of Latter Day Saints. met in conference at liberty school house, Cotton township

Switzerland county, Indiana, on Saturday Oct. 15th 1842, according to previous appointment. The meeting was called to order by elder Samuel Hewitt, when elder John Bair was called to the chair, and elder Samuel Hewitt appointed to act as clerk.

Being duly organized the conference was opened by singing, and prayer by J. M. Grant. The business brought before the conference was then disposed of to the entire satisfaction of all present, and the officers of the branch were chosen without a dissenting vote. The greatest union and harmony prevailed, and all things were done decently and in order, as becometh saints.

After several addresses by elders Grant and Bair, the clerk represented the condition of the branch as follows: thirty five members, exclusive of officers; six have removed to the west since our conference in May last, and twenty have been added; a number more are believing, but are still halting between two opinions, whether it is best to serve God or Baal. There is grounds to hope that some of them will make a wise choice and choose that good part which shall not be taken from them.

The following resolutions were unanimously adopted:

Resolved, That elders J. M. and J. Grant receive a vote of thanks of this conference for their labors among us for the last two weeks.

Resolved, That elder John Bair receive a letter of commendation for his labors in this branch during the past summer.

Resolved, That an abridged copy of the minutes of this conference be forwarded to the editor of the Times and Seasons for publication.

Resolved, That this conference adjourn to meet at the same place, on the third Saturday of April next.

For the Times and Seasons.

APOSTROPHE TO DEATH.

BY MISS E. R. SNOW.

What art thou, Death?—I've seen thy visage and
Have heard thy sound—the deep, low, murm'ring sound
That rises on thy tread!
Thy land is called
A land of shadows; and thy path, a path
Of blind contingence gloominess and fear—
Thy form, comprising all that's terrible;
For all the terrors that have cross'd the earth,
Or crept into its lowest depths, have been
Associated with the thoughts of Death!
The tales of old bear record of thy deeds,
For thou hast been in every rank and grade—
In every circumstance—in every place
A visitor. Unceremoniously
Thou'st strode into the mansions of the great,
And rous'd a strain of agonizing grief
Above the rich, embroidered carpetings
That decorate the splendid citadels
Where pomp and fashion reign: where bolts and bars
To each intruding form; all but thyself,
Preclude admittance: Thou hast added oft
To the abode of wretched poverty
A larger, deeper draught of wretchedness!
The rich and poor, the little and the great
Have shar'd thy bitterness—have seen thy hand!
but thou art chang'd—the terror of thy looks—
The darkness that encompass'd thee, is gone;
There is no frightfulness about thee now
Intelligence, the everlasting lamp
Of truth, of truth eternal, lighted from
The world on high, has pour'd its brilliant flame
Abroad, to scatter darkness and to chase
The horrors that attended thy approach!
And thou art chang'd—for since the glorious light
Of revelation shone upon thy path
Thou seem'st no more a hideous monster, arm'd
With jav'lins, arrows, shafts, and iron barbs,
To fix in everlasting hopelessness
The noblest prospect and the purest hope,
Beyond thy presence and beyond thy reach—
Beyond the precincts of thy dread domain—
Beyond the mansions where in silence lie
The scattered relics of thy ghastly power—
High on eternity's projecting coast;
A glorious beacon rears its lofty disk,
And the bright beams of immortality
By revelation's bold reflection giv'n,
Have fall'n upon thee and roll'd back the shades
Which superstition, ignorance and doubt
Had heap'd like ocean's mountain-waves upon
Thy lone, unsocial, hourly-trodden path.
Hope, the bright luminary of the heart,
Is coursing round thee, and her orbit's breadth
Extends beyond the utmost of thy shades
And points her radius to celestial spheres.
The mask that hung in troubled folds around
Thy pulseless bosom, has been torn aside—
Seen as thou art, by inspiration's light,
Thou hast no look the righteous need to fear,
With all thy ghastliness—amid the grief
Thy presence brings. I hear a thrilling tone
Of music, sweet as seraph notes that ride
Upon the balmy breath of summer eve.
Art thou a tyrant, holding the black reins
Of destiny that binds the future course
Of man's existence? No: thou art, O Death!
A haggard porter, charg'd to wait before
The Grave, life's portal to the worlds on high.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 4.] CITY OF NAUVOO, ILL. JAN. 2, 1843. [Whole No. 64

CORRESPONDENCE.

Boston, Oct. 21, 1842.

My Dear Sir—

On the confidence of an old acquaintance, and kindly intercourse, I have long wished to address a friendly line to you; for I am sure you have not forgotten the pleasant though brief interviews which we enjoyed at Middlefield. Since I saw you there a great change has taken place, as I have been led to believe, in your religious views; and a corresponding one in your relations and circumstances.—Still I trust that you have not forgotten the claims of friendship and acquaintance. I need not tell you how much I became interested in your family, so young and so full of promise, nor of the strong confidence which I reposed in your piety and conscientious regard for the will of God. I would not allow myself to believe that you would profess what you did not sincerely believe, nor that you would believe without good reasons; still the change in your views excited in me no little surprise. I have therefore been desirous to receive from yourself an account of your views, and the reasons of your change. I am also desirous to obtain from one in whom I can confide—one who is acquainted with the facts, and one who is not prejudiced against it at the outset, some account of the faith which you have embraced; of the personal character, doctrines, claims, and influence of him who is called the leader—I mean Joseph Smith. Does he claim to be inspired? Is he a man of prayer? a man of pure life? a man of peace? Where is he now? Does he appear at the head of his troops as a military commander? What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? How many inhabitants has the city of Nauvoo? What is their condition? occupations, and general character? What are the dimensions of the Temple, now in a course of erection? Do the Mormons suffer much persecution? If so, from whom? Are the children instructed in learning and religion? It would give me pleasure to learn, also, how you are employed? whether your family are with you; and also your present views of truth and duty, and in what respects they differ from the views which you formerly entertained.

Excuse the number and minuteness of these inquiries. I take an interest in all that affects the welfare of my fellow men, and especially in what is so important as their religious views and hopes. I am aware that the people, and the views which you have adopted as your own, are peculiarly liable to misrepresentation; but from you I may expect something more impartial. Now if you do not find the task too great a tax on your time, I should be much gratified in receiving as full and as speedy an answer to the queries above proposed, with any other information in your possession, as may be convenient to yourself.

It may be gratifying to you to learn that a powerful revival of religion has been enjoyed in Middlefield, within a few weeks past, an account of which Mr. Bestor, the present pastor has sent to me for publication in the Christian Watchman, a copy of which I send you. I visited the town in the summer and found your old friends well. I also attended a minister's meeting at Br. Bestor's, and enjoyed a very pleasant interview. Several of the brethren spoke of you in terms of kindness. My best wishes attend you. Present my regards to Mrs. Spencer, and believe me very truly yours,

W—— C——.

P. S. You will understand that I ask for information, for my private benefit and satisfaction. I do not ask for any thing to be published unless you see fit to give it for that purpose. I wish you to write as to an old friend.

—

LETTER OF ORSON SPENCER.

Nauvoo, November 17, 1842.

My Dear Sir:—

I received yours of the 21st ultimo about a week since, but many engagements have prevented a more early reply. Your enquiries were very interesting and important, and I only regret that I have not more time and room to answer them as their importance and minuteness demand. I am not at all surprised that my old friends should wonder at my change of views. Even to this day, it is marvellous in my own eyes how I should be separated from my brethren to this (Mormon) faith. I greatly desire to see my Baptist brethren face to face, that I may tell them all things pertaining to my views and this work. But at present the care of my wife and six children with the labors of a civil office forbids this privilege. A sheet of paper is a poor conductor of a marvellous and controverted system of theology. But receive this sheet as containing only some broken hints upon which I hope to em-

plify in some better manner hereafter. You have expressed confidence in my former conscientious regard for the will of God. I thank you for this, because the virtues of many good men have been disallowed upon some supposed forfeiture of public esteem. I thank God that you and many of the churches where I once labored, are more liberal.

You, more than common men, know that it is in accordance with all past history, that men's true characters suffer imprisonment, scourging, and death, as soon as they become innovators or seceders from long established and venerated systems. Many have suffered martyrdom for literary, and also religious improvements, to whom after ages have done better justice. "Which of the prophets have not your fathers persecuted, and slain them which told before of the coming of the just One?"—It was the misfortune of many of the former prophets that they were raised up at a period of the world when, apostacy and corruption rendered their efforts indispensible: although such efforts proved unacceptable to those who were in fault. Ancient prophets, you know, did not merely reiterate what their predecessors had taught, but often spoke hidden wisdom, even things that had been kept secret for many generations; because the spirit by which they were moved had knowledge of all truth, and could disclose and reveal as it seemed wisdom in God. The spirits that were disobedient while once the long-suffering of God waited in the days of Noah, doubtless despised the prophet that taught a universal deluge.

But Noah had a special revelation of a deluge, although the religious people of his day counted him an enthusiast. The revelation given to Moses to *gather* an opprest people to a particular place, was equally one side of and out of the usual course of former revelations.—John came to the literal followers of Abraham and Moses; but he escaped not persecution and death, because he breathed an uncharitable and exclusive spirit towards the existing sects of the day; still he was a revelator and seer approved of God.

And is it a thing incredible with you brother, that before the great Sabbatic era, world's rest or millennium, God should raise up a prophet to prepare the people for that event, and the second coming of Jesus Christ? Would it be disagreeable to those who love the unity of Saints, or improbable or unscriptural to expect such a prophet to be possessed with the key of knowledge or endowed like Peter with the *stone* of revelation. If the many hundred religious sects of this age should hereafter harmonize into one faith and brotherhood without the aid of special revelations, it would constitute an unparalleled phenomenon. Should they become a bride fit to receive Jesus Christ at his coming, it could not be according to Paul's gospel. For six thousand years, apostles and prophets have constituted an essential part of the spiritual edifice in which God dwells.—Paul says it is by them the church is perfected and brought to unity of faith.

I know that you and I have been taught from our childhood, that the church can be perfected without prophets: but where I ask is the first scripture to support this view.

As you kindly say, I have always been accustomed to offer a reason for my faith. But be assured I was confounded and made dumb when asked why I taught another gospel than what Paul did; why I taught that revelation was ended when Paul did not; or why I taught that prophets were not needed when no inspired teacher ever taught such a doctrine.—Error may become venerable by age, and respectable for the number of its votaries, but neither age nor popularity can ever make it truth. You give me credit for a conscientious regard for the will of God. It was this that gave me the victory where many others I fear are vanquished. The spirit of God wrought mightily in me commending the ancient gospel to my conscience. I contemplated it with peaceful serenity and joy in believing. Visions and dreams began to illuminate occasionally my slumbering moments. But when I allowed my selfish propensities to speak, I cursed Mormonism in my heart, and regretted being in possession of as much light and knowledge as had flowed into my mind from that source.—When I preached or conversed according to my best convictions peace reigned in my heart, and truth enlarged my understanding: conviction and reverence for the truth at such times seemed to reign in the hearts of those that heard me; at times however, some were ready to gnash their teeth, for the truth that they would not receive and could not resist.

I counted the cost to myself and family of embracing such views, until I could read it like the child his alphabet, either upward or downward. The expense I viewed through unavoidable tears both in public and private, by night and by day: I said however, the Lord He is God, I can, I will embrace the truth.

When I considered the weakness of the human mind and its liability to be deceived, I re-examined and held converse with the most able opposers to Mormonism, in a meek and teachable spirit. But the ease with which many wear-

ing a high profession of piety, turned aside the force of palpable truth, or leaned on tradition for inextricable difficulties, that they could not solve into harmony with their professions, was very far from dissuading me from my new views. What could I do? Truth had taken possession of my mind; plain, simple, bible truth. It might be asked if I could not expel it from my door: yes I *could* do it; but how would that harmonize with a sincere profession to preach and practise the truth by way of example for others? It was a crisis I never shall, I never can forget. I remember it as an exodus from parents, kindred, denomination and temporal support. Has any one ever passed such a crisis, they will say at least, be careful of Br. Spencer's character and feelings.

Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error; when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these hung over me with perpendicular exactness. Then, then, brother I cried unto the Lord to strengthen me to pass through the scene with his approbation.

While I was enquiring, to know what the Lord would have me to do, many brethren of different denominations warned and exhorted me faithfully: but their warnings consisted very much in a lively exhibition of evils to be endured if I persisted, or in other words, they appealed to my selfish nature; but I knew too well that truth should not be abandoned through the force of such appeals, however eloquently urged. Some with whom I conversed, gave glowing descriptions of the obnoxious character of Joseph Smith, and of the contradictory and unscriptural jargon of the Book of Mormon, but it was their misfortune usually, to be deplorably ignorant of the true characters of either.

Of the truth of this statement many instances might be furnished, if the limits of my sheet would allow. My own solicitude to know the character of Mr. Smith in order to judge of the doctrines propagated by him, was not so great as that of some others. My aversion to the worship of man is both educational and religious; but I said boldly concerning Mr. Smith, that whoever had arranged and harmonized such a system of irresistible truth has borne good fruit. Some suggested that it would be wisdom to make a personal acquaintance with Mr. Smith previous to embracing his doctrines; but to me the obligation to receive the truths of heaven seemed absolute, whatever might be the character of Mr. Smith.

I read diligently the Book of Mormon from beginning to end, in close connection with the comments of Origen Bachelor, Laroy Sunderland, and Dr. Hurlburt, together with newspapers and some private letters obtained from the surviving friends of Mr. Spaulding, the supposed author of that Book. I arose from its perusal with a strong conviction on my mind that its pages were graced with the pen of inspiration. I was surprised that so little fault could be found with a book of such magnitude, treating as it did of such diversified subjects, through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient scriptures, that the enemy of all righteousness might as well proclaim the dissolution of his own kingdom, as to spread the contents of such a volume among men: and from that time to this, every effort made by its enemies to demolish, has only shown how invincible a fortress defends it. If no greater breach can be made upon it than has hitherto been made by those who have attacked it with the greatest animosity and diligence, its overthrow may be considered a forlorn hope. On this subject I only ask the friends of pure religion to read the Book of Mormon with the same unprejudiced, prayerful and teachable spirit that they would recommend unbelievers in the ancient scriptures to read those sacred records. I have not spoken of the external evidence of the truth of the Book of Mormon, which is now worthy of much consideration; but the internal evidence I think will satisfy every honest mind.

As you enquire after the reasons that operated to change my mind to the present faith, I only remark that Stevens' Travels had some influence, as an external evidence of the truth of the Book of Mormon.

My present view after which you also enquire is that, the evidence both internal and external have been multiplied—it may have caused surprise and wonder to many of my respected and distinguished friends in New England how I could ever renounce a respectable standing in the churches and in the ministry to adhere to a people so odious in every one's mouth and so revolting to every one's natural liking. The answer in part is this: As soon as I discovered an identity in the doctrines of the Latter-Day Saints and the Ancient Saints, I enquired whether the treatment bestowed upon each was also similar: I immediately began to dig deep to find the foundation and corner stone of the true church, I looked narrowly at

the demeanor and character of those who surrounded the Ancient Saints. The result of my observation seemed to be that even Jesus Christ had many objectionable points of character to those who observed him: those who were reputedly most conversant with Abraham, Moses, and other prophets of the Lord, pronounce him unfit for the respect and confidence of a pious community: and why did such men find so many objectionable points in the character and conduct of Jesus Christ? For substantially the same reasons that men of high intelligence and devotion find fault with Joseph Smith and his doctrines. Those who bore down with heavy opposition to Jesus Christ were honorable men, whose genealogy took in the worthiest ancestry: they were the orthodox expositors of revealed truth. Those who now oppose Joseph Smith, (a person ordained and sent forth by Jesus Christ,) occupy the same high and respectable standing, and manifest a similar bearing towards the reputed impostor of the present day. The ancient worthies were the repositories of learning, and so are the modern worthies. The ancients taught many things according to truth and godliness, and verily believed they were substantially right in faith and practice; this is also true of modern religious teachers.

But in reply to my own question, why the ancient religionists opposed Jesus Christ, I answer, in the first place they mistook his true character and conduct. In the second place they were palpably ignorant of the wisdom and godliness of many things in the character and conduct of Jesus Christ: they considered that there was absolutely a wide difference in the views and conduct of Jesus Christ and themselves. The same is true of many distinguished opposers to Mr. Smith: they consider that there is an irreconcilcable difference between themselves and Mr. Smith; and Mr. Smith of course is in the wrong, and they are in the right. Now let us consider first, wherein the ancients mistook the character of Jesus Christ, and modern opposers to Mr. Smith do the same of him. The true character of Jesus Christ was very imperfectly known to those who opposed him in his own time. Many impostors that had preceded, had guarded the public mind against a repetition of further abuse. He was eyed with dark suspicion wherever he went; it may well be supposed that sage precaution against him was vehemently urged, lest through his great subtelty he might mislead even some that were respectable.

And what could he do to disabuse the public mind—prejudice and calumny outrun and prepared a thorny reception for him in all places; and so thick and dark was the fog and cloud of misapprehension and falsehood that followed him, that dark suspicions and foul inferences would obtrude upon the minds even of the honest to weaken their convictions in his behalf, and shake their conclusions: the tale of calumny never lost in sharpness and effect by time nor distance. Those who had not the privilege of a personal acquaintance with Jesus, might be supposed to have no interest in favoring a personage, whose pretensions if countenanced would disturb their quietude, and impugn their motives, and threaten the prosperity of a system that they supposed as old as the days of Abraham, and teachings as orthodox as the sayings of Moses. But whatever was said or done by Jesus that could possibly be construed by prejudiced minds to his disadvantage, these things were heeded with readiness and published in the social circle and rivited by the butt of ridicule upon every mind; and those who loved a laugh at the expense of the innocent, could furnish stock for the purpose by retailing tales about the supposed impostor, that had their origin in misapprehension and falsehood. But they were well received and cheered by those who affected grave reverance for the Supreme Deity, while they could trample with scorn (unconsciously) upon the *brightness of his glory* in the *person of his Son*.

Now let me ask if the character and conduct of Mr. Smith, is not equally misunderstood by modern religionists—Mr. Smith only claims to be a prophet raised up to usher in the last dispensation; while Jesus Christ was more obnoxious in proportion to the superior magnitude of his claims as the Son of God. How difficult it is for persons in the present age, to form a correct estimate of the true character and views of Mr. Smith. The public mind is always forestalled concerning him. It is taken to be sound orthodoxy that there is no more need of prophets or revelations; the canon of scripture is full: consequently the man that will claim to be a prophet or revelator and seer, must be a base impostor and knave. With this educational prejudice sanctioned by the best men for a thousand years past, and riveted by solemn vows to abide in orthodoxy, they see as though they saw not, and hear as though they heard not. If excellent things are taught by Mr. Smith, it is considered by prejudiced minds as a good bait employed to cover a well-barbed hook; by many he is considered more detestable and dangerous, because say they, if he did not mix so much good with his system he would not be so dangerous and so likely to deceive. Again, can the people of this

country obtain a correct knowledge of the prophet through the religious prints. I apprehend they never will. Those who control the religious prints conceive they know in the premises, that God has not raised up such a prophet; therefore they will not tarnish the columns of their periodicals by publishing any thing favorable to him. While they feel bound to withhold whatever might commend the prophet, to the favorable regards of impartial men, they feel solemnly constrained to advertise the public of all rising heresies. Thus, while our supposed heresies are published from very questionable data, our real virtues are buried in oblivion — We do not murmur: if Jesus the master could not be known in his true character: but said with mingled pity and forgiveness, they know not what they do; we cannot expect better treatment from those who know but little of us while they say much to disadvantage. Paul did the ancient Saints much harm, and wasted them greatly; being ignorant of their true character, and unbelieving as to their doctrines. It is certain that Latter Day Saints have received much harm from those who are ignorant of their character, and unbelieving as to their doctrines. Religious Editors generally know very little of us except what they have learnt from our enemies. Jesus Christ was entirely stripped of his reputation by his enemies, and was put to death by learned yet ignorant zealots who were too self-wise to be taught by one whom they knew to be an impostor in the start; but those men were mistaken in the character of our Lord; and so are our enemies mistaken in the character and views of the modern prophet. My own personal observation teaches that it is a very difficult matter to instill into the minds of Sectarian Churches a true knowledge of the faith and practice of Latter Day Saints. Though one should go among them that was once highly esteemed by them, they are alarmed at his approach; and his virtues are concerned to render him more deserving of a repulse. His influence say they may be formidable, we must not bid him God speed; consequently he is not asked to pray in the family, or public meeting. If he can by great effort get an opportunity to preach, it not thought advisable for any body to go to hear him, lest they should be led away by his errors. Thus, you see Br., how difficult in former and latter days to bring the true faith to the knowledge of men through prejudice. They have prejudged a matter of which they are almost entirely ignorant. This same notion of treating new matters has veiled the Sun in darkness and hung the Prince of Life in agonies. How long shall this treatment of the Saints be persisted in? How long shall prophets be persecuted and slain without being fully known, and the servants of God be excluded from an impartial hearing, when they seek to publish good tidings, even salvation to the inhabitants of the earth? Now let me ask my former friends in the Eastern Churches, with whom I once held sweet intercourse, how it is possible for the latter day Saints to introduce their views among the sectarian churches and the world, with any more favorable reception than the ancient Saints had in introducing theirs. Prejudice and persecution faced them down always, and so it is in these days. It is certainly a mistaken idea to suppose that people are much better now than they were anciently when the true gospel was misunderstood and its promoters sincerely accounted disturbers and heretics worthy of exemplary punishment, But say the wise and great men among the Sectarian Churches, "we do understand the true gospel, and have already embraced it; and it is only error and heresy that we oppose, and the weight of our contempt and ridicule is hurled at impostors and knaves who palm off gross deceptions upon the public and lead captive ignorant zealots by pretended revelations and spurious miracles. But do they not know that substantially the same charge was brought against Jesus Christ and the primitive disciples. But let it be proved that we are what our enemies call us; let us file our respective pleas and come to a speedy and impartial trial; to this our opposers will not consent; they intend to employ all the advantage of education and prejudice to exclude us from a hearing, so did the opposers of the ancient Saints. But I solemnly ask whether it has ever been necessary in any moral enterprize, for those who have the truth on their side, especially gospel truth, to defend that truth by foreclosing discussion, and shunning public investigation; and then carry on their depredations by the use of such small arms as ridicules and preconceived objections that need only to be brought to the light, to be dissipated like fog in the meridian Sun.

Do Temperance Lecturers, Bible and Education Agents and other moral reformers find it necessary to carry on their enterprizes by such means? Do they seek to avoid an open and frank discussion with the intemperate portions of community? Do they avoid a manly investigation because the intemperate portions of community combine in their life and conduct beastly sottishness, unprovoked abuse to wives and children: a prodigal waste of competence, and ample fortunes, and the overthrow of intellect, and the dissolution of all moral ties? No, by no means! They seek the broad day light

of public discussion, because they know the truth and power of that side of the cause which they have espoused. They know that intemperance cannot survive the impartial observation of good men. All we ask is that the word of God may have free course. We wish that it may come distinctly to the knowledge of men that they may sit in impartial judgment upon it. By *word* of God we mean not only what was revealed for the ancients specially, but also what is *now* revealed for this generation. Oh, says the objector, he wants to have the word of Jo Smith have a free circulation, and this we oppose, because it is blasphemous and preposterous. Yes, we want the word of God by Joseph Smith, to be known and read of all men, because it is written not with ink, but the spirit of the living God. What were Peter, Elijah, or Moses, but earthen vessels by whom God communicated his own knowledge, and power, and glory. Does not the word by Joseph commend itself to every man's conscience where it is heard with due candor. I have never seen that person who had read the Book of Mormon and the Book of doctrine and Covenants entirely through, with an earnest desire to know whether it was of God or not, who could raise any worthy objection against them, A few isolated portions of these Books are often selected out and made to speak some other besides their true meaning, and thereby a dislike for these books is created, consequently some refuse to read them at all, while some others read only to confirm their prepossessions and prejudices. And superficial enquirers hear with credulity that such a minister, Editor or, Professor of some College, has published an expose or refutation of Mormonism that will inflict a fatal wound upon this glaring and blasphemous heresy.—Now it is well known that the novelties of this age are so many and various, that no man has time to examine into them all; and many consider that a hint from a pious Editor or distinguished Reviewer against, Mormonism is sufficient apology for them not to examine it. Now, under these considerations it is easy to divine that the doctrines of Latter-day Saints must travel through obstacles and difficulties of the greatest magnitude. And I am ready dear Br., to mourn over the prospect, because many bad men, and some good men will fight against the faith not knowing what they do. My bosom heaves with the deeper concern, because I know this to be the true gospel, and that it will prevail, even though the foe should be so great and powerful as the Lords enemies were in the days of Noah. Pardon my assurance when I say that those beautiful systems called benevolent operations, must come to nought; not because they are not honestly designed for some good effect, but because they are a mixture of human device with the wisdom of God or the gospel perverted. I know too, that these beatiful systems, together with the various orders of sectarianism cannot well be vanquished without a desperate struggle ensues. Sectarianism is old and venerable, and having undergone many costly repairs without much substantial improvement; it can never be demolished without violent resistance. There is an air of sacredness around it that will stimulate its votaries insensibly. And when they are assailed by the strong hand of eternal bible truth, rather than to see their fortress taken by the illiterate followers of the despised prophet, will summon to their aid the worst passions and push matters to the greatest extremities. These remarks are amply supported by the history of the past, both in respect to former and Latter Day Saints. See the ancient Jew of our Lord's day—his piety was scrupulously exact. He knew the worth of his religion by the pains and expense it had cost him Every thing had with great trouble been fashioned into a system of sacredness. They had been striving hard for a beautiful system of perfection that would commend them to God, and mourned that any of Abraham's children should teach that there was no resurection &c. and not harmonize with them in bearing heavy burdens in order to save men's souls; and when an obscure personage sprung up, and broke over their rules of piety, and mingled with the profane without ceremoneous washing, and was seen to drink wine probably, and eat with the boisterous and odious classes of society, without pretending to wash away the contagion that accrued, and to travel on the sabbath day, and to pluck ears of corn without any signs of confession, and to heap harsh soundings and heavy anathemas upon the most intelligent and devoted men of the age, and claim to be a prophet, while he ignorantly conversed with an adulterous woman:—All this; the scrupulous Jew could not and would not bear; And his anger was heightened to madness when he found that many adhered to the new Teacher, and occasionally a person of wealth and standing was won over to the imposter by his artifice and juglery. And as the influence of this odious personage spread especially among the common people who had not sufficient sagacity to detect his fraudulent tricks; and as the orthodoxy and piety of the children of Abraham and Moses began to be suspected and even preached in synagogues that were too holy for such pollution, the devoted children of Abraham became exasperated; if we

let him alone say they, all men will believe on him; fearful to use the rod and power by reason of the Romans to the utmost rigor; they at first sought to render him obnoxious to Cæsar; but as measures successive'y failed, they thirsted for his blood until their pious malice was glutted in his expiring agonies. Then thought they, every body may know that his miracles are all a humbug because he could not save himself. Now brother, I ask you to stop and make a full pause by way of reflection. How do devoted sectarians entertain the Latter Day Saints? Not surely by a candid exposure of our errors coupled with a patient effort to reclaim us. By no means. Said a highly respectable Deaconess: "Br. Spencer, I wou'd rather have heard that you were dead." She knew in the general that I had embraced Mormonism. But of the true character of mormonism she was grossly ignorant; and she was actually driven into fits when she found I defended the doctrines of Latter Day Saints. Look at the conduct of devoted sectarians towards the Latter Day Saints, and mark the resemblance to that of ancient Jews to former Saints. The same proscriptive spirits reigns now as then. The same spirit that dictated expulsion from the synagogue then, now closes the doors of meeting houses against us. The same spirit that closed men's ears against the burning eloquence of Stephen then, counsels men not to hear or go nigh Mormon preachers now.

You ask if the Latter Day Saints are persecuted; if so, by whom are they persecuted? The answer is a painful one; because it inculpates those who were bound by many tender ties. As a people we have been truly persecuted from the beginning. From the moment we embrace this doctrine, in most cases we are virtua'ly banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine my son, I never want to see your face any more." Says the partner in trade, if you are a Mormon, we must dissolve partnership forthwith. If such an one occupying an important office of profit and honor does not give up his Mormonism, we will sue him at the law, and calumniate him and embarrass him until he is ousted and broken up, and obliged to leave our village. *We* are separated from men's company while the licentious, and profane and intemperate are suffered to dwell in peace.—While our opposers cherish to their bosom the rankest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention. But I would rather refer you to printed documents than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death by violent hands, in Missouri, and as many more in consequence of the abuse and privations to which they were exposed by an infuriated, and blood-thirsty mob; and the disappointment, privation and homeless condition of survivors was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate: in some instances father and son were no more: their sufferings in planting themselves anew in this state without means or friends though I have often heard them told, I will not attempt to rehearse. Perhaps some will say we understand the Mormons were in fault in that matter and brought merited sufferings themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of people probably thought Stephen deserved the punishment that terminated his life.

The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established Governor of the realm. In short, persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age. You ask by whom we are persecuted? In reply, I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-gov. Boggs, of Missouri, made affidavit that Joseph Smith was accessary to an attempt to murder him; and that Gov. Carlin, of Illinois, in the face of Superabundant testimony, and law, gave a warrant to arrest him, (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension. And bold menaces are occasionally hung over our heads, that we as a people shall be driven from the state. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped by Missourians, from this state, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subject, are exceedingly numerous, and owing to our impoverished condition, rendered sometimes distressing. But none of these things

move us, because we know that if they have hated the Master they will also hate the disciples. Such as are born of the bond woman will persecute them that are born of the free woman. But it seems like a discouraging effort to attempt to convince our opposers that we are persecuted, because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion that whoever speaks peaceably of it perils his influence and reputation. But hireling editors and priests will speak and publish against us.

You ask me to give an account of the faith which I have embraced. I believe that Jesus Christ is God, co-eternal with God the Father, and that such as have the knowledge of the gospel and believe upon him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the word of God. I believe that every person should be born, not only of the spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven.—The spirit, the water, and the blood, bear concurrent testimony to our obedience on earth; for the want of any one, or all of these witnesses on earth, in our favor, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. The righteous dead have a merciful provision made for them in the testimony of the three witnesses on earth, which secures a record of their perfect acceptance in heaven, without which they cannot attain to the highest glory. I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance towards God, and faith in our Lord Jesus Christ, are among the elementary and cardinal truths of the gospel.

In some, and indeed many respects do we differ from sectarian denominations. We believe that God is a being that has both body and parts, and also passions. Also in the existance of the gifts, in the true church, spoken of in Paul's letter to the Corinthians. I believe that every church in gospel order has a priesthood, consisting of Prophets, Apostles, Elders, &c., and that the knowledge and power of a priesthood, ordained of God, as the ancient priesthood was, is indispensibly necessary to the prosperity of the church. I do not believe that the canon of sacred scripture was closed with the revelation of John; but that wherever God has a true church there he makes frequent revelations of his will; and as God takes cognizance of all things, both temporal and spiritual, his revelations will pertain to all things whereby his glory may be promoted, and the temporal and spiritual well being of his people is advanced. Any people that are destitute of the teachings of prophets and apostles, which come by immediate revelation, will soon fall into divisions and strifes, and depart from the truth as it is in Jesus.

You wish to know "what is the personal character and influence, doctrines and claims of him who is called the leader, Joseph Smith.—Joseph Smith, when the great designs of heaven were first made known to him, was not far from the age of seventeen. From that time to this he has had much said about him, both of a favorable and unfavorable nature. I shall only speak of his character as I believe it to be from an intimate acquaintanee of more than one year; and from an intimate acquaintance with those who have been with him many years. No man is more narrowly watched by friends and enemies than Joseph Smith; consequently, if he were as as good a man as any prophet that has preceded him, he would have as violent enemies as others have had. But I hasten to give my own opinion. I firmly avow in the presence of God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God, in such a manner as is well pleasing to the Most High God. Naturally, he is kind and obliging, pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions, by those who watch for faults. he is remarkably cheerful for one who has seen well tried friends martyred around him, and felt the inflictions of calumny—the vexation of law suits—the treachery of intimates—and multiplied violent attempts upon his person and life, together with the cares of much business. His influence, after which you inquire, is very great. His friends are as ardently attached to him as his enemies are violently opposed. Free toleration is given to all opposing religions, but wherever he is accredited as a prophet of the living God, there you will perceive, his influence must be great. That lurking fear and suspicion that he may become a dictator, or despot gradually gives place to confidence and fondness, as believers become acquainted with him.

In doctrine Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Tes-

taments; but I have always known him to explain and defend them in a masterly manner.—Being anointed of God, for the purpose of teaching and perfecting the church, it is needful that he should know how to set in order the things that are wanting to bring forth things new and old, as a scribe well instructed. This office and apostleship he appears to magnify; at his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to commend themselves with thrilling interest to all that hear.

You inquire, Does he claim to be inspired? Certainly he does claim to be inspired. He often speaks in the name of the Lord, which would be rank hypocrisy and mockery, if he were not inspired to do it. It seems very difficult for those who stand at the distance of many generations from the true prophets, to realize what prophets are, and what ought to be expected from them. I do not chide them for their ignorance and folly, however, because I have nothing to boast of previous to embracing the faith of the Latter Day Saints. I understand that prophets may speak as they are moved by the Holy Ghost, at one time, while they may be very far from being moved by the Holy Ghost as they speak at another. They may be endowed with power to perform miracles and mighty deeds at one time, while they have no authority, and there is no suitableness in doing the same at another time. You ask, Is he a man of prayer? of a pure life? of peace?—Does he appear at the head of his troops as a military commander! These questions I answer according to the best knowledge I have, in the affirmative. As a people we perform military duty, as the laws of the State of Illinois enjoin and require. The Legion answers the purpose to keep the lawless and mobocratic at a respectful distance; and the more "earthquake and storm" our enemies raise about the Nauvoo Legion, and a military chieftain, like the ancient Mahomet, the greater fear and dread of us will be conveyed to the minds of the lawless, who watch for prey, and spoil, and booty. I can assure you that neither Mr. Smith, nor any other intelligent Latter Day Saint, ever intends to make one convert by the sword. Neither are we such teetotal peace-makers that any savage banditti of lawless depredators could waste our property, violate virtue and shed innocent blood, without experiencing from us a firm defence of law, of right, and innocence.—We are to this day very sensitive to a repetition of past wrongs, that we still smart under. The Lord our God, who was once called (by a man after his own heart,) a "man of war," we trust will be our defence and strong tower in the day of battle, if our country should ever call us to scenes of carnage and blood.

You ask, What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? On the Sabbath some person usually preaches a sermon, after prayer and singing, and perhaps reading some scripture. We have also frequent prayer meetings, in which all that are so disposed may join.—The gifts are variously exercised, sometimes in the way of prophecy, or in tongues; sometimes in discerning of spirits, or interpretation of tongues. The ordinance of baptism, together with the imposition of hands, for the gift of the Holy Ghost is administered as occasion may require. Thus you will perceive that our worship differs from what we both have been accustomed to in time past. Anxious seats, and enquiry meetings, &c. are not in use at all with us; although converts to our faith have swelled our numbers greatly in every year that is past, yet we are very far from employing any blustering efforts to convert men. The spirit of God attends the truth with sufficient power to save the upright, while those that hold the truth in unrighteousness, and contend with it, are beyond the legitimate exercise of divine power to save, and are led captive by the devil at his will. Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor indeed have they the means of knowing him. For this they are not at all culpable,; but the fact is nevertheless incontrovertible. I do not speak now to please men, nor to mortify them; but I know it to be true, my brother, and therefore speak it boldly. Are you offended? will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you! If I write plainly it is with deep and painful emotions.—While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them, but whether they hear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But say they, have we not got the good old bible, which makes men wise unto salvation? You

have indeed those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favor of God, as the Jews were; But those scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinances; they cannot give you promises and revelations that are expresly for you.

When the apostle Paul was in danger of being shipwrecked with his crew, (see acts of Apostles,) it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject, in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministers to him by visions and angels, and promises both him & the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations with prayerful anxiety in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies. They looked directly to God for present, fresh instruction and aid—they obtained what they looked for. The ancient Jews, (cotemporary with Christ,) that leaned on the venerated sayings of Abraham and Moses, and other eld prophets, abode in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds. Now let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they cannot act with that certainty and power that those can who know for themselves, by immediate revelation. But I have said it is impossible for them to know much of the true God. The careful observer knows that what one sect or denomination teaches for doctrine, another will controvert and deny.—There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects, though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy. If there appears to be light in one sect over another sect, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most diligently to give our children learning.—Our persecutions, oppression, and poverty have operated greatly to the disadvantage of our children: still we have a chartered University, that promises much benefit to us; and common schools are extensively multiplying throughout the city.

The present population of the city is from ten to twelve thousand. You ask, What is their condition, occupation, and general character? The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefitted from, by reason of their being every where spoken against. But though they had nothing but their staff in hand and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrolable causes; and there are also instances of wealth, but be assured, sir, there is not a more contented and cheerful people to be found. Families will consent to let father and brother go out to preaching, when their daily bread is barely supplied for a few months Believing as we do, that these are the last days, and that signal matters await this generation: and that the harvest must be gathered soon, if at all, you must not marvel if we do not all at once become rich, and build large houses, and enclose productive farms.—If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility for being rich; but we long to behold the beauty of the Lord, and enquire in his holy Temple. The place of His sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a Temple—in dimension a little over one hundred and twenty-eight feet long, by eighty eight feet wide, to be elevated in height a little under fifty feet; the walls are made of well wrought, handsome stone. The inhabitants are very industrious; being occupied in agriculture and the various mechanic arts. Our people are mostly the working classes of community, from the United States and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned. Our elders are versed in religious

polemics, from discussions in the pulpit, stage, bar-room, canal and steamboat, of the fireside, and high-way side: and perhaps you are not aware that many, very many, are from the most enlightened portions of New England; men that have been rocked in the cradle of orthodoxy and liberty; accustomed to fatigue, privation and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles; they are prepared to endure all things with the assurance that their reward is great in heaven. You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling and tavern haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted them beyond my original design. Your letter contains many important enquiries similar indeed to what I have received from other distinguished friends from different parts of the Union; and you will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar enquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

Brother Spencer is a graduate of Union College, New York, and has for many years had a respectable standing as a minister in the "Baptist Church;" and as he is generaly known in the New England States, we presume that the above logical and conclusive expose of our principles, will be read with interest, by his numerous friends, and by all the Saints.—Ed.]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 2. , 1843.

THE RELEASE OF GEN. JOSEPH SMITH.

We are happy to have it in our power to state, that the distinguished individual above named is once more free, and that the illegal prosecution, and persecution which has been instituted against him by ex-Gov. Boggs. Gov. Reynolds of Missouri, and ex-Gov. Carlin of this State, has terminated successfully in behalf of the innocent and uneffending; and we have had one striking instance of the dignity and purity of our laws being held inviolate, despite of executive influence and intrigue, and the influence of misrepresentation and bigotry.

Mr. Smith had long been convinced of the illegality of the proceedings which were instituted against him; but he at the same time thought that when public excitement was so great, and popular prejudice so strong, that it would be hazardous for him to place himself in the hands of any of the minions of Ex-Gov. Carlin—judging (very correctly) that if that gentleman had issued a writ illegally, and unconstitutionally for his apprehension, he might use an unwarrantable, executive influence in having him delivered up to the justice (i. e. injustice) of the State of Missouri.

But while on the one hand he feared, and had reason to fear, usurped executive power; he as firmly believed that if he could obtain a fair and impartial hearing before the judiciary that there was sufficient strength, and virtue in the laws, to deliver him from the unjust influence, and mal-administraton of his enemies.

Feeling fully convinced of the justice of his cause, he repaired to Springfield, about two weeks ago, for the purpose of obtaining a hearing. (and as he believed) receiving an acquittal from the District Court of the United States, for the district of Illinois.

The Secretary of State had been instructed to send for the writ issued by Gov. Carlin, that Mr. Smith might have the privilege of the Habeas Corpus and of having the legality and constitutionality of the writ tested.

But as Ex-Governor Carlin, or the sheriff of Adams county, or both, were either afraid of having their deeds investigated, or wished to set at defiance the law; the writ was not forthcoming; and after the great hue and cry that has been made about Joseph Smith's fleeing from justice, he was absolutely under the necessity of petitioning Governor Ford to issue another writ before he could obtain a hearing before the court. For the purpose of answering the ends of justice, and that Mr. Smith might be legally and fairly dealt with, Governor Ford issued another writ, which was a copy of the one issued by Gov. Carlin. Mr. Smith then petitioned the United States district court for a writ of Habeas Corpus, which was granted and he appeared before that court on Saturday the 30th of December, 1842, and gave bail for his appearance at court on Monday. Mr. Lambourn, the Attorney General of the State of Illinois, appeared in behalf of the State, and Mr. Butterfield was counsel for Gen. Smith.

On Monday Mr. Lamborn requested of the court a little time, stating that the subject was new to him, that it was one of great impor-

tance, that he had not had an opportunity of investigating it, and he hoped that the court would indulge him with one or two days; the court granted him that privilege, and the trial was postponed until Wednesday, the 4th of January. Mr. Lamborn objected to the proceedings on the ground that the United States Court had no jurisdiction in this case, and that it belonged to the courts of this State to adjudicate in this matter: he moreover contended that they could not go behind the writ, to try the guilt, or innocence of the accused party: his objections however were overruled by the court.

Mr. Edwards and Butterfield shewed in a very lucid manner that Mr. Lamborn was in the dark concerning this matter—and Mr. Butterfield contended that in this case, and under the circumstances of the issuing of this writ, the United States district court not only had jurisdiction; but that it had exclusive jurisdiction. He also shewed very clearly that although they had no right to go behind the writ when judgment was rendered, that they had a perfect right where that was not the case; he quoted several authorities in defence of the position that he took, and very clearly shewed that the course which he had taken in this affair, was strongly supported by law, that he was sustained by the constitution of the United States, and by a law of Congress based upon the constitution, and by all former precedents. He then exposed in a very able manner the corruption of Governor Reynolds of Missouri, and of Governor Carlin of Illinois, in relation to this matter, proving from their own documents that the steps which they had taken were illegal, that Governor Reynolds had no foundation to issue a writ, or to demand Joseph Smith from Governor Carlin on any thing that there was in the affidavit of Ex-Governor Boggs of Missouri, and that he was obliged to add certain clauses in his demand which were not found in the body of the affidavit, before his claims upon this State could have the semblance of law, and that Governor Carlin with these lame documents before him wished to make it a little more plain, and added another addition, by way of codicil to the charge. He clearly shewed the progress of crime among those governors.—Ex-Governor Boggs' affidavit stated that "he believed, and had good reason to believe that Joseph Smith was accessory before the fact, and that he was a *resident of Illinois*." Governor Reynolds stated that *it had been represented* to him that Joseph Smith was accessory before the fact, and had fled from the justice of Missouri; and to make up the thing complete, Governor Carlin stated that he was a *fugitive from justice*, consequently neither Governor Reynolds nor Governor Carlin had any foundation whereon to base the issuing of a demand, proclamation, or writ.

After showing very clearly, the ignorance and injustice of those executives—proving to a demonstration that Joseph Smith had not been in Missouri for three years: that he could not be a fugitive from justice, and that if he were guilty of being an accessary, the thing was not done in Missouri, and he could not be taken there to be tried; he concluded by saying, that all the difference there was between the Mormons and other professions was, that the different sects believed in the ancient prophets only, and the Mormons believed in both ancient and modern prophecy. Another distinction was, that the ancient prophets prophecied in poetry, and the modern ones in prose.

Judge Pope then stated that the court would give its decision the next morning.

On Wednesday morning the Judge in his decision investigated the whole matter, and in a very able manner sustained the views of Mr. Butterfield, and adduced additional testimony and evidence, in favor of the acquittal of Mr. Smith; and after a very learned and able address he concluded by saying, that "the decision of the court is that the prisoner be discharged; and I wish it entered upon the records in such a way, that Mr. Smith be no more troubled about this matter."

We hope to be able to furnish our readers with a corrected copy of the whole proceedings of this interesting trial.

We had the honor of accompanying General Smith to Springfield, together with about fourteen gentlemen from this place, and we were very much pleased with our excursion; we met with a great deal of courtesy and respect on our way to Springfield, and when we arrived there; both from the citizens generally, and also from Honorable members of the Legislature, indeed our presence seemed to dispel those deep prejudices which many had imbibed in consequence of misrepresentation and falsehood; and in our intercourse with them they perceived that the Mormons were affable, courteous, and intelligent; and in looking at our heads and feet they discovered that we had neither horns nor hoofs.

By the politeness of the Hon. Mr. Hackleton, speaker of the House of Representatives, we were favored with the privilege of speaking in the Legislative Hall; Elder Hyde preached in the morning, and myself in the afternoon; a large concourse of people attended, composed

of lawyers, judges, state officers, legislators, and citizens of Springfield, and many of them concluded that Mormonism was as reasonable, as scriptural; and that there was as much sound common sense, and a little more connected with it, than with any other system that they had heard, or investigated.

Upon the whole we had a very interesting visit, and in our short stay formed associations that will not soon be forgotten.

Much praise is due to Governor Ford, Judge Pope, Mr. Butterfield, Mr. Edwards, and many other gentlemen, for the bold, independent, and patriotic course that they have pursued in relation to this matter; they have manifested a disposition to maintain inviolate the supremacy of the law; and that the Mormons shall have even handed justice administered to them in common with all other citizens of the state.

HISTORY OF JOSEPH SMITH.

Continued.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without any thing to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying prophesy, prophesy; and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife, at home, offering any wished for security, for my appearance, but this was denied me. I applied for something to eat.—The constable ordered me some crusts of bread, and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall: He then laid himself down by me, and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the Magistrates court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined; some of whom swore to the most palpable false hoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined, by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of Godliness; and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows: Q. Did the prisoner, Joseph Shith, jr. cast the devil out of you? Ans. No sir. Q. Why, have not you had the devil cast out of you? A. Yes sir. Q. And had not Joe Smith some hand in its being done? A. Yes sir.—Q. And did not he cast him out of you? A. No sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him out of me in the name of Jesus Christ. Q. And are you sure that it was the devil? A. Yes sir. Q. Did you see him, after he was cast out of you? A. Yes sir, I saw him. Q. Pray, what did he look like? (Here one of my lawyers informed the witness that he need not answer the question.) The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question, first, and you answer me, viz: Do you, Mr. Seymour, understand the things of the spirit? No, (answered Mr. Seymour) I do not pretend to such big things. Well then, (replied Knight,) it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me. Mr. Davidson, and Mr. Reed fol-

lowed on my behalf. They held forth in true colors, the nature of the prosecution; the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now began to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologised to me, and asked my forgiveness of his behaviour towards me; and so far was he changed that he informed me that the mob were determined that if the court acquitted me that they would have me, and rail ride me, and tar and feather me; and further, that he was willing to favor me, and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends, and vexation of my enemies, who were still determined upon molesting me, but through the instrumentality of my new friend, the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings: and with her in company next day, arrived in safety at my own house.

After a few days however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time.—We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having travelled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith —in a country, the constitution of which, guarantees to every man the indefeasible right, to worship God according to the dictates of his own conscience; and by men too who were professors of religion, and who were not backward to maintain this privilege for themselves; though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty, without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me I could mention many others also, but for brevity's sake will make those suffice for the present.

LETTER FROM JUSTIN BROOKS.

Kirtland, Ohio, Nov. 7, 1842.

Brother Joseph Smith: Sir:—I now take the opportunity to inform you, the brethren in Nauvoo, and all that feel interested in this last dispensation of Almighty God, which has been committed to the church of Jesus Christ of Latter Day Saints, that since our conference minutes were enclosed, Elders Wight, Green, and Badlam have continued their labors in this place, up to this time, with great success; the Lord pouring out his spirit upon them and also upon the people. There have been, since the above stated time, several persons baptized, which have looked on, and have seen the rise and progress of this church from the commencement, and many smart, intelligent young men have also been ordained elders; amongst the number are Austin Babbit and William Wilson. The number ordained since conference is ten; and several persons have been baptized. The prospect now is that a great blessing will result to the inhabitants of this region of country, from the labors of the above named elders. The reformation which has taken place here has taken some of the most prominent members from among the Methodists; and the Presbyterians begin to think that Mormonism, as they call it, is not dead, as they supposed, in consequence of Bennett's apostacy. I am this moment informed that Priest Coe has withdrawn from his ministerial labors in the Presbyterian church, you will discover that it is not positive Where the reformation that has begun will end, the Lord only knows: such an anxiety to learn the doctrines of this church, has never before

been manifest since the commencement of the church.

The elders are going to leave us this morning with the prayers and fellowship of the brethren in this region of country. Those which have been the most hostile in their feelings are perfectly friendly with Brother Wight, and have all invited him to call upon them.

The labors of the elders seem to have effected a union of all parties; and if I must give my opinion I think upon the right principle.

Twelve persons were baptized yesterday and information has just reached me that Brother Martin Harris has been baptized, and is now on his way home from the water I would further state that Br. Wight expects to administer baptism to several persons in Painesville, on his way east. He further wishes me to state that he will write in a short time. Give my respects to sister Elvira Cowles and to all enquiring friends. Yours in the bonds of the gospel, and fellow laborer in the new and everlasting covenant, JUSTIN BROOKS

PROTRACTED MEETING AND CONFERENCE.

Protracted Meeting, and Conference, held in Burk's Garden, Tazewell County, Virginia, by the Church of Jesus Christ of Latter-Day Saints: commencing Sept. 10th 1842.

Saturday 11 o'clock A. M.—A respectable audience being assembled at Union Grove, the meeting opened by singing; prayer by Elder J. M. Grant.

Elder W. A. Litz briefly addressed the audience on the subject of righteousness.

Elder Joshua Grant jr. then delivered a lengthy address from Matt. iii. 6, followed by Elders R. Kinnamon and Orange Wight.

After a short exhortation by Elder J. M. Grant, the meeting closed by singing.

Second day—Sabbath morning at the Grove, the services commenced by singing; prayer by Elder J. Grant jr.

Br. J. M. Grant then preached to the congregation from 2 Cor. iv. 17.

Br. J. Grant jr. continued the subject that he commenced on Saturday; he was followed by Brs. Kinnamon and Litz.

Br. J. M. Grant then called for candidates for baptism; four came and gave their hands with tears and solemnity; the ordinance of confirmation was then attended to, and the meeting closed by singing.

Third day—The people came together at the water; 9 o'clock A. M., after which six were immersed. It was unanimously resolved that the meeting remove to the house of Br. Peter Litz, one mile north-west of the Grove—met at 10 o'clock and organized the conference by appointing Elder J. M. Grant president, and Geo. M. Tibbs clerk.

The conference opened by singing, and prayer by the president, who addressed the conference from John xiii. 20.

Elder J. Grant jr. then addressed the conference. The official members were then called on, to represent the different branches of the church in this conference.

Br. George M. Tibbs represented the Little Nauvoo branch, in Withe county Virginia, consisting of thirty-one members, one priest, one teacher and one deacon.

Br. J. T. Crow represented the Rich Valley branch, in Smith county, twenty-four members and one priest.

Elder J. M. Grant represented the Burk's Garden branch, consisting of sixty members.

Elder J. Grant jr. represented the branch in Patrick county, consisting of sixteen members and one priest; (eight having moved to the west,) in Grayson county two members and one elder; he represented the church in Surry county, North Carolina, sixteen members and one teacher; in Stokes county, N. C., eleven members and one priest; after which the following persons were chosen and ordained as officers in the Burk's Garden branch.

Br. Adam Ritter to be ordained a priest.

Br. James Spencer, teacher.

Br. James Brunty, deacon.

Silas Eagle, teacher.

The Lord's Supper was then administered.

Br. G. M. Tibbs was chosen clerk for the Little Nauvoo and Rich Valley branches, and Adam Ritter for the Burk's Garden branch.

Br. Richard Kinnamon was chosen to preside over the church in Tazewell county, and Br. W. A. Litz to preside in Withe and Smythe branches; the ordinance of confirmation was then attended to, and a number of children blessed; after which it was unanimously resolved that this conference adjourn until the 6th of April 1843.

JEDEDIAH M. GRANT, Pres't.
GEORGE M. TIBBS, Clerk.

P. S. The meeting continued two days after the conference, and it is worthy of remark that during the whole proceedings, for five days, the congregations were large and attentive, the most perfect order prevailed, the elders in all their remarks were warm and spirited; and when Elders J. M. and J. Grant, (at the close of the meeting) came to bid adieu to the saints and friends in Virginia, the scene was truly affecting: they left recommended by the saints, and hundreds of worthy citizens.

GEORGE M. TIBBS, Clerk.

For the Times and Seasons.

SATURDAY EVENING THOUGHTS.

BY MISS E. R. SNOW.

"My heart is fix'd"—I know in whom I trust.
'Twas not for wealth—'twas not to gather heaps
Of perishable things—'twas not to twine
Around my brow, a transitory wreath,
A garland deck'd with gems of mortal praise,
That I forsook the home of childhood; that
I left the lap of ease—the halo rife
With smiling friendship's soft and mellow tones—
Affection's fond caresses, and the cup
O'erflowing with the sweets of social life,
Where high refinement's richest pearls were strew'd.
Ah no! A holier purpose fir'd my soul—
A nobler object prompted my pursuit:
Eternal prospects open'd to my view,
And hope's celestial torch within me burn'd.

God, who commanded Abraham to leave
His native country, and to offer up
On the lone altar, where no eye beheld
But His who never sleeps an only son;
Is still the same, and thousands who have made
A covenant with him by sacrifice,
Are bearing witness to the sacred truth.
Jehovah speaking? Yes, as heretofore.
The proclamation sounded in my ear—
It touch'd my heart—I hearkon'd to the sound,
Counted the cost, and laid my earthly all
Upon the altar, and with purpose fixed
Unalterably, while the spirit of
Elijah's God, within my bosom reigns;
Embrac'd the "Everlasting Covenant;"
To be a saint among the faithful ones
Whose race is measur'd by their life—whose prize
Is everlasting, and whose happiness
Is God's approval, and to whom 'tis more
Than meat and drink to do his righteous will.
It is no trifling thing to be a saint
In very deed. To stand upright nor bow,
Nor bend beneath the weighty burthen of
Oppressiveness.—To stand unscath'd amid
The bellowing thunders and the raging storm
Of persecution, when the hostile pow'rs
Of darkness, stimulate the hearts of men
To warfare: to besiege, assault, and with
The heavy thunderbolts of satan, aim
To overthrow the kingdom God has rear'd—
To stand unmov'd beneath the with'ring rock
Of vile apostacy, when men depart
From the pure principles of righteousness—
Those principles requiring man to live
By ev'ry word proceeding from the mouth
Of God.—To stand unwav'ring, undismay'd
And unseduc'd, when the base hypocrite
Whose deeds take hold on hell, whose face is garb'd
With saintly looks, drawn out by sacrilege
From a profession, but assum'd and thrown
Around him for a mantle to enclose
The black corruption of a putrid heart.—
To stand on virtue's lofty pinnacle
Clad in the heav'nly robes of innocence,
Amid that worse than every other blast—
The blast that strikes at moral character
With floods of falsehood foaming with abuse.—
To stand, with nerve and sinew firmly steel'd,
When in the trying scale of rapid change,
Thrown side by side and face to face with that
Foul hearted spirit, blacker than the soul
Of midnight's darkest shade, the traitor,
The vile wretch that feeds his sordid selfishness
Upon the peace and blood of innocence—
The faithless, rottenhearted wretch, whose tongue
Speaks words of trust and fond fidelity,
While treach'ry, like a viper, coils behind
The smile that dances in his evil eye.—
To pass the fiery ordeal, and to have
The heart laid open—all its contents prov'd
Before the bar of strictest scrutiny.—
To have the finest heart-strings stretch'd unto
Their utmost length to try their texture.—To
Abide, with principle unchang'd, the wreck
Of cruel, tort'ring circumstances, which
Ride forth on revolution's blust'ring gale.

But yet, altho' *to be a saint*, requires
A noble sacrifice—an arduous toil—
A persevering aim; the great reward
Awaiting the grand consummation, will
Repay the price however costly; and
The pathway of the saint, the safest path
Will prove, tho' perilous: for 'tis foretold,
All things that can be shaken, God will shake:
Kingdoms, and Institutes, and Governments,
Both civil and religious must be tried—
Tried to the core and sounded to the depth.

Then let me be a saint, and be prepar'd
For the approaching day, which like a snare
Will soon surprise the hypocrite—expose
The rottenness of human schemes—shake off
Oppressive fetters—break the gorgeous reins
Usurpers hold, and lay the pride of man,
And glory of the nations low in dust!

Several thousands of *Israelites* of Poland Russia have, says a letter from Berlin, in the German Journal of Frankfort, entered into an engagement to proceed on the first favorable opportunity, to Jerusalem, there to wait in prayer and fasting, the coming of the Messiah.

There has been a very severe storm on the Lakes, which has occasioned many shipwrecks and much loss of property and life.

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 5.] CITY OF NAUVOO, ILL. JAN. 16, 1843. [Whole No. 65

CIRCUIT COURT OF THE U. STATES FOR THE DISTRICT OF ILLINOIS.

December term A. D. 1842.

Before the Honorable NATHANIEL POPE.

Presiding Judge.

EX-PARTE JOSEPH SMITH, ON HABEAS CORPUS. } J. BUTTERFIELD AND B. S. EDWARDS, COUNSEL FOR SMITH. J. LAMBORN, ATTORNEY GEN'L FOR THE STATE OF ILLINOIS.

This case came before the Court upon a return to a writ of Habeas Corpus, which was issued by this court on the 31st of December, 1842, upon a petition for a habeas corpus on the relation of Joseph Smith, setting forth that he was arrested and in custody of William F. Elkin, Sheriff of Sangamon county, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of the State of Missouri, demanding him to be delivered up to the Governor of Missouri, as a fugitive from justice; that his arrest as aforesaid was under color of a law of the United States, and was without the authority of law in this, that he was not a fugitive from justice, nor had he fled from the State of Missouri.

Afterwards on the same day, the Sheriff of Sangamon county returned upon the said Habeas corpus, that he detained the said Joseph Smith in custody by virtue of a warrant issued by the Governor of the State of Illinois upon the requisition of the Governor of the State of Missouri, made on the affidavit of L. W. Boggs, —copies of the said affidavit, requisition and warrant were annexed to the said return in the words and figures following:—

"*State of Missouri,* } SS.
County of Jackson. } This day personally appeared before me, Samuel Weston, a Justice of the Peace within and for the County of Jackson, the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the 6th day of May 1842, while sitting in his dwelling in the town of Independence, in the County of Jackson, he was shot with intent to kill, and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessary before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois; and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois, to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law. LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P."

"The Governor of the State of Missouri,

To the Governor of the State of Illinois,

GREETING.

Whereas it appears by the annexed document which is hereby certified to be authentic, that one Joseph Smith is a fugitive from justice, charged with being accessary before the fact to an assault with intent to kill, made by one O. P Rockwell, on Lilburn W. Boggs, in this State, and it is represented to the Executive department of this State, has fled to the State of Illinois:

Now, therefore, I, Thomas Reynolds, Governor of the said State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith on the part of the State,

In testimony," &c.

"The People of the State of Illinois, to the Sheriff of Sangamon County, GREETING:

"Whereas, it has been made known to me by the Executive authority of the State of Missouri, that one Joseph Smith, stands charged by the affidavit of one Lilburn W. BOGGS, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a Justice of the Peace, within and for the county of Jackson aforesaid, with being accessary before the fact to an assault with an intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day of May, 1842, at the county of Jackson, in said State of Missouri, and that the said Joseph Smith had fled from the justice of said State, and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the State aforesaid,

and cause him to be safely kept and delivered to the custody of Edward R Ford, who has been duly constituted the agent of the said State of Missouri, to receive said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and made due return to the Executive Department of this State, the manner in which this writ may be executed.

"In testimony whereof," &c.

The case was set for hearing on the 4th day of January. 1843, on which day Josiah Lamborn. Attorney General of the State of Illinois, appeared, and moved to dismiss the proceedings, and filed the following objection to the jurisdiction of the Court, viz:

"1st. The arrest and detention of Smith was not under or by color of authority of the United States, or of any officers of the United States, but under and by color of authority of the State of Illinois, by the officers of Illinois.

"2d. When a fugitive from justice is arrested by authority of the Governor of any State, upon the requisition of the Governor of another State, the courts of justice, neither State or Federal, have any authority or jurisdiction to enquire into any facts behind the writ."

The counsel of the said Joseph Smith then offered to read in evidence affidavits of several persons, showing conclusively that the said Joseph Smith was at Nauvoo, in the County of Hancock and State of Illinois, on the whole of the 6th and 7th days of May, in the year 1842. and on the evenings of those days, more than three hundred miles distant from Jackson County, in the State of Missouri, where it is alleged that the said Boggs was shot, and that he had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with him during the whole of that period.—That on the 6th day of May aforesaid, he attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people, and on the 7th day of May aforesaid he reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the Attorney General of the State of Illinois, on the ground that it was not competent for Smith to impeach or contradict the return to the Habeas Corpus. It was contended by the counsel of the said Smith, 1st, That he had a right to prove that the return was untrue. 2d, That the said affidavits did not contradict the said return, as there was no averment under oath in said return that the said Smith was in Missouri at the time of the commission of the alleged crime or had fled from the justice of that State. The Court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly.

The cause was argued by J. Butterfield and B. S. Edwards, for Smith, and by Josiah Lamborn, Attorney General of the State of Illinois, contra.

J. Butterfield, counsel for Smith, made the following points:—

1. This court has jurisdiction.

The requisition purports on its face to be made, and the warrant to be issued, under the Constitution and laws of the United States, regulating the surrender of fugitives from justice.—2d sec. 4th article Const. U. S.—1st sec. of the act of Congress of 12th Feb. 1793.

When a person's rights are invaded under a law of the United States he has no remedy except in the courts of the United States.—2d sec. 3d article Const. U. S.—12th Wend. 325.—16 Peters 543.

The whole power in relation to the delivering up of fugitives from justice and labor, has been delegated to the United States, and Congress have regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere, and if they do, their acts are void. —2d and 3d clause of 2d sec. 4th article Const. U. S.—2d vol. laws U. S. 331.—16 Peters 617–18, 623.—4th Wheaton's Rep. 122, 193—12, Wend. 312.

All courts of the United States are authorized to issue writs of Habeas Corpus when the prisoner is confined under or by color of authority of the United States.—Act of Congress of Sept. 24th, 1789, sec. 14. 2d condensed 33.—3d Cranch 447. 3d Peters 193.

2. The return to the Habeas Corpus is not certain and sufficient to warrant the arrest and transportation of Smith.

In all cases on Habeas Corpus previous to indictment, the court will look into the depositions before the Magistrate, and though the commitment be full and in form, yet if the testimony prove no crime, the court will discharge Ex-parte.—Taylor 5th, Cowen 50.

The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Missouri, nor that he was a fugitive from justice.

If the commitment be for a matter for which by law the prisoner is not liable to be punished, the court must discharge him.—3. Enc. 434.

The Executive of this State has no jurisdiction over the person of Smith to transport him

to Missouri, unless he has fled from that State.

3. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a *judgment* of a court of competent jurisdiction.—3d Bacon 435, 438.—3d Peters 202.—Gale's Rev. Laws of Ills. 323.

The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, Attorney General of the State of Illinois, in support of the points made by him, cited 2d Condensed Rep. 37; Gordon's Digest, 73; Gale's Statutes of Illinois 318; Conkling 85; 9th Wendall 212.

And afterwards, on the 5th day of January 1843, Judge POPE delivered the following

OPINION:

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the court to bestow upon it the most anxious consideration. The able arguments of the Counsel for the respective parties have been of great assistance in the examination of the important question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the states of the confederacy, two great sources of discord presented themselves to their consideration: the commerce between the States, and fugitives from justice and labor. The border collisions in other countries had been seen to be a fruitful source of war and bloodshed, and most wisely did the constitution confer upon the National Government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighboring States, and its ability alone to adopt a uniform rule, and establish uniform laws among all the States in those cases.

This case presents the important question arising under the constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that State.

Joseph Smith is before the court on *habeas corpus*, directed to the Sheriff of Sangamon County State of Illinois. The return show that he is in custody under a warrant from the Executive of Illinois, professedly issued in pursuance of the constitution and laws of the United States, and of the State of Illinois, ordering said Smith to be delivered to the agent of the Executive of Missouri, who had demanded him as a fugitive from justice, under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress passed to carry into effect that article. The article is in these words, viz: "A person charged in any State with Treason, Felony, or other crime, who shall flee from justice and be found in another State, shall on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime." The act of Congress made to carry into effect this article, directs that the demand be made on the Executive of the State where the offender is found, and prescribes the proof to support the demand, viz: Indictment or affidavit.

The Court deemed it respectful to inform the Governor and Attorney General of the State of Illinois, of the action upon the habeas corpus; on the day appointed for the hearing, the Attorney General for the State of Illinois, appeared, and denied the jurisdiction of the Court to grant the Habeas Corpus.

1st. Because the warrant was not issued under colour or by authority of the United States, but by the State of Illinois.

2d. Because no habeas corpus can issue in this case from either the Federal or State courts to enquire into facts behind the writ. In support of the first point, a law of Illinois was read, declaring that whenever the Executive of any other State shall demand of the Executive of this State, any person, as a fugitive from justice, and shall have complied with the requision of the act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this act does not purport to confer any additional power upon the Executive of this State, independent of the power conferred by the Constitution and laws of the United States, but to make it the *duty* of the Executive to obey and carry into effect the act of Congress. The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under color or by authority of the laws of the United States, it must be proved, that the United States could not confer the power on the executive of Illinois. Because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the

United States passed in pursuance of it, and treaties, are the supreme law of the land; and the Judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding. This is enough to dispose of that point. If the Legislature of Illincis, as is probable, intended to make it the *duty* of the Governor to exercise the power granted by Congress, and no more, the Executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the Governor could be punished for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void.—16 Peters 617 Prigg vs. Pennsylvania.

In supporting the second point the Attorney General seemed to urge that there was greater sanctity in a warrant issued by the Governor, than by an inferior officer. The Court cannot assent to this distinction. This is a Government of laws, which prescribes a rule of action, as obligatory upon the Governor as upon the most obscure officer. The character and purposes of the *habeas corpus* are greatly misunderstood by those who suppose that it does not review the acts of an Executive Functionary; all who are familiar with English history must know that it was extorted from an arbitary monarch and that it was hailed as a second Magna Charta, and that it was to protect the subject from arbitrary imprisonment by the King and his minions. which brought into existence that great Palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitary power. Magna Charta established the principles of liberty; the Habeas Corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent Judge, reaches all. It penetrates, alike the Royal Towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the King and his Secretary of State could claim no more exemption from that searching enquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States, is a government of granted powers, and that no Department of it can exercise powers not granted. This is true. But the grant is to be found in the 2d section of the 3d article of the Constitution of the United States.—"The Judicial power shall extend to all cases in law or equity, arising under this Constitution, the laws of the United States, and treaties made and which shall be made under their authority."

The matter under consideration presents a *case* arising under the 2d section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The Judiciary act of 1789 confers on this Court (indeed on all the Courts of the United States,) power to issue the writ of Habeas Corpus, when a person is confined "under color of or by the authority of the United States.' Smith is in custody under color of, and by authority of the 2d sec. 4th art. of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution (as he derives from it the authority to issue the warrant,) he must be regarded as acting by the authority of the United States. The power is not official in the Governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the Executive, who never dies. The citizens of the States are citizens of the U. States; hence the U. States are as much bound to afford them protection in their sphere, as the States are in their's.

This Court has jurisdiction. Whether the State Courts have jurisdiction or not, this Court is not called upon to decide.

The return of the Sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2d section of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made; nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "an indictment or affidavit," to be certified by the Governor demanding. The return brings before the Court the warrant, the demand and the affidavit. The material part of the latter is in these words, viz:—"Lilburn W. Boggs, who 'being duly sworn, doth depose and say, that 'on the night of the sixth day of May, 1842, 'while sitting in his dwelling in the town of 'Independence, in the county of Jackson, he 'was shot with intent to kill, and that his life 'was despaired of for several days, and that he

'believes and has good reason to believe from 'evidence and information now in his possession, that Joseph Smith, commonly called the 'Mormon Prophet. was accessary before the 'fact of the intended murder, and that the said 'Joseph Smith is a citizen or resident of the 'State of Illinois." This affidavit is certified by the Governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the Governor of Illinois could act Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs. This testimony was objected to by the Attorney General of Illinois, on the ground that the Court could not look behind the return. The court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit. To authorise the arrest in this case the affidavit should have stated distinctly, 1st That Smith had committed a crime. 2d, That he committed it in Missouri.

It must appear that he fled from Missouri to authorize the Governor of Missouri to demand him, as none other than the Governor of the State from which he *fled* can make the demand. He could not have fled from justice, unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri to warrant the Governor of Illinois in ordering him to be sent to Missouri for trial. The 2d section, 4th article, declares he 'shall be removed to the State having jurisdiction of the crime.'

As it is not charged that the crime was committed by Smith in Missouri, the Governor of Illinois could not cause him to be removed to that State, unless it can be maintained that the State of Missouri can entertain jurisdiction of crimes committed in other States. The affirmative of this proposition was taken in the argument with a zeal indicating sincerity. But no adjudged case or dictum was adduced in support of it. The Court conceives that none can be. Let it be tested by principle.

Man in a state of nature is a sovereign, with all the prerogatives of King, Lords and Commons. He may declare war and make peace, and as nations often do who "feel power and forget right,"—may oppress, rob and subjugate his weaker and unoffending neighbors. He unites in his person the legislative, judicial and executive power—"can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives of sovereign (except self-defence,) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also, the right of self-redress. In consideration of all which, he is entitled to the ægis of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and therefore cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they know the rule and have consented to be governed by it. It would be a gross violation of the social compact, if the State were to deliver up one of its citizens to be tried and punished by a foreign State, to which he owes no allegiance, and whose laws were never binding on him. No State can or will do it.

In the absence of the constitutional provision, the State of Missouri would stand on this subject in the same relation to the State of Illinois, that Spain does to England. In this particular the States are independent of each other. A criminal, fugitive from the one State to the other, could not be claimed as of right to be given up. It is most true as mentioned by writers on the laws of nations that every State is responsible to its neighbors for the conduct of its citizens so far as their conduct violates the principles of good neighborhood. So it is among private individuals. But for this, the inviolability of territory, or private dwelling, could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands. It was in the performance of this duty, that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbors. While the violators of this law kept themselves within the United States, their conduct was cognizable in the courts of the United States, and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders, whose operations were in their own country, would be answered, that the United States' laws alone could act upon them, and that as a good neighbor it would punish them.

It is the duty of the State of Illinois, to make it criminal in one of its citizens to aid, abet, counsel, or advise, any person to commit a crime in her sister State,—any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Mis-

souri, could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her courts, to be tried and punished for any crime he may commit there, and a plea that he was a citizen of another State, would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offence is perpetrated in Illinois, the only right of Missouri, is, to insist that Illinois, compel her citizens to forbear to annoy her. This she has a right to expect:—for the neglect of it nations go to war and violate territory.

The court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessary before the fact, in the State of Missouri, nor that he committed a crime in Missouri: therefore he did not commit the crime in Missouri,—did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May in the County of Jackson and State of Missouri, 'that he believes and has 'good reason to believe, from evidence and in-'formation now (then) in his possession, that 'Joseph Smith was accessary before the fact, and 'is a resident or citizen of Illinois.' There are several objections to this. Mr. Boggs having the 'evidence and information in his possession, should have incorporated it in the affidavit to enable the Court to judge of their sufficiency to support his 'belief.' Again, he swears to a legal conclusion when he says that Smith was *accessary before the fact.* What acts constitute a man an accessary in a question of law are not always of easy solution. Mr Boggs' opinion then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the court to test them by the laws of Missouri, to see if they amounted to a crime. Again, the affidavit is fatally defective in this, that Boggs swears to his *belief.*

The language in the Constitution is 'charged with felony, or other crime.' Is the Constitution satisfied with a *charge* upon suspicion? It is to be regretted that no American adjudged case has been cited to guide the Court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a capias on *suspicion.* Rudyard (reported in Skin. 676) was committed to Newgate for refusing to give bail for his good behavior, and was brought before Common Pleas on Habeas Corpus. The return was that he had been complained of for exciting the subjects to disobedience of the laws against *seditious conventicles,* and upon examination they found *cause* to suspect him Vaughan, Chief Justice 'Tyrrel and Archer against Wild held 'the return insufficient, 1st, because it did not 'appear but that he might abet frequenters of 'conventicles in the way the law allows. 2d 'To say that he was complained of or was examined is no proof of his guilt. And then to 'say that he had cause to suspect him is too 'cautious; for who can tell what they count a 'cause of *suspicion,* and how can that ever be 'tried? At this rate they would have arbitrary 'power upon their own allegation, to commit 'who n they pleased.'

From this case it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favor of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against a commitment of a citizen of our State to be transported to another on *suspicion?* No case can arise demanding a more searching scrutiny into the evidence, than in cases arising under this part of the constitution of the U. States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers, to be transported to a foreign State, to be arraigned for trial before a foreign tribunal, governed by laws unknown to him; separated from his friends, his family and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appaling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of courts possessing the confidence of the parties. They therefore provided that citizens of different States, might resort to the federal courts in civil causes. How much more important that the criminal have confidence in his Judge and Jury? Therefore, before the capias is issued, the officers shoul see that the case is made out to warrant it.

Again, Boggs was shot on the 6th of May.—The affidavit was made on the 20th of July following. Here was time for enquiry, which would confirm into certainty or dissipate his suspicions. He had time to collect facts to be had before a grand jury or be incorporated in his affidavit. The court is bound to assume that this would have been the course of Mr. Boggs, but that his suspicions were light and unsatisfactory.

The affidavit is insufficient, 1st, Because it is not positive. 2. Because it charges no crime. 3. It charges no crime committed in the State of Missouri. Therefore he did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

The proceedings in this affair from the affidavit to the arrest affords a lesson to Governors and judges whose action may hereafter be invoked in cases of this character.

The affidavit simply says that the affiant was shot with intent to kill. and he believes that Smith was accessary before the fact to the intended murder. and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown.

The Governor of Missouri in his demand calls Smith a fugitive from justice, charged with being accessary before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State [Missouri.]—This Governor expressly refers to the affidavit as his authority for that statement. Boggs in his affidavit does not call Smith a *fugitive from justice*, nor does he state a fact from which the Governor had a right to infer it. Neither does the name of O. P. Rockwell appear in the affidavit, nor does Boggs say Smith *fled*. Yet the Governor says he has *fled* to the State of Illinois. But Boggs only says he is a *citizen* or *resident* of the State of Illinois.

The Governor of Illinois responding to the demand of the Executive of Missouri, for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that 'whereas Joseph 'Smith stands charged by the affidavit of Lil-'burn W Boggs with being accessary before 'the fact to an assault with intent to kill, made 'by one O. P Rockwell on Lilburn W Boggs, 'on the night of the 6th day of May, 1842, at 'the county of Jackson, in said State of Mis-'souri, and that the said Joseph Smith has fled 'from the justice of said State, and taken ref-'uge in the State of Illinois.'

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessary to O. P. Rockwell; nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The Court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence The mis recitals and over statements in the requisition and warrant, are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty, and transport him to a foreign State for trial. For these reasons Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument, that the warrant which originally issued upon the said requisition, was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy in this State; and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

Let an order be entered that Smith be discharged from his arrest.

HISTORY OF JOSEPH SMITH.

Continued.

I will say, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little;" of which the following was a precious morsel.

A Revelation to Joseph Smith, jun. given June, 1830.

The words of God which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain; and he saw God face to face, and he talked with him, and the glory of God was upon Moses: therefore Moses could endure his presence. And God spake unto Moses, saying: Behold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years: and is not this endless? And behold thou art my son, wherefore, look and I will show the workmanship of mine hands, but not all: for my works are without end, and also my words, for they never cease: wherefore no man can behold all my works except he behold all my glory: and no man can behold all my glory, and afterwards remain inthe flesh. And I have a work for thee, Moses my son; and thou art in the similitude of mine only begotten; and mine only begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me; and all things are present with me, for I know them all. And now behold this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee. And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which was and which are created: of the same he greatly marvelled, and won-

dered! and the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself he fell unto the earth, and it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me: And I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold Satan came tempting him, saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said who art thou? for behold I am a son of God, in the similitude of h's only begotten; and where is thy glory, that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him: But I can look upon thee in the natural man: Is it not so surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me; and I am judge between thee and God: for God said unto me, worship God. for him only shalt thou serve: Get thou hence, Satan; deceive me not, for God said unto me. thou art after the similitude of mine only begotten. And he also gave me commandments, when he called unto me out of the "burning bush," saying: call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God: I have these things to inquire of him, for his glory has been upon me: wherefore I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan cried with a Loud voice, and went upon the earth, and commanded, saying: I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell: nevertheless, calling upon God, he received strength; and he commanded, saying: Depart from me Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ, depart hence Satan. And it came to pass, that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God he beheld his glory again, for it was upon him, and he heard a voice, saying: Blessed art thou Moses, for I the Almighty have chosen thee; and thou shall be made stronger than many waters; for they shall obey thy command as if thou wert God: And lo, I am with thee, even unto the end of thy days: for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and behold the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the spirit of God.— And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God: And their numbers were great, even numberless as the sand upon the sea shore: And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth: And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten: And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you: For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.— And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the

Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold this is my work to my glory, to the immortality and eternal life of man. And now Moses my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 16, 1843.

SONS OF GOD.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious, connected with it;—something which when rightly understood, had a tendency to enamour, and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel knew little or nothing about. The Jews indeed had been taught "that to them belonged the promises, the giving of the law, and the service of God:" that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come: but of the nature and office of the Messiah, of the kind of glory that should be revealed when he came, and of the dignity, glory, and fulness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union, and relationship to God which it would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law, that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant," when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law:—the riches, glory, fulness and blessings of the gospel of peace, nor the freedom of the "sons of God;" consequently when the "true light, that lighteth every man that cometh into the world," made his appearance, "He was in the world, and the world knew him not." He came to his own, and his own received him not; but to as many as did receive him to them gave he *power to become the "sons of God,"* even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things; but the gentiles also, (who profess to believe the gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable priviledges of the "sons of God." As the peculiar priviledges of the gospel have long been banished from the church; as the light of revelation has long since ceased to dawn upon the professors of Christianity; and as the followers of Jesus have had no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots; who however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world therefore must necessarily be ignorant, for "faith comes by hearing," (not by reading only,) and hearing by the word of God; and how can they hear without a preacher; and how can he preach except he be *sent*,"

"To as many as believed to them gave he power to become the sons of God, even to as many as believed on his name," is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship? and what is the nature of this heavenly boon referred to by John? "for says he, to as many as believed, to them gave he power" &c., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the "*true light*" referred to by John:—he might be in the world, and the world knew him not:—he might come to his own, and his own receive him not, but nevertheless he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord, "the light of truth; which truth shineth. This is the light of Christ. As also he is the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the

moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—[D C. Sec. VII. Consequently, if in the world, there is any wisdom, any intelligence, any true principle it all proceeds from the "*Father of Lights*, in whom there is no variableness, nor shadow of turning." All virtue, goodness, purity, righteousness that then may be in the world emanates from him, the great fountain of blessings, and the dispenser of every good; his blessings are scattered promiscously over the universe; all the human family participate in his benevolence, "he sends his rain on the evil and on the good; and causes his sun to shine on the just and on the unjust yet he does not bestow this sonship upon all; nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God, is to be born of God, not of blood, nor of the will of the flesh but of God: to be related to, and be the son of God. Paul says in writing to the Galatians, now ye are all the children of God. by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ" . . . . "and if ye be Christs, then are ye Abraham's seed, and *heirs* according to the promise." We may here pause—and ask, what we inherit? says Paul, "ye are *heirs* of God. and *joint* heirs with Jesus Christ our Lord." Consequently we inherit great blessings; we are conjointly with Christ the sons of God, and with him inherit like blessings from the Father; he is our brother —God is our Father; and hence in Gal, iv: 4-7, it is written, "But when the fullness of time was come, God sent forth his son made of a woman—made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts. crying, abba, Father. Wherefore thou art no more a *servant* but a *son*; and if a son. then an heir of God through Christ." Through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just, and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the apostles loved to dwell; and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel,—portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colors; and when contrasted with the folly, the weakness, and the absurdity of the gentile superstitions; and the beggarly elements of the world' presents a thrilling discord.

It is an opinion that generally prevails in the religious world that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God; an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God, would be saying that which could not be supported by the scriptures of truth: we doubt not their zeal;—we do not question their diligence, nor their desire to do good: but there are certain principles, which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God and contemplate the future designs of the Great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist sectarianism would fall and all the different systems of theology would crumble into ruin, idolatry would not have an existence, and Mahommedanism would be annihilated; Catholicism would be no more, the names of Presbyterian and Methodist would be blotted out, and all the different parties whether found among the Mahommedans, the heathens, or Christians, all being taught of God; would possess the same principles of intelligence, and whether in Europe, Asia, Africa, or America, they would have the same system of theology; being taught by the same God, instructed by the same spirit, and led into the same truths; and there

would be but the one church, which would be the universal church of the universal world.—For if God teaches one man he will teach him the truth; if two churches were to receive his tuition they would no longer be two but one; and if he teaches the world the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its possessor:—chases away the "gross darkness" with which the human mind has been enveloped, and spreads a halo of glory around. Hence (says the apostle) "because ye are sons, God hath sent forth the *spirit of his son into your hearts.*" Persons thus situated are "therefore no more strangers; but fellow-citizens with the saints, and of the household of God;" possessing a union and relationship to him which nothing but the fulness of the gospel can impart; being no longer neither strangers nor servants, but *sons*.

There is a very material difference between a *servant* and a *son*; the ties that bind a father and son together are much more sacred, and binding than those which unite a master and servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and an affectionate regard; but he expects a servant merely to do his work, and pays him for his services A father reveals unto his son his purposes and designs, he does not acquaint a servant with them: a son inherits his father's property, a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark, "Wherefore thou art no more a *servant*, but a *son*, and if a son then an *heir of God* through Christ," and hence also the reason of our Savior's remark John xv.—"Henceforth I call you not *servants* but *friends*" (they were his brethren, and God their father) "for the servant *knoweth not what his Lord doeth*; but I have called you friends *for all things that I have heard of my Father, I have made known unto you.*" I have revealed it. I have obtained revelations from the Father because I am his son: I have revealed them unto you because ye are his sons also; and my brethren and friends; "no longer strangers, nor aliens, but fellow-citizens." Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians, and the Latter-Day Saints.

Take away the principle of revelation from the gospel and it is stript of its beauty, robbed of its glory, and like Sampson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God and was not for God took him.

Noah having revelations from God understood this principle; Abraham also being a son of God was made acquainted with the designs of his master, he had revelations from God and knew what his master did.

Isaac Jacob and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, satan also presented himself and the Lord asked him, 'from whence comest thou?' &c.; evidently shewing that the sons of God, in those days, came into the presence of God and had communion with and revelation from him. The Lord spake also unto Job and he answered and said, 'I have heard of thee, by the hearing of the ear; but now mine eye seeth thee:' in fact we read of the sons of God before the flood and of their transgression with the daughters of men: Gen. vi. In fact it is through the medium of this relationship that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven or hell. It is this principle that introduces men into the presence of God, draws aside the curtains of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beatific sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under his tuition, took away the veil that had long been on their hearts, and came "to redeem those that were under the law that they might receive the adoption of *sons.*"

When the gospel was restored, and this sonship again imparted, the heavens were again opened, and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were" (again) "brought to light by the gospel." Peter, James, and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him; the sick

were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unscathed and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John on the isle of Patmos had the heavens opened to him; while prophesies and revelations were poured forth upon the church, which led John to exclaim "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God:* therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be: but *we know* that when he shall appear we shall be like him for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories;—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true that many have sincerely desiring to do the will of God; but they could only become his *servants;* because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Savior made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostacy of the church.

Cornelius was a servant of God; he feared God together with all his his house: he fasted, and prayed, and gave alms, and his prayers, and his offerings were accepted before God; and an angel was sent to him to tell him of it; he was as good, as virtuous, as moral, as sincere and devout, as any man could be at the present day; but he was not a *son* of God, he was only a servant; and it was necessary after all his piety, and virtue, and religion, that he should send for Peter, to tell him "words whereby he and his house could be saved," and so at the present day it will be found that however devout, and sincere the children of men may have been; that it is necessary that they should come to the standard that God has set up, for the salvation of the human family in these last days; repent and be baptized, in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.

From the Millennial Star, June 1, 1842.

GENERAL CONFERENCE.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, the 15th of May, and, by adjournment on the two following days, in the large room adjoining Hayward's Hotel, Bridge Street.

Never before has it fallen to our lot to attend a meeting of the Saints, in the British Isles, so distinguished for its numbers, for the importance of the principles taught, and for the unity of feeling, affection, and sympathy that seemed to influence every heart. It was indeed, a time of refreshing; while, from the testimony borne by the elders of the different branches, the teachings of the spirit appear to have been simultaneous in preparing the minds of the servants of God for those measures that are necessary to carry into effect his great purposes in the building up of Zion, and in gathering together the Saints in obedience to the command of heaven.

The meeting being called to order, elder P. P. Pratt was unanimously chosen to preside.

Elder Ward being then chosen to act as clerk of the conference, the meeting was then opened by singing, "Go, ye messengers of glory."

Elder G. D. Watt, from Edinburgh, then engaged in prayer, when a few verses being sung, Elder Pratt proceeded to address the conference, and expressed his great satisfaction at the contemplation of the vast assemblage before him, and also at the condition of the church. He looked back at what he know of the work of the Lord, and he beheld, in the year 1830, the church rising in obscurity in the western wilderness, and consisting only of six members: he looked again only five years ago, and this island had not heard the fulness of the gospel as it had been renewed by the visions of heaven. A certain few in weakness visited these shores, trusting in the power and blessing of God; but

now I look around me, and what do I beho d? scores, hundreds, I might almost say thousands of fellow-laborers raised up I behold on my right, and on my left, ministers of the truth from various parts of the British Isles, to represent the different conferences that have been established on the principles of truth, in the face of every opposition. Who cannot see the hand of the Lord in this? Who does not rejoice in this glorious work? and especially in contemp'ating what a few years will bring about in distant lands, in delivering the honest in heart from error and superstition, and introducing them into the liberty of the gospel! I look ahead, and behold a multitude which no man can number, sitting under their own vines and fig-trees.—Whence come they? out of great tribulation: they have burst the bands of their neck, they walk in white, with the hundred and forty and four thousand ministering unto them, while heaven and earth are mingling their hosannas to the lamb that was slain. But the subject is too great; suffice it to say that we have assembled to edify and instruct each other, and to transact business more important than the counsels of any senate on the face of the earth—to expatiate upon the laws of a kingdom that shall never have an end—and to do business in the name of the King of kings, the great high priest of our profession, Christ Jesus.

The number of officers present at the opening of the meeting was then called for:—

Quorum of the Twelve	1
High Priests	14
Elders	50
Priests	64
Teachers	37
Deacons	8

The representation of the churches being next required, the following were presented to the meeting:—

Manchester Conference—Represented by Charles Miller, consists of 1531 members, 36 elders, 79 priests, 50 teachers, 19 deacons, and includes the branches of Manchester, Duckinfield, Bolton and branches, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge, and Blakeley.

Liverpool Conference—Represented by John Greenhow, consists of 570 members, 23 elders, 26 priests, 21 teachers, 10 deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference—Represented by — Struthers, consists of 665 members, 16 elders, 22 priests, 15 teachers, 3 deacons, and includes the branches of Preston, Penwortham, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Helme, Lancaster, and Euxton Birth.

Clitheroe Conference—Represented by Thomas Ward, consists of 325 members, 15 elders, 23 priests, 17 teachers, 6 deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgeley, and Grindleton.

London Conference—Represented by Lorenzo Snow, consists of 400 members, 14 elders, 32 priests, 7 teachers, 8 deacons, and includes the branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macc'esfield Conference—Represented by James Galley, consists of 238 members, 8 elders, 23 priests, 14 teachers, 9 deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumbley.

Birmingham Conference—Represented by J. Riley, consists of 309 members, 11 elders, 18 priests, 12 teachers, 5 deacons, and includes the branches of Birmingham, Greats Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference—Represented by Alfred Cordon, consists of 507 members, 25 elders, 54 priests, 23 teachers, 14 deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddsley Edge, Bradley Green, Knutton Heath, Lane Ends, Audlem, Prees, Tunstall, Leek, Longport, Tittenson Heath, Doncaster, Sheffield, and Brampton.

Garway Conference — Represented by John Needham, consists of 197 members, 2 elders, 12 priests, 7 teachers, 2 deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcop, and Euyasharrold.

Cheltenham Conference—Represented by Thedre Curtis, consists of 540 members, 8 elders 22 priests, 12 teachers, 4 deacons, and includes the branches of Nowberry Hill, Rock Hill, Earl Common, Pinvin, Nounton Beauchamp, Edge Hills, Little Dean's Woodside, Ponset, Killcott, Frogsmarsh, Red Marley, Bran Green, Apperby, Deerhurst, Cheltenham, Norton, and Bristol.

Froome's Hill Conference—Represented by William Kay, consists of 1101 members, 24 elders, 56 priests, 24 teachers, 12 deacons, and includes the branches of Moran's Cross, Ridgeway Cross, Dun's Close, O'd Storadge, Broomyard's Downs, Clifton, Widbourn, Brinsteed, Woofren Common, Ashfield, Malvern Hill

Palle House, Call Well, Ledbury, Shaken Hill, Lugwardine, Marden, Bush Bank, Leominster, Ball Gate, Cooms Move, Stoke's Lane, Froome's Hill, Stanley Hill, East Hampton, and Worcester Broad Heath.

Edinburgh Conference—Represented by G. D. Watt, consists of 271 members, 13 elders, 19 priests, 7 teachers, 3 deacons, and includes the branches of Edinburgh, Wemyss, and Stirling.

Glasgow Conference—Represented by John McAuley, consists of 564 members, 23 elders, 30 priests, 26 teachers, 15 deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Towcross, Aardrill, Renfrew, Paisley, Johnston, Bridge of Weir, Kilbirney, Bouchill, Greenock, Brechenny, Nelson, Campsie, and Ayr.

Brampton Conference—Represented by Richard Benson, consists of 171 members, 6 elders, 11 priests, 7 teachers, 2 deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Ireland Conference—Represented by David Wilkie, consists of 71 members, 1 elder, 1 priest, 2 teachers, 1 deacon, and includes the branches of Hillsborough, & Crawfoot's Burn.

Bradford and York — Represented by Henry Cuerdon, consists of 54 members, 1 elder 4 priests, 2 teachers, 1 deacon, and includes the branches of Bradford and York.

Total connected with the church, at the present time, in England, Ireland, and Scotland:

Members	7514
Elders	220
Priests	421
Teachers	110

From the reports made by the deputies from the different conferences, we are happy to state that the work of the Lord is very prosperous, and that a very general desire is prevalent amongst the Saints to gather to Zion; while the whisperings of the spirit among the priesthood have been, "save yourselves from this untoward generation."

Elder Pratt having made some observations on the necessity of revelation being connected with the kingdom of God; and that in accordance with the revelations now given, it was our first duty to gather together to build up Zion and the Temple of the Lord, in order that we might receive the fulness of the power of the priesthood, that we might go forth for the last time, and command the attention of the nations, and the chiefs and kings of the earth.

The meeting was then dismissed by singing and prayer.

Afternoon.—Service was opened by singing "Great is the Lord, 'tis good to praise," &c.

Elder Ward then engaged in prayer, asking a blessing on the bread.

Elder Albiston, the patriarch, then rose to bear testimony to the truth of the work of the Lord, and contrasted the fulness of the gospel with what he had previously known of religion through a long series of years. He had been in possession of some light, and the body of people (the Methodists) with whom he had been connected in earley life, he was convinced were once a good people; but he now greatly rejoiced in being permitted to see the light of the gospel of Jesus Christ, compared with which, all the systems of men were but as a taper to the sun.

Elder Snow then asked a blessing on the wine.

Elder Greenhow, of Liverpool, then addressed the meeting, and gave a statement of his former experience in connexion with the Methodists, afterwards with Mr. Aitkin and Mr. Matthews, by whom he was ordained an elder in that society. While in connexion with that people, there was a general consciousness prevailing that something was wanting—that the same results did not follow believing and obeying the word as in the primitive churches; this feeling was confirmed by his receiving a letter from the Rev. Mr. M., advising him, in connexion with others, to rise at four o'clock on certain morning to pray that they might receive the gift of the Holy Ghost; but all was in vain, for they were not in possession of the authority of the holy priesthood to administer those ordinances through which the blessings flowed.

Elders James, Riley, Crook, Reid, and priest Milnes then addressed the meeting, and bore testimony to the work of God.

The meeting was then closed by singing and prayer.

Evening.—Service was opened by singing, "What are these arrayed in white," &c.

Elder Greenhow engaged in prayer.

Elder Pratt then addressed the meeting on the duties of the Saints to the public, to God, and to themselves. It is our duty to proclaim the the gospel of truth in all places, where it is not known, to the utmost of our power; then, after this, God requires of them that they take measures to make the truth theirs, by ministering to the wants of his servants, and by opening places for the ministration of the word; and if they will not do this, we are clear of their blood: we have done our duty, and the Lord will not require more at our hands. Many of our brethren, by their zeal, have been led beyond what God has required of them. It is not the duty of

this church to get up meetings, at a great expense, time after time, to a people that will not hear. There is a time to do it, and a time not to do it. Now, I consider that in England and Scotland, where our brethren have labored, they have done their duty, in the midst of privation and difficulty, and the public, instead of inviting the servants of God amongst them have used all their ability to obstruct the progress of the kingdom of God, and have judged it without examination. But brethren, when you are invited, when the way is opened, then with all your might thrust in your sickle and reap; but where they will not hearken to the repeated offers of the gospel, then keep the means you would expend for yourselves—for the poor—to gather yourselves and build up Zion. There is a time to sow, and a time to forbear. This generation are not going to have the gospel as a pleasant song in their ears continually, whether they become obedient to it or not; no, brethren, we owe a duty to God, to ourselves, to the Jews, to the nations. Search out the humble in spirit and labour for them.—Though the great work, and I say it unto the elders around me, is to gather together in one, in obedience to the laws of heaven, in order that we may be clothed with power to go forth to all people, and command attention to the mighty work, and I propose to the presidents of conferences and the elders aroud me, the following motion,

That we feel to encourage and second the exertions of our brethren in Zion, by every means in our power, to erect the Temple of the Lord in Nauvoo; and that the elders in every conference here pledge themselves to teach it as the duty and privilege of all Saints to assist in this glorious work,

Elder G. D. Watt seconded the motion which was carried unanimously.

It was then moved by elder Pratt, seconded by elder Ward, and carried unanimously—

That this resolution be published and sent to Nauvoo, with a request that they publish it.

The meeting was then addressed on the same subject, with much power and effect, by elders Barrett, Dunn, Watt, C. Miller, J. Goodfellow, Levi Richards, James Riley, J. Galley, A. Cordon, and W. Hulme.

The meeting was then dismissed.

Monday Morning.—The meeting being opened by singing and prayer, elder Pratt proceeded to speak on the business of the day. Truly, the Lord has been mindful of us. It has been now several months since I received any communications from America, with the exception of the "Times and Seasons" for Feb. 15; but since I came here I have received three numbers of the same, by which it appears that the same spirit is deeply at work on both sides the Atlantic, on the subject of our gathering together and building up Zion. The same spirit inspiring us in temporal matters, which caused him to send out Amos Fielding, to Nauvoo, on business similar to that of elder Snider to this country, as will be perceived by the epistle of the twelve which I will read. [The epistle which we publish as our first article this month, was then read.] Elder P. then continued to address the meeting on the subject of the epistle until one o'clock, when it was closed by singing and prayer.

Afternoon.—The meeting opened at three o'clock by singing the "Spirit of God," &c. After prayer, by Elder Snow, was sung, "O Zion, when I think of thee," &c.

Elder Pratt then made some further remarks on the simultaneous teachings of the spirit in England and America, in respect to emigration.

The meeting was further addressed by elders McCann, Cottam, and Miller.

Elder Pratt then proposed the following resolution:

That the presidents and elders of the several conferences of this realm in conference assembled, hereby pledge ourselves, and agree to instruct the churches, and use our utmost endeavors to fulfil the objects of elder Snider's mission to this land, according to the epistle of the twelve now received.

Seconded by elder Watt, and carried unanimously.

Elder Snow then addressed the meeting, and stated the method they had adopted in the London conference of raising funds for the temple, which was by holding tea meetings, at which times any one wishing to appropriate anything to this purpose had the opportunity. Elder S. concluded his address by singing beautifully in tongues

Several of the elders then addressed the meeting; and several spoke in tongues, and interpretations were given.

Elder Pratt cautioned the Saints against extremes, and that while we had done our duty towards those amongst whom we had labored so long, but who still would not listen, yet we were not to understand that we cease to preach to the Gentiles, but be ready to proclaim the truth with all our heart to every one that will hear. He also wished them to understand, that money or goods that may be forwarded to Nauvoo, for the Nauvoo House, will not necessarily be a gift, but that it will be appropriated by trustees, and the individuals transmitting it,

will become stockholders in the property to which it may be applied.

The meeting was then dismissed.

Evening.—The meeting being opened by singing and prayer, it was moved by elder A. Cordon, and seconded by elder Ward, "That Leeds, York, Doncaster, and Bradford be associated in a conference." Carried unanimously.

It was then proposed by elder Pratt, "That elder Lorenzo Barnes have the care of the churches in the Leeds conference."

Seconded by elder Snow, and carried unanimously.

It was then moved by elder Cordon, seconded by elder Eyre, "That Sheffield, and Chesterfield be organized into a conference." Carried.

It was then moved and seconded, "That elder Carrigan be appointed to the superintendance of the Sheffield conference." Carried.

Elder Pratt then proceeded to read from the "Times and Seasons" an article, entitled, "Try the Spirits," which we expect to publish as soon as possible in the "Star."

Elder Levi Richards, and elder Ward spoke on the same subject, when the meeting adjourned to Tuesday, and closed by singing and prayer.

Tuesday Morning.—The meeting opened by singing and elder Pratt engaging in prayer.

Elder Pratt then reviewed the proceedings of the former days, after which he took the present occasion to address the conference on the subject of the "Word of Wisdom," and exhorted the elders to teach by precept and example, every thing consistant with the words of wisdom, that we might become a healthy and a beautiful people, and transfer the blessing to our posterity,

Several others spoke on the same subject at considerable length.

Elder Ward stated that perfect beauty was only associated with perfect purity, and inasmuch as we were looking forward to be made like unto our glorious Lord, it behoved us to abstain from all things that retarded our approximation to his likeness.

It having been previously announced that the time after the morning service should be appropriated for baptizing, elder Ward addressed the meeting on the first principles of the gospel.

The meeting was then closed by singing and prayer, and adjourned until seven in the evening.

Evening.—The service being opened by singing and prayer, the ordience of confirmation was attended to upon seven that had been baptised by elder Pratt. The evening was occupied by addresses and congratulations on the providential and favorable circumstances attending the conference, by the exercise of the gifts of the spirit, and by testimony borne to the truth of the work of the Lord.

The meeting was then closed by singing, "When shall we all meet again," &c. and reciving the blessing of elder Pratt.

Thus terminated the most important conference ever held in the British Isles, by the Church of Jesus Christ, accompanied as it was, by manifestations of the goodness of God unto us, and an exhibition of love and affection amongst the people, that must have left an impression on the minds of the Saints, which time can never erase.

SPECIAL CONFERENCE.—There will be a Special Conference on the plat form of the Lord's House on the 6th of April next, commencing at 10 o'clock A. M. This conference is not designed to attract the attention of elders and brethren from a distance. The members of the Quorum of the Twelve are all requested to be present on the occasion.

By order of the First Presidency.

NOTICE.—Whereas fellowship has been withdrawn from Brs. William and Alfred Young for teaching false and erroneous doctrine &c. in Tennessee, as published in the Times & Seasons of June 15th 1842.

This is to inform the Saints abroad, that they have made satisfaction to the High Council of the Church of Jesus Christ at Nauvoo, and are restored to their former standing and fellowship in the church; and we recommend them to all with whom their lots may be cast.

HOSEA STOUT,
Clerk of High Council.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 6.] CITY OF NAUVOO, ILL. FEB. 1, 1843. [Whole No. 66.

ANCIENT POETRY.

The following very curious poetic composition, is at once both novel and interesting; for while the common landmarks of modern poctry are entirely disregarded; there is something so dignified and exalted conveyed in the ideas of this production, that it cannot fail to strike the attention of every superficial observer.

Uncontrolled by the narrow limits of this earth, and raised above all sublunary objects, his mind soars aloft unto other kingdoms, unravels the secrets of eternity, and contemplates the organization of worlds, in other spheres: the destiny of the living, the dying, and the dead are developed; together with the laws that govern other worlds, and the state of their inhabitants; the "heavens of heavens," open before his gaze, and the celestial kingdom; the habitation of the great "I Am," with all its resplendant, brilliant, and dazzling glory, bursts upon his sight. The Celestial, the Terrestrial and the Telestial worlds, with all their magnificence and beauty are open to his view; whilst the various states of their respective inhabitants, are presented before his vision. The dark and gloomy abodes of the departed lost, are also unlocked, and their confusion, and misery developed. Our poet seems to be perfectly at home among heavenly worlds, and converses about their proceedings with as much familiarity as one could do about his domestic economy. He unlockd great. and important principles which were indeed made known to the ancients; but which have been hid for ages: and when we contemplate the things that are unfolded we shall be led to say with Paul, "great is the mystery of godliness."

Concerning the style of the poetry, there seems to be a native simplicity, a brilliance of thought, and an originality in the composition, that can only be equalled in the oracles of truth; and by those who profess the same spirit; and when the muse of those ancient poets was fired by the spirit of God, and they spake as they were moved by the Holy Ghost, there was a richness a dignity and a brilliancy of ideas; and an exuberance of thought that ran through all their productions, as in the facinating beauties of poesy they rolled forth the words of eternal life, with all their richness, and dignity, and glory; while at the same time they paid little or no attention to the rules of poetic composition. Let the curtains of heaven be withdrawn, and the purposes and glories of the eternal world burst upon his view and the dry forms, and simple jingling of poetry, alone, will be very dry and insipid to the enlarged and enlightened understanding of a man of God.

On this subject we quote the following from the learned Rev. John Brown: "The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah, and Habbakkuk, if not also of Mary and Zacharias, Exod. xv., Judg. v., 1 Sam. ii., Isaiah, xfxviii., Hab. iii., Luke i., and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say if they attended to any fixed rules; and the truth is, no rules in the world will render a man a true poet, who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire and bold strokes of imagery in scripture poems, their principal excellency is their being calculated to promote the honor of God, and the everlasting happiness of mankind."—(Dic. of the Bible.

The last principle mentioned by Mr. Brown is certainly very clearly developed in the poetry of Mr. Smith; and whatever may have been the preconceived opinion of Justin Butterfield Esq., we are pursuaded that he will now be convinced that the modern Prophets can prophecy in poetry, as well as the ancient prophets and that no difference, even of that kind any longer exists.—[Ed.

FROM W. W. PHELPS TO JOSEPH SMITH:

THE PROPHET.

VADE MECUM, (TRANSLATED.) GO WITH ME.

Go with me, will you go to the saints that have died,—
To the next, better world, where the righteous reside;
Where the angels and spirits in harmony be
In the joys of a vast paradise? Go with me.

Go with me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Not a heart can conceive, nor a nat'ral eye see
What the Lord has prepar'd for the just. Go with me.

Go with me where there is no destruction or war;
Neither tyrants, or slaud'rers, or nations ajar;
Where the system is perfect, and happiness free,

And the life is eternal with God. Go with me.

Go with me, will you go to the mansions above,
Where the bliss, and the knowledge, the light, and the love,
And the glory of God do eternally be?—
Death, the wages of sin, is not there. Go with me.

Nauvoo, January, 1843.

THE ANSWER.

TO W. W. PHELPS, ESQ.

A Vision.

1. I will go, I will go, to the home of the Saints,
Where the virtue 's the value, and life the reward;
But before I return to my former estate
I must fulfil the mission I had from the Lord.

2. Wherefore, hear, O ye heavens, and give ear O ye earth;
And rejoice ye inhabitants truly again;
For the Lord he is God, and his life never ends,
And besides him there ne'er was a Saviour of men.

3. His ways are a wonder; his wisdom is great;
The extent of his doings, there 's none can unveil;
His purposes fail not; from age unto age
He still is the same, and his years never fail.

4. His throne is the heavens, his life time is all
Of eternity *now*, and eternity *then*;
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

5. For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that 's to come;
My delight is to honor the saints with repose;
6. That serve me in righteousness true to the end;
Eternal 's their glory, and great their reward;
I'll surely reveal all my myst'ries to them,—
The great hidden myst'ries in my kingdom stor'd—

7. From the council in Kolob, to time on the earth.
And for ages to come unto them I will show
My pleasure & will, what my kingdom will do:
Eternity's wonders they truly shall know.

8. Great things of the future I 'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies:

9. And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my spirit shall light mine elect,
And the truth is so mighty 't will ever prevail.

10. And the secrets and plans of my will I 'll reveal;
The sanctified pleasures when earth is renew'd,
What the eye hath not seen, nor the ear hath yet heard;
Nor the heart of the natural man ever hath view'd.

11. I, Joseph, the prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketch'd in a vision from God,
Of what was, and now is, and yet is to be.

12. Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Savior of all;
The only begotten, (Messiah) his son.

13. Of whom I bear record, as all prophets have,
And the record I bear is the fulness,—yea even
The truth of the gospel of Jesus—*the Christ*,
With whom I convers'd, in the vision of heav'n.

14. For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the gospel recorded by John,
Chapter fifth and the twenty ninth verse, which you 'll see.

Which was given as follows:

"Speaking of the resurrection of the dead,—
"Concerning those who shall hear the voice of
"the son of man—
"And shall come forth:—
"They who have done good in the resurrection
"of the just.
"And they who have done evil in the resurrec-
"tion of the unjust."

15. I marvel'd at these resurrections, indeed!
For it came unto me by the spirit direct:—
And while I did meditate what it all meant,
The Lord touch'd the eyes of my own intellect:—

16. Hosanna forever! they open'd anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory, and holy applause.

17. I beheld round the throne, holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
Forever and ever, amen and amen!

18. And now after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea he lives!
And sits at the right hand of God, on his throne.

19. And I heard a great voice, bearing record from heav'n,
He 's the Saviour, and only begotten of God—

By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad,

20. Whose inhabitants, too, from the first to the last,
Are sav'd by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths, and the very same pow'rs.

21. And I saw and bear record of warfare in heav'n;
For an angel of light, in authority great,
Rebell'd against Jesus, and sought for his pow'r,
But was thrust down to woe from his Godified state.

22. And the heavens all wept, and the tears drop'd like dew,
That Lucifer, son of the morning had fell!
Yea, is fallen! is fall'n, and become, Oh, alas!
The son of Perdition; the devil of hell!

23. And while I was yet in the spirit of truth,
The commandment was: write ye the vision all out;
For Satan, old serpent, the devil 's for war,—
And yet will encompass the saints round about.

24. And I saw, too, the suff'ring and mis'ry of those,
(Overcome by the devil, in warfare and fight,)
In hell-fire, and vengeance, the doom of the damn'd;
For the Lord said, the vision is further: so write.

25. For thus saith the Lord, now concerning all those
Who know of my power and partake of the same;
And suffer themselves, that they be overcome
By the power of Satan; despising my name:—

26. Defying my power, and denying the truth;—
They are they—of the world, or of men, most forlorn,
The Sons of Perdition, of whom, ah! I say,
'T were better for them had they never been born!

27. They 're vessels of wrath, and dishonor to God,
Doom'd to suffer his wrath, in the regions of woe,
Through the terrific night of eternity's round,
With the devil and all of his angels below:

28. Of whom it is said, no forgiveness is giv'n,
In this world, alas! nor the world that 's to come;
For they have denied the spirit of God,
After having receiv'd it: and mis'ry 's their doom.

29. And denying the only begotten of God,—
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By gospel they cannot repentance renew.

30. They are they, who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes.

31. They are they, who must groan through the great second death,
And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of Christ,
Made partakers of grace, by the power of his word.

32. The myst'ry of Godliness truly is great;—
The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
Which the voice from the heavens bore record to me:

33. That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love;
And sanctify earth for a blessed repose.

34. 'Tis decreed, that he 'll save all the work of his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

35. The Savior will save all his Father did give,
Even all that he gave in the regions abroad.
Save the Sons of Perdition: They 're lost; ever lost,
And can never return to the presence of God.

36 They are they, who must reign with the devil in hell,
In eternity now, and eternity then,
Where the worm dieth not, and the fire is not quench'd;—
And the punishment still, is eternal. Amen.

37. And which is the torment apostates receive,
But the end, or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be, revealed unto man.

38. Yet God shows by vision a glimpse of their fate,
And straightway he closes the scene that was shown:
So the width, or the depth, or the misery thereof,
Save to those that partake, is forever unknown.

39. And while I was pondering, the vision was closed;
And the voice said to me, write the vision: for lo!
'Tis the end of the scene of the sufferings of those,
Who remain filthy still in their anguish and woe.

40. And again I bear record of heavenly things,

Where virtue 's the value, above all that 's pric'd—
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

41. Who receiv'd and believ'd, and repented likewise,
And then were baptis'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.

42. Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

43. For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.

44. They are they, of the church of the first born of God,—
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as kings.

45. They 're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light;
As written: They 're Gods; even sons of the Lord.

46. So all things are theirs; yea, of life, or of death;
Yea, whether things now, or to come, all are theirs,
And they are the Savior's, and he is the Lord's,
Having overcome all, as eternity's heirs.

47. 'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

48. Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth—
For when he comes down in the splendor of heav'n,
All these he 'll bring with him, to reign on the earth.

49. These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the spirit abound.

50. These are they that have come to the heavenly place;
To the numberless courses of angels above:
To the city of God; e'en the holiest of all,
And the home of the blessed, the fountain of love:

51. To the church of old Enoch, and of the first born:
And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd.

52. These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all.

53. Again I beheld the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the church of the first born of God,
But shone in its place, as the moon to the sun.

54. Behold, these are they that have died without law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
Tho spirits in prison, that light has brought up.

55. To spirits in prison the Savior once preach'd,
And taught them the gospel, with powers afresh;
And then were the living baptiz'd for their dead,
That they might be judg'd as if men in the flesh.

56. These are they that are hon'rable men of the earth;
Who were blinded and dup'd by the cunning of men:
They receiv'd not the truth of the Savior at first;
But did, when they heard it in prison, again.

57. Not valiant for truth, they obtain'd not the crown,
But are of that glory that's typ'd by the moon:
They are they, that come into the presence of Christ,
But not to the fulness of God, on his throne.

58. Again I beheld the telestial, as third,
The lesser, or starry world, next in its place.
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

59. These are they that receiv'd not the gospel of Christ,
Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

60. These are they that deny not the spirit of God,
But are thrust down to hell, with the devil, for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay 'till the last resurrection begins.

61 'Till the Lamb shall have finish'd the work he begun;

Shall have trodden the wine press, in fury alone,
And overcome all by the pow'r of his might:
He conquers to conquer, and savo all his own.

62. These are they that receive not a fulness of light,
From Christ, in eternity's world, where they are,
The terrestrial sends them the Comforter, though;
And minist'ring angels, to happify there.

63. And so the telestial is minister'd to,
By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
And the great, greater, greatest, seem's stars, moon, and sun.

64. And thus I beheld, in the vision of heav'n,
The telestial glory, dominion and bliss,
Surpassing the great understanding of men,—
Unknown, save reveal'd, in a world vain as this.

65. And lo, I beheld the terrestrial, too,
Which excels the telestial in glory and light,
In splendor, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion and might.

66 I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal, in bliss.

67. Where the church of the first born in union reside,
And they are as they 're seen, and they know as they 're known;
Being equal in power, dominion and might,
With a fulness of glory and grace, round his throne.

68. The glory celestial is one like the sun;
The glory terrestr'al is one like the moon;
The glory telestial is one like the stars,
And all harmonize like the parts of a tune.

69. As the stars are all different in lustre and size,
So the telestial region, is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promis'd in this.

70. These are they that came out for Apollos and Paul;
For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter, and John;
For Luther and Calvin, and even the Pope.

71. For they never received the gospel of Christ,
Nor the prophetic spirit that came from the Lord;
Nor the covenant neither, which Jacob once had;
They went their own way, and they have their reward.

72. By the order of God, last of all, these are they,
That will not be gather'd with saints here below,
To be caught up to Jesus, and meet in the cloud:—
In darkness they worshipp'd; to darkness they go.

73. These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth;
All liars, adulterers, sorc'rers, and proud;
And suffer, as promis'd, God's wrath on the earth.

74. These are they that must suffer the vengeance of hell,
'Till Christ shall have trodden all enemies down,
And perfected his work, in the fulness of times:
And is crown'd on his throne with his glorious crown.

75. The vast multitude of the telestial world—
As the stars of the skies, or the sands of the sea;—
The voice of Jehovah echo'd far and wide,
Ev'ry tongue shall confess, and they all bow the knee.

76. Ev'ry man shall be judg'd by the works of his life,
And receive a reward in the mansions prepar'd;
For his judgments are just, and his works never end,
As his prophets and servants have always declar'd.

77. But the great things of God, which he show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

78. I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a budding in space:—
I will go, I will go, with you, brother, farewell.

JOSEPH SMITH.

Nauvoo, Feb. 1843.

THE JEWS,

"BOTH ONE IN CHRIST."

By Alfred Morris Myres, a converted Jew.

CHAPTER III. PAGE 249.

"For the hurt of my hope am I hurt; I am black; astonishment hath taken hold of me. Jer. VIII, XXII.

Experience must have taught every Christian in the nineteenth century, that there is a disposition of distrust lurking in the breast of the unconverted Jew towards not only Christianity, but also towards the professors of any other religion except Judaism: and that this feeling is the effect of satan's means, whereby he deterred

many well-disposed persons from endeavoring to promulgate the gospel of our Lord among the Jews, I am through bitter experience able to testify. Now if it is asked, "Does such a feeling exist indeed?" I answer, "it does;" but is this the wonder? surely not! had it been otherwise, then indeed it would have been a marvellous wonder. What! can I open my lips to express the least surprise at the murmur of the dumb animal when it sees him approaching whose hand has mal-treated him all the days of his life? And can you be surprised when you detect a suspicious feeling towards you in the Jew! If you have forgotten their centuries of miseries, be assured they have not; their history, since the destruction of their temple, is one characteristic of cruelty, misery, and despair which was exercised upon them in all those countries whither they fled for refuge. All that found them have devoured them; and their adversaries said: We offend not, because they sinned against the Lord, the habitation of justice, even the Lord, the hope of their Fathers." Jer. I: 8. Not only ought the rememberance of the sufferings which this people have sustained at your hands, be the means of raising your sympathy in their behalf, and thus induce you to alleviate their distress, as much as lies in your power; but it must also bring that forcible conviction home to such, particularly who will not stoop to receive the word of God in its original meaning, but are too fond to spiritualize such portions of it, which does not suit either the former expressed sentiments, or their present disposition. I say, to such the contemplation of the exact literal fulfilment with regard to the afflictions of the children of Judah, ought to show that the blessings in store will as surely follow! For why should we give them the curses, and withhold from them the blessings?

Need I stop here to paint a picture of their long and unceasing miseries which they have undergone, even since the destruction of their Temple? This is generally admitted, but to give an idea of the extent and manner of their sufferings to such of my readers who may yet be unacquainted with it, I shall quote the testimonies of some esteemed writers, whose attention seems to have been impressively arrested, and who give us a short, precise, but candid account concerning it. "Kings have often employed the severity of their edicts and the hands of the executioner to destroy them; the seditious multitude has performed massacres and executions, infinitely more tragical than the princes. Both Kings and people, Heathens and Christians, and Mahomedans, who are opposite to us, in so many things, have united in design of destroying this nation, and have not been able to effect it, The bush of Moses, surrounded with flames, has already burnt without consuming. The Jews have been driven from all places in the world, they have, from age to age, run through the misery and persecutions, and torrents of their own blood." (Basnage l. vi. c. i. § 1. "Their banishment from Judea," says Keith in his evidence of Prophecy, "was only the perlude to their expulsion from city to city, and from kingdom to kingdom. Not only did the first and second centuries of the Christian era see them twice rooted out of their own land, but each succeeding century has turned with new calamities to that once chosen but now long rejected race. The history of their sufferings is a continued tale of horror. Revolt is natural to the oppressed: and their frequent seditions were productive of renewed privations and distress. Emperors, Kings, and Caliphs, all united in subjecting them to the same "iron yoke." Constantine, after having suppressed a revolt which they raised, and having commanded their ears to be cut off, dispersed them as fugitives and vagabonds into different countries, whither they carried in terror to their kindred, the mark of their sufferings and infamy. In the fifth century, they were expelled from Alexandria, which had long been their safest place of resort. Justinian, from whose principles of legislation a wiser and more human policy ought to have emanated, yielded to none of his predecessors in hostility and severity against them. He abolished their synagogues, prohibited them even from entering into caves for the exercise of their worship, rendered their testimony inadmissable, and deprived them of the natural right of bequeathing their property; and when such oppressive enactments led to insurrectionary movements among the Jews, their property was confiscated—many of them beheaded—and so bloody an execution of them prevailed, that as it is expressly related, "all the Jews of that century trembled." Gregory the Great afforded them a temporary respite from oppression, which only rendered their spoilation more complete, and their sufferings more acute, under the cruel persecutions of Heraclias. That emperor, unable to satiate his hatred against them by inflicting a variety of punishments on those who resided in his own dominions, and by finally expelling them from the empire, exerting so effectually against them his influence in other countries, that they suffered under a general and simultaneous persecution from Asia to the farthest extremities of Europe. In Spain, conversions imprisonments, or banishments were their only alternatives. In France, a similar fate

awaited them, they fled from country to country, seeking in vain any rest for the sole of their feet. Even the wide extended plains of Asia afforded them no resting place, but has been often spotted with their blood, as well as the hills and valleys of Europe, The church of Rome ever ranked and treated them as heretics. The Canons of different councils pronounced excommunication against those who should favor or uphold the Jews against Christians; enjoined all Christians neither to eat, nor hold communion with them; prohibited them from bearing public offices, or having Christian's slaves appointed to be distinguished by a mark, decreed that their children should be taken from them, and brought up in monasteries; and what is equally descriptive of the low estimation in which they were held, and of the miseries to which they were subjected, there was often a necessity even for those who otherwise oppressed them, to ordain that it was not lawful to take the life of a Jew without any cause." (p. 79.) And who is able to tell the heart rending miseries which befell my nation during the long continued and ungodly proceedings of the Crusades? O! it is well for us that the powers of our intellects are limited by Him who knows the end from the beginning; else, were we able to recall the black and bloody scenes for many centuries under which the Jewish nation have groaned and despaired, and have them all presented into one view, the effect wou'd be overwhelming! See for particulars, Gibbon's Hist. vol. vi: p. 17

In England—aye in Christian England too—my brethren have suffered great cruelty and persecution.

And why should I refrain from admitting that—here I had to pause, being blinded with the tears which spontaneously rushed into my eyes and fell upon the paper on which I am writing at the recollection, and at the necessity that I must class England too, amongst those who oppressed Israel? When I reflect that those who have rescued me from dark superstition, and presented me with the Gospel of my dear Savior have formerly too laid the iron yoke of tyranny upon the backs of my forefathers; when I remember that this country (where I for the first time heard about Jesus, and where I now find Christians who say to the Jew, "You are my brother, and, as a brother I love you," has once been a scene of unparalleled sufferings of the poor Jew; when I think of these things, then I am constrained to suffer the stream of my tears mixed with grief and joy' to have free course, which I trust my Christian reader will pardon.

But to return: we asserted that in England, too, the Jews have suffered cruelty and oppression. "During the Crusades," says Keith, "the whole nation united in the persecution of them." In a single instance, at York, fifteen hundred Jews, including women and children, refused all quarters; could not purchase their lives at any price; and frantic with despair, perished by a mutual slaughter. Each master was the murderer of his own family. when death became their only deliverance. The scene of the Castle of Massada, which was their last fortress in Palestine, and where nearly one hundred perished in the same manner, was renewed in the Castle of York. So despised and hated were they, that the Barons, when contending with Henry VIII, to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogues to be burned.—Richard, John, Henry III. often extorted money from them, and the last, by the most unscrupulous and unsparing measures, usually defrayed his extraordinary expenses with their spoils, and impoverished some of the richest amongst them His extortions at last became so numerous, and his oppression so grievous, that in the words of the historian, he reduced the miserable wretches to desire leave to depart the kingdom, but even self-banishment was denied them. Edward the First completed their misery, seized on all their property, and banished them from the kingdom. Above fifteen thousand Jews were rendered destitute of any residence; were despoiled to the utmost and reduced to ruin.—Nearly four centuries elapsed before the return to Britain of this abused race.

It is, indeed, marvellous, and the same has been the wonder and admiration in all ages of historians, sceptics, and Christians, how the Jews, after having had such showers of persecutions poured down upon them, in which the kingdoms of this world have combined their powers to extinguish them from off the face of the earth, have still remained a people, a nation distinct from all others, though mixed up in the ocean of nations, and tossed with tempest, they have remained distinct as pearls in the cavern of the sea. But the wonder ceases to be a wonder when we remember that God had future blessings for them in store; and the only answer that I could give, if asked, how they endured the storms of persecutions for the many centuries with such amazing patience and perseverance is, that they rested their hope in the providence of God, who once for ever declared, "I have loved thee with an everlasting love."

But what is still more distressing, and what

ought to rouse us to still greater energy in behalf of the children of Zion, is the circumstance that their sufferings came more directly from such as claimed the name of Christians; and I may add, that so great was the delusion into which the Christian word had fallen, that to inflict a wound on a Jew was with nations, as if it was never said in the word of God, "Israel was holiness unto the Lord, and the first fruits of his increase! all that devour him shall offend; evil shall come upon them, saith the Lord." Jer. 2: 3.

But I shall now pass on from the scenes of long past wrongs which my brethren of the House of Israel have sustained during a period of at least seventeen centuries, and making use of the language of the Prophet, I shall say, "In those days they shall say no more, The Fathers have eaten a sour grape, and the childrens teeth are set on edge. But every one shall die for his own iniquity—every man that eateth the sour grape, his teeth shall be set on edge."—Jer. 31: 29, 30. I shall, therefore, direct your attention to the state of things as they are now in our times, though a knowledge and a reference to the past is very necessary, in order to show the cause of the present prevailing opinions of the Jews, and their prejudices against Christianity.

It has been continually urged by a certain class of people, that it is evident that the Jews were an obstinate people who would not come over to Christianity, but, I would ask, "What has been the character of those who strove with them, for many centuries, as to induce them to embrace Christianity? What were the means made use of to bring them to the foot of the Cross? Was it with that love and charity with which our Savior called their forefathers to repentance? Was it by presenting to them the true undefiled word of God? O no! The means were such as are not only contrary to the Bible, but also averse to human laws; the only alternative in some parts which was left them, as we have seen above, was either to profess their belief in Jesus (convinced or not convinced) or else their property was confiscated, and their persons given up to the sword; and as for the inducement which was held out to them, the religion to which they were invited, was "idolatry," the Church of Rome has been, and is still, the great st enemy to the Jewish nation, not only in a temporal but in a spiritual sense. What do we see in our days? The large bulk of the remnant of Israel are mixed up amongst a people who call themselves Christians, but who profane that holy name by their idolatrous practices, and that in the eyes of my poor brethren who have, by sad experience, been taught the lesson from Jehovah to abhor these evil practices.—Thus the name of Christ has became a still greater stumbling block than ever, until at last it became hateful to them. Add to this, (it may not be generally known but it is a fact,) that Jews (particulacly in my native country, and the surrounding kingdoms) look upon the system of the Church of Rome as the very essence of Christianity which may be thus accounted for.

The Romanites have imbibed many superstitious observances from our forefathers, and as my brethren value such amongst themselves, and as they are more strictly adhered to by pious Jews, therefore they make the same distinction and form the same conclusion with regard to Baptists and Protestants; the latter not regarding such things, and not only so, but are altogether, with but few exceptions, careless about any religion, so that the poor Jew has no opportunity to see vital Christianity; what he really considers as such, is the idolatrous worshiping of Romon Catholics, and hence the general predominant opinions prevailing amongst my brethren that Christianity is idolatry. What do we see when we cast our eyes to those parts where the Jews are most numerous, and where the Romish religion also is chiefly maintained? I have witnessed their religious ceremonies in Prussia, Poland, and in the adjoining countries, the thought of which makes my blood run cold within me, when I think of my poor brethren who are kept from the true light by witnessing these abominations practised before their eyes and which is called "Christianity." But more of this in the next.

I have seen them on their appointed days parading the principal streets and squares exhibiting the different images of Joseph and Mary, and other Saints, ornamented in the most ridiculous manner, and when arriving at such spots where they have "set up the images of stone," they fell upon their knees thus praying to them with outstretched arms. And need it be wondered at that the Jew who is at such a period, looking on from his hiding place* whither he had fled as soon as the procession was approaching should turn away his head from this sight in disgust and contempt and be provoked to zealous indignation at the very thought of becoming a Christian.

*The last few years the Jews have been more privi'edged, but 30 years back when Jews were in danger of their lives, if ever they ventured to show themselves openly when these processions moved along; so it happened that an aged

Jew in my native place, having some business on good-Friday, which led him across the market place whilst the procession stopped to kneel down, he was shot dead on the spot. Chap. iv: page 262.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, FEBRUARY 1, 1843.

EFFECTS OF APOSTACY

Seldom have we been called upon to witness a more painful scene than one that occurred in the mayor's Court last night. (Friday Feb. 10)

It will be recollected that in the 11 no. vol. 3, there was a long article written upon the nature and effects of false spirits, which was headed, "Try the Spirits." Among other individuals that were mentioned as having false spirits was Oliver Olney, who thought that he had "seen and conversed with the Lord a number of days, and who stated that he had received many revelations; but refused to bring them forward and to have them investigated; we quote the following: "Mr. Olney has also been tried by the High Council, and disfellowshiped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil."

Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennet's right hand men—he was also one of the contributors to the filthy columns of the "Sangamo Journal," making or professing to make, a great expose of the corrupt principles of Mormonism. Recent developments however prove him to be altogether incompetent to the task, and shew that he is not much better than his great compatriot in crime, John C. Bennet, for it has been clearly proven that he is a most notorious scoundrel, and a thief. About a month ago a great excitement was created in this city in consequence of the store of Bro. M. Smiths having been broken into in the night, and robbed both of money and goods. About one thousand dollars worth of goods were stolen, and fifty dollars in money. The officers made dilligent search for the goods, but apparently without effect until through a variety of small circumstances suspicion attached itself to Mr. Olney. A search warrant was issued, and the goods were found in his house; he was immediately taken prisoner, and brought before the Mayor's Court, where it was fully and satisfactorily proven that he was the thief. This he did not attempt to deny; but openly confessed the whole circumstances of the theft. A bill of Grand Larceny and Burglary, was found against him, and as he did not procure bail, he was committed to the county jail, to await the decision of the Circuit Court.

Mr. Olney has long been a member of this church, and until within two or three years ago, has always maintained a consistent character. He began to be wild and visionary about that time, and having become loosed from the moorings of eternal truth, and been dashing about on the waves of superstition, fanaticism and uncertainty, he became a fit subject to be duped by the notorious Bennet, and it would seem has been too apt a scholar to his teaching until he has become engulphed in the whirlpool of destruction: and he now stands as a lasting monument of folly and disgrace to those who may be tempted to tread in his footsteps. This learns us another lesson about Bennet and his motley associates; and while we cannot but feel sorry that he should have fallen into such a snare, (particularly on account of his rising family) we cannot express our indignation too strongly at such infamous and corrupt deeds, and we are pleased that the offender has been brought to justice.

The work of the Lord is progressing with great rapidity on every hand; from the north, south, and east we are continually receiving accounts of the progress of eternal truth; we cannot find room for many communications.—Elder Andrew L. Lamareaux writes from New Trenton, Franklin County, Indiana, and tells us that the work is rolling forth in that neighborhood, with unprecedented rapidity, and that there are more doors open than it is possible for them to fill. This seems to be generally the case where our elders are laboring, throughout the Union, as well as in Great Britain.

It is with great pleasure that we announce the arrival of our much esteemed, and highly respected brother, Elder Parley P. Pratt. He has been laboring for several years past in England, where he has edited with great ability and talent, a monthly periodical, called the "Millennial Star;" in which was defended with a masterly hand, and in an unflinching manner, the principles of eternal truth.

Any eulogium from us, however, would be superfluous, as he is generally known and beloved by the saints: suffice it to say, that we welcome him to the "City of the Saints"—the beautiful Nauvoo:—and hope that he may have

many years of prosperity in this life, and in the world to come life everlasting.

We expect that the readers of the "Times and Seasons" will now be furnished with some useful articles from his pen. At any rate we can assure him that they would be highly acceptable.

COMMUNICATIONS.

For the Times and Seasons.

BRO. TAYLOR:

By and with the advice of President Smith and several other leading members of our church, I take the liberty to drop you a little note which I wish you to insert in your highly valuable paper, the "Times and Seasons."

The prosperity and rapid growth of the City of Nauvoo during the time which I have been absent, which is almost three years, show and demonstrate to me, that nothing but the distinguished blessings of a bountiful providence upon the untiring hand of industry and perseverance could have adorned the vacant prairie with such a vast number of beautiful dwellings, and converted the forest into fields and beautiful gardens.

When I first arrived upon the borders of this place, I tried to recognize some of the old landmarks, but so great were the changes and alterations, that it appeared altogether like another place. I felt something as I did while standing on Mount Olivet on the East of Jerusalem and viewing the surrounding country: said I to myself, is this a dream, a vision, or a reality? Circumstances demonstrated the reality of the scenery: so when I come to the residence of my wife and children on the 7th of Dec. last, and shared with them the warm embrace—sat down with them all hanging about my neck.—I said it is, in reality, Nauvoo.

The whole time and attention of the Saints in this place since their beginning have been, in consequence of persecution and banishment from Missouri, devoted to opening new farms, building habitations, and to supplying themselves with food. They have consequently paid but little attention as yet, to the raising of sheep and to the manufacturing of such articles of domestic apparel as are indispensable in a new country; and the consequences are, that we are deficient in this respect. We have lands, we have houses, and an abundance of provisions; and we recommend to all such as anticipate selling their possessions in the East, and emigrating to this place, that they bring with them all the wool in the place—all the domestic flannel; and all the full cloth; common cassimers and satinetts, which they can procure. Property may be sold in the East, in these hard times, for such articles at a much better lay, than it possibly can be sold for, in money: and in this place, these articles may be exchanged for lands, provisions, and labor, just about as advantageously as for money, and that too at an advanced price from prime cost, sufficient to warrant transportation. But if money can be obtained in the East for property, it may be in some respects a little better, and should be preferred. Yet, in these times, we must so arrange our affairs, that the scarsity of money shall not hinder the gathering of the people, or of building up the kingdom of God.

And again, sheep in this place stand next to money, and we hope our brethren in the East will use their utmost exertions to send and to bring all the sheep into this country which they consistantly can; and if you cannot sell your property for money, sell them for sheep or wool, and forward them on here, that the rams of Nebaioth may minister unto us, and that domestic economy may receive that patronage which will protect us from the chilling blast of winter, and adorn our fathers, our mothers, our wives, and our children with the beauty and workmanship of their own hands.

Sheep may be driven to this place from as far East as the State of Ohio, and as far to the South as the southern part of Kentucky, provided they be driven slowly and by careful and attentive boys or men. If they be driven in the spring before shearing, particular care must be taken not to overheat them by driving. It will cost but little to get them here; for after grass begins to grow in the spring, they will pick along by the way, and on the prairies, nearly as much as they will require.

Also our brethren in the South will do well to send or bring raw cotton. There are many families in this place who can manufacture this article to good advantage. I hope, also, that all the brethren here will raise, each a piece of flax this year. By a little exertion the seed may be procured in time. Let such brethren, as live any where within this state who have flax-seed, consecrate it to the temple, and forward it as soon as possible to the Temple committee that the brethren here may obtain it from them for their labor on the Temple.

How beautiful it would be for our young girls to be instructed by their mothers how to spin and to weave, and when they come to be married, how very comfortable it would be to have a fine quantity of good sweet white linnen! Therefore, mothers, get your wheels ready, and tell your daughters that they are the old fashioned piano, and let their ears be charmed

with the pleasing notes of zeez—zecz—zeez.

I hope that none of the Saints will be discouraged from coming here on account of the tales of slanderers, and of apostate wicked men and women, for I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegadoes have made "lies their refuge, and under falsehood have hid themselves." But the time is near when lying and slandering tongues will be silent, and sink under the just contempt of an abused public, while truth and virtue will be exalted and shine forth in all their beauty and loveliness.

I hope to be able to visit many of the churches in the spring, in the East and elsewhere, and to proclaim the gospel to all people as far as I may have opportunity. My object will be to persuade men to obey the truth, comfort and strengthen the hearts of the Saints, and procure what funds I can to build me an habitation: for after laboring and toiling, houseless and homeless, twelve years in this church, I think that every Saints will now say that I am entitled to a home, and such as have the means, I hope may have the heart also to put me in a way by which I can accomplish this very desirable object.

Yours, very respectfully,
ORSON HYDE.

TO THE EDITOR OF THE TIMES AND SEASONS.

Dear Brother Taylor,—I send you a few lines, thinking that you might wish to hear some particulars of your old friends on the other side of the Atlantic, and the progress of the work of God throughout England. But, in the first place, allow me to express my joy at again seeing the faces of the servants of God, whom I had so often listened to with joy, while they laid open to me the principles of eternal truth, which the Lord has again revealed for the salvation of man. And next, my perfect satisfaction with Nauvoo, as far as I can judge, after a fortnight's residence. It is altogether needless for me to make any allusions to Joseph Smith, for I had not been long in the church before I KNEW that he was a Prophet of God, and had received the holy priesthood, by dreams, by visions, by healings, and, in fact, by the signs following, which has caused me to rejoice in having an existence in this momentous age.

It is now nearly three years since I first saw you, and I came armed with all my Wesleyan zeal to drive these Philistines from our coast; but when you commenced laying the truth before us I felt, like Sampson, deprived of his locks—my strength was gone, and but one desire filled my soul—that what you were stating might be true, and did not leave the house till I had the promise of a servant of God to pray for me that if it was the truth the Lord would make it manifest to me, which he shortly after did by an *open vision*. I have no doubt but you still remember our first interview, and how the work spread while you remained in England. It is rapidly spreading over all the face of that island; and very soon there will scarcely be a village or hamlet where the gospel is not planted for the honest in heart to flock unto. In Liverpool the work has been going on steadily, since the time you left, and the hearers both numerous and respectable. At the time you left I believe the Liverpool Conference numbered about two hundred and fifty; and when I left, in September last, over seven hundred. We have had peace and good order throughout, and have had but seldom indeed to resort to the expedient of cutting off. The last twelve weeks of my presidency over the Liverpool Conference we baptized ninety eight.

On the 17th of September we left Liverpool, in the ship Sidney, and set our faces towards Zion, and after a passage of eight weeks we landed at New Orleans. There were six deaths during the voyage, viz. four children, one sailor, who fell from the yard-arm, and Sister Cannon, She had not been well for some time previous to our leaving Liverpool, and continued getting worse. She died without a struggle or a murmur, and was perfectly reconciled. She requested to be buried in the sea, if she died previous to reaching New Orleans, but if coming up the river that she might be buried on land. Captain Cowan is one of the most kind-hearted humane men that ever crossed the Atlantic. After tarrying three days at New Orleans we again embarked on board the Alex. Scott, and made rapid progress till we passed the mouth of the Ohio, when we soon after run a-ground and remained there three days; on our deliverance we got to within ninety miles of St. Louis, where she had to remain three weeks for want of water. When we arrived at St. Louis we had to look out for houses, as it was by this time about the depth of winter, and the river was frozen up above St. Louis, but we *all* got houses to shelter in, and provisions in abundance. We had honey at two cents a pound, beef from seven to ten pounds for five cents, and the finest geese in the market at fifteen cents each, butter five cents a pound, and every thing in the same proportion. The brethren were mainly well when I left St. Louis, and anxiously waiting for a general break up of the river that they might

make another start for Nauvoo. I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter Day Saint, and we *know* we have not followed cunningly devised fables, and therefore are not to be carried away with the cunning craft of men whereby they lay in wait to decive. But I must now conclude at present, for I had neither pen, ink, or paper when I begun this letter so just took my *stick* to give you the news in the best way I could. And I thank God, that after a journey of more than nineteen weeks I am safe in Nauvoo, and feel myself out of the reach of oppression, and my mind in perfect peace.

I remain your affectional brother, in the covenant of peace,

JOHN GREENHOW.

HISTORY OF JOSEPH SMITH

Continued.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith, and cheer our hearts. After our return from Colesville, the church there were, as might be expected, very anxious concering our again visiting them, during which time sister Knight, (wife of Newel Knight,) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened, concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to him who had called us forth from darkness, into the marvellous light of the Everlasting Gospel of our Lord Jesus Christ Shortly after our return home, we received the following commandments:

Revelation to Joseph Smith Jr. and Oliver Cowdery, given in Harmony Pennsylvania July, 1830.

Behold thou wast called and chosen to write the book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee, that thou has been delivered from all thine enemies, and thou hast been delivered from the powers of satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee: and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing:

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many: but endure them, for lo, I am with you, even unto the end of thy days. And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

And thy brother Oliver shall continue in bearing my name before the world; and also to the church. And he shall not suppose that he can say enough in my cause; and lo I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free: And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you, by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing; by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip:

For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given at Harmony, Penn., July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue, before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith. jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound Scripture, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church: for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church: for my soul delighteth in the song of the heart: yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

CONFERENCE MINUTES.

Met agreeable to previous appointment in conference in Oakland, Canada, West, on the 17th December 1842.

Gehiel Savage was chosen to preside, and George C. Wilson appointed secretary. The meeting opened by singing and prayer.

Remarks were made by the president concerning the business proper to transact during said conference. In the remarks made by the president it was advised to ordain those that were qualified, to adjust all matters that might come before the said conference; and to arrange preaching circuits for the elders present in this part of the vineyard.

David White priest, was appointed to the office of an elder: moved that the elders present their credentials before this conference; but from the fact that the elders were not prepared, it was agreed that it be laid over till our next conference.

Moved that the next conference be held at Brantford, if there be no hindering providence, on the second Saturday in February next.

Moved that the travelling elders go two and two: moved that David White arrange his business, and go into the ministry immediately.—Br. White was duly ordained by the unanimous voice of the conference.

We the elders have preached a few times in this part of the country, and from the limited acquaintance we have been able to gain, we have a hope that some good may be done.

Elders present, viz:—Gehiel Savage, Moses Nickerson, E. F. Nickerson, Geo. C. Wilson William Sumerville, John Bottorris, Daniel Savage, David White.

Moved that the elders abroad be invited to attend our next conference.

Moved that the elders here use their influence to get subscribers for the 'Times and Seasons.'

Moved also that the minutes of this conference be forwarded to Nauvoo.

GEHIEL SAVAGE, Pres't.

George C. Wilson, Clerk.

FROM CHINA.

The following extracts embrace the news from China, by which it will be seen that the city of Nankin was not taken by the English, or even attacked:

The expedition left Woosung the 6th July, on which day it advanced up the river Yang-tse-kiang, and on the 14th reached a military position, built on a range of hills commanding the stream, where two small recently erected batteries, mounting thirteen guns, opened the first fire since leaving Woosung on the leading

ships, but were instantly silenced, and the guns, batteries, and military buildings connected with them destroyed as soon as men could be put ashore. At this point the main body of the fleet was retarded by adverse winds for nearly a week, during which period some of the ships of war, assisted by the steamers, got up to "Kishan," or "Golden Island," where the noble armament, amounting to seventy sail of vessels, assembled on the 20th inst., and anchored abreast of the city of Chin-kiang-foo, the key on this side of the grand canal, and on the following morning the troops disembarked, and proceeded to attack the city and a neighboring camp of the enemy. The latter was carried at once, the Chinese flying in all directions; but the city, which was strongly fortified, was defended with devoted gallantry; one third of the garrison of 3000 Tartar soldiers laying down their lives in the hopeless struggle. Among the killed were forty Mandarins; and the General, when all was lost, repaired to his house, seated himself in a chair in calm and brave despair, and making the servants set the building on fire, was consumed to ashes. On the part of the British, there were killed four officers and eleven wounded and 134 men were killed and wounded. The fleet then proceeded towards Nankin, took up its position there on the 6th of August, and immediately prepared for an assault on the city. A strong force was landed, and the 13th was appointed for the commencement of operations, when suddenly the Chinese solicited a truce, intimating the approach of a delegation from the Emperor. Three Commissioners, one of whom was of the royal house, arrived on the 15th, and on the 29th of August a treaty was signed on board Her Majesty's ship Cornwallis, by them and Sir Henry Pottinger, the principal provisions of which are embodied in the annexed circular.

To Her Brittanic Majesty's Subjects in China:

Her Brittannic Majesty's Plenipotentiary, &c. in China has extreme gratification in announcing to Her Majesty's subjects in China that he has this day concluded and signed with the Chinese High Commissoners, deputed to negotiate with him, a treaty, of which the following are the most important provisions:

1. Lasting peace and friendship between the two empires.

2. China to pay $21,000,000 in the course of the present and three succeeding years.

3. The ports of Canton, Amoy, Foo-choo-foo, Ningpoo, and Changha, to be thrown open to British merchants; consular officers to be appointed to reside in them; and regular and just tariffs of import and export (as well as inland transit) duties to be established and published

4. The island of Hong Kong to be ceded in perpetuity to Her Britannic Majesty, her heirs and successors.

5. All subjects of Her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire, to be unconditionally released.

6. An act of full and entire amnesty to be published by the Emperor, under the Imperial sign manual and seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.

7. Correspondence to be conducted on terms of perfect equality among the officers of both Governments.

8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, $6,000,000, Her Britannic Majesty's forces to retire from Nankin and the Grand Canal, and the military posts at Chinghai to be also withdrawn but the islands of Chusan and Koiangsoo are to be held until the money payments and the arrangements for opening the ports be completed.

Dated on board the steam frigate Queen, in Yang-tse-kiang river, off Nankin, this 26th day of August, 1842. HENRY POTTINGER,
Her Majesty's Plenipotentiary.

G. A. Malcolm, Secretary of Legation.

This treaty of peace has given great satisfaction to the British in China and India. It was said that the Emperor had at first some doubts as to the propriety of opening a foreign trade at Foo-choo-foo, which is the capital of Fokien, and the nearest port to the country where the bohea tea grows, but that he afterward yielded that point. The Commissioners are described as anxious to get rid of the British from the Yang-tse-kiang, and the embouchure of the great canal; they offered to pay down four millions instantly, but the British Plenipotentiary insisted on the full instalment being paid, and the ratification of the treaty, before he would withdraw.

The payment of the opium claims will, it is stated, be adjusted according to the amount fixed some months ago by the British Government. It was said that the Imperial Commissioners had pressed the consideration of the opium trade on the British Plenipotentiary, but he declined to discuss it, stating, if the Chinese Government was desirous of producing a stoppage to it, that it ought to be effected by their own internal regulations, and by imposing restrictions on their own subjects.

We extract the following from the London

Weekly Dispatch,' which goes to show what their feelings are respecting the conduct of England towards China:—

"The Christians have had no mercy on a fallen foe. We wait to see whether, in the ensuing meeting of Parliament, any of those Members, Lords or Commoners, who are such zealots for Missionarizing and Bishopizing India, will take up the frightful appearance of the Cross in China. Never in the annals of the human race, was a war more unjustifiable than this has been on our part. We have violated all international, all the acknowledged rights of independent nations. The Chinese Government take up a principle of discouraging and preventing, if possible, the use of that most poisonous of all drugs called opium. We allege that the motives of the Chinese Government are to prevent the exportation of silver, with which opium was paid for. Whether we be right or wrong the question lay between the Chinese Government and the Chinese people, and we had no right whatever to interfere with it. It was a question entirely between the people and the Government of China. Really the Chinese, were they the stronger party, might with equal justice sail up the Thames and settle our Corn Law disputes according to their own notions of justice or convenience. In European wars, it has always been maintained that there were faults on both sides, and that generally speaking, the faults were six and half-a-dozen on a balance between the conflicting parties; but here no writer or speaker has ever ventured to pretend that we have had even the smallest particle of justice on our side. The Christians have been extreme outragors, aggressors, plunderers and murderers, and we wait anxiously to see what part our inspired Prelacy in the House of Lords will take in behalf of justice and humanity."

OLD TIMES.

What would be the surprise of our pilgrim fathers if they could witness the effeminate luxury of their children? Coffee and tea were known to them only as the most uncommon luxuries. It would do to tell of for years as an epoch in life, by the person who had set down to a table where those drinks were furnished.—The first tea used in Amherst, N. H. was sent from Boston to the minister. The minister's family, not being acquainted with the manner of using the luxury, boiled it in a pot and sipped it as broth. They probably found their tea broth less palatable as well as nutritious than their favorite bean porridge.

Johnson says of the farmers of Lynn, "The chiefest corn they planted was Indian grain.—And let no man make a jest of pumpkins, for with this the Lord was pleased to feed his people, to their good content till corn and cattle were increased."

In clothing, the same simplicity prevailed.—A fur hat and a pair of boots generally lasted a man his lifetime, and nobody but old men thought of owning such an article of apparel as a great coat. A writer in the Old Colony Memorial says, "I recollect a neighbor of my fathers, who had four sons between nineteen and thirty years of age. The oldest got a pair of boots, the second a surtout, the third a watch, and the fourth a pair of silver buckles. This made a neighborhood talk that the family were on the high road to insolvency."

As to their riding, it was all done on horseback. The wife rode to meeting on a pillion behind her husband, and carried the child in her arms if they had one. No young woman then thought it a hardship to walk five or six miles to meeting. No provision was ever thought of for warming meeting houses, in any kind of weather, and nobody staid at home on account of the cold.—*Amesbury Transcript.*

NOTICE.

We would respectfully announce to those of our subscribers, (and there are a good many of them) who commenced their subscriptions for the Times and Seasons at the time when brother Joseph took the editorial department, that the term for which they subscribed for is nearly at a close: most of those commenced at the seventh and eighth numbers; at the time when the translations from the Book of Abraham commenced. This is the sixth number, which only leaves four weeks until the time that they subscribed for, will be fulfilled.

We have given this timely notice that our friends may prepare themselves. We would further state that we had the promise of Br. Joseph, to furnish us with further extracts from the Book of Abraham. These with other articles that we expect from his pen, the continuation of his history, and the resources that we have of obtaining interesting matter; together with our humble endeavors, we trust will make the paper sufficiently interesting.

SACRED HYMNS.

Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately.

Nauvoo, Feb. 15, 1843.

The following beautiful verses were written and sung as will be seen from their reading on the occasion of Joseph Smith's release from the hands of his persecutors.

Mr. Smith and his Lady made a feast and invited upwards of fifty of their friends to partake with them; which was indeed a day of conviviality and rejoicing, and might properly be called a day of jubilee or release.

JUBILEE SONG.

BY MISS E. R. SNOW.

That deed—that time we celebrate,
So rife with liberty;
When the official pow'rs of State
Pronounc'd the Prophet free.

CHORUS.

When foul oppression's hand was stay'd—
A feast of Liberty,
The Prophet and his Lady made,
To crown the jubilee.

'Twas *once*, no subject, theme of song,
For honest men to gain,
Those rights that legally belong
To every humble swain.
When foul oppression's &c.

But *now* our Fed'ral Court has done
A deed deserving praise:—
There's something 'new beneath the sun'
In these the latter days.
When foul oppression's &c,

Some patriot feeling yet remains—
Such as our fathers felt,
When on Columbia's fertile plains
Their blood, they freely spilt.
When foul oppression's &c.

Tho' Freedom weeps o'er many a blot;
Still here, she lifts her spires;
And here, has champions, who are not
Unworthy of their sires.
When foul oppression's &c.

Protection's wreath again will bloom,—
Reviv'd by Thomas Ford;
Which under Carlin had become
Like Jonah's wither'd gourd.
When foul oppression's &c.

Like Freedom's true and genuine son,
Oppression to destroy,
His Excellency has begun
To govern Illinois.
When foul oppression's &c.

His 'Mormon' subjects fondly trust,
The citizens will share,
A legislation wise and just,
While he retains the Chair.
While foul oppression's &c.

Long, long, they'd felt injustice's weight,
And grappled with its yoke;
Ere the authorities of State
The Prophet's fetter's broke.
When foul oppression's &c.

The justice done a righteous cause
By those who stand in pow'r;
Does honor to our country's laws,
In this degen'rate hour.
When foul oppression's &c.

And while we give our feelings scope
And gratitude award,
To Edwards, Butterfield and Pope,
We'll not forget the Lord.
When foul oppression's &c.

The Lord who guides the Prophet's cause;
Inspir'd our rulers' minds,
To execute those equal laws,
And break the chain that binds.
When foul oppression's &c.

Elijah's God! we'll praise his name,
And own his mighty hand,
Who brings his Prophet's foes to shame
In this republic land.
When foul oppression's &c.

Tho' wicked men should rage and scoff—
Though earth and hell oppose,—
The Lord will bear his people off
Triumphant o'er their foes.
When foul oppression's &c.

Now let the Prophet's soul rejoice—
His noble Lady's too;
While praise to God with heart and voice
Is heard throughout Nauvoo.

CHORUS.

When foul oppression's hand was stay'd,
A feast of Liberty;
The Prophet and his Lady made,
To crown the jubilee.

BEAUTIES OF THE LATE WAR IN CHINA.—An English officer writing to his friend in England from Ching Keang-foo, says: "I never saw such loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found us, they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves; in many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets have been burnt down."—*Boston Trans.*

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 7.] CITY OF NAUVOO, ILL. FEB. 15, 1843. [Whole No. 67

CORRESPONDENCE.

Mr. Editor,—Sir, ever since I gave up the editorial department of the "Times and Seasons," I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intended to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind, in regard to politics, morality, religion, literature, the arts and sciences, &c. &c. viz. the editors of the public journals; or, if you please, I will disignate them, the lions of the forest. This latter cognomen sir, I consider to be more appropriate, because of the dignity of their office, their lofty bearing and mein, their ascendancy and influence over all others, and because of the tremendous noise that they make when they utter their voice.

It came to pass that as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me, and brayed, and made a great noise; which a neighboring lion hearing roared, even as a lion roareth when he beholds his prey: at the sound of his voice the beasts of the field were alarmed, and the lions in the adjoining jungles pricked their ears and roared in their turn; and behold all the lions of the forest, alarmed by the noise, opened their mouths and uttered forth their voice which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring that the trees of the forest shook, as if they were shaken by a mighty wind; and all the beasts of the forest trembled, as if a whirlwind were passing. I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn, that is feeding alone upon his pasture; without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why then their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said, among so many voices; but ever and anon I heard a few broken, incoherent sentences, like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be drove from the State!!! The fawn will be metamorphased into a lion; will devour all the beasts of the field, destroy all the trees of the forest, and tread underfoot all the rest of the lions. I then lifted up my voice and said, hear me, ye beasts of the forest! and all ye great lions pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mein stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent? It is true that I once suffered an ass to feed in my pasture: he ate at my crib and drank at my waters, but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass, and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad many of the lions began to enquire into the matter; a few possessing a more noble nature than many of their follows, drew near, and viewing the animal found that he was nothing more than a decriped, broken-down, worn-out ass that had scarcely anything left but his ears and his voice. Whereupon many of the lions felt indignant; at the lion of Warsaw; the lion of Quincy; the lion of Sangamo; the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry, and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew full well that they were following the braying of so dispicable a creature. Among these was a great lion, whose den was on the borders of the eastern sea; he had waxed great in strength; he had terrible teeth, and his eyes were like balls of fire; his head was large and terrific, and his shaggy

mane rolled with majestic grandeur over his terrible neck; his claws were like the claws of the dragon; and his ribs were like those of the leviathan; when he lifted himself up all the beasts of the field bowed with respectful deference; and when he spake the whole universe listened, and the cinders of his power cover creation. His might, his influence were felt to the ends of the earth; when he lashed his tail the beasts of the forest trembled; and when he roared all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and joining in the common roar, uttered the following great swelling yelp:—

Joe Smith in Trouble.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State, of the Governor of Illinois. Joe has taken out a writ of habeas corpus, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe's troubles to a crisis.

In the mean time, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission—besides being very convenient for himself."

When I heard it, I said poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked amongst the foremost of the beasts of the field, as the lord of the forest! Even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.

And now, friend B. allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? that setteth up one and putteth down another according to the counsel of his own will? That if thou possesseat any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me when hast thou treated a subject of religious and eternal truth with that seriousness and candor that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologist, allow me to ask a few questions. why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah "*work a miracle or two*," to help him out of the dungeon? It would have been "*very convenient.*" Why did not Zacheriah, by a miracle prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and besides he had "saved others," and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul by a miracle prevent the people from stoning and whipping him? It would have been "very convenient." Or why did the saints of God, in every age, have to wander about in sheep skins and goat skins? Being tempted, tried, and sawn asunder; of whom the world was not worthy. I would here advise my worthy friend, before he talks of 'proving missions," "working miracles," or any "conveniences" of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my shepherd, saying, listen all ye lions of the forest; and all the beasts of the field give ear; ye have sought to injure the innocent; and your hands have been lifted against the weak, the injured and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest. The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon you prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine annointed shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS

Sir,—The distressing vicissitudes to which man is subject, in these days when Jehovah is putting forth his hand to vex the nations of the earth, and they are fast filling up the measure of their iniquity, is calculated to draw forth the voice of sorrow from the humane breast. At the present time, and previous to my leaving England, the hand of oppression and misery was very heavy upon the working classes, and lan hunger had visibly marked the countenances of thousands with woe and despair. The factories were mostly (in fact on my last visit to the manufacturing districts, entirely) stopped. And vast numbers were parading the streets or col-

lecting together in groups, and in their desperation pulling down prisons, breaking up machinery, and otherwise destroying property. In Nottingham, and other places, as many as two thousand walking in a body begging, and drawing a cart before them to receive whatever the charitably-disposed might be inclined to give. But, sir, the heart sickens at the scenes of wretchedness and woe which I myself have witnessed—women fainting in our streets from actual want, and again and again has the coroner's verdict been—Died from want of the necessaries of life. But I will leave this part of the subject after stating two FACTS.—One of our elders travelling in the north of England, and calling at a house to make some inquiry as to his road, when a haggard, pale, and death-like female came to the door, with an infant at the breast, which, on hearing the voice of a stranger it turned round, when he made the sad discovery that it was actually SUCKING THE BLOOD of its wretched parent, on which he made the inquiry if she had plenty to eat, and was told that that was the third day since she had tasted food. The following occurred in Scotland:—A young man, about 27, was observed, on passing a green-grocers store, to steal a potatoe, and the day following he again made his appearance, and took three, and so the third and fourth day, but on the fifth the store keeper had provided himself with the assistance of a constable, and when he paid his usual visit they followed him at a distance to the cellar in which he resided, and on entering they beheld two half naked females, the mother and sister to the yonng man, sitting over a few dead ashes, where a fire had once been, and over which hung a pan; on examining the contents of the pan it was found to contain part of a dog, which had been gathered from a neighbouring pond. On seeing her visitors the mother exclaimed—"Oh, forgive him, for I was afraid to ask him where he got the potatoes, lest he had not come honestly by them!"

These reflections arise from meeting a number of my English brethren at Nauvoo, who were struggling hard with poverty and ruin, and by the united assistance of their brethren were enabled to emigrate to this place; here they are in the midst of plenty, and in a state of comparative independence. This has been a source of no small joy to me. And gladly do I listen to their accounts when they expect to *get their houses finished*. The change of circumstances from despair to hope has nerved them with new vigour, and they seem *determined* to be independent. I hope, as occasion may require, when their brethren shall arrive here, who, like themselves, have made a mighty effort to break off the shackles of oppression, and escape to the place where the tyrants vex not and the weary rest, that then they will not forget the pit from whence they were dug. If peace and happiness is to be found in the world, it is at Nauvoo.

I remain your affectionate brother, in the covenant of hope.

JOHN GREENHOW.

THE MORMONS, OR LATTER DAY SAINTS, WITH THEIR PERSECUTIONS.

MR. TAYLOR, SIR:

Since Mr. Smith has retired from the Editorial department, and the responsibilities are now placed upon you; I feel disposed to write the following communication for insertion in your valuable paper, upon the subject of your persecutions; as I have been an eye witness to many of them, since the organization of your Church, I cannot any longer remain in silence, and do justice to my own feelings. Notwithstanding I am not particularly partial or prejudiced either for, or against any sect, still I am in favor of all parties enjoying equal rights, under a free and independent government. This right seems to be torn from you as a people, and for what? the only answer that is, or can be given, is because of your religion, and nothing else. This nation has long boasted of her free independent, and religious institutions; but she can no longer boast of her glory and true Republicanism for those laws, and those constitutions, made by her ancestors, are now trampled upon, and trodden by their children; and in place of peace, tranquility and repose; tyrany and oppression reigns. This Republic has justly been termed the man of nations. attended with peace, equity, justice, and every blessing and fortune of life; but when the wicked rule the honest, and virtuous mourn, and I am fully persuaded that could the fathers of this nation rule, as they once ruled, the scene would be changed—your rights and liberties would be restored—and persecution cease; but, as it is, persecution has followed your church from the beginning; particularly Mr. Smith, your Presiding Officer: he has borne more and greater contradictions, than any man since the despensation of the Saviour. Notwithstand his life has been sought, and his enemies have gathered around him like thick clouds of darkness, ready to cut him off at one singlo blow; yet he has always had some warm-hearted friends, who have plead his cause, under the broad folds of the constitution; and I conclude will, so long as they have influence and power to act. The course that was pursued against him

and your church, by the executive, and people of the State of Missouri, recently renewed by Gov. Reynolds, and ex-Governor Carlin, is an open violation to their own oaths: not only so, but is in direct opposition to the constitution of either of the States, as well as of the U. States, and is derogatory to the character, genius, or policy of any people, nation, or government' This same course which has been pursued against you, as free born citizens of these United States, is the same which has, in many respects, proven the downfall of other nations, which were once great and mighty, but have dwindled away, and their original character can only be traced by searching the pages of Ancient history. The Jews crucified the Savior—killed the apostles and prophets, because of their religion; but the result which immediately followed, was severely felt, and is to this day.—Now if the Jews were scourged for their iniquities, we may expect this nation to be scourged also. Although neither they nor their rulers have personally crucified the Savior; yet they have suffered the same acts of violence, and regardless of all consequences, and without the least particle of Law, have injudicially, and contrary to all laws, forced your church by the edge of the sword, point of the bayonet, and mouth of the cannon, to flee from one state to another, to seek safety among strangers; without a place to lay their heads, while others were slain, and their bones left to bleach upon the plains, a scene which is almost without parallell in the history of Nations. Never have I seen or read of such tyranny, and oppression n modern times, as I witnessed during a short stay of a few weeks, while in Far West; where your troubles arose like mountains, and descended upon you like torrents. Surrounded with the most wicked and savage, whose very looks and unconstiutional acts surpassed in malignity and cruelty the acts of the demons of darkness; his darkest deeds would sink into insignificance before them and his satanic majesty would blush by reason of being out-generald by his liege subjects the inhabitants of Missouri One of your last public persecutors of any note, seems to be that great (little) man General Bennett, of whom Lucifer can boast, because he executeth his will far beyond his expectation, while the balance of his servants fear and tremble, as they see the day approaching.

Bennett will be called home to receive his reward, then the last struggle will be made and "gathering hosts will be seen around Nauvoo," or some other place, (this is the same time I suppose Bennett refers to in the N. Y. Herald, whom Mr. Smith together with his associates will tremble at the sight of such an innumerable company all arrayed in martial order;) then Bennett will no doubt expect to gain the victory, and exalt his kingdom above the stars, and bear universal sway; but alas his imaginary happiness is already blasted! his influence gone! his heart is sick! his soul is faint! and he is nigh unto cursing and burning when he, like Jonah's goard will wither away—his name be forgotten and blotted out from the generations to come, together with his associates who have been accessory to the shedding of blood.

In conclusion, I can safely say I never have seen anything derogatory to the Character or conduct of Mr. Smith, as a christian, or prophet; but he has every where proclaimed against wickedness and abominations, for which his life has been sought; but I think he will at last come off victorious, together with his afflicted people, (if you are what you profess to be,) and your enemies will call for the rocks and mountains to fall on them to hide them from the presence of the lord, and the glory of his power.

I am you friend, sir, in your rights and liberties, in honesty and virtue,

J. C. S.

Nauvoo, Ill. Feb. 19, 1843.

MR. ALFRED ED. STOKES—

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware, that designing men, for sinister purposes, have put in circulation reports concerning the people here, which are so monstrous, that it is a matter of surprise how any rational being could profess to believe them at all. If I were to even profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me, as the mere tool of corrupt and foul slanderers; but any thing to stop the progress of that, which cannot be done by fact and scripture truth. That man must have a large stock of moral courage, who dare, in any wise, profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old stale story about common stock, in defiance of fact and truth, it would appear by your letter, and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who for want of any other means to stop the progress of truth, in its more incipient stages.

invented this falsehood, and finding it took with persons of his own stamp, circulated it with untiring perseverance, in direct opposition to the testimony of his senses; knowing at the time he commenced circulating it, that it was false.—He was a preacher of the Campbellite faith.—It would require the ignorance of barbarians, and the credulity of savages to attempt a belief in the falsehoods which are circulated against the saints with great zeal, by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves would profess to believe them: neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it thinking that by so doing they can make some headway against us; but it is a vain attempt; for every attempt of the kind has only excited enquiry, awakened curiosity, and caused investigation, which have in every instance resulted in an increase of members to the church, so that we grant full licence to all defamers to do their utmost.

Our city is a great thoroughfare; people of all classes are crowding into it; multitudes who do not belong to the church of "Latter Day Saints" are seeking locations, where they can prosecute their respective callings. If you wish the papers you can put the money into a letter, and the Postmaster at your place will send it without expense.

Yours, with respect,

SIDNEY RIGDON, P. M.

Messrs. Stokes, and Evans.

From the North Western Baptist.

DIALOGUE, NO. 4.

BETWEEN L. AND W. ON THE APOSTOLICAL OFFICE AND SUCCESSION.

W. Well, friend L., I have frequently called upon you, and by some means our conversation hitherto has been of a literary cast, and interesting to me; but since I last saw you, I have thought it might not be unprofitable to ascertain what are the chief points of difference in our faith and practice.

L. This would be very pleasing to me, and doubtless profitable, if the inquiry be conducted in the meekness of that religion of which we profess to be its ministers.

W. I have no doubt this will be the case.—I would therefore suggest that the most of the difficulty may be traced to the difference of our views of the apostolic office.

L. Probably; and to come at once to the subject, please state your views on that point.

W. Episcopalians believe that Christ designed to continue the apostolic office till he should come again. Not surely in the line of Peter alone, as the Romanists hold, but of all the Apostles, who were equally authorized to ordain others as their successors. We consider that the commission given by Jesus, at the close of Matthew's gospel, and the promise of being with them to the end of the world, applied to the twelve and their successors in that office, and to them only.

L. I have so understood your belief, though I have never before thought much upon it, less perhaps than its importance demands. I perceive, however, at once a difficulty in your succession.

L. The want of qualifications for such an office.

W. What qualifications do you deem requisite?

L. For an *apostle* it was indispensably necessary that he should be able to testify as an eye witness to all the important facts in the life, death, resurrection and ascension of the Savior. So that when the vacancy of the apostleship, occasioned by the defection of Judas, was to be filled, none could be allowed as candidates for that office but such as had "companied with *them* all the time that the Lord Jesus went in and out among *them*, beginning from the baptism of John, unto that same day that he was taken up from *them*, must one be ordained to be a witness with *them* of his resurrection."—Acts 1: 21, 22. This is the first qualification, and for this they were evidently chosen, "And ye also shall bear witness, because ye have been with me from the beginning." John 15: 27.

W. But you would exclude St. Paul from the number of the apostles, though he claims to be one. He asks, "Am I not an apostle?" 1 Cor. 9: 1.

L. In the same verse he says, "Have I not seen the Lord?" and of such importance does he view this personal knowledge of Jesus, that he pleads a miracle to support his claims, which if he had not made good, he would have renounced his pretensions to the apostolic office. 2 Cor. 12: 4.

W. You will not pretend that St. Paul was a witness of the above facts?

L. Certainly I will, for I have his word for it. Acts 22: 15, "For thou shalt be a witness unto all men of what thou hast seen and heard."

W. This qualification I grant their successors have not.

L. A very serious admission! But have your bishops the power of working miracles?

W. They do not pretend to that at the present day.

L. But this was essential to the apostleship. Jesus often foretold what they should do in miracles; he commissioned them to work miracles. They often wrought miracles in confirmation of their apostleship. Mark 16: 20. It was by them deemed a sign of apostleship.—2 Cor. 12: 12.

W. I never supposed that miracles were to be continued, as there is no demand for them.

L. Consequently, I infer there is no demand for that *office*, for which they were a sign. But there is yet another peculiar apostolic qualification, which I think your bishops have not—the power of conferring the "Holy Spirit on whomsoever they laid their hands."

W. In the office of confirmation in our church we observe that rite.

L. I know you do—but is the Holy Spirit conferred in that ceremony?

W. It is prayed for, and some are of the opinion that it is actually done; but I cannot say that more should be intended than setting apart by prayer.

L. There is where *your* apostles and the *old* apostles differ again. There was no doubt on this point among them. Acts 8: 18. But I will add no more till those are cleared out of the way.

W. Well, I admit that it is not expected that our bishops should possess all these primitive miraculous qualifications for which the twelve were distinguished, and yet be their successors in preaching the word and ruling the church.

L. Then say at once that they shall have successors in the church in the office of teaching what Christ had prescribed for them, and that the church, as in Acts 1st chap., shall have the power to designate them, and we will agree. But to have a long line of apostles, or bishops, with all their *authority* and a very different *salary*, without one qualification to raise them above the simple teacher, is dangerous to the church, and has abundantly proved so. Indeed it is too bad. GAIUS.

BR. TAYLOR:

SIR,—On reading the above dialogue between the Episcopalian, and the Baptist, I had the following reflections, which, if you think proper to publish they are at your disposal. These two brethren, of different denominations, in setting forth their respective views, seem both of them to be laboring under a misconception of the doctrine they respectively wish to support; or rather of the doctrine of scripture. The Episcopalian thinks that it is absolutely necessary that they should have apostles in their church; and that although their apostles are not like the ancient apostles, either in calling, power, faith, or practice, yet that they are the legitimate successors of the old; and that their's is the true apostolic church. While the Baptist on the other hand, thinks that because they see not the power of the ancient apostles; and because God does not call them now as anciently; that therefore God did not design that these offices, and gifts, should continue in the church. Never once supposing that the church may have fallen, and forfeited these blessings.

The Episcopalian thinks very correctly that the promise in Matthew extended to the end of time; he might have made his position a little stronger by quoting from the Ephesians, iv. c. "And Christ ascended into heaven, and gave gifts to men; and he gave some apostles, and some prophets, and some pastors, and teachers, and evangelists; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *until* we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man; unto the fulness of the measure of the stature of Christ."—And as it appears from the dispute between the Episcopalian and the Baptist, that we have not yet arrived at that unity, it is necessary that apostles be in the church to bring them to that unity. But on the other hand, as the Baptist justly remarks, we expect to see the same power connected with apostles now as formerly; and as "the Lord confirmed their" (the ancient apostles,) "words, with signs following," so we should expect that he would confirm the modern apostle's, (not bishop's,) words of the Episcopal church with signs following; and if he did not we should not think that they were Christ's apostles. And when we saw their conduct in sprinkling little children, an ordinance that God never instituted, we should apply the rule that John gives us, "He that transgresseth and abideth not in the doctrine of Christ hath not God." Consequently, as they have derived their priesthood, by their own acknowledgement, from a corrupt fountain, viz. the church of Rome, and sprinkle infants, and attend to other ordinances that God never instituted; that they "have not God," are not the church of God, nor their members the followers of Jesus Christ.

But on the other hand, for the Baptist to say that we have no need of apostles is superlatively ridiculous. One reason assigned is, that an apostle should be one who had been with the Lord from the beginning, which Paul, accord-

ing to his own acknowledgement evidently had not; but then we are told that he (Paul) had seen the Lord, and was thus qualified for the office of an apostle; which the Baptist seems to think is an insuperable objection to their being apostles in these days. We have no objections to apostles seeing the Lord at all, and think that if, after Christ's resurrection and ascension, he could shew himself to Paul, he could as easily shew himself to a person in the sixteenth, seventeenth, or eighteenth century. We have some testimony of that kind upon record, which is as follows: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father." Sec. xci, D. C.

The Episcopalian "never supposed that miracles were to be continued, as there is no demand for them." And the Baptist infers from that that there is therefore no need of apostles; and thus in twisting round to suit both their creeds, they push the christian church out of existence.

Who said that there was no need of miracles? or who said there was no need of apostles? surely not the word of God: The same promise which says, "Lo I am with you always even unto the end of the world," says, "These signs shall follow those that believe." Now I ask, where was the gospel to be preached? The answer is, Go ye into all the world; and preach the gospel unto *every creature, and these signs shall follow those that believe.* Q. Where was the gospel to be preached? A. To all the world. Q. Where shall these signs follow? A. The preaching, and believing the gospel. Hence it is said, "Go ye into all the world, and preach the gospel unto every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe," &c.—Consequently I should be led to believe, from the above, that both the apostles and the members, or believers should have these gifts, and that if they have not they are not the church of Christ. I should expect the Episcopal apostles to be clothed with power, and have these signs follow a believer in their words, or I should say they are not the apostles of Jesus Christ. And if I went into a Baptist church, I should expect to see those signs follow the believers, or I should believe that they had not the gospel of Christ. And if I could not see those signs any where, I should believe that there was neither apostles, nor gospel, in the world: for our Saviour said, wherever, in all the world, the gospel was preached and believed, these signs should follow them that believed. AN OBSERVER.

MILLERISM.

We publish the following, not with the view of persecuting Mr. Miller, or any of his followers, but for the sake of shewing the folly and inconsistency of that system which he is propagating as truth. We consider that Mr. Miller has a perfect right to worship Almighty God according to the dictates of his own conscience, and however foolish, ridiculous and fanatical we may consider his religion; we wish him to enjoy it, (if he can find any comfort in it) untrammeled and free; and to rest secure from persecution under the broad folds of the American Constitution: but at the same time we claim that free privilege of investigation, which republicanism, and the gospel, alike guarantee unto us, (and which we are always willing to be tested by ourselves,) of trying all principles by the standard of truth; of "proving all things, and holding fast that which is good."

"Jan. 1843. We have now entered upon the year so anxiously looked for by many, as the year for the commencement of the Millennium. Mr. Miller's numbers are now complete; and men's hearts are failing them for fear, (in many places) in looking for those things they expect to come on the earth. The 2d of April will soon arrive, but Millerism will find that "the kingdom of God cometh not with observation:" "But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." There is a manifest folly in counting prophetic numbers, although a theory from them may appear plausible. If the prophetic numbers as used by numberers, are definite, though they agree as to the interpretation of the numbers, there is a wide difference as to their fulfilment. They agree that the 2300 days, when the sanctuary should be cleansed, Dan. 8: 14, mean years: that the time, times and a half time, Dan. 7: 15, and 12: 7, and Rev. 12: 14, each mean three and a half years, thus a time, one year, times, two years, and half a time, half a year, which reduced to days, at 30 *prophetic* days to the month, give 1260 prophetic days, which are symbols of years; the 1290 and 1335 days, Dan. 12: 11, 12, the 1260 days, Rev. 11: 3, and 12: 6: and the 42 months, Rev. 11: 2, reduced to 1260 days, are all symbols of years, and have their fulfilment at the commencement of the millenium, the second advent of Messiah, &c. Here is a wonderful agreement and combination

of numbers; when will they be fulfilled? Ah! here is the jar. Miller says in 1843. Faber 1886, Priest, 2000, Woodworth 2100, &c. Miller dates his 1260 years A. D. 583, Faber 606 Priest, 770 & Woodworth 840. Now let the fearful take courage, for one of these scientific numberers is as likely to make correct calculations as another of them, and further, scripture and history condemns the whole art. It is wholly assumption to assert that the above numbers express years, because there are a few special instances where days were symbolical of years, as, Exe. 4: 5, 6, &c. But says the numberers, it will demonstrate, for the 70 weeks, Daniel 9: 2, multiplied by 7, give 490 days, each a symbol of a year, which was the exact time from the commandment issued by *Artaxerxes Longimanus* to rebuild Jerusalem. to the day of Pentecost; the last week commencing with John's ministry, and Messiah being cut off in the midst of it, &c. This is a nailing argument, and especially as we have been taught to receive this interpretation (as the index of our bibles will show) almost as a part of inspiration. If the reader is not too much shocked at the idea of criticising upon this interpretation, let him proceed with me. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to annoint the Most Holy. Now it is as obvious from the above, that all the events mentioned, must transpire within the 70 weeks, as that any one of them will be accomplished within that time Then the time of the people to be rejected for transgression, and the holy city destroyed by reason of its pollutions, are as plainly pointed out, as that Messiah should be anointed, bring in everlasting righteousness, and make reconciliation for iniquity: and to this agree the following verses, and carry the 70 weeks down to the destruction of Jerusalem. I supply the words included in brackets. 26th verse, "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people [*the Romans*] of the prince [*Titus, son of Vespasian the Emperor*] that shall come, shall destroy the city and the sanctuary:" 27th verse, "And he [*Titus the Prince*] shall confirm the covenant with many for one week: [*a covenant of peace to such as would flee out of Jerusalem*] and in the midst of the week he [*Titus*] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he [*Titus*] shall make it [*Jerusalem*] desolate, even until the consummation, and that determined shall be poured upon the desolate," [*desolators*] i. e. Jerusalem shall be desolated by the Gentiles, who lifted up their horn over Judah and Israel to scatter, tread down, &c. until that which is determined shall be poured upon the desolators, [*the Gentiles*] the horns of the Gentiles be cast out, the Jews return, and Jerusalem be rebuilt Thus we find that the 70 weeks do not demonstrate.

We will now examine the 2300 days found in Dan. 8: 14, and show their fulfilment. "And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed." This number is allowed to extend to the second coming of Messiah, to cleanse the christian church, or sanctuary, &c. I will now ask three questions: 1st. What is meant by the sanctuary, referred to? 2d. Who defiled it? and 3d. When and by whom is or was it cleansed? 1. The sanctuary was the first inner court of the Temple, Heb. 9: 2. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary." 2. Antiochus defiled it. 1 Mac. 1: 20, 21, "And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem, with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof," &c. Verse 54, "Now the fifteenth day of the month Caslen, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side. 59th. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God." We have now found who defiled the sanctuary, and took away the daily sacrifice, according with Daniel's vision. 3d. "So he [*Judas Maccabees*] chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place," &c. 1 Mac. 4: 42, 43.—Let the reader turn and read to verse 52d.—"Now on the five and twentieth day of the ninth month, which is called the month Caslen in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made," &c. The sanctuary lay desolate just three years.—the length of time of the vision, from the third year of Belshazzar to the cleansing of the sanctuary was 387 years, and the 2300 days end B. C. 165, and consequently are not symbols of

years, for Daniel was shewn nothing in this vision which was to transpire later than the Grecian empire: The angel Gabriel expounded this vision, and brought the time no farther down than the death of Antiochus, B. C. 164, which was in the 149th year of the Grecian empire.

We will notice but two numbers more, found in Dan. 12th chapter. In this vision he is shewn certain events which are to transpire in the Persian, Grecian and Roman empires. The angel closes the events of the Grecian empire, with the death of Antiochus, which brings us to the close of the 11th chapter, and then relates some events to transpire among the Jews, while the Romans should sway universal empire: as 12: 1,—a time of trouble, &c. the same as predicted by Jesus, Mat. 24: 21, 22. "And many of them that sleep in the dust of the earth shall awake," as fulfilled, Mat. 27: 52, 53.—Verse 6th. "How long shall it be to the end of these wonders." Verse 7th. "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." When was the power of the holy people scattered? In the A. D. 70, and here ended this time, times, and half time: but Daniel did not at that time understand it, and says, verse 8th, "And I heard but I understood not: then said I, O my Lord what shall be the end of these things?" Verse 11th. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, (to set up the desolation of abomination) there shall be a thousand two hundred and ninety days." Then this 1290 days marks the time from the taking away of the daily sacrifice by Antiochus, to the setting up of the abomination in the holy place by the Romans, as spoken of by Jesus in reference to Daniel's vision: which time was about 235 years, by our common chronology, and the 1290 days do not represent years. We might notice some other numbers, but deem these amply sufficient, to show the total failure of days being symbols of years, in all cases in the scriptures. Some of the saints on earth may find that these numbers do not refer to the rise of the true church, in 1830, or the first endowment in 1836, any nearer than they refer to the second advent of Messiah. We are to watch for the coming of Messiah in faith, meekness, humility and prayer; observing the signs of the times instead of mystical numbers, and the wise will understand.

S. P."

We do not agree in every particular with the above; but we consider that the false foundation upon which Mr. Miller rests his fabric is fully developed and exposed in all its naked deformity.

Concerning there being no certainty in numbers, however our wise men may have differed in relation to this matter, we believe that there is a certainty in them when they are understood; (or why did the prophets give them?) but we do not think that either Mr. Miller or his followers understand them. Language has become confounded, corrupted, changed, mixed and adulterated, so that words are very unintelligible signs of ideas, in the most perfect languages now extant. But numbers have not become so altered; so far as we have any knowledge, numbers are the same in all languages; they may have different names, but are the same in arithmetical calculations. Two and two make four, and four and four make eight in the English, French, German, Hebrew, Caldaic, Arabic, and, we believe, in all the different languages. But, while this uniformity exists, there is a difference in the times spoken of in the scriptures; not a discord, but different rules of calculation. We are told that a day with the Lord is as a thousand years, and a thousand years as one day." Now, as we know what the Lord's time is, and what men's time is, if Mr. Miller will importune God, and get the spirit of prophecy, which will teach him a little more than his philosophy, he may, perhaps, get to know what a prophet's time is, and then, if he can obtain the ministering of angels, as Daniel did; they may perhaps inform him what an angel's time is, and thus, becoming acquainted with God's, angel's, prophet's and man's time, and having the spirit of prophecy to know the circumstances under which the numbers were given, and their application, he will be able to arrive at more just conclusions than to believe that the end of the world will be this year, or next.

Some of his fanatical preachers have made the following statement:—

"Several Millerites have lately been in our city, and they pronounce Mormonism one of the greatest humbugs of the age; and aver that Joseph Smith is the great he goat spoken of in the scriptural prophesies."—*Chicago Democrat.*

We do not profess to be such great prophets, nor such profound philosophers as Mr. Miller and some of his associates; but we prophecy that the world will not come to an end on the 26th of April next, nor next year. And when it comes to pass we shall know which is the greatest humbug; Millerism or Mormonism, and probably we may then find out who wears the beard.—Ed.

*** Notice is hereby given, that Elder Curtis Hodges, jr. is requested by his family to return immediately to them, for they stand in great need of his assistance.

TRUMAN WAIT.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, FEBRUARY 15, 1843.

RIGHTEOUSNESS.

"He that doeth righteousness, is righteous," is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done; but by grace are we saved, through faith, and that not of ourselves, it is the gift of God," yet every man of God has performed works of righteousness; he has been moral, virtuous, upright and consistent in his deportment, and that he was saved by works, as well as by faith.

It is true, that our Saviour reprobates the self-righteousness of the Jews; he condemns their practices, and disapproves of their conduct, and some men laboring under a mistake, think it was for their good works that they stood reproved by the Savior of the world; a greater error than which, could not be entertained by the human family. Our Savior reproved the Pharisees, not for their righteousness, but for their iniquity; not for their virtue, but for their hypocracy, deceit, and abomination. They fasted, they prayed, they gave alms, they paid tythes of all they possessed, all of which of themselves, abstractly, were good, and they were not condemned for these deeds, but for turning the temple of God into a den of thieves, for oppressing the widow, the orphan and the destitute, for rejecting the testimony of God, and persecuting his servants; and for neglecting judgment, mercy and the love of God.—Hence they were called "whited walls and painted sepulchres," they made long prayers; but it was "*for a pretence.*" They also disfigured, or made long faces, and appeared outwardly fair to men; but like whited walls and painted sepulchers, they were fair on the outside, while "within they were nothing but rottenness and dead men's bones. It was then for their corruptions, their abominations and their hypocracy that they stood condemned, and not for their good works, or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that It is 'not through works of righteousness that we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God.' We shall find however, that this reasoning is very fallacious. Paul understood himself perfectly. He might indeed be an "Hebrew of Hebrews;" and after the strictest manner of his sect, lived a Pharisee; but if his Pharisaism taught him to be a persecutor and murderer of the saints, and a shedder of innocent blood, his proceedings were not very righteous, he stood culpable before the Most High, and he needed to be cleansed in the atoning blood of Christ; to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say 'all these things have I observed from my youth up, what lack I yet?' A new dispensation was then ushered in, the gospel of eternal truth was unfolded; the kingdom of heaven was being preached, and all men rushed unto it; and it was necessary that he should sell what he had and give to the poor; follow our Savior; obey the gospel; be governed by his teachings, and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God, and would be saved. Paul tells them something else; that in the fulness of time God sent forth his Son into the world to *redeem* those that were *under the law*; hence if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders.—This was the doctrine that was taught by our Savior, and by all the apostles. 'He that *believeth* and is baptised shall be saved, and he that *believeth* not shall be damned.' So that it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter:

"What *doth it* profit, my brethren, though a man say he hath faith, and have not works?—Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit? Even so faith, if it hath not works, is dead, being alone; yea, a

man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also, believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father, justified by works, when he had offered Isaac his son upon the alter? seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? for as the body without the spirit is dead, so faith without works is dead also."

The thing is here very clearly and pointedly set forth, and although Paul speaks so much about faith, he contends as strenuously for works; he complains that some had turned the grace of God into laciviousness, and positively says, that "If any man defile the Temple of God him will God destroy." And farther remarks, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi: 9, 10.

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "my righteousness I hold fast, and will not let it go." Job xxvii: 6. David says, in speaking on the same subject, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that I was at peace with; (yea I have delivered him that is without cause mine enemy:) let the enemy persecute my soul and take it; yea let him tread down my life in the earth, and lay mine honor in the dust, selah." . . . . . "The Lord shall judge the people: judge me, O Lord, according to *my righteousness*, and according to mine integrity that is in me." Psa. vii. And Nehemiah, after testifying concerning Tobiah, and casting his goods out of the Temple, and contending with the nobles for not bringing their tithes into the treasury, says, "Remember me O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof;" and after contending with the nobles for breaking the Sabbath, he says unto some strangers that came into among them to try to lead the Jews astray, "Then I testified against them and said unto them, "why lodge ye about the wall? if ye do so again I will lay hands on you," and because some of the Jews had married strange wives, he chased one of them away from him, and says, " I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." For these and other things he says, "remember me O my God concerning this also, and spare me according to the greatness of thy mercy." The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God, as being meritorious. Nor were the apostles forgetful of these things. Peter in speaking to Cornelius says "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh *righteousness* is accepted of him." Acts x: 34, 35. John says, "Every one that *doeth righteousness* is born of God." And again, "whosoever *doeth not righteousness* is not of God." 1 John. And we are told in Rev. xix: 8, that "the fine linen, is the *righteousness* of the saints." We know that "Abraham believed God and it was accounted unto him for righteousness:" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead; even as the body without the spirit is: and that faith is of no use unless it works by love, and purifies the heart." And hence Paul speaks about the saints, in his day, "having on the breastplate of righteousness;" and being "filled with the fruits of righteousness."

The gospel indeed makes us freee: but let us be careful how we use our freedom, and not turn the grace of God into laciviousness: as says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God"

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortali-

ty and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by *every word* that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself, alone, and not in another."

HISTORY OF JOSEPH SMITH.

Continued.

Revelation to Joseph Smith, jr. Oliver Cowdery, and John Whitmer. Given at Harmony, Penn. July, 1830.

Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing you labors on the land, such as is required, until after you shall go to the west, to hold the nex conference; and then it shall be made know what you shall do. And all things shall be don by common consent in the church, by much prayer and faith; for all things you shall receiv by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me, by my heavenly father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments: Book of Doctrine and Covenants, Sect. 2d, page 7th—"And truly manifested by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, I command you in the name of God to erase those words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, were I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverence that I could prevail with any of them to reason calmly on the subject. However Christian Whitmer at length got convinced that it was reasonable, and according to Scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that proceedeth forth from his mouth.

SHAKE THE SINNER.

One of our little boys who is about eight years of age having read one of Mr. Millers Hymns in which there is such a frequent repetition of

"Shake the sinner, shake the sinner,
Shake the sinner, just now."

commenced singing it; but not being acquainted with spiritualizing, he thought he must make his actions comport with his words, and having obtained the help of his sister they seized their little brother by the shoulders, and shook him tremendeously while they continued singing "shake the sinner just now" &c. It is well for poor sinners that the God of the Millerites does not answer their prayers in the way that our boy understood them, viz: for what they say, or the sinners would be in an awful predicament before the world ends.

THE JEWS.

The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled her's within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio.—Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached four millions. The number who entered Palestine from the wilderness were evidently not much more than three; and the census, according to the German statistics, which were generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions. They are thus distributed.

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report in 1825—the number, probably, remains the same. This extraordinary fixedness in the midst of almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years.—May we not naturally conceive that a people thus preserved without advance or recession; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all, every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?

APOSTOLIC RELIGION.

From the American Baptist Magazine.

The Rev. William Ward, A. M. fellow of Christ's College, Cambridge, a clergyman of the church of England, and who officiated as curate in the county of Norfolk, received a presentation of a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of the nation with imprisonment and death, which occasioned a great number of them to seek refuge in England, Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail, he observed an elderly gentleman of venerable appearance in the dress of an ecclesiastic. He soon perceived that he was a foreignor, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, and arts, and sciences, &c. Mr. Ward perceiving he was a man of profound learning, general knowledge, and liberal sentiments, began the following conversation:

Mr. Ward. I am much surprised sir, that a gentleman of your liberality and knowledge can be content to continue in communication with the corrupt church of Rome.

Bishop. I presume sir, you are a clergyman of the church of England.

Mr. W. I am sir.

B. May I not retort?

Mr. W. No. Our church is reformed from corruption.

B. I deny the assertion. Your prayer book is nothing but the Roman Missel translated into English, with a few trifling alterations, and the psalms you read are not from your translation, but from ours, of the corruption of which you are perpetually complaining.

Mr. W These are trifling things sir, we are

satisfied that we are following the Apostles and primitive church.

B. This is assumption, and assumption is no proof. We must fix upon some point, and abide by it, for instance, pray where do you receive your authority for infant sprinkling?

Mr. W. I am surprised at your question, sir, pray do not your church practice the same as we do upon that point?

B. Yes sir.

Mr. W. Why then ask the question?

B. Because I presume you cannot defend yourself upon your own principles.

Mr. W. If I cannot, as you practice the same, you of course must lie in the same difficulty.

B. That does not follow. But pray, sir, shew me your authority for infant sprinkling.

Mr. W. We refer to the New Testament, (taking one from his pocket,) here is one let us examine it.

Is it the English version, if it is, I shall not abide its decision, for it is not a fair translation.

Mr. W. You surprise me, sir; were not the translators learned men, and men of probity?

B. I grant this in part. But sir, who is not sensible how far party zeal influences views, sentiments and practice. Look for instance at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that christian baptism is analagous to it. How many learned men have been duped by the authority of this individual and taken for granted what he asserted and have never examined the point. Yet I challenge the whole world to produce one instance of baptism before John. You must know, sir, that every learned man, who has examined for himself, both in your communion and in every other, has been forced to accede the point to the anabaptists.

Mr. W. I can by no means admit the imperfection of our version, sir, nor can I see the consistency of your reasoning. It appears that you expose your own practice as much as any.

B. I will produce an instance or two where the object of your translators must have been to deceive the public, and to make the evangelist appear to support their sentiments of sprinkling where the opposite is apparent in the original, Matt. 3: 11. Your version says, "I indeed baptise you with water, &c. he shall baptise you with the Holy Ghost and with fire."—Notice this translation sir, now in the 6th verse where they perceive that the same rendering would appear ludicrous, they have translated the preposition *en* by the English preposition "in Jordan." Will you assist me sir, to account for this conduct upon any principle than that of intentional deception and determination, right or wrong, to support hypothesis. I will not dispute the signification of the word *baptizo* arbitrarily considered, though the learned world have settled that point long ago.—Nor will I dispute about the signification of the preposition *en*. You must allow that we are more honest than protestant writers. We render it "in aqua," "in spiritu sancto." If the whole did not amount to the signification of dipping or plunging in water, I would ask you why the evangelist used in the application to baptise, the verb *anabaino* which cannot admit of any other explanation, but to *arise*, or *emerge* or *ascend*, see verse 16. also Acts 8:39. It can not be admitted, sir, either that this arose from inadvertance, or from want of knowledge; for your translators knew how to render the word, when the controversy was out of sight: see for instance John 13: 26. "When I have dipped *bapsas* it, and when he had dipped *embapsas*, the sop, &c. Why sir, did they not render this *baptised?* You will not charge me sir, with inconsistency between my sentiments and practice. In our communion we never refer to the scriptures for authority for infant sprinkling, you know sir, that the Greek and Armenian churches which controvert our supremacy, practice dipping to the present period. The church has authority to decree rights and ceremonies and her orders are infallible. Here we depend for this and many other points, of sentiments and practice, which you hold in common with us; but referring to scripture for your authority, cannot support your practice. There is sir, in fact no ground upon which you can stand, or any other protestant with consistency, between the two extremes, you must either return to the bosom of the Holy Church, or join the wicked, heretical anabaptists, who reject the authority of the church.

Mr. W. I have not I confess examined these subjects, but I consider it right to be honest and follow the dictates of truth.

CONFERENCE MINUTES.

The minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at the court house in the city of Utica, N. Y. on the 28th day of January, 1343, at 10 o'clock, A. M.

The conference met agreeubly to previous appointment, and was called to order by priest Boice. Elder George Montague was chosen president, and elder Samuel Tibbles clerk.—The conference was opened by singing, and prayer by the president. The president then laid before them the object of the conference.

The president then called for a representation of the different branches.

Priest Boyce represented the Utica branch, consisting of thirty one members, two priests, two teachers, and one deacon, all in good standing. Elder M. Higley represented the West Booneville branch, consisting of twenty four members, three elders, one priest, two teachers, all in good standing. Elder Wilsey represented the East Hamilton Branch, consisting of forty members, three elders, and one teacher. The remaining members of the Delhi branch, and also those of the Elm Flats branch sent a request to the conference by elder M. Higley that they might be attached to some branch.

Motioned and carried, that the remaining members of the Elm Flats branch be united to the West Booneville branch.

Motioned and carried, that priest Boyce be sent to visit the scattering members of the Delhi branch, and ascertain their standing, &c.

Motioned and seconded, that priest Boice be ordained an elder, to preside over the Utica branch.

Motioned and carried, that this conference adjourn till the last Saturday and Sunday in July next.

GEORGE MONTAGUE, Pres't.
SAMUEL TIBBALS, Clerk.

CONFERENCE MINUTES.

Minutes of Conference held at P. W. Gownover's, Hancock County Illinois, September the 4th, 1842.

Pursuant to previous appointment, a Conference met, as above, to organize a branch of the Church of Jesus Christ of Latter Day Saints: at Goldens Point.

Present, 8 elders, 2 priests, and one teacher.

At 10 o'clock A. M., the meeting was called to order by elder Alexander Williams; whereupon elder L. W. Brandon was unanimously chosen President, and Brother A. H. Golden Clerk.

After which the following officers were proposed and unanimously chosen.

Br. T. Parsons, to be ordained a teacher, Joseph Hammond Teacher, Jonathan L. Harvey teacher.

The officers chosen, as above, were then ordained by the laying on of hands; by G. W. Brandon, A. Williams, and M. B. Welton.

After which it was resolved that the minutes of this Conference be sent with a request to have them published in the Times and Seasons.

Closed with prayer by elder M. B. Welton.

A H. GOLDEN, Clerk.

LAPEER, Michigan, Jan 20, 1843.

The Lapeer County Seat Conference, met according to appointment, in the Court-House in presence of 12 elders. M. Sirrine called to the chair, and Increase Van Deusen appointed clerk.

Conference opened with singing and prayer by the President; after which he stated the object of the meeting, which was to do the church business, and to get more charity. He then gave a short, but comprehensive explanation of true charity. The several branches were then represented, and are as follows:

Atica branch, represented by elder Jerman Elsworth, 2 elders, 1, priest, 17 members. Lapeer branch, represented by elder Newton Goodale, 2 elders 1 priest, 1 teacher, 1 deacon, 16 members. Redford branch, represented by elder Hulbert, 1 elder, 1 teacher, 1 deacon, 23 members. Levona branch, represented by E. D. Wood, 1 elder, 1 priest, 1 teacher, 1 deacon, 24 members. Brownston branch, represented by elder M. Sirrine, 1 priest, 20 members. Seder branch, represented by M. Sirrine, 1 priest, 1 teacher, 20 members. Superior branch represented by elder Jefferts, 1 elder, 18 members. Royaloak branch, represented by deacon Hoagerlin, 1 teacher 1 deacon, 18 members: 50 scattered members not represented in the above branches. The branch represented all in peace and good standing.

The President then made some remarks on his early labors in Michigan, which was followed by the church in general, with considerable liberty and interest. An old gentleman, not a member, then sprung up and said that he had been forced upon his feet for the first time in a meeting, being about 60 years old. He made several interesting remarks, and said that he believed the mormon religion to be true, and said he meant to obey the gospel the first opportunity.

Conference adjourned to 10 o'clock next day.

Met according to adjournment, opened with prayer by the president, which was followed with a sermon by Elder Jefforts, then followed with a short, but interesting application by elder M. Sirrine; and several other elders. Conference adjourned until 2 o'clock

Met according to adjournment, opened with prayer by elder Jefferts; a discourse by elder Gribble, and followed by elder M. Sirrine on the same subject. Conference adjourned until 8 o'clock, next morning.

Met according to adjournment, opened with prayer by elder Jefferts, several prayers with intervals of singing. Order of the meeting changed to speaking. The exercise then closed

with some satisfactory remarks by the president, on the false reportsconcerni ng Joseph the Prophet. Conference ad ourned until 1 o'cock. During interm ssion, a discourse was given by a little champiou of the M. Episcopal order, who exposed himself very much, strained over back a part of the time with his arms folded, speaking not great, but small swelling words of vanity. He spake of Mahomet's system of religion, and the Roman Catholicks, and believed them both to be false. He then spake of the Mormon system, and from what he had heard, condemned them also—warned his brethren against the delusion—said they where like the Locusts coming in swarms, or droves, devouring every green thing. After the performance the president asked the privilege of correcting his mistakes, when the gentleman asked, "What is your name sir?" "My name is Sirrine sir." He then answered, "No you can't have the privilege. I have heard of you sir, and I want nothing to do with you." After he dismissed his congregation, they were requested by the president to stop a few minutes; which they did, and heard the mistakes corrected with apparent satisfaction. The president then proceeded moderately to knock off some of the scales, as he expressed it, of the Methodist disipline, and adjourned for half an hour.

The sacrament was administered; 1 elder, and 1 priest ordained; 2 confirmed, which had been baptized during intermission. On the whole we had a very interesting and profitable Conference.

Motioned and carried that the conference be adjourned uhtil the last Friday, Saturday, and Sunday, in April next, at Franklin, 10 miles south of Pontiac O. County, Mich.

Motioned and carried that the minutes of the conference be sent to the Editor of the "Times and seasons" for publication.

M. SIRRINE Pres't.

I. Van Deusem, Clerk.

POETRY.

The following lines were written sometime since, by Gen. Wilson Law and handed to us; but in consequence of a press of matter they have unavoidably been delayed.

All hail to our Chief! who has come back with honor—
With glory's bright halo encircling around;
From the highest tribunal in this great republic,
Where falsehood and slander caused him to be bound:
And his vile persecutors in their base designing,
His life to destroy and to tarnish his fame:
Have fail'd; like the ancients in trials refining,
He's gained to himself a more excellent name.

The baseness of Reynolds, of Boggs and of Carlin,
Were shown forth as clear as the sun at noon day,
By th' Fed'ral Attorney, in plea the most sterling
In which he portray'd where the villainy lay:
The progress of error he set forth most clearly,
From bloody Missouri to this, our own land;
And with just indignation, exclaimed most sincerely
That Carlin, his dog, would have screen'd that demand.

Thou goddess of Freedom! O, grant thy attendance
On th' brave who 're defending fair liberty's cause;
May such judges as Pope still be found to befriend us—
To administer justice and honor the laws:
Then our country's bread flag will wave on in its glory,
With but one star eclips'd on her ensign of fame,
E'en the foul persecuting—the bloody Missouri!
Our lov'd country's disgrace, and humanity's shame!

Then hail! to the Chief, who has come home in glory,
As free and exulting as angels that fly
O'er the high Rocky Mountains, or plains of Missouri,
Where the bones of our dear murder'd brethren now lie.
Now let us unite with heartfelt exultation,
And with ten thousand voices our accents renew,
For the spirit of Freedom is still in our nation,
And has giv'n our lov'd Gen'ral, safe back to Nauvoo.

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TIMES AND SEASONS.

"Truth will prevail."

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CORRESPONDENCE.

To the EDITOR of the TIMES & SEASONS.

Sir,—Among the many signs of the times, and other strange things, which are continually agitating the minds of men, I notice a small speculation in the Chicago Express, upon the certificate of one Hiram Redding, of Ogle co. stating that he has seen the sign of the son of man in heaven, as foretold in the 24th of Matt. The slanderous allusion of a "seraglio," like the Grand Turk, which the editor applies to me, he may take to himself, for "out of the abundance of the heart the mouth speaketh." Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites; and abominable creatures, that while vice sinks them down to darkness and wo, virtue exalts me and the saints to light and immortality.

The editor, as well as some others, "thinks that Jo Smith has his match at last," because Mr. Redding certifies that he has seen the sign of the son of man. But I shall use my right, and declare, that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sun-rise, (which is nothing very uncommon in the winter season) he has not seen the sign of the son of man, as foretold by Jesus; neither has any man, nor will any man, till after the sun shall have been darkened and the moon bathed in blood, for the Lord hath not shown me any such sign, and, as the prophet saith, so it must be: *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.* (See Amos 3: 7). Therefore, hear this, O earth, the Lord will not come to reign over the righteous, in this world, in 1843, nor until every thing for the bridegroom is ready.

Your's respectfully,

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS.

Sir,—Since my arrival in this country I have had an opportunity of visiting my old friends, the Methodists, (do not suppose, sir, for a moment that I am about to rail against that body, for had I not *had* a good opinion of them I should not have remained with them nearly fourteen years) and I found them as busily engaged in raising means to send out missionaries to the heathen as in the old country, and found that they not only "spoke the same language," but the same stories passed current in both countries, such as the Missionary Hen, the sugar, the *shaving*, &c. &c. &c. And as it seemed to be the general opinion that the Lord required at the hands of the *religious* part of the community the conversion of the world, I was led to examine the progress that had been made towards this "consummation so devoutly to be wished;" and, from the best information within my reach, on the subject I found it something like the following:—

The inhabitants of Asia are estimated at upwards of 500,000,000, and China alone is said to contain near 400,000,000, all, with a very few exceptions, idolators. Hindoostan is supposed to contain more than 120,000,000, who are principally idolators. Burmah 11,000,000. Siam two or three million; Japan, twenty or twenty-five; Turkey, eleven; Persia, ten; Arabia, ten; and Russia, in Asia, seven or ten millions. Nearly the whole of these are gross idolators. They worship the workmanship of their own hands. They worship rivers, lakes, mountains, birds, beasts, and fishes. Their idols are set up in their temples, in their houses, in their stores; in their streets and highways, on the banks of rivers and canals, in their ships and boats. The Chinese hang spells and charms about their necks, stitch them up in their clothes, or tie them to their bed-posts. In the west of Asia Mohammedanism prevails; in the east the religion of the Lama; and in the south that of Brumha. The Brumese most earnestly desire annihilation, and are counted infidels by the *Christian* world because they believe in the eternal duration of matter—they cannot imagine how the Lord's putting nothing to nothing should make a world. So that, upon the whole, we cannot say much for missionary success in Asia, but when we turn to Africa it presents a still darker aspect. There are supposed to be 110,000,000 inhabitants, nearly all living in the most degraded manner. It is true that Christianity is professed in Abyssinia and Nubia, but in the most debased forms. Mohammedanism has diffused itself over most of the northern and eastern regions, while the most loathsome practices prevail amongst the whole negro nations, demanding, in many cases, from its votaries the sacrifice of human life. The nations and tribes of the negro race are very numerous, and the interior of their country has scarcely, if ever

been penetrated by any of the missionaries. But, sir, I will leave this gloomy and almost hopeless part of the world, and hasten to show you what the missionaries have accomplished. While idolatry spreads her wings over the whole face of Asia and Africa, there is an extensive continent where they are basking in the meridian glory of missionary success, and their labors are now no longer needed; I need not say that I mean Europe. It is said that Europe contains two hundred and twenty five millions of inhabitants, and about one hundred and thirty millions are Roman Catholics, thirty five millions are Protestants, thirty millions are of the Greek Church, and the rest are Mohammedans, Jews, &c. Surely we should have abundant cause to rejoice in such an extensive harvest, but, sad to relate, nearly two-thirds of the whole mass have been converted, we are told by the mother of harlots, thus (it is generally agreed) having become tenfold more the children of hell than they were before. Yet, notwithstanding this sad event there is a goodly number still remaining, although we must, by common consent, deduct from the pure church that of the Greek, as being "full of errors," we have yet thirty five million! though they are divided into about six hundred different sects, and Paul has said there is but one body (church) one Lord, one faith, and one baptism, yet it remains for us to follow on and find the real benefit accruing from the labors of the clergy. But to what body shall we now look, is it the Calvanists? No, no, cries ten thousand voices, they consign the innocent and the virtuous to eternal torment. Is it the Methodist—methinks I hear the famous Whitfield, while journeying in Scotland, exclaim—"the damnable doctrine taught by Wesley!" Where then shall we look? The majority say to the Church of England. Here, then, we are compelled to lay aside the remaining five hundred and ninety nine sects as being corrupt, and not the church of Christ. [A question naturally may arise here—whose church then have they been converted to?] But which portion of the Church of England, the Orthodox, the evangelical, or the Pusey, I must leave with your readers to say. It is pretty clear, I think, sir, that *something* has been accomplished.

We will now take a bird's-eye view of America, which has been a wide field for missionary enterprize for many years back. Humbolt estimates the population to be as follows:

Indians	8,600,000.
Negroes	6,500,000.
Mixed race	6,500,000.
Whites	13,500,000.

The whole amount is more than thirty five millions, some estimate it at forty millions. And few indeed of the Indian or black population have yet been converted by them so there may well be a cry for help, help sounding in our ears. Money, to send out missionaries to the poor perishing heathen. Such a great stir was made about this thing that I asked—are they all going to hell for not believing in him of whom they had not heard? and was answered, No, God could not be just in that—(So you see, sir, they were of opinion that they are going to heaven by millions!) I then asked—when the missionaries reach these nations, with the GLAD TIDINGS, will they all believe? No, not one in twenty. Then, what will become of those who reject *your gospel?* Why God will be just in sending them all to hell!!! Forgive me, sir, but I could not prevent the thought from darting cross my mind—Then they are laboring that a way may be opened to send these multitudes to hell, and therefore must be the servants of * * * and I could not wish them God speed. Do, sir, unravel this mystery, that I may feel more charity towards my old friends.

But, to return. from the best calculations that I could get at, the state of the world, at the present time, is something like—

Pagans, Jews, &c.	620,000,000
Mohammedans	160,000,000
Roman Catholics	132,000,000
Protestants	37,000,000
Greek Church	30,000,000
Total	979,000,000

In looking at the conversion of the world, it is a great work and many obstacles in the way; but let us imagine the work perfect, and all the sects flowing to the mountain of the Lord's house, I am afraid instead of peace, there would be war. For a deadly enmity exists among them, and I doubt the reign of peace would not commence till they were all exterminated. What do you think must be done?

Believe me, your affectionate brother,

JOHN GREENHOW

MILLERISM.

Springfield, Feb. 22, 1843.

To the EDITOR of the TIMES & SEASONS.

Sir,—Last evening I attended a meeting, held in the State House, where a Millerite was holding forth. As it was the first time that I ever heard one of this strange deluded sect, I, of course, felt a little interested, and thinking that his discourse might be edifying to the readers of the Times and Seasons, I have forwarded it to you for publication.

House of Representatives—

The speaker began the services without much ceremony, but with apparent boldness and sobriety. Prayer was had as usual. This prayer consisted of broken, vain, and frequent repetitions, such as—O Lord, have mercy! O Lord, give us wisdom! O Lord! O Lord! O Lord! —a-ham—a-ham—a-hem—bless the senators and representatives of the people. O Lord, give them wisdom! O Lord,—hem—hem. O Lord —ham—lead us to thee. O Lord, lead us to thee. O Lord lead us to salvation! O Lord, bless us all. Give us wisdom! Give us salvation!—a-a-h-a-m—O Lord! After continuing in this strain for some time, the sound of amen afforded me great relief, as I had suffered materially in hearing these agonizing groans.

Here follows a synopsis of his discourse, and you must judge as to its logic or Scriptural truth.

After making some prefatory remarks, by way of exhortation, telling the audience to seek after knowledge, he read from Daniel, chap. viii. concerning the beast, and the other strange phenomena. He had reference to a chart that was prepared for the purpose of explaining his views more fully, which was hanging behind him. This chart was filled up with various pictures, designed to represent the interpretation of Daniel's vision, and which, he said, was to fulfil prophecy, as the prophet said—"make it plain, and write it upon tables;" hence, said he, we have spread it upon this chart, and now, when prophecy is fulfilled, we need no revelation to know it. He says that the stone spoken of by Daniel, "cut out of the mountain without hands," is Christ in his second coming. The stone referring to Christ! I had myself supposed that this stone referred to the church, as it was to become a great mountain, and fill the whole earth. Christ, when he comes, will appear in person, not as a mountain. He further stated that the secret of the Lord is with them that love him, therefore, put your trust not in the god of this world, but in the God of heaven, for he is able to give us true wisdom. I do not know how much it took of the god of this world, or the wisdom of the world, to prepare this chart. He further says that the God of heaven will hear prayer, and give us wisdom if we will ask him, for human wisdom must fail, and the arm of flesh is not sufficient. Then, thought I, what is the chart or map of the Millerites but an emanation of human wisdom, and yet all the mysteries of Daniel's vision are pretended to be explained by it, and not by revelation from God. He states that when prophecy is fulfilled we want no revelation to know it, forgetting, I presume, that Christ said—There is nothing covered that shall not be revealed, and hid that shall not be known.—Matt. x. 26. And no one will doubt that Daniel's vision was a mystery. The prophet Amos, too, as well as Christ, differs with this Millerite, for he states—surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.—Amos iii. 7. He quotes Luke 24th to prove that Israel is not to be gathered again; yet he says that God's ministers are to be sent out into all the world, as the gospel must be preached in all nations, to fulfil the promise of Christ, in the 24th of Matthew, and their ministers, he informed us, were the angels that gather God's elect people from the four corners of the earth. I will leave you to judge whether or no his last statement be correct; and whether Israel is to be gathered according to the Scriptures. With one breath he blows hot and with another cold. The main drift of his discourse was to prove that Christ was expected to come every day; and his imperfect references to Scripture rendered it difficult for me to understand what he wanted to explain, in fact I believe he did not know himself, half the time, what he was saying, or what he believed. Daniel's beasts, he says, represents kingdoms, horns power and general rule; the whole referring to the anti-Christian world in the days of the Roman Papacy. The Bible cronology of time, according to his rule of interpretation, brings the coming of Christ down to 1843. He speaks of signs preceeding his coming, speaks of the eclipse of the sun in 1780, the falling of the stars in 1833, and quotes Joel in support of his position. He says that the host spoken of by Daniel, are saints, because they are trampled under foot, not being permitted to fight, for said he, God's people do not fight. I suppose then Christ and his apostles were not God's people, for Christ told his diciples to sell their coats and buy themselves swords for their own defence I conclude. Here follows his logic; yet said he one saint shall put a thousand to flight, and two their ten thousands. How this was to be done he did not say, but left his hearers to conjecture (as God's people must not fight). He says, although it is said in the Bible that no man knoweth the hour or the day of the coming of Christ, yet we may know the year. His rule for calculating prophetic time is one day to a thousand years, and vice versa. If this is correct in all cases it may be a thousand years to come before Christ's second advent. Some have said, lo here is Christ and lo there is Christ, but go not after them. That the Quakers believed that Ann Lee was Jesus Christ, and the Mormons

believe that he has come to Nauvoo. He further stated, that he was looking for the day of judgment every moment; for they had counted time down to 1843, and now the reckoning had run out; and as a ship, when her log book is full, is not far from port.* He says the elements of this earth will be burned up, and the wicked destroyed; quoting Malichi, but forgetting to say that Elijah, the Prophet should come, before the great and notable day of the Lord shall come, and turn the hearts of the fathers to the children, and the hearts of the children to the fathers, least I come and smite the earth with a curse. He referred to Noah, the flood, Sodom, Jerusalem, and the present blindness of the Christian world; but forgot to say that Noah had a revelation from God, that an angel was sent to Sodom, or that God revealed to the prophets concerning the destruction of Jerusalem, or that John had said that he saw an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, in order to save the present generation from destruction. This could not be, according to Millerism, as no revelation is needed in these days. Now the query in my mind is this, if we are to have no revelation to make known unto us the day of judgment, and all the mighty revolutions that are to transpire in the coming of Christ, in this day of darkness how shall we know when the trumpet gives an uncertain sound? or is this Millerite's chart sufficient to warn the world of its destruction? or is it an invention of man?

Now as your paper is a vehicle of knowledge, I wish you to answer the following questions:

1 Do the Mormons believe that Jesus Christ has come to Nauvoo?

[If Christ had not come when you were here last, he is not come yet.]

2. If they do, please tell me when he came, and whether he came in the clouds, with ten thousand of his saints?

[We have neither heard of nor seen Christ, nor any saint, coming in the clouds of heaven.]

3. Did every eye see him?

[We have not heard of any body seeing him, either in Asia, Africa, or Europe, and we have had no particular information of the kind in America.]

4. Did all nations wail because of him?

[There has been a good deal of wailing lately among the nations, but not on account of seeing Christ.]

5. Did he consume the wicked, and burn up the earth?

[There are some few wicked left yet. The earth is not burnt in Nauvoo, however you may fare in Springfield.]

6. Are we living in a new heaven, and on a new earth?

[No.]

7. Or did this Millerite tell a lie when he said the Mormons believed that Jesus Christ had come to Nauvoo? for it is important that men should keep truth on their side when they believe the day of judgment is near at hand, least that day overtake them as base and wilful impostors, wolves in sheep's clothing, and appoint their portion among hypocrites and unbelievers, in that lake where all liars shall meet their fate.

[Yes.]

Having given you a short sketch of the Millerite sermon, some part of which I have not said was not true; but I leave for your better judgment to conclude whether or not they are consistent with the principles of reason, good logic, or the language of the bible. And if the above interrogatories propounded are answered in the affirmative, it must be they have all taken place since I left, and I shall expect to find that a great revolution has taken place in Nauvoo, when I return home from Springfield. I know that strange things do sometimes happen in these last days, and especially in the land of Ham. And what is still more strange, is, that no one should find it out and proclaim it to the world but J. C. Bennett, and the Millerites.—One thing is certain, Balsam's ass was not a Millerite, for he could speak the truth, and talk plain Hebrew, and this Millerite could not do it.

I have the honor to be, sir, your obedient servant. WM. SMITH.

Fort Wayne, Allen Co, In. Feb. 16, 1843.

Rev. Mr. Taylor,

Sir,—Having on a former occasion addressed a note to the Hon, High Council of your church and not having received any answer to my communication, I have upon reflection concluded through you, to renew my request. Upon a close examination of the *public pulse*, I am induced to believe that there is a large and respectable portion of the citizens of this city, and of the adjacent country, who are not only willing, but deeply anxious that a preacher of your church should pay us a visit, and expound her doctrines.

It is true we have occasionally heard the word dispensed in neighborhoods remote from this city, by young men who have but just commenced their career in turning the gospel crank, but who nevertheless are almost daily making accessions to the church; but by the friends of the cause generally, it is not thought expedient that they should commence active

*We think that Mr. Miller will have to put a few more leaves into his log book, or he will not be able to land at all.—Ed.

operations in this place, inasmuch as we have a goodly number of learned, and highly talented men among us, who would gladly avail themselves of an opportunity to break them down, by involving them in discussions. It is for this reason that we need an experienced hand--one who is not only willing but *able to defend* the faith once delivered. &c. By pursuing this course, I have no hesitation in saying that I believe it would be the means of doing much good, by forming a large and respectable branch to the church. There is a great number of influential and respectable men among us, who are inquiring after truth, and whose minds are, I think sufficiently divested of prejudice to receive it.

If it is thought advisable that one of your honorable body should be sent on a mission to this place, please announce it in your paper or inform us by letter in season, that preparation may be made for his reception. Permit me in conclusion, to say that my only apology for troubling you with this note, is, that I feel an interest in the cause of our common master, and like to see it prosper.

Respectfully yours,

DAVID BALL.

We are frequently receiving solicitations similar to the above, for elders to be sent to the different parts of the Union and have published Mr. Ball's letter for the purpose of giving a general answer to the whole.

The public mind has of late become considerably aroused, concerning the principles of eternal truth, which the great Jehovah has revealed for the salvation of the human family; so much so that we find it extremely difficult to supply the many calls that are made upon us for elders. We could indeed wish that all the places were as well supplied as Mr. Ball represents the neighborhood that he resides in to be—with even young preachers; we would say of them (while they are zealously engaged in the cause of truth, and studying to shew themselves approved) as Paul said to Timothy: "Let no man despise thy youth." But we are convinced that there may be circumstances, such as Paul met with in Alexander, the coppersmith, when he says, "at my first answer no man stood by me;" that it may require men of experience to combat their errors; men having a knowledge of human nature, as well as of the gospel; and probably this case is one of those.

A special conference will be held in this place on the sixth of April next, at which time there will, in all probability, be provisions made for many of those calls.—Ed.

HISTORY OF JOSEPH SMITH.

Continued.

Early in the month of August, Newell Knight and his wife paid us a visit, at my place, at Harmony, Penn and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following: *Revelation given at Harmony, Penn. Aug.* 1830.

Listen to the voice of Jesus Christ, your Lord, your God, and your redeemer, whose word is quick and powerful. For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham

your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting only of five, viz. Newell Knight and his wife, myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly. About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the methodist persuasion, who professed to be a minister of God, and whose name was ———. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me, of the most shameful nature, which turned the old gentleman and this family so much against us, that they would no longer promise us protection, nor believe our doctrines. Towards the latter end of August I (in company with John and David Whitmer, and my brother Hyrum Smith) visited the church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly father, in mighty prayer, that he would grant us an opportunity of meeting with them; that he would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the church, and confirmed them, partook of the sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing Hosannas to his holy name.—Next morning we set out on our return home, & although our enemies had offered a reward of five dollars, to any one who would give them information of our arrival, yet did we get clear out of the neighborhood, without the least annoyance, and arrived at home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that very shortly after our departure the mob had came to know of our having been there, when they immediately collected together, and had threatened the brethren, and very much annoyed them during all that day. Mean time brother Knight had come with his waggon, prepared to move my family, &c. &c. to Fayette, N. Y. Mr. Whitmer having heard of the persecutions which had been got up against us at Harmony, Penn., had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained to certain revelations, concerning the upbuilding of Zion, the order of the church, &c. &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, (especially the Whitmer family

and Oliver Cowdery) were believing much in the thing set forth by this stone, we thought best to enquire of the Lord, concerning so important a matter, and before conference convened, we received the following:

Revelation to Oliver Cowdery, given at Fayette, N. Y. September, 1830.

Behold I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr. for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom: And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations but write them not by way of commandment. And now behold I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the conference and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that satan deceiveth him: for behold these things have not been appointed unto him: neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.

And thou shalt assist to settle all these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do. And thou must open thy mouth at all times declaring my gospel with the sound of rejoicing. Amen.

MISSOURI.

We extract the following from the St. Louis Gazette, from which it would seem that the inhabitants of Missouri are not quite all peaceable, innocent, harmless, and unoffending; but that there are some among them (although the Mormons are gone) that will kill one another; that follow the legal council of the celebrated Judge Lynch, and are governed by the principles of mobocracy. It is a wonder that they have not made out that the Mormons have made some predatory excursions among them, and in their route killed these people; the same for instance, as Joseph Smith killed Ex-Governor Boggs. What would be thought if such circumstances as the following had taken place in any of the eastern states?

(From an occasional correspondent.)

Jefferson City, Feb. 21, 1843.

Extraordinary Doings.—I have just seen a letter dated Warsaw, Benton County, February 14, from the tenure of which it would appear that Benton County generally, and the town of Warsaw in particular, is now a scene of civil war. You must recollect that a violent feud has for some time past existed between two parties in Benton County, the one headed by Andy Jones, and the other by the family of Turks. Col. Turk was some time since waylaid and shot on the public road, by one of the Jones party—his eldest son, James Turk, had been previously killed in an affray, on the road to Benton Court, by a man named Norrell—Norrell was subsequently tried and acquitted, and within a few months he was shot in his own yard. The Turks then undertook to rid the country of Jones and his party, who lived on the Pomme de Terre, and were suspected, and with strong reasons, of being a gang of counterfeiters and horse thieves, &c. Thomas Turk raised a company of *Slickers*, with the ostensible reason of discovering the murderer of his father—many outrages of law followed, and Jones left the country. There were others, however, who had sided with Jones in the feud, and a *predatory* war has existed ever since. The letter I allude to says that there are 150 of these *Slickers* now in Warsaw, and there are 250 of the *Anti-Slickers*, or those espousing the cause of Andy Jones, ready to meet them, both parties well armed, and it was expected a fight would come off that night. This

you will think rather an unusual method of celebrating the nativity of St. Valentine—this meeting of armed forces are queer *bullet* doux.

Some time ago we inserted (from a Missouri paper) an account of one of their public functionaries, who was entrusted with money to pay the militia for their services, in the so-called Mormon war, had taken the "sabine slope," it would seem from the following that some more of these honourable gentlemen do not superabound with honesty. People that could wantonly, and without provocation, destroy the amount of millions in property, butcher in cold blood, men, women, and children, and drive fifteen thousand people from their lawful possessions, will not make many bones either of fighting each other, or robbing the government.

Mr. Miller introduced a resolution that the Committee on the Judiciary be instructed to report a bill authorizing suit to be brought against all disbursing officers in the *Mormon* and other difficulties, who have neglected to make settlement, which was adopted.

AWFUL CALAMITY AT TROY.

THIRTY LIVES LOST.

About 4 o'clock, P. M. on last Friday, a great land-slide occurred, from the very high hill called Mount Ida, at Troy, N. Y. Part of the hill gave way and slid down upon the town, as it did in January 1837, crushing houses and killing a number of people.

Some eight or ten dwellings, occupied by poor families, were crushed and buried beneath the mass of earth. In these, it is supposed there were not less than thirty or forty persons, only ten or twelve of whom escaped.

Within an hour, nine bodies had been dug from the ruins—five of which were without life, one partially injured, and three not beyond recovery.

Had this avalanche occurred in the night, the destruction of life would have been still greater, as many occupants of the houses were absent at their labor or elsewhere.

Babes in their cradles, mothers with their children in their arms, and stout, smart men, who but two hours before breathed freely and in health, have been taken from the ruins, mutilated and mangled corpses.

A man from the country, passing at the time with his team, leaped from his sleigh and escaped. The horses and load of wood were buried beneath the earth.

The Budget says:—"We just left the scene of disaster. It is one of horrific desolation.—Thousands were congregated on the spot, and a corps of efficient men engaged in penetrating the earth and clearing away the fragments of buildings."—*Doylestown Democrat.*

☞ We would notify our subscribers that this number closes the volume with all those who commenced at vol. 3, no. 9, which was the commencement of the Book of Abraham. We wish all those who intend to continue the paper to notify us by forwarding their subscription the earliest opportunity.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MARCH 1, 1843.

THE ELIAS.

There are few subjects that have puzzled the children of men more than the solution of this one question, Who is Elias? There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv: 5, 6. The great question that remains to be solved, is, was John the Baptist the Elias, or was he not?—There is indeed something perplexing, since there *seems* to be a clashing of scripture testimony in relation to this subject. I say *seems to be*, because in reality there is not. The angel Gabriel, when he appeared unto Zachariah, the father of John the Baptist made the following statement concerning him: "fear not Zacharias: for thy prayer is heard; and thy wife shall bear thee a son; and thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God.—And he shall go before him in *the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i: 13—17.

Here then is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th ver. "And he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14. "For all the prophets and the law prophe-

sied until John. And if ye will receive it, *this is the* ELIAS WHICH WAS TO COME." Here, then, is a strange comixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference that one says that he is the Elias, the other says he is not. What shall be done? is one part of it untrue? verily, no. Shall we try to evade it? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcileable to our understanding, and say "let God be true and every man a liar." We will however venture an assertion which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated and we think that we shall be sustained by reason, common sense, and the Scriptures.

The Elias spoken of in the Scriptures, is a restorer, hence our Saviour said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him" Mark ix, 13.

Ever since the fall of man the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while this earth was one dark chaotic mass, before God said "let there be light, and it was so," or ever this world rolled into existence, or the morning stars sung together for joy a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Elohelm, Jehovah, to redeem the earth from under the curse. Hence when the Gods deliberated about the formation of man, it was known that he would fall and the Saviour was provided who was to redeem and to restore, who was indeed the "*Lamb slain from the foundation of the world.*" The eternal plan of Jehovah however, was as perfect at that time as it is now the foundation was perfectly laid the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts and it will be seen by and by that he whose right it is, will possess the earth, Satan will be bound, the earth redeemed, and "the kingdoms of this world become the king ioms of of our God, and of his Christ.

The earth has to be redeemed by the power of God, through the medium of the priesthood: the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood, have had a view of this subject: poets have sung about it, and prophets have prophesied of it; it has engaged the pencil of the artist, the tongue of the learned, and the pen of the scribe; and if ever the souls of the prophets were fired with the spirit of God it was when they prophesied of the mountains dropping down sweet wine, and the wilderness blossoming as the rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea. When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united their faith, and energies to bring about the thing so desired, and to act the part of Elias, or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt and God took Enoch and his church to himself, and hence arose the saying, 'Zion is fled' The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promisses from God. The Lord said that he would make of the Children of Israel a kingdom of priests and thus they being taught of God, and being enabled to teach all nations it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchizadec Priesthood; and instead of being a kingdom of priests, they had only one High Priest, who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God, as a "kingdom of priests." Moses failed in his attempt he was taken from

their midst, and they placed under a "schoolmaster until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet, the spirit of God rested upon him in a powerful manner, yet he could not do much; but had to exclaim, "they have killed thy prophets, and digged down thine alters; and I am left *alone* and they seek my life."

John the Baptist came in his day as an Elias; a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Savior, the things that are spoken of in the prophets would have been fulfilled; hence says our Savior, '*if ye will receive it*,' this is the Elias which was to come; but he goes on to tell them that they would not receive it. He says 'he that hath ears to hear let him hear, but whereunto shall I liken this generation?' it is likened unto children sitting in the markets and calling unto their fellows, saying; 'we have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented. For John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say behold a man gluttenous and a wine bibber, a friend of publicans and sinners.' Matt. XI. 14 and 19. Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him 'art thou Elias?' he said 'I am not.' They had forfeited the favor of Jehovah, the kingdom of heaven was taken from them, and the blessings of God withdrawn from their midst.

We do not attach blame to any of the ancient prophets, we believe they done their best: but they lived among a corrupt people who would not listen to the word of the Lord, besides, the time appointed by Jehovah had not come and they could not be made perfect without us, and we without them; it requires the priesthood in heaven, and the priesthood on earth combined, to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favored with the faith of all the priesthood that have lived, as well as those that are now living. The faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful, we may perhaps unite in singing this new song, saying:

'The Lord hath brought again Zion:
Tho Lord hath redeemed his people, Israel.
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And satan is bound, and time is no longer:
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of God:
For he stands in the midst of his people:
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever; Amen."

As the Prophet observes, "Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth;"

and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and girdup your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to staud. Stand therefore, having your loins girt about with truth; having on the breastplate of righteousandes: and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am, ye shall be also. Amen.

ERUPTION OF MOUNT ÆTNA.

The following account of the recent eruption of Mount Ætna, is from a correspondent of the London Despatch. The eruption took place in the fore part of December last.

We started from Palermo, by the Messina road, at half past 7 o'clock on Monday morning, December 5, and towards sunset on the following day, arrived at Aderno, (114 Sicilian or 115 English miles from the capital,) and thence, while changing horses, we had the first view of the eruption. We could plainly discern the fiery stones rising and falling, but at that distance looking like sparks. A ball of fire seemed to roll up from the crater, swelling as it rose into the form of a vast balloon, from the top of which proceeded a blazing column, which at length, burst at its summit, and fell in soft showers of slowly descending fire. Next morning we arranged for our excursion up the mountain, and started at 12 at night. The lava light grew stronger as we advanced, and on turning a projecting point of the mountain, the crater and the upper part of the stream of lava burst upon our sight in all its magnificence.

We were now 4500 feet up the mountain, and about six miles distant from the crater. I do not think it looked grander at any higher point The volcano was spouting out fire and red hot stones to a prodigious height (fully twice as great as that of the cone, which is 1100 feet high) in a large column, apparently of the size of a martello tower, at the mouth of the crater, and distending to an enormous bulk, till at its utmost height, it burst into myriads of fiery fragments, those on the left being particularly conspicuous, because there was no lava there, and the red hot stones contrasted with the dark side of the mountain. As they fell they cast a bright glow on the snow, and each particular fiery fragment lighted up its own portion of the snowy surface, while a column of illumined steam arose wherever the hissing balls of fire sunk upon the ground.

The higher we climbed the longer line we saw of lava; and after another hour and a half's ascent we reached a plain of seeming sand and (being in fact, pulverized scoriæ,) of about a mile square in extent, and studded with genista or broom, the only plant that grows at this height, which was above that of the Casa del Bosco. Here the guides required us to stop, as it would be highly dangerous to proceed further during the night. We were, however, well content to halt in the position we had now attained, as we enjoyed a complete view of the crater, and of the whole stream of lava from its source to the lowest depth it had yet reached. The crater thus seen, resembled an enormous bowl brimming over with molten metal, such as one sees in the carron founderies, which streamed down in cascades of living fire, and it struck against some stupendnous rock upon the mountain side, and separated into various currents, twisting and winding in rivulets of fire, snake-like, along the surface of the mountain; so tortuous in its course that where the stream of lava was full ten miles long, no part of it had yet reached above two miles from its source in the volcano.

Along with the volume of flame incessantly vomited forth by the crater, we now heard at every burst a booming sound like the roaring of the sea against an iron bound coast, gradually swelling louder and louder, as if beginning far down in the bowels of the earth, and bellowing more fearfully as it approached the outlet, whence it issued ever and anon with fresh explosions like terrific peals of thunder. In the prodigious blaze of light we could not for some time perceive that the lava did not, as we at first supposed, brim over the lip of the cup, but burst a passage through the side of the cone some 300 feet below the top, whence it gushed forth in an impetuous flood, and presently flowed in bubbling runnels of liquid fire that ran along the ground, at first in narrow streams sometimes as fine as chains of forked lightning linked together, flashing along the snow, but these as they descended fell into one another, and united in one wide meandering lava flood. Another current swept down the hill side with a stately march, the flood of fire occasionally overflowing, flinging a golden glare upon the surrounding snow, till at a distance of about two miles from its source it struck against a tall

rock overhanging a shelving precipice, many hundred feet deep, and splitting itself on the rock into two divided torrents, like the falls of the Rhine, at Sheffhausen; it leaped in twin cascades of fiery flood clear down into the gulf of desolation that yawned below Occasionally we could see huge rocks spouted out from this fall of fire, and shoot away in separate masses into the ravine, thundering along the blocks of old lava in the Val del Bove, into which this fresh stream poured, stretching like strings of burning beads along the distant snow.

When the first excitement which this sight, "horribly beautiful," produced, had partially subsided, we began to feel the pinching cold insufferable. Our feet were stony, as if all circulation had departed, and on dismounting from our mules it was with great difficulty that we could stand. Indeed, no wonder, for we were within a few hundred feet of the line of perpetual snow, and the wind, though happily very moderate, cut through us like a razor, bringing water to our eyes, and freezing our ears and noses. But any temporary sufferings, any toil would have been amply repaid by the splendor and magnificence of the majestic sight upon which we were gazing. It is pleasant to know that the eruption has not caused, and is not likely to cause, much damage, by reason of the desolate soil over which the lava has this time directed its course. It is not expected to last much longer.

CONFERENCE MINUTES.

Minutes of a Conference held in Quincy, Ill. Feb. 18th 1843.

Conference convened pursuant to previous appointment. Elder David Hollister was in attendance, from Nauvoo. Elder B. Dustin was unanimously chosen president, and J. Nichols clerk, of the conference. Elders D. S. Hollister and G. M. McKenzie, were chosen council. President Dustin then made some preliminary remarks, setting forth the object of this meeting.

On motion, elder J. Nichols then represented the branch of the church at Quincy, consisting of 77 members, including 2 high priests, 5 elders, 1 priest, 1 teacher, and 1 deacon, mostly in good standing.

On motion, Joseph Pino and wife were admitted into this branch.

On motion, it was resolved, that a few loads of produce be made up, and sent to Nauvoo, for the benefit of the Temple.

On motion, resolved, that we adjourn till 6 o'clock, P. M.

At 6 o'clock conference re-assembled, and was opened with prayer, by elder Hollister. A lecture was delivered by elder Hollister, upon the duty of the saints. Two members were presented for ordination, and accepted, viz: Silas Maynard, elder, and Simeon Crandle, deacon, who were accordingly ordained.

On motion, resolved, that we adjourn till tomorrow, 10 o'clock, A. M.

Sunday morning, 10 o'clock, conference met according to adjournment. Elder Hollister delivered a lecture from the gospel of John, 21: 22d verse.

After an intermission of one hour, the sacrament was administered by elders Hollister and Pine.

On motion, Elder E Tufts and wife's request for a letter, was unanimously granted.

The minutes of this conference were then read, and on motion, resolved, that it be adjourned till the 20th day of May next.

B. DUSTIN, Pres't.

J. NICHOLS, Clerk.

(Reported for the Boston Bee.)

MORMON CONFERENCE.

The great Mormon Chiefs met in Conference, at Boylston Hall, on Thursday, Feb. 9th, at two p. m. The number of officials was, 16 Elders, 5 Priests, 4 Teachers, and 3 Deacons, together with a large and respectable assembly of all sects and denominations, both Infidel and Christian, who assembled at an early hour, to hear the wonders of the new and everlasting covenant, The Conference was opened by singing and prayer by Elder G. J. Adams, when, on motion, Elder Adams was called to the chair, and Elder E. P. Maginn was chosen Secretary. The Prest. then stated in a brief manner the object of the Conference, which was for the purpose of spreading the fulness of the gospel, throughout New England, and was followed by Elder E. Snow, whose object appeared to be to disabuse the public mind in relation to signs and miracles, showing their real object, which was for the benefit of the Saints. He also showed the inconsistency of their opponents in circulating such foolish reports concerning them, instead of coming out and meeting them with the word of God, upon the broad platform of honorable investigation. Two or three others of the faithful followed on the same subjects. The Conference then adjourned to two p.m. on Friday. In the evening the public were addressed by Elder Derby on the subject of baptism. Friday Conference met pursuant to adjournment, and was opened with singing and prayer, by E. P. Maginn. The Prest. then called upon the presiding Elders to represent the different branches composing this Conference, which was done as follows:—

Churches.	Represented by Members.		Elders.	Lesser Officers.
Boston	T. Nickerson	114	3	4
Peterboro' N.H.	E.P.Maginn	115	3	4
Gilsum	do. do.	30	1	1
Lowell, Mass.	do.	60	1	3
New Salem	do. do.	45	4	4
Wendell	do. do.	50	5	4
Northbridge	do. do.	33	2	3
Leverett	do. do.	35	2	3
Salem	do. E. Snow.	110	4	4
Georgetown	do. do.	32	4	3
N. Bedford	do. Hutchings.	96	3	8
Millbury	do. Benson.	11		
Cape Cod	do. Nickerson	35	1	2
Not organized.		25		
		793	33	43

It will be seen from the above, that in the short space of about fifteen months, a society that was only known among us by report, now actually numbers near one thousand in this immediate vicinity, and their preachers seem imbued with a spirit and determination to carry every thing before them; for, in fact, they all seem to have the Bible at the end of their tongue. After the representation of the Churches, they adjourned to two p.m. on Saturday. On Friday evening the congregation was addressed in a very able and lucid manner by Elder Maginn, on the subject of signs and wonders. On Saturday, agreeable to appointment, the Conference was opened by singing and prayer by E. Snow, after which a number of the faithful were called by the spirit of prophecy and revelation, to the different offices, such as elders, priests, teachers, and deacons. The officers were then addressed by the Prest., on the order of the church, and the object of God in establishing it by revelation in these last days; followed by Elder E. Snow on the same subject. Those that were called, were then ordained with great solemnity, under the hands of Elders Nickerson, Snow, and Adams—after which, on motion, resolved, that license be granted to said officers, signed by the Prest. and Secretary.—The Conference then adjourned, sine die. In the evening we had an able discourse on baptism for the dead, from E. Snow On Sabbath morning, at nine o'clock, the ice was brushed away, and eight of our citizens were very decently buried in the river, after the ancient order, by Elder Adams, who seems a perfect water fowl. The great congregation was addressed in the morning by Elder Maginn, on the subject of the false spirits that was to come forth in the last days, for the overthrow of mystic Babylon; and he proved the impossibility of the religious world being able to discover between true miracles and false ones—and that they were not given to make men believe, but to edify the Church. In the afternoon, five elders gave their testimony to an immensly large crowd of people, who seemed much pleased; after which the ordinance of confirmation or the laying on of hands for the gift of the Holy Ghost, according to the Scriptures was attended to in a very impressive and solemn manner, by elders Maginn, Adams and Snow. In the evening, Elder Snow gave us a RICH TREAT, on the apostacy of the Church, and the establishing of "the new and everlasting covenant in these last days," for the bringing in of everlasting righteousness, and the salvation of the world. I have given you a true sketch of the movements of this new and curious sect in this vicinity. My motto is, live and let live. If the Mormons can be put down by Scripture and reason, let them go; but let us never attempt to put them down by persecution and religious bigotry: let us prove "all things and hold fast that which is good,"—hear a matter first, and then judge.

TO THE EDITOR OF THE WEEKLY BEE:

Dear Sir,—I wish through the medium of your valuable paper, to make some remarks concerning the Latter day Saints or Mormons, as people in general appear to be entirely ignorant of their doctrine. I had been led, from out door and newspaper reports, to believe they were people of the worst character—a sect who denied the Bible and substituted another book in its stead; and in short, that they were every thing that was bad. Curiosity led me to their meeting at the Boylston Hall and I can truly say I was astonished and most agreeably disappointed. First a beautiful hymn was read and sung. Then a Prayer, apparently sincere, solemn and impressive, was offered up to that God whom Christians profess to worship—the blessing of Heaven was invoked upon all men, of every sect, creed and denomination; after which a text was chosen from the New Testament, from which the speaker descanted at considerable length; and I must say I never heard a more able sermon. His reasoning, was logical, philosophical, and easy to be understood. Passage after passage seemed to flow like a torrent to prove his position. He contended that the Priesthood which was lost when the Church went into the wilderness, has been restored by the ministering of Angels—and that this is Christ's Church *re-organized*; and having Apostles, Prophets, &c. and also the gifts and blessings, such as healing the sick, &c. &c. in ancient times—and that Joe Smith is a Prophet chosen of God to lay the foundation and be instrumental in carrying on the great work. That this Gospel must be preached unto all people

before the second coming of Christ, which from the signs of the times it is expected will be in this generation. They also preach baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, as practised anciently. The doctrine certainly appears to be plausible, consistent and in accordance with that laid down in the Scriptures. I have been induced to make these remarks from a conviction that this people have been grossly slandered and defamed. If they are imposters, as has been so often represented, or if their doctrine be false, let the public know it before more of the unwary are imposed upon. Let some of our learned Divines come out against them and publicly discuss the subject: it is their duty to do so, that if there be error or falsehood, the public may be disabused. If they are wrong the world ought to know it; and if they are right, it is of vital importance that their doctrine should be widely disseminated

A Seeker after Truth.

From the Boston Bee.

REVIEW OF THE MORMON LECTURES.

A greeable to previous appointment, on Thursday evening, Jan. 13th, Elder Adams made his appearance before an immensely crowded house to give a history of his visit to Nauvoo, the Holy City of the Saints. He commenced by quoting the words of Pilate to our Lord, viz: "what is truth?" and said he had taken a good text, and intended to give nothing but plain facts; said he was well aware of the deep rooted prejudice that existed in the minds of many against his people, but he felt extremely happy to have an opportunity of standing before such a crowd of the enlightened citizens of Boston, in defence of the truth. After various preliminary remarks, concerning his journey to Nauvoo and defeating Dr. West in discussion, he drew a line between Joseph Smith the Prophet, and John C. Bennett the apostate, proving the prophet to be one of the most noble hearted patriots on the earth, and John C. Bennett one of the most degraded, polluted, perjured scoundrels that now live. He then spoke of the great Temple at Nauvoo, that is (when finished) to become the glory of the western world, which will probably be accomplished in about two years. Then came a description of the twelve Oxen carved as large as life, to be overlaid with fine gold, on which rests the baptismal fount, that is used especially for baptising those afflicted with various diseases, and also to baptise for the dead. He then gave a powerful, a soul stirring and an eloquent appeal, in behalf of the doctrine of baptism for the dead: his reasoning on that subject was unanswerable! He then turned to the Bible and proved *the doctrine* to be Scriptural and glorious; he did this with perfect ease. Talk of the Mormons not believing the Bible! they believe all the truths in our Bible and nearly half a dozen others. Next came a description of the Nauvoo house, a splendid edifice now being erected for the accommodation of illustrious visitors that may call at the Holy City from time to time. He then spoke of the industry, temperance, virtue and integrity of the Saints in general, and related two or three witty anecdotes, illustrating the character of the Prophet, and setting him in a very favorable light before the public. He next touched upon the falsehoods, slanders and misrepresentations, under which this infant Church has been compelled to struggle for years; and closed by making a strong appeal on the subject of the persecutions, privations and almost unparalleled sufferings his brethren, and especially the Prophet, had been forced to pass through in the establishing of the glorious dispensation of the fulness of times, that was finally to usher in the great Sabbath of rest. The speaker carried every thing before him; and no man said why say you so—although full opportunity was given at the close. By the by Mr. Bee, I want to sting Elder Adams a little for his own good, for the comfort of his hearers, and, if Mormonism is true, for the benefit of coming ages: I mean in regard to his loud speaking; for the way he uses his lungs, is a caution to Yankee sinners, and unless he reforms, he wont last long, I hope a word to the wise will be sufficient.

P. S. In my next, I will give you a short sketch of his original sermon on the parable of the Prodigal Son.

Yours truly,

A Lover of Truth.

From the Cincinnati Daily Times.

DESTRUCTIVE FIRE—EXPLOSION AND LOSS OF MANY VALUABLE LIVES!!!

On Saturday last, about 5 o'clock, P. M. the extensive pork packing establishment of Messrs. Pugh & Alvord, corner of Walnut and Canal streets, was discovered to be on fire. The firemen repaired to the spot with their usual alacrity, and while engaged in combatting the destructive element, many on the room of a smaller building connected with the main one, a dreadful explosion took place, occasioned, it is conjectured, by the combustion of gas, generated by the fire inside the building, which was very close.

The roof of the small house was blown off, and the walls of the other thrown outward, burying many of the firemen and spectators under the ruins, while some of those on the roof sunk into the house, or were precipitated to the

ground, some few without material injury.—At this moment, the flames for the first time burst out. The concussion of the air was so great, that persons on the opposite side of Walnut street, who were standing on some tiers of barrels of pork, were thrown down, and part of the upper tier of barrels were thrown upon one or two, whose limbs were broken by them.

Such was the consternation created by the shock of the explosion—which was heard and felt in distant parts of the city—that several minutes elapsed before the spectators recovered from the panic. Assistance was then given to the sufferers, some of whom were dead—some so dreadfully mutilated and wounded that they could scarcely be recognized, many of whom died in a short time, and some may possibly recover.

The general appearance of the ruins shows that an immense force operated. The upper part of the building down to the first story was thrown into the street, covering Walnut street and Canal street with bricks and heavy timbers, kegs of lard, &c. About 200,000 lbs. of meat, which was in the smoke house, will be lost. We understand the building and its contents were fully insured. Measures will no doubt be taken to ascertain and lay before the public the cause and extent of the loss.

A deep, appaling, and mournful feeling pervades the city: those rescued from the ruins, are amongst our most respectable, intelligent and enterprizing citizens, in the prime of life, with families, and noted for their public spirit and social qualities. So many conflicting statements are afloat in relation to this great calamity that at this time it is impossible to speak with any degree of accuracy either of the extent or effects of this afflicting dispensation.

No such heart rending and tragical event has ever occurred in our city, if we except the explosion on board the steamboat Moselle, some years since.

[Nine persons were killed, and about thirty wounded.]

In the afternoon of Sunday, the City Council met and passed the following preamble and resolution:

"Whereas, by an afflicting dispensation of Divine Providence, a number of our fellow citizens were suddenly deprived of life by the accident which occurred during the fire at the corner of Walnut street and Canal, on Saturday, Feb. 25, 1843—therefore be it

Resolved, by the City Council, That the Mayor be requested to issue his proclamation, inviting our citizens to suspend their several occupations and employments during Monday next and to attend the funerals of the deceased when ever they may occur, and thus pay the last tribute of respect to their memory."

Accordingly, His Honor, the Mayor, issued his Proclamation.

MORE RIOTS IN CANADA.

The Montreal papers of the 6th, received yesterday morning, bring information that the workmen on the Lachine canal had again broken out in riot. The cause appears, to be the old story—the sectional differences of the Corkonians and Connaught men. On the evening of the 4th, a party of 300 Corkonians, armed with guns, scythes, hatchets, &c. marched from Lachine to the village of the tanneries, where they were fortunately met and dispersed by a detachment of the 71st regiment, which had been summoned from Montreal. Twenty seven were arrested and lodged in jail. But for this there would probably have been a desperate conflict, as the Connaught men were mustering in force to receive their assailants.—*N. H. Statesman.*

A list of receipts by mail, for the first quarter of the fourth volume of the Times and Seasons.

William Henrie, New Trenton, In.	$1.00
Jesse Miller, Charlestown, N. H.	1,00
Mrs. R. Monroe, Utica, N. Y.	2,00
Job Parkhurst, West Minster West, Vt.	2,00
Jonathan Courthall, Hope, Me.	2,00
Wm. W. Dyer, Grafton, O.	2,00
T. Watson, Greenville, O.	1,00
R. C. Wetherbee, constantine, Mich.	1,00
M. H. Peck, West Milton, O.	1,00
Caleb Hall, East Hamilton, N. Y.	2,00
E. M. Sanders, Stanton, Del.	2.00
A. Borrough, Hunts Hollow, N. Y.	2,00
Phebe Foster, Randolph, N. H.	2,00
N. Wane, " "	2,00
Z. Parker, Lisbon, "	2.00
D. Richardson, "	2.00
J. C. Cone, Peru, Vt.	2.00
Wm. Batchelder, North Danville, Vt.	2,00
J. Brinkerhoff, West Nines, N. Y.	2.00
J. Bisbee, East Pharsalia, N. Y.	2,00
T. Burbank, Bradford, Mass.	1,00
A. D. Boynton, " "	1,00
J. H. Worthing, West Canaan, O.	1,00
H. Johnson, Pratt, O.	1.00
S. W. Disbow, East Bethany, N. Y.	2.00
S Tuttle, Fair Haven, Ct.	2,00
W. G. Rule, Spencersburgh, Mo.	2,00
A Momfort, Mason, O.	2,00
B. Belmont, Peterboro, N. H.	2.00
Z. Worth, Bedford, In.	2.00
J. Fairbank, Meads Basin, N. Y.	2,00
Israel Whi on, Willington, Ct.	2,00
Tyrell & Greenwood, Fowler, O.	2,00
R. Gager, Friendship, Me.	2.00
L. W. Montague, Norfolk, N. Y.	1,00
B. Aber, Plymouth, O.	1.00
W. Tuttle, Palmyra, O.	1.00
C. Haight, West Nines, N. Y.	1.00
W. Vanorden " "	1 00
W. Bartlett, South Vinal Haven, Me.	2,00
J. B. Nicholson, Philadelphia, Pa.	2,00
A. Burr, Collinsville, N. Y.	2,00

POETRY.

Lines occasioned by the death of Elder George W. Gee late of Ambrosia, Lee County, I. T. who died in the city of Pittsburg, Penn. on the 20th of Jan. 1842.

BY MISS E. R. SNOW.

THE HERO'S REWARD.

Well may the fire of glory blaze
Upon the warrior's tread;
And nations twine the wreath of praise
Around the hero's head:
His path is honor, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads o'er gory ground,
Amid the pride and pomp of war
When carnage sweeps around:
With sword unsheath'd, he stands before
The foe, amid the cannon's roar.

If such the meed the warrior gains—
If such the palm he bears—
If such insignia he obtains—
If such the crown he wears:
If laurels thus his head entwine,
And stars of triumph round him shine;

How noble must be HIS reward
Who, 'midst the crafts of men;
Clad in the armor of the Lord
Goes forth to battle, when
The powers of darkness warfare wage,
And satan's host around him rage.

Who goes opinion to unbind,
That reason may go free,
And liberate the human mind
From cleric tyranny.
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain,
And make the sandy pillars shake
Where human dogmas reign.
Who dares to be a man of God,
And bear the Spirit's sword abroad!

Above all earthly, his shall be
An everlasting fame;
The archives of eternity
Will register his name
With gems of sacred honor rife—
His crown will be eternal life.

THE MORNING-GLORY.

FOR THE TIMES AND SEASONS.

I saw the fairest flower,
That nature's fields adorn,
Spread forth in all it's splendor,
Quite early in the morn.
'Tis call'd the morning-glory,
Thus little Mary said,
As gently she was causing
It's tender vines to spread.

Such splendid tints of beauty,
No pencil could portray,
As this sweet lovely flower
Most richly did display.
It's hues so rarely blended,
And of the brightest dye;
It far surpass'd the iris
That hung across the sky.

But Sol had hardly mounted
His station at mid day,
Before this morning-glory
Began to fade away.
It's leaves turned pale and quiv ring,
It's feeble head hung down;
It's glories all departed
And dropped on the ground.

Alas! thou charming flower,
Where are thy beauties fled?
In one short fleeting moment
Sunk down among the dead!
Behold, young blooming Mary,
Thy flowers fade away!
Though rear'd with such attention,
How soon their charms decay!

An emblem of thy beauty,
That soon must droop and die:
As this pale wither'd flower,
Neglected you must lie!
Thus 'tis with human glory,
How soon its day is o'er;
It spreads abroad its splendor,
And then 'tis seen no more.

"Ah! true, my dearest father,"
Young Mary quick replied.
"But then to-morrow morning
This vine will be suppli'd
With many a lovely flower,
As sweet and bright as they;
'Tis called the morning-glory,
That blossoms every day."

O, then rejoice dear Mary,
Though we must sink in pain,
There sure will come a morning
When we shall rise again:
And, cloth d in living splendor,
That ne'er shall fade away;
Thou'lt be a morning glory
In that eternal day.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOHN TAYLOR & WILFORD WOODRUFF

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

VOL. IV. No. 9.] CITY OF NAUVOO, ILL. MARCH 15, 1843. [Whole No. 69

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.

We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the Wasp to double its size; as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliah's; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little Wasp has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called THE WASP, but the NEIGHBOR.

The "*Nauvoo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting, And as we do now exchange with most of the principal papers in the United States. both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

HISTORY OF JOSEPH SMITH.

Continued.

Revelation given in the presence of six elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things: but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth:—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forest, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of

Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts: the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But behold, verily I say unto you, before the earth shall pass away, Michael mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now behold I say unto you, never at any time, have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember, that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit, created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my work: and again, firstly temporal, and secondly spiritual, which is the last of my work: speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man nor the children of men; neither Adam your father, whom I created: behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.

And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me saying, Give me thine honor, which is my power: and also a third part of the hosts of heaven turned he away from me because of their agency: and they were thrust down, and thus came the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.—Wherefore I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead: which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.

But behold I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son: and thus did I the Lord God appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But behold I say unto you, that little children are redeemed from the foundation of the world, through mine Only begotten: Wherefore they cannot sin, for power is not given unto satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, I declare no more unto you at this time; Amen.

Correspondence of the New England Puritan.

LETTERS FROM EUROPE.

No. 3.

Genoa, November 5, 1842.

Messrs. Editors,—In my last letter, I said I had finished my description of Genoa, and would try to carry you over it with me in detail. I had thought of taking you through the churches; but I find it quite impossible. It is one thing to stand in the Nave of a Church, with the lofty arches above you, resting on massive columns of the richest marble—the long colonnades before you going up to the main altar, and paintings and statutes and marble of every description and form, scattered all around you, while far in the distance ascends the solemn chant of priests and the smoke of incense—and quite *another* thing to say *here* was a *fine painting*, and there another beautiful column, &c., &c. It is impossible for one to stand in one of these churches, filled with "a dim religious gloom," the prostrate multitude around him, and the universal chant echoing away amid the distant arches, without a feeling of awe. He cannot escape it, except by fixing his attention on some particular part of the great farce, when the imposing deception vanishes away, and the sounds around him become only the senseless mummeries of deluded men. It was so with me yesterday,—It was some festival day for the dead. A large coffin, covered with a pall, was elevated on one side of the church, surrounded by immense wax candles and the kneeling forms of men. In front before the great altar, with his back to the multitude, stood a priest, gorgeously robed—while further on arose the chant of many priests. I glided on through the throng, my feelings subdued by the solemn pageantry around me, until passing near the main alter, a sort of box, I saw a fat priest sitting within, wrapped in his robe, and apparently asleep. On passing round the other side, however, I observed a female kneeling with her mouth close to a piece of *tin* that was punched full of holes, like a strainer, to give a free passage to the voice, while against the inside lay, close and snug, the ear of the priest. It might have been imaginary, but there seemed to be in his very attitude a quiet scorn of the ridiculous farce in which he was playing a part. In a moment my awe was changed into contempt, and I left the gorgeous church with pity and scorn both in my heart—pity for the ignorant, sincere, yet misguided people, and scorn for the heartless, licentious priesthood. The remark is often made in our country, that the Protestants do not render to the Catholics what charity demands, To the people we may not—to the priests we render too much. The testimony of Scipio de Bicci, Bishop of Prato and Pistoria in Tuscany, is sufficient to damn the clergy forever. Throughout Tuscany it was proved, by the prioresses of convents themselves, that "the monks were on more intimate terms with the nuns, than if they were married to them"—that universally "the priests are the husbands of the nuns, and lay brothers of the lay sisters" For his faithfulness, the learned bishop was persecuted and imprisoned, and the corruptions left untouched. But the progress of civilization and freedom of thought sends its influence even here. People scan more closely the actions of the clergy, and the Vatican no longer holds kings in such awe of its thunder as formerly. The Austrian Emperor has prohibited convents in his possessions; and the burden that the overstocked and thriftless priesthood imposes, is deeply felt by all. The reverence for signs and symbols is fast passing from the earth. Man begins to assert his individual right and personal worth. But here it is infinitely less so than with us. Men are held by outward forms, and a star or a ribbon is worn with ostentatious pride, to catch the wonder of the gaping multitude. The church, especially, has times of great display, that dazzles and bewilders the ignorant. Yesterday I stepped into a magnificient church, decorated in honor of its patron Saint. Each church has its own Saint, as its peculiar patron. Each Saint has its peculiar day, or festival, in honor of itself, on which services are performed, chimes rung, &c., &c. This was the day of the patron Saint of the church; and if richness and magnificence could propitiate his favor, it was most certainly secured. As I entered through the gloomy portals, I was almost struck blind by the blaze of light that burst upon me. From the marble floor to the high-arched and richly wrought roof, it was one pile of wealth, and splendor. Wax tapers, 8 or 10 feet long, were burning on every side of the building, and before the altars—while chandelier rising above chandelier, made of solid silver, and loaded with lustres hung by silken scarfs between the massive columns, which, in their turn, were wrapped from the plinth to the capital in crimson damask, laced with gold. Silk festoons were stretched between them, sparkling with diamonds; while amid and under all was the dark, dense crowd, bowing in silent worship. Two of the lamps were of solid gold. As I stood dazzled and silent amid this splendor, and heard the slow, deep chant begin and swell out over the throng, I could almost forgive them their credulity. It is by such outward desplay, and not by its internal worth, that the Catholic Church holds its sway over the people. The churches of Genoa are not so magnificient as some in the South of Italy; but they have less

tinsel work, and are distinguished. above all, for the richness and real value of their ornaments.

There is but one place of Protestant worship in the city, and that is a small room hired by the English; and the services, of course, are those of the Established Church of England Our squadron has just arrived from Mahon, to winter here, and they have two chaplains aboard, who will have Protestant service in their respective vessels every Sabbath, Mahon has long been our Naval depot in the Mediterranean, and furnishes one of the best harbors in the South of Europe for vessels of war. But the inhabitants are a lawless set; and assassinations of our men have become so frequent, while the police is so remiss, that Commodore Morgan told me he would stay no longer. He had just lost an officer by the knife of an assassin; and he deemed it wrong to expose the lives of his men and officers where the government could neither furnish security, nor grant redress. His lady informed me that this lawlessness was owing to the disbanding of a Spanish regiment on the island, which lived only by crime. Our fleet has never wintered here, on account of the harbor; but it must be perfectly safe. The 74 gun ship Columbus is moored, where, as the captain told me, if she can be driven ashore, she may go.—The purser said he hoped our Government would remove the Naval depot from Mahon, as the society and customs of the place were almost sure to ruin the young officers of the vessels.

The Genoese took it as a great compliment to have one of our largest vessels of the line, bearing the name of their great Navigator, enter their harbor. Genoa has the strictest police regulations; and the allurements to vice are less than in any other city of Italy, or perhaps of Southern Europe. Hence its moral influence on our Navy would be far preferable to that it has hitherto been exposed to in the Mediterranean. It was extremely gratifying to my feelings, as an American, to see so gallant a ship enter the harbor and send her salute echoing amid these old time-worn palaces. The Congress and Fairfield will be here soon, and then we shall have more naval force in the harbor than the whole Sardinian Government can muster.

The United States Consul and myself had visited Italy together, for our health; and finding Genoa too damp and cold, took a palace six miles out of the city, so exposed to the sun, and so sheltered from the tramontane, that flowers bloom in the garden the winter through. The Vice Consul, on the arrival of our squadron, immediately despatched a messenger to the Consul. We rode to town together, expecting to go aboard that afternoon; but finding it too late, and that the boat which had been waiting with the officer on shore two hours, had returned, it was deferred till next day. I left the Consul in town, and returned to our palace.—The next day I had fixed to ascend Mount Gazza, on which, it was said, there was a large cavern filled with the most beautiful stalactites, almost equal in beauty, to agate. Our valet was sent to town, and so I took a Genoese guide, with basket and hammer in his hand and started off. At the outset I found I had made a great mistake, for he could talk nothing but Genoese; and for the first two or three miles, I could not make him understand even what *'ca verna'* meant. I soon, however, as the Yankees say, 'got the hang of his lingo,' and could understand him very well. For six weary miles we trudged on over a path where a mule would have broke his neck, till at length we reached a lofty summit, that seemed to overlook creation; when to my astonishment, my guide had called a *grotto* a *cave*, while the grotto was simply a chapel erected to the Madonna on that far up desolate peak, by the people of Sestri, to protect their village. In the front, under an archway, stood the Madonna herself, about 20 feet high, I should judge—at least her little finger was as big as my arm—with her hands spread out over the distant village that lay sleeping quietly in the sunshine below. In the valley it was so warm, that I had sought the shade for shelter; but the ice was round where I stood. Below me was Genoa, Nervi, Sempeerniranieo, Cœneliani, Pegli, Voltri—palaces, orange groves, vineyards, and the broad gulf dotted with white sails, till the eye wearied with expanding prospect. On my right, ridge on ridge, peak above peak, towered away the Mountain of Piedmont, with their snow summits white as piles of silver, against the clear blue sky. Behind me were rolled along the heavens, mountains as black and barren as the top of Horeb, stretching on to Turin, with nothing to relieve the dismal prospect but two fortresses, perched on the very top of two sharp peaks, and the spire of a church, faintly pencilled against the heavens—one erected to protect the road in the interior by cannon, and the other to the Madonna, who, from that immense height, was supposed to protect the passage by *divine* aid. Disappointed in my cavern, I was, however, repaid by the prospect I had enjoyed. The mountain furnishes some of the finest specimens of Asbestos. As I sat mid-way down it, gathering some very beautiful ones, I heard the thunder of cannon as the echo rolled over the bay, and slowly passed up the deep ravines around me, and soon after saw the smoke spreading itself upon the atmosphere. It was the salute of the ship of war to our Consul, as

he boarded her. The Commodore, as a mark of particular respect, ordered a larger salute than is usually granted to officers of Consular rank.

We live in a very beautiful palace, hung with rich paintings; the walls painted in frescoe, and the whole building surrounded by delightful grounds: In approaching it you first enter an iron gate and pass up between two rows of trees and two green hedges to another huge gate, that opens into the area in front of the palace. At one side of the gate is a marble lion, standing with one foot on the world. A little farther, on the opposite side, stands one of the ancient Senators of Genoa. At the foot of the first flight of steps is another lion. Ascending these you enter the main court, supported by two immense columns;—and passing up the second flight, come into the main hall, a very large room, hung with ancient pictures. The other rooms correspond with these—all furnished in rich style, with every thing except linen and table service; and yet the whole cost but 145 *Francs a month.* The yard in front, which is lined with marble statutes, is now yellow with the ripening orange.

Palaces are abundant in Genoa. Some of them are most superb. Built of the richest marble, on their interior is lavished almost exhaustless wealth. The palace of the Marquis of Palaiseino is close beside us; and in *repairing* the grounds alone, the Marquis has spent $100,000. I have been over the Royal Palace, even to the bed rooms of the ladies, but find it impossible to describe it with any correctness. The Serra Palace has two remarkable rooms, one of which hasbeen called the 'Palace of the Sun.' In the richness of its tapestry, the splendor of its chandeliers, and other furniture, it cannot be surpassed. It cost alone about $200,000. The marques di Negro has a most picturesque situation on one of the eminences of the Appenines, with grottoes and cascades, and furnishing an extensive view of the city and bay. In passing by one statue, that stood in a niche of the building, I was struck with surprise by the inscription: 'Alla Memoria del Washington.' Affectionately yours, Y.

TERRIBLE EARTHQUAKE IN THE WEST INDIES—10,000 LIVES LOST.

The Brig Francis Jane, Thompson, arrived this morning from St. Johns, Porto Rico, brings to the Exchange Reading Room, advices of the effects of a severe shock of an earthquake, on the 8th of February.

Extracts of a letter received by the owners of the Francis Jane, dated St. Johns, February 14th and 15th, state:

'We have just received advices from the Windward. The effects of the earthquake on the 8th inst., have been awful, indeed. *Point Petre, in Gaudalope is totally destroyed, and 15 thousand persons supposed to have been killed.*—The loss of property is immense. At Antigua, also, there has been a great loss of property, but only five lives lost. All the mills and sugar works are more or less injured, and the greater part of the crop will be lost. Nevis, Montserrat, Barbadoes, &c., are said to have suffered much, but to what extent is not yet known.

Here, and at St. Thomas, the shock was also severe, and lasted at this place two minutes; but there was no material damage done at either place.'

SINGULAR PHENOMENON.

On Friday morning last week, between the hours of four and five, a most remarkable phenomenon was observed by all carriers approaching Perth by the north and west roads. The phenomenon was that of the whole surrounding country in the districts of Dunkeld, Crieff, Blairgowrie, &c., being suddenly illuminated by a blaze of light, which rendered objects for several miles around more distinctly visible than on the clearest noon-day. Sheep, cattle, trees and bushes, were beheld with an accuracy, at six and seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensly brilliant was the light.—This curious phenomenon lasted nearly a minute, and, as is described by those who witnessed it, had a kind of unsteady motion, resembling in the impression it created on their minds, the roll of the waves of the sea after the subsidence of a storm. The light was dazzling white, and, from what we learn, appeared like the white light, displayed by pyrotechnists, but of course, on a much grander and more extensive scale. Robert M'Donald, the Dunkeld carrier, alleges that he felt distinctly a heat produced by it, similar to what would be experienced in passing the door of premises in which there was a powerful furnace blast working.—He was in the neighborhood of Brinam at the time, and distinctly saw the color and plumage of several chiffinches perched upon a tree at the road side. From his account, compared with the accounts of the other carriers he appears to have been in the very focus of the meteoric phenomenon, as while they felt no heat, they concur in stating that the centre of its brilliancy seemed to be a little below Dunkeld. The morning was otherwise very dark, with a thick, raw, rhymy atmosphere.—*Edinburgh Evening Post.*

NOTICE.

We beg leave respectfully to state to our city subscribers, that in consequence of people calling frequently for their neighbors papers, without authority, and then not forwarding them to the owners, that they are often called for a second time, by the owners; which makes it unpleasant both to us and them. To prevent this difficulty, we shall not in future permit any person to take another's papers, without an order from the owner.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MARCH 15, 1843.

PROSPECTUS.

It will be seen by the prospectus on the first page that we are proposing to enlarge the "WASP" to double its present size, which will make it a large and respectable paper, and interesting to our friends abroad as well as at home. As the enlargement of this paper will increase the amount of our expenses, we respectfully solicit the patronage and assistance of our elders, brethren and friends, in our arduous undertaking.

There are scores of neighborhoods abroad, where from five to fifty subscribers might be obtained if exertions were made for that purpose; and we think that a little exertion on the part of our friends would cause our paper to have as extensive a circulation, and raise it to as respectable a standing, as any in the Union.

By using our efforts in spreading our paper, we shall be instrumental in advancing the cause of truth, spreading the principles of intelligence and removing a large amount of prejudice, arising from misrepresentation, and ignorance, of our principles. Both our civil and religious policy, is more rational, more consistent, and more in accordance with the principles of common sense, than others, and needs only to be seen to be admired Ignorance of our doctrines, principles and policy, is the great evil that we have to cope with, and the more generally we can spread our information, the more will the community appreciate our principles, and be attracted by our doctrines. And as we are commanded, "where we cannot go, to send," if we can make use of the press as a medium, through which to disseminate our principles and doctrines, we shall be forwarding the work of God, and putting the people in possession of the principles of intelligence.

Let not any of of our brethren think, that because this is not exclusively a religious paper it will therefore not promote the cause of truth; it will in part be religious, as will be seen by a perusal of the prospectus; but temporal and spiritual things are one with the saints; they are also one with God. The same God that made our spirits, and gave us intelligence, made our bodies also. Zion will be built up litterally; and those who wish to be "hewers of wood, and drawers of water," will have to handle the axe and the pail *litterally*. If brethren would take our papers themselves, send them to their friends, and circulate them in their neighborhoods, they would do incalculable good to community, and remove a vast amount of prejudice.

We hope therefore, that all our brethren will assist us in our laudable undertaking and thus facilitate the advance of truth. We do not often mention these things, on account of delicacy; but we would remind our brethren however, of one of the sayings of old, "for lack of knowledge the people perish." Let the branches of the church unite and send us on their five, ten, twenty-five and one hundred subscribers, and they will assist us in our work, benefit themselves, be a blessing to their neighbors, and advance the cause of truth.

THE RELIGION OF THE ANCIENTS.

It has been supposed, by many of our modern theologians, that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies, in uncertinties and shadows; that the antediluvians lived in a day of darkness, or rather in the gloom of night; that the Patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensation might be compared to the sun's first rising on the world; that the time when our Savior made his appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when *sol* has reached the meridian of his glory; in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Savior and his apostles enjoyed, when the church was in its primitive glory; whilst they were under the teaching of our Lord, and inspired apostles; before corruption, or false doctrine had obtained power in the christian church: and we can only ac-

count for it upon the principle, that "ignorance is the mother of superstition;" and that in them the words of the apostle are fulfilled: "professing to be wise, they became fools."

True religion is of divine origin, it emanates from God: it teaches us what is his will—what our priviledges are, and what our duty is towards him, and to each other. It teaches us to "love God with all our heart, might, mind, and strength; and our neighbor as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Savior, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only obtain from God a true knowledge of his mind, his purposes, and designs; and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God, but what is conveyed either by tradition, or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence, that those who are nearest the fountain, will be the most likely to partake of the purest streams.—And it must be obvious to every understanding mind, that all correct intelligence proceeds from God, and that the more frequent inter course a man has with the Lord, the more communications he has from the Almighty, and the more frequent God's revelations are to him, the more he will know of the purposes and designs of his Heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Savior, or in the present dispensation, to know who had the most light, possessed the greatest privileges, or had the most religion; but to enquire who drew the nearest to God; who received the most frequent communications from him, and to whom did he most abundantly reveal his will: whether in this generation or any other. If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the most knowledge of God, and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? men holding communion with God, and receiving revelations from God, verily nay! the heavens to them have become brass, and God's mouth is closed; nay worse; the idea of revelation is scouted by them, and those who would believe in it are branded as impostors; and they virtually cut themselves off from all communication with, or from God, and can know nothing of, or about God, "but what they know naturally, as brute beasts," as saith the apostle. What sort of a spectacle does the christian church present at the present? Torn, and split up, divided, and disjointed by the fiery zeal of religious bigots, and hypocritical partizans, it presents a picture of ruin and desolation; like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its withered leaves, its broken boughs, and shattered limbs, are the sad memorials of its overthrow and destruction. Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture; its towers, and columns, and statuary, and beauty, was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolator; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly shew to the enquiring traveller the ruins of its former splendour, and ancient glory. So stood the church, once indeed beautiful, pure and intelligent;—clothed with the power and spirit of God; endowed with the gift of the Holy Ghost; possessed of prophets, apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministering of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect, in the strength of Israel's God; it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but ah! alas! a change has come over the dream; the flower has been nipt in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has disrobed it of its beauty; and disjointed by sectarian strife, and schismatic influence, it lays in broken fragments scattered, rent, and disjointed; with nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle.

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelations, or ministering of angels; but all they now possess, as a substitute, is, the dogmas of men, the wild theories of theologians, and the opinion of divines; all doubt, and uncertainty; without the least particle of a knowledge of God, the order of his church, or his will concerning them.

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society; but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken chaotic, disordered mass of societiy that now exists, bring about a social order which shall promote universal peace and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

What a deplorable aspect the world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm;—the deceptive pretensions of Mesmerism; the poison of Infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty, to the human family, and bid the 'dire commotion cease.'

With this state of things, shall we glory in our religion, and say that we are living in the 'blaze of gospel day?' Vain pretension! Idle boast! Let us rather hide our heads in shame, and 'stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;' then should we indeed find rest to our souls. Jer., vi. 17.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshipped God, it was because they were instructed by him to do so—if they kept any law, or observed any ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence, if they were made acquainted with his purposes and designs, it was through revelation; and if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah, they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do again. While Enoch, Noah Abraham, Moses and the prophets, walked with God, had the ministering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent; and think that the ancients were in the dark. O consistency, whither hast thou fled!

We must necessarily conclude from the above that '*every good and perfect gift* proceeds from the Father of Lights,' through the medium of revelation, and if we cannot obtain revelations from him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain mazes of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salva-

tion, groping in mid-night gloom, and when we leave this world, be obliged to 'take a leap in the dark.'

To the EDITOR of the TIMES & SEASONS.

Sir,—As many of our very pious folks of the present day have rediculed the idea of establishing a church by revelation, and loudly proclaimed against the principle, as being no longer needed, alleging that the canon of Scripture was full, and proving that God can never speak again to man without annihilating all *pure* religion from the face of the earth, but they have merly exposed their own folly, for it must be well known to every man, who has not spent *all* his time in herding his father's hogs, that the church had become corrupt and abominable, that their spurious systems were staggering one against another, and the grossest superstition and confusion prevailed among them. Well did the prophet exclaim—They are drunk, but not with wine! they stagger, but not with strong drink!

I purpose, by your permission, to show the gradual decline of truth and Godliness, and the rise and progress of anti-Christ, in a short sketch of the church, from the time of the apostles to the present time, showing the absolute necessity of the gospel being revealed from heaven again in the last days. It is very difficult, it is true, to come at any thing in the shape of church history, that can be relied on, as it has been mostly handed down to us by religious bigots, who have sacrificed truth for party purposes.—But by comparing all in our reach, we may then cast a line and come at something near the truth.

It would be needless for me to say anything of the church in the days of the Lord, for no one will doubt but he established a perfect order—nothing superfluous, nor lacking ought.—And as soon as this system became changed or modified it was no longer the church of Jesus Christ, else he had not established a perfect order: for if it was perfect it could not be improved, if any thing taken from it it could not be perfect, and therefore could not accomplish the object intended.

Through the instrumentality of the apostles the gospel made rapid strides; till persecutions broke out on every hand. The first general persecution commenced in the year 64, by Nero, in which multitudes suffered the most cruel deaths that men, fitted out as demons, could invent. A second general persecution broke out about the year 74, under Domitian. Forty thousand christians were put to death, and the church almost extirpated, and John banished to the Isle of Patmos. Even at this early age the most abominable doctrines were propagated, which called forth the threats of the Almight upon them, except they repented. And the church, in these days was divided into two parties, viz: the Docetæ and the Ebionites. The former denied the supreme divinity of Christ, and also that the Son of God had any proper humanity, and asserted that he died on the cross in appearance only. The latter asserted that Jesus Christ was a mere man, though of a most excellent character. They both denied atonement by his blood, and expected salvation by their own works. Among the former were the Nicolaitans, whom Christ mentioned to John with utter abhorrence. They had many disgusting peculiarities; allowed a community of wives, and indulged their sensual appetites without restraint. The Ebionites considered that salvation came by observing the law of Moses, and thus called forth Paul's strong appeal, whether salvation was of works, or of grace.

The history of the church from this time to the end of the fourth century, is one of gradual and deep declension, though vast numbers were added to them, and they passed through serious persecutions. In the second century Montanus made his appearance, who pretended that he was the Holy Ghost, the Comforter, whom Jesus promised to send. He had many followers in Asia and Africa, and added new precepts, requiring seclusion from the world. Numbers of rites and ceremonies were introduced into the church: and they began to modify their religion so as to please the Jews and heathens; and adopted forms and ceremonies from their religions, temples, altars, and days of fasting.—Peculiarities of dress, and splendid ceremonies were multiplied in abundance; and military rites and phrases were introduced into the church in this century.

In the third century a wild and monkish superstition spread itself among them, and the clergy became very corrupt, and excessively ambitious, so that at the persecution, raised by Decius, nearly the whole of the church renounced christianity, and sacrificed, and burnt incense to the heathen gods; and useless rites and ceremonies continued to increase.

In the third century Origen introduced a new mode of explaining the scriptures, (now known as the spiritualizing system) the mystical sense which he put on the word of God was wild and enthusiastic. He made a great division in the church, became very popular with philosophers and men of wild and visionary notions, and was honored by the courts. He introduced the practice of selecting a single text as the subject of a discourse. Though he suffered martyrdom, few men brought in more corruptions than Origen.

The church of Christ sustained its high and

holy character but a little period after the age of the apostles. It, however, was comparatively tolerable till after the middle of the third century; from which period scarcely a vestige of christianity could be found. Cyprian says, that even before the Decian persecution, "long peace had corrupted the discipline. Each had been bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do.—They were brooding over the arts of amassing wealth. The pastors and deacons each forgot their duty. Works of mercy were neglected, and discipline was at its lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in matrimony with unbelievers; could swear, not only without reverence but without veracity. Even bishops deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain, gave no assistance to the needy brethren at home, but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct?"—An awful persecution followed by Dioclesian, and his successor Maximin Galerius, insomuch that during the reign of the former, medals were struck off with this inscription, "Nomine Christianorum Deleto." "The name of Christians being extinguished." When suddenly an unexpected and mighty arm was extended towards them in the person of Constantine, who publicly embraced Christianity. He abolished the ancient religion of the Romans, and established the sort of Christianity that then existed. The heathen gods were drawn by cords through the streets for public ridicule and contempt. Their priests were cast out, dispersed and banished. Immense and splendid temples were every where erected, and richly endowed, and the greatest honor put on the professors of christianity. But for all this Constantine was a cruel tyrant and a monstrous villian. The most of those who were exalted to places of power and trust were engaged in pompous rites and ceremonies, and knew little of the doctrines taught by Christ and his apostles. Their elevation to wealth and power was followed by an amazing increase of luxury and vice. Bishops contending with bishops run to sad extents of debauchery, and the whole mass of people were exceedingly corrupt. Shoals of profligate men, allured by gain or driven by fear pressed into the church, discipline ceased, and superstition reigned without control. The gentile converts to this christianity introduced a round of prayers and processions, by which they had been accustomed to appease their gods; hastily transferred the virtues which had been supposed to belong to their temples and their ablutions to christian temples and christian ordinances.—These new converts were easily subjected to the most abominable impositions. Prodigies and miracles, therefore, without number were multiplied. The bones and relics of dead saints performed wonders. Dust and earth brought from Palestine was viewed as a certain and powerful remedy against the violence of wicked spirits; and before the close of the century, the great business of the priests was to impose, in ten thousand ways, in the vilest manner, upon the credulity of the ignorant multitude.—Arius now made a great stir, denying the divinity of Christ, and drew vast numbers over to his opinions, and was assisted by Constantine, but suddenly died in the year 336; but his doctrines continued to spread far and wide.

In the sixth century the world was at ease; and superstition had made rapid strides. The ministers were excessively ignorant, and led away themselves by the strangest phantasies, deluded and destroyed the people. Strange rites were performed; miracles without number believed, and the most superstitious services rendered to departed souls; images were worshipped. Tombs and grave yards were places to meet departed spirits in multitudes. The doctrine of purgatory had gained strong hold upon the minds of the people. Some starved themselves with a frantic obstinacy; and others erected high pillars and stood on them for years. Simeon, a Syrian, who was one of their leaders, spent thirty seven years of his life upon five pillars, with the idea of getting as near heaven as he could, attracting the admiration of a superstitious world.

The first monastic order was instituted about the beginning of the fourth century, by a person of the name of Anthony, who sold his possessions and lived a life of the most rigid self-denial, in the wilderness, and such vast numbers followed his example, that if the wilderness was not glad for them, it literally abounded with them. His monastic ragulations rapidly spread into Palestine and Syria, and were soon established throughout Europe, Asia, and Africa. Some followed Anthony's instructions, and lived in monasteries, whilst others followed his example, and dwelt alone in the wildest parts of the wilderness.

In the seventh century, two immense powers, the Mohammedan and the Papal, arose, which laid the east and the west in desolation, and finally swallowed up every fragment of the church, if any was yet remaining, for Mona-

chism had prevailed for two centuries in all parts of the known earth. The monks had increased to an almost incredible number, and their whole business was to defraud and cheat the public. We are told that at the death of St. Martin, 2000 monks accompanied his remains to the grave.

In the thirteenth century, Gregory reduced the monks to four societies; but the Mendicants (established by Innocent III) were the most popular, insomuch, that we are informed it was very common for the laity to request in their last wills, that their bodies might be wrapped in the rags of some monk, and buried among the Mendicants.

Marah says, in his Ecclesiastical History, "To give a full account of all the operations, corruptions, superstitions, frauds, and enormities of the monks; their bitter animosities and contentions, would require volumes. Their history sickens the heart. To see men under pretence of great devotedness to God, leading the most loathsome, filthy lives, sometimes casting off all clothing, and going on all fours, like beasts * * * Their bodies covered with vermin; eating, of choice, the most nauceous food; wearing heavy chains; fastening grates upon their breasts, and backs; * * * flogging themselves with thorn sticks, and otherwise mutilating themselves, till they frequently expired; and these men commanding reverence and homage as the saints—holy once. What can be more revolting and distressing to a rational mind? And is this indeed christianity? Is this the church which Christ redeemed to himself, and renewed by his spirit, that he might present it a glorious church, not having spot or wrinkle, or any such thing? Oh no. But we will see worse things than these."

From the seventh century, the whole christian world was divided between the Pope and Mohammed, and vain has been the search to find out any branch of the church which had not fallen into one or the other of these heresies. It is true that ingenious men have endeavored to find a loop-hole, and prove a regular descent from the apostles; but the rent has only been made worse; for the only straw they had to catch at was the Albigenses or Waldenses; and I have never heard that any one could trace them further than the tenth century, when they were founded by Claudius but took the name of Waldenses from Peter Waldo, who joined them and became their leader in the year 1160; and greatly improved their discipline, and introduced a more rational system. But it is the easiest matter in the world to prove that they had become corrupt, for Wall says, there was a division among them about the year 1150. One sect declared against the baptism of infants, but the main body rejected their opinions, and they were soon silenced.—The prophet has said, if any man thinks that infants need baptism, he is in the gall of bitterness. Besides, sir, I contend that had they been the church of Christ they would have needed no reform by Waldo, for it must have been a perfect system. And now I ask the question, Was there a pure church on the face of the earth, in the twelfth century? I answer, No. Then, sir, shall we begin to mend this old garment? Why, the rent will but be worse. Seeing that the fountain is corrupt, shall we begin to purify the stream? or shall we make good the tree first, before we look for good fruit? Job asks the question, Who can bring a clean thing out of an unclean? and then he gives the answer—No one.

Seeing that the church has been disorganized and altogether overcome, and the church of Rome (from whence they all sprang,) is acknowledged to be the mother of harlots, we might be able to find out her daughters without much trouble. I was a little amused some months since, by two discussionists, one of the church of Rome, and the other the church of England, when the latter told him that his church (the Roman) was the mother of harlots. It seemed to me something like a female coming home after having played the harlot, and branding her mother with her own infamy: it was too bad.

In the church, as established by Christ and his apostles, men received the Holy Ghost, which caused them to dream dreams, see visions, and prophecy; and the power of Godliness was among them; and they could not be carried about with every wind of doctrine; and the gift of the Holy Ghost was as essential to the church as breath to the body, for that alone was to lead them into all truth; and I contend that this blessing was lost in the very earliest ages; for that iniquity abounded in every branch of the church, I presume no one will have the hardihood to deny; and the Holy Ghost could not abide in the midst of sin and corruption. If this blessing was lost, (as it was) could any man who saw the need of it, take upon himself to restore it? surely not. Can any man, or all men, bring back or restore that which has been taken from the world? As well might they endeavor to cast a cord around Orion and drag him to the earth. Their arms are too feeble, till God himself shall arise, and again confer that power on man, and covenant that the Holy Ghost shall descend on whomsoever they lay their hands; and then, sir, we

hall again have dreams, and visions, and healings, and the blessings of the gospel, and our sad hearts shall dance for joy, though the world may say all manner of evil against us. This part of the subject makes the blood flow quickly through my veins, for I know that God has restored what man could not, namely, the holy priesthood, according to his word.

Your affectionate brother,

JOHN GREENHOW.

From the Boston (Mass.) Bee.

WHAT DO THE MORMONS BELIEVE.

This is a question often asked, and the following sketch from the pen of Elder Adams, the big gun of Mormonism in these parts, will throw some light upon the subject:—

A short sketch of the Rise, Progress and Faith, of the Latter Day Saints, or Mormons.

The church of Jesus Christ of Latter Day Saints was first organized in the state of New York, in the year of our Lord one thousand eight hundred and thirty, on the sixth day of April. At its first organization, it consisted of six members. The first instruments of its organization were Joseph Smith, Jun. and Oliver Cowdery, who received their authority and priesthood, or apostleship, by direct revelation from God—by the voice of God—by the ministering of angels—and by the Holy Ghost.—They claim no authority whatever from antiquity, they never received baptism nor ordination from any religious system which had previously existed; but being commissioned from on high, they first baptized each other, and then commenced to minister the ordinances to others. The first principle of Theology as held by this church, is faith in God the Eternal Father, and in his Son Jesus Christ, who verily was crucified for the sins of the world, and who rose from the dead on the third day, and is now seated on the right hand of God as a mediator, and in the HolyGhost who bears record of them the same to-day as yesterday, and forever. The second principle is Repentance towards God; that is, all men who believe in the Father, Son and Holy Ghost, are required to turn away from their sins, to cease from their EVIL DEEDS, and to come humble before the throne of grace with a broken heart and a contrite spirit. The third principle is Baptism by immersion in water, in the name of the Father, Son and Holy Ghost, for the remission of sins with the promise of the Holy Ghost, to all who believe and obey the gospel. The fourth principle is the laying on of the hands in the name of Jesus Christ, for the gift of the Holy Ghost. This ordinance is to be administered by the apostles or elders of the church, upon all those who are baptized into the church. Through these several steps of faith and obedience, man is made partaker of the Holy Ghost, and numbered with the children of God. Through this process man is adopted into the church and kingdom of God, as one of his saints; his name is then enrolled in the book of the names of the righteous, and it then becomes his duty to watch, to pray, to deal justly, and to meet together with the saints as oft as circumstances will admit of it; and with them to partake of bread and wine in remembrance of the broken body, and shed blood of Jesus Christ; and in short, to continue faithful unto the end, in all the duties which are enjoined by the law of Christ. Fifth, it is the duty and privilege of the saints thus organized upon the everlasting gospel, to believe in, and enjoy all the gifts, powers and blessings which flow from the Holy Spirit. Such for instance, as the gifts of revelation, prophesy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short all the gifts as mentioned in scripture, or as enjoyed by the ancient saints.

This is a brief outline of the doctrine of this church, and we believe that it is the only system of doctrine which God ever revealed to man in a gospel dispensation, and the only system which can be maintained by the New Testament.

Now as far as all other modern religious systems differ from the foregoing principles, so far we disfellowship them. We neither recognize their priesthood, nor ordinances as divine. But at the same time we wish well to the individuals of all societies; we believe that many of them are sincere, and that they have the right to enjoy their religious opinions in peace. We do not wish to persecute any people for their religion. But we wish to instruct them in those principles which we consider to be right, as far as they are willing to receive instruction, but no farther. We also believe that the scriptures of the Old and New Testament are true; and that they are designed for our profit and learning, and that all mystical and private interpretation of them ought to be done away;—that the prophecies, and doctrine, the covenants and promises contained in them have a literal application, according to the most plain, easy and simple meaning of the language in which they are written. We believe that the scriptures now extant do not contain all the sacred writings which God ever gave to man, for it is easily demonstrated, that they contain but a small portion indeed of the things which God has made known to our race, for it is evident that a communication has been kept open be-

tween God and man from the days of Adam to the present day, among all nations, kindreds, tongues and people; except such communication has been withheld by reason of transgression. Thousands of communications were received during the progress of these writings, besides those which are written in it, and thousands of communications have been received since the Bible was completed. Thousands of communications have also been received among other nations, and in other countries remote from the scenes where the Bible was written. And in short the Holy Ghost is a spirit of revelation and prophecy, and wherever it has been enjoyed by mankind, there communications from God have been received.

We therefore believe in the Book of Mormon, which is an ancient American record lately discovered, containing a sketch of the history, prophecies, and doctrine of the ancient nations who inhabited this country. And we also believe in many communications which God has been pleased to make us in the rise and progress of this church, as he has often revealed his word to us, by visions, by dreams, by angels, by his own voice and by the Holy Spirit of prophecy and revelation; and lastly, we believe that God will continue to reveal himself to us until all things are revealed concerning the past, present, and future; until we have come in possession of all knowledge, intelligence or truth, which is in existence. We believe that the Jews and all the house of Israel will soon be gathered home to their own lands, from all the countries where they have been dispersed, and that they will become one nation in the land upon the mountains of Israel, never more to be divided or overcome, and that they will all be brought to the knowledge of God, and will become a holy nation. We also believe that Jesus Christ will come in person, in the clouds of heaven with power and great glory, and all the saints with him to reign on the earth a thousand years, and that he will destroy the wicked from the earth by terrible judgments at the time of his coming. We also believe that the saints will rise from the dead at his second coming, and that they will live and reign on the earth one thousand years. We do not believe that the wicked will rise from the dead until the thousand years are ended, but that their resurrection is after the millenium and connected with the last judgment. We further believe that the restoration of Israel and Judah, and the second advent of Messiah are near at hand, and that the generation now lives who will witness the fulfilment of these great events, and that the Lord has raised up the Church of Latter Day Saints, and has set the truth in order among them as a commencement of this great restoration. For further particulars as to our doctrine and principles, I refer the reader to a work entitled The Voice of Warning, which is particularly designed as an introduction to our faith and doctrine. I must, however, before leaving the subject, contradict certain reports which are in circulation concerning our principles in regard to property. It is a current report, and often credited by those who have no acquaintance with our society, that we hold our property in common. This is a base falsehood without a shadow of truth.—The members of this church have ever held their property individually, the same as other societies, with the exception of that which they freely give for the use of the society, to minister to the wants of the poor, and for the building of houses of worship, &c. The property thus given is managed by proper officers, who render a strict account for all their incomes and expenditures, and who have no right to apply one shilling for any other purpose than that for which it is given.

Having given this brief sketch of our religious principles, we will now proceed to our account of the rise and progress of the church until this present time. After the church was organized as stated in the foregoing, they gradually increased in numbers from that time until June, 1831; the whole church numbered near two thousand. A general conference was then held in Kirtland, Ohio; and was attended by something like sixty of our preachers. From this time until 1835 it rapidly spread throughout all the United States of North America, insomuch that in 1836 branches of the church and general conferences had been organized throughout this vast republic, and at the present time the number amounts to over 50,000. In the latter part of the same year it was introduced into Toronto, Upper Canada, when it soon spread through that province; and in 1837, several of the elders sailed to England, under the direction of O. Hyde and H. C. Kimball, where they soon baptized between one and two thousand; from that time the work of the Lord has rapidly spread through England, Scotland, Ireland and Wales, and we have now flourishing societies in the principle towns and cities of Great Britain; numbering over twenty thousand*. This glorious message has also spread into Germany, a part of France, and reached even Constantinople, Jerusalem, the East Indies, and the islands of the seas.—It is still spreading in every country where it is known, and we anticipate a time not far distant, when a knowledge of the great work which the Lord has set his hand to do in these

*About ten thousand.—Ed. Times and Seasons.

last days will be enjoyed by all the nations of the earth, for to this end was it sent into the world. The apostles and elders of this church have a special mission to fulfil to every nation, kindred, tongue and people under heaven, and this is the gospel of the kingdom which was to be preached for a testimony unto all nations, and then shall the son of man come. If the people oppose this great mission, it will only injure themselves; it will not hinder the rolling forth of the work of God, or the fulfilment of his purposes, for he has set his had a second time to bring about the restoration of Israel, with the fulnes of the Gentiles.

From the Boston (Mass.) Bee.

Mr. Editor, SIR—As you have (in justice) given the Mormons a chance to defend their principles from the attacts of those who are ignorant of its *true* tendency, and some who from self interest, or what is worse, join in the cry of the hounds and huntsmen against the flying and defenceless staz—for no other reason under heaven than because they see others do it. I think if they reflect for an instant on the unmanly, despotic and unjust principle of persecuting the innocent, without knowing the 'why and the wherefore'—I say if our calumniators reflect, they will say you have done what justice and *honor* requires of man—given us a weapon to defend (what is dearer to us than life) 'the immortal part of man,' our reputation.

I thought myself (three weeks ago) an unchangeable infidel, and lived with a family that some of its members were of the Mormon faith. I had an opportunity of witnessing their private meetings. and every thing connected with them. I have heard General Bennett's lectures, and left not a stone unturned to find its character. I have argued with their elders on the truth of the Bible, and ridiculed their belief with every argument of science, philosophy and convictions of common sense, and accounted for their revelations and miracles as common effect, from a common cause—the works of '*a mind diseased*.' Yet I have always given them credit for honesty, from the very fact of their suffering for principle's sake. Show me a christian denomination in existence that are so liberal in their principles as the 'poor deluded Mormons.' They believe that every honest man, who acts up to the principle of reflection, and obeys those dictates of conscience that show him wrong from right, will be saved, no matter what his belief—whether Turk, Jew or Heathen. And surely if God is just, he will not condemn a man for his belief, when he thinks from his heart he acts right.

The Mormons do not want persons to believe all that they do, as is falsely affirmed—they do not want to ram Joe Smith or revelation down people's throats, without their knowing for themselves: all they want is to obey the words of Christ for the remission of sin. They want to terrify no man into belief. They do not say it is sinful to read Shakspeare or Byron or any book that you can get an exalted idea from, as your judgment (if you have any) will point out the good from the bad. Let those who contend that the writings of these giants of genius have an immortal tendency, remember there never yet was a general good without a partial evil.

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach.

A conversation I had with a friend, soon after joining the Mormons, will strongly illustrate public opinion, and show in what light men ought to be held, who condemn without knowing for what, and have only the same reason to offer as Bardolph had for running away —'faith I ran when I saw others run.'

'Mr. R———, why did you join the Mormons?'

'Because I thought they were right.'

'Well, I never thought you were a fool until now.'

'And why do you think I am a fool now?'

'Because you joined the Mormons.'

'How does that prove me a fool?'

'Because none but fools would join them.'

'Why do you think so?'

'Because every one says so.'

'Do you know any of their principles?'

'No—but I know they cannot be good.'

'How do you know?'

'Because every one says so.'

'Do you think I am dishonest?'

'I know you are not.'

'Well, before I was a Mormon, I did not believe in God or devil; yet I was considered an upright man—and now as I believe as you do, in Christ and the remission of sins, you call me a fool; do you not think I can judge for myself?'

'I know you can.'

'Why then do you blame me for using my judgment.'

'Because every one says they are humbugs, and they are scouted out of every place.'

'Then your reason is this: because you see a dog running down the street, with an appen

dage to his tail, and people shouting and pelting him with stones, you pick up a stone also and pelt and shout after the poor animal; and you call me a fool, because I know the master of the ill-treated dog, and strive to remove the appendage, and protect the poor brute from such treatment.'

It is thus we are condemned without a hearing, and persecuted without a cause.

As a parting word, I would suggest a sentence which no sophistry can refute; and let our calumniators remember they are the words of Christ. 'Judge not, lest ye be judged.'

I remain, sir, your obliged servant, H. R.

POETRY.

FOR THE TIMES AND SEASONS.

The views of a lady between the hours of baptism and confirmation, on reading the 66 page of the Book of Mormon, 2d chap. 2d book. The first song given her in Zion.

How lustre shone on every line;
How deep the council, how divine
The Spirit testified in me,
Of Joseph's bow, and Judah's tree.

Mine eyes have open'd to behold,
The wonders I have never told;
My nat'ral sight he quickly gave
When rising from the liquid grave.

My useful specks were laid aside
When I became a wedded bride;
For long espoused I have been,
And called Messiah Lord and King,

But O! alas, I little knew
Of the great promise to the Jew;
And less of Joseph's fruitful bough,
Or of Manassah's horns or how

With Ephraims thousands God could bring
This silly dove to sit and sing—
Full twenty five long trying years
I met the tide with all my fears,

And would not yield to any priest,
In all the regions of the East;
Nor set my name to creed or form,
But stood the fury of their storm

Under a broken Covenant's woe
Long had I grappled with the foe;
Tost like a lonely Autumn leaf
And knew not where to find relief.

Joy to the day—peace to the hour,
When Zion's Herald came with power;

The holy priesthood to unfold,
And lead me forth to Israel's fold.

To worship God's anointed Son
With whom the priesthood first begun;
The "Book of Covenants" to reveal,
The secret of the seven seals.

The "Book of Mormon" greater still,
The Jewish records to fulfill;
Their hidden treasures to unlock,
And lead forth Joseph like a flock.

With Moses' rod, and Aaron's too,
To preach the Covenants old and new;
And in Aaronic grandeur clad
Like Israels Elders though a lad.

The mighty kingdom to restore
As in the ancient days of yore;
In vain may babels harlots try
Their doctrines false to magnify.

The prophet and the Spokesman join
To prove the records, both divine;
The "Book of Mormon" every line
With Judah.s record doth combine.

The book of Covenants crowns them all
And loudly doth the angels call,
To order all my loyal sons;
My sanctified my chosen ones.

And like a Grecian Phalanx stand
Until they reach the promis'd land,
Who bravely fought and bravely fell
As "old Thermop'lae's" story tells.

January 21, 1838.

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TIMES AND SEASONS.

"Truth will prevail."

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PROSPECTUS

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.

We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the Wasp to double its size; as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliah's; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little Wasp has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called THE WASP, but the NEIGHBOR.

The "*Nauvoo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all ndividuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting, And as we do now exchange with most of the principal papers in the United States. both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

HISTORY OF JOSEPH SMITH.

Continued.

At length our conference assembled; the subject of the stone mentioned in a previous number, was discussed, and after considerable investigation, Brother Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst.

Before we separated we received the following.

Revelation to David Whitmer, Peter Whitmer, jr. and John Whitmer, given September, 1830.

Behold I say unto you, David, that you have feared man and have not relied on me for strength, as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about: Amen.

Behold I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel: therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up you heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his councillor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, jr. Wherefore give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life: Amen.

Behold I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labor shall be at your brother Philip Burroughs', and in the regions round about:—yea, wherever you can be heard, until I command you to go from hence. And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause not fearing what man can do, for Iam with you: Amen.

Revelation to Thomas B. Marsh, given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold you have many afflictions because of your family: nevertheless I will bless you, and your family: yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in the church.

Lift up your heart and rejoice for the hour of your mission has come; and your tongue shall be loosed; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, jr. You shall begin to preach from this time forth; yea to reap in the field which is white already to be burned: therefore thrust in your sickle with all your soul; and your sins are forgiven you; and you shall be laden with sheaves upon your back, for

the laborer is worthy of his hire. Wherefore your family shall live.

Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand; and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward.—Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father: Amen.

ALARMING EARTHQUAKE.

At about half past 8 o'clock on the evening of the 5th inst., says the Memphis, (Tenn.) Eagle, our city was visited by one of those awful throes of nature, so convulsive and terrible, as to spread almost universal alarm over the city. The firmest buildings trembled and cracked, and the earth reeled and rocked under a most terrific excitement. To say that we were not deeply impressed with the awfulness of the moment, under the terrible sensibility of the presence of one of those agonizing and terrific throes of nature that have in a few seconds hurled immense cities, and their hundred thousands smitten and affrightened inhabitants, deep into the bowels of the earth, would be only to acknowledge ourself insensible to the mightiest and most awful of the Almighty's visitations.

We were in our office at the moment, in the second story of a new block of brick buildings The commencement of the jarring we conceived to proceed from the violent undertaking of some person to shake open a door beneath us. But in a moment afterwards, the agitation seized the brick walls surrounding us, shaking and reeling them, to such an extent, as to knock down particles of brick and plaster, jarring the roof and whole building so as to impress us with the fear of the buildings' falling. Sensible of the appalling cause of the agitation, we hastily fled into the street for safety. The fate of ancient Memphis rose up in memory, and we felt that the name-sake of that ill-fated city might be doomed to similar destruction. In the street there was still a violent rocking of the earth, and a rattling and rumbling noise.—People fled into the streets, and cries and lamentations of many horror stricken men and women were heard to fill the air.

The shock lasted about two minutes, and reaching its most agitating period, at the end of the first half minute, when it gradually died away in a dismal rumbling sound, apparently moving to south-east, and proceeded from the north-west.

The day had been one of beautiful sunshine, though cool. Towards sunset the atmosphere became warm, and the thermometer must have fallen at least five degrees during the five hours preceding the shock. It was cloudy at the time, a veil of thin clouds moving low and swiftly, occasionally admitting the light of the stars feebly to shine out. There was scarcely any air stirring. but which, during an hour succeeding the throe, was apparently agitated into a still breeze from the south, which died away about one o'clock.

The tops of several chimneys were shaken down, the bricks falling inside, and with the reeling of the houses and quaking of the earth, frightfully alarming the inhabitants. A great many brick walls are seriously cracked and sunk, windows broken, and a cotton shed, naturally crazy, fell down shortly after the shock. At our auction houses, which were filled with people, so alarming and precipitated was the rush into the street that many people were crushed and trampled upon by the affrighted crowd. There was a great'deal of alarm and piercing lamentation among the females, and the agitation was general and the cause terrible and awful. The power of the Almighty was fearfully and sensibly demonstrated, in the shaking of the gigantic earth, as if but a mere leaf of the tremulous aspen. It heaved and quaked and groaned, as if smitten with agony. Our city rocked and reeled as if on the verge of falling to pieces, and the horror-stricken people trembling rushed from their tottering tenements for safety, into the streets, with the awful impression paralyzing their senses that the earth was convulsed with one of these dreadful throes that cause her to open and swallow up cities.

From the Danville (Ky.) Mercury.

SINGULAR PHENOMENON.

The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusal exhibitions, termed parhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the

following appearance: Around the sun there was a circle of light, such as is frequently seen around the sun and moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former.—This circle was far less distinct than the former; and only the upper portion, perhaps, half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two others less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also of course, from the sun. These two last images were each perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow.—About one third of the circle could be seen. It was high above the horizon and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been perhaps 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next the sun and the others in order.

At about quarter past two, the appearance was most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circles and images disappearing one at a time, until about 3 P. M., when nothing unusal could be seen.

Similar phenomens, though rare, have been witnessed in various places. One in particular, we find recorded, as having been seen in 1630, which corresponds in almost every particular with this.

CORRESPONDENCE.

To the EDITOR of the TIMES & SEASONS.

Alton, April 1, 1843.

DEAR BROTHER—

I take this opportunity to communicate a few items of important news to you and the church in general. Brother Lorenzo Snow arrived in St. Louis last Wednesday, from England, with about 250 emigrants for Nauvoo. They are now laying on a boat bound for Nauvoo as soon as the river opens. They sailed from England some time in January, and bring a copy of the Millenial Star, and some private letters, under date of January first. From these we learn the painful fact, that our dear brother and fellow labourer, Elder Lorenzo Barnes is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th December last, at Bradford; the first messenger of this last dispensation, who for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of providence an entire people are called to mourn. Brother Barnes was every where known, and universally beloved, as a meek, humble, and zealous minister of the gospel, who has laboured extensively for many years, with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the saints, but of thousands of various sects, and of those who made no profession. In short his was the favoured portion, which falls to the lot of but few men, even among the great and good. He was loved and esteemed by *many*, and hated by *few*, in all the wide circle of his acquaintance. But, in the midst of a useful career on earth, he is suddenly, and to us unexpectedly, called away to a higher and more glorious field of action; with the spirits of the just, in the high council of the king of kings. His spirit now justly claims an honored seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times. Whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father, or mother, or kindred were near,
To receive his last blessing, or drop a kind tear.
With heart-broken anguish to weep o'er his tomb
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow, by souls as sincere;
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save

'Twas a tribute from souls he had won for his Lord.
Yea, brothers and sisters, made nigh by his word,
Whose love was as strong, and whose friendship as pure;
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations, as one who has devoted his time from early youth in the service of his God, and of his fellow creatures, and has laid down his life for Christ's sake and the gospel's, to find it again, even life eternal

As to the saints in England, they seem to be still rejoicing in the truth, and increasing in numbers; but I have not time to write much news. I forward a No. of the Star, dated Jan. 1st, from which you can extract any item you may deem proper.

As to emigration to Nauvoo, it is gathering as a cloud, yea, they are flocking as doves to their windows, from all parts of England and the States. The ice remaining so late in the river has congregated them in St. Louis in great numbers, some from Ohio and the east, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out they will throng Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that "Joe Smith" will yet prevail. so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controled a state.

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am in haste, your's in the new covenant.

P. P. PRATT.

Messrs. Taylor and Woodruff.

CLINTON COUNTY, Ia., March, 9, 1843.

Dear Brother—I embrace an opportunity now offered to inform you of the progress of truth in this region.

I left Nauvoo on the twenty-third of September last, to go to the eastern states, to preach the everlasting gospel, in company with another elder. On our journey we preached frequently to large congregations, many of whom, in consequence of false reports, appeared enraged against us as a people; but when the truth penetrated their hearts, they saw that they had been imposed upon by falsehoods and misrepresentations, and entertained very different feelings towards us. Their enmity was turned to respect, and they treated us with the greatest kindness. The Lord has indeed opened out our way, and although we have had much to contend with, both from priests and people, we have lacked no good thing, for the Lord God has been our friend.

When we arrived at Clinton, Boon County, we were fully satisfied that it was our duty to stop and preach. We had, at first, some difficulty to get a place to preach in but after speaking two or three times, there was more calls than we could attend to. We have continued preaching in this and an adjoining county, and combatting with priests, (who seem to be the most determined opposers to the truth,) until now. We have baptized thirty-two, and the prospect is still good. There are many enquiring after truth, and earnestly desirous to know the way of salvation, while many of the priests are running from place to place, and crying delusion! delusion!! and we have understood by many of the citizens that their great text is 'the Mormons' and 'Joe Smith;' but 'while they have made lies their refuge, and under falsehood hid themselves,' their misrepresentations only have a tendency to drive the honest in heart to enquire into the truth, and to make the saints rejoice while they see satan overshoot himself. They have been endeavoring lately to make their hearers believe that we are more dangerous than their *own mother*, the Roman Catholic Church; they call her the mother of Harlots, if indeed she is, they are her offsprings and they all have descended from her. It does not speak much for her relationship; we must be in a bad predicament, if we are worse than them, for they are the acknowledged daughters of the old lady, who is described as being the *mother of harlots*.

In the midst of all their strife and confusion however, the work of the Lord is still progressing; the "little stone cut out of the mountains without hands" is rolling forth, truth is gaining ground and priestcraft is trembling and my prayer is, that the God of truth may roll forth his mighty work, till the honest in heart shall be gathered out of all nations, and the ends of the earth see the salvation of God.

I remain yours, in the new and everlasting covenant,

E. H. MOWER.

From the Daily Sun.

FULL PARTICULARS OF THE WONDERFUL SIGHTS SEEN BY THE PILOT OF THE WM. PENN IN THE SKY ON TUESDAY NIGHT, MARCH 21.

On Saturday afternoon Mr. Wm. Frances, pilot of the Wm. Penn Steamboat, a packet that runs between this city and Rising Sun, Ia. called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling any thing of this nature but what is strictly true. Mr. F. informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the Penn was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock, P. M. he was

steering the boat along, it being a star bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for. The Captain of the Penn, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding, ran out to the guard anxious to know the cause—asked Mr. Frances if he saw the light: Mr. Frances said he did. What is it? said Captain Pratzman. Dear only knows answered Mr. Frances, for I don't. From that the Captain disappeared from looking over the hurricane deck and went below.

Mr. Frances now being very anxious to discover whence this strange light came, looked dilligently out at the side of the pilot-house, in rather a south-west course, but nearly over head, when he saw the outlines of a *Serpent* in the sky, in a crooked position, except the tail which was straight, the head toward the east. It turned to a livid bright red, deep and awful, and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle, and the remainder in a gradual manner formed into a distinct Roman

G

Mr. Frances had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

O

as perfect as was ever seen, in which position it remained as before. Mr. Frances stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the Captain to witness the scene. The Captain did not come immediately, but after a moment or two appeared, but ere this, the figure in the heavens had changed to a plain distinct letter

D

The Captain said to Mr. Frances, 'What's wanting?'

'Come here quick, said Mr. Frances, 'and look up yonder, did you ever see the like?'

The Captain answered, 'I see it!' and looked at it till it disappeared.

Mr. F. states that when the O turned to a D it formed a kind of oblong shape, and then came straight on one side as a D should be. When it disappeared it turned into the same oblong shape as before, and, gradually the sky returned to its original appearance.

Mr. Frances states that he did not leave the wheel of the boat, but steered it to this city. He declares that let others think or say as they will, what he has related is strictly true. He is no Millerite, neither is he crazy nor frightened, and if gentlemen or ladies will call upon him he will convince them that what he has told is truth. Captain Pratzman remarked at the time, that it was something quite inexplicable, and was sorry he did not come to the deck sooner so as to have had a full view of this grand, wonderful and unaccountable phenomenon.

From the Palladium.

THE STRANGE LIGHT.

The luminous beam which has recently appeared in the south-western portion of the heavens, has no doubt attracted the attention of many of the readers of this paper. As a brief record of the phenomenon may be of future service, I offer the following particulars for publication.

The light appears to have been seen so early as the 6th inst; its latest appearance here was on the 13th; not being visible on subsequent evenings in consequence, perhaps, of the cloudiness of the atmosphere. It was visible between the hours of 6 and 9, P. M. but not during the whole of this interval.

It was apparantly a straight trail of light 40 deg. in length: about 2 deg. in width; gradually fading in brightness, and diminishing in breadth toward the extremities; and having considerable resemblance to the delineated tail of the comet of 1680.

It seemed to extend from near the sun, upward at an angle of about 26 deg. with the horizon, toward and nearly to a star of the 4th magnitude in the check of the constellation called the Hare; or more technically expressed, to the star *Mu Leporis*.

There appears to be a difference in opinion respecting the character of this luminous beam; some supposing it to be the tail of a comet; while others conceive it to be the *Zodiacal Light*.

VESPER.

[From the American.]

THE COMET.

As the comet has excited considerable attention to-day, the following extract from an article on comets, in Rees' Cyclopœdia, published some thirty years ago. may be of interest. 'The elements of the orbits of the comets in 1264 and 1556, were so nearly the same, that it is very probable it was the same comet; if so, it ought to appear again about the year 1848.' The error here of five years, is a very small one when we consider that the period of this comet is about 292 years, or a little more than that.

From its first appearance in	1264
to its second appearance in	1556
was a period of	292 y's.
Adding to this period the time of its last appearance, viz:	1556
We have for its third appearance the year	1848

The idea that this was the planet Venus, and that the increased size and brightness of it, and its long tail, were owing to the action of the suns rays upon it by reflection or otherwise, we consider absurd It is far more reasonable to suppose that it is the comet of 1264, and 1556 making a third visit to the earth.

By referring to the American Almanac, it will be seen that Venus is now at it's aphelion, or greatest distance from the sun. It was stated recently in a French journel, that the French Astronomers were expecting the appearance of a comet to the earth about this time. Al.

Feb. 28.

[From the New Bedford Mercury.]

Mr. Editor: This day Feb. 28, a comet of great brilliancy has been seen, visible through the day without the aid of a glass, and its brilliancy almost equal to that of Venus. Its situation is very near the eastern limb of the sun; its tail appears about three deg. in length. It may be the comet announced some three months since in Europe; It was then seen traversing the constellation Draco; be it that or another it is of rare brilliancy. There are but three on record of sufficient brilliancy to be seen in the day season. The first was 43 years before Christ, and is called a 'hairy star;' it was seen with the naked eye in the day time. The second was in the year 1402, and it was so brilliant that the light of the sun at the end of March, did not hinder people seeing it at mid-day; both its nucleus and its tail were, to use the language of the day, 'two fathoms long.' The third appeared in Feb 18, 1744, and nearly equalled Venus in splendor, and many persons saw it at mid-day without glasses. It may yet prove that the comet of to-day is the same as that of 1402. Three observations only are necessary to calculate its orbit, the elements of which, if previously registered, will enable astronomers to decide whether the comet under consideration has appeared or not.

Of 504 comets that have entered the solar system, 24 have passed between Mercury and the Sun, 47 within Venus, 58 between Venus and the Earth, 73 between the Earth and Mars, and 302 between Mars and the orbit of Jupiter, and no casuality has occurred to primary or satellite. The comet of 1770 passed through the system of Jupiter without producing the slightest effect; still many people are alarmed at the appearance of these erratic bodies, these rail cars of the stellar regions, the mystery of whose office and destiny makes their astronomy of intense interest.

With reference to the danger of a comet's striking the earth, we here add that the comet Encke, whose period is only 1,207 days, and nearest the earth of all the comets known, cannot come in collission short of a period of 219,000,000 of years, which calculation is based upon astronomical facts.

The first of the following paragraphs is from the Boston Journal of the 1st inst., and the second from the Portland Advertiser:

"A gentleman from Braintree, of a highly respectable character, inform us that yesterday about noon, the inhabitants of that town were alarmed at the sight of a large heavenly body, resembling a comet, in the south-eastern part of the sky, and having a tail or train of considerable length. It was clearly visible to the naked eye for nearly an hour, until lost in the space! It was also seen yesterday, we understand, from other places."

"The beautiful celestial phenomenon of a comet visible at noon day, just without the radical blaze of the sun, and strongly illuminated by its light, attracted many gazers yesterday. We believe it had not before been noticed in this neighborhood. We do not ourselves remember to have seen its approach announced, but others inform us that it nas been repeatedly predicted as likely to appear in February, 1843."

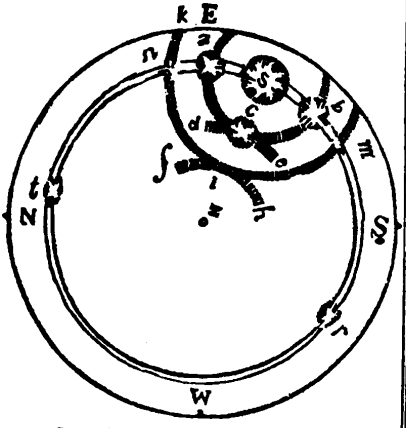
FOR THE TIMES AND SEASONS.

HALOS AND PARHELIA.

This morning, between the hours of six and nine o'clock, the heavens exhibited a splendid and delightful appearance, of halos or circles,

accompanied with parhelia or mock suns. Clouds of a white and fleecy appearance were, at the time, floating in the atmosphere, but so thin, as not to entirely obscure the blue sky.—The wind blew very gently from the west by north-west. The cold being intense, especially for the time of year, and small crystals of ice or snow were visible, floating in the air.

The following diagram represents these beautiful phenomena as they appeared about half past seven o'clock, A. M. The magnitudes of the circles given in the following description may not be exact, as I was destitute of the proper instruments for their accurate measurement.



1st. Let z be the zenith directly under which the observer is stationed, looking to the east. Let the outer circle represent the horizon, surrounded by a very bright prismatic circle not far from 45 degrees in diameter; the lower limb of which extended below the horizon nearly 4 1-2 degrees. Its breadth and colours were about the same as that of a common rainbow; nearly all the prismatic colours were discernible; the red being on the concave part of the circle next the sun.

On each side of the sun, at a and b towards the north and south, there were two mock suns of different colours, very splendid and bright in their appearance.

2nd. The sun was encircled by another halos k n i m, much larger, than the former, and parallel to it, being nearly 90 degrees in diameter and its lower limb being sunk below the horizon about 27 degrees. It exhibited the same colours as the first, though not so bright.

3d. At the tops of these circles, at c and i, were two inverted arches whose common centre seemed to lay in the zenith. The upper arch, f i h, was exceedingly brilliant and beautifully coloured, and appeared to be about 54 degrees in diameter, and that of the lower one, d c e about 99 degrees. Another parhelion or mock sun, appeared in the middle of the lower arch, at c, where it coincided with the circle first described, but its colours and brightness were inferior to those of the collateral mock suns at a and b.

4th. There appeared a circle, m b s a n t r, much larger than any I have yet described, being about 144 degrees in diameter, and of a uniform whiteness. It was about 18 degrees above the horizon, and parallel to it passing through the true sun, s, and the collateral parhelia, a and b, and also through two other parhelia, t and r, something about 90 or 100 degrees from the sun, one towards the north the other towards the south. The parhelia, t and r, were of a whitish colour, and not very distinctly seen. The intersections, m and n, of this circle with the circle k i m, were rendered more distinctly visible than other portions of the two circles.

These beautiful and curious phenomena, doubtless owe their origin to the refraction of the sun's rays through the minute, though differently shaped prismatic crystals of ice and snow, which float in the atmosphere.

Equilateral and quadrilateral prisms of ice and snow, are formed by the process of crystalization; the former prisms having angles of 60 degrees, the latter, angles of 90 degrees. Rays of light from the sun, passing through the former, would necessarily, according to the established laws of refraction, produce a coloured or prismatic halo of about 45 degrees in diameter; while rays passing through the latter, would, as may be geometrically demonstrated according to the known laws of Dioptrics, produce a coloured halo of about 90 degs. in diameter.

Halos may be artificially produced, by interposing transparent crystals between the eye and a luminous body, the diameters of which will depend on the refractive power and shape of the substance composing the crystals.

O. PRATT, A M,
Professor of Mathematics in the University of the City of Nauvoo.
March 23, 1843.

Mount Ætna.—An eruption of Ætna commenced in the latter part of last year, and to the latest accounts still continued. The smoke and flame have been clearly discernable at Palmero, distant by an air-line, at least 90 English miles from the mount, This is the first erruption which has been visible at Palmero since 1802. The height of Ætna by Cacemtar, Sir J. Herschell, and Capt. Smyth, is fixed at 10,874 feet, English.

☞ In compliance with the polite request from Fort Wayne, Indiana, an elder has been appointed on a mission to that place, who will be there in a few weeks.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, APRIL 1, 1843.

SIGNS OF THE TIMES.

Our Lord in speaking of the signs of the last days, says that there shall be signs in the sun, in the moon, and in the stars, and upon the earth distress of nations, with perplexity; men's hearts failing them for fear of those things that are coming on the earth; and that there should be 'earthquakes in divers places.'

We scarcely can take up a paper, in these days, but what there is recorded some account of an earthquake, tornado, singular comets, signs in the heavens, or some dreadful calamity, phenomenon, or circumstance, calculated to impress forcebly upon our minds the days in which we live.

Many of these signs can be explained on philosophical principle, and no doubt but all of them could, if we were only sufficiently acquainted with the philosophy of the heavens, as well as of the earth, if we could unravel the mysteries of the universe, and penetrate into the designs of God. But this does not alter the principle that is taught by our Savior, as being a criterion whereby the saints are to judge of the signs of the times. If the earth is convulsed by a continuous succession of earthquakes, whose repeated throes are felt all over the universe; if the earth opens and mountains are swallowed, and cities and villages are engulphed in one general ruin, and consternation is spread throughout the world; however philosophically this may be accounted for, it is one of the signs of the last days; 'there shall be earthquakes in *divers* places.'

If the winds should be let loose from their bounds, and mighty tornadoes desolate the earth; if forests should be uprooted, villages and cities rased to the ground, and one general scene of desolation ensue, or if terrible gales should sweep the ocean, drive vessels from their moorings, and by its fury cause the sea to lift up itself in majesty, and roll furiously beyond its bounds, spreading desolation wherever it bent its course, bidding defiance to the power and skill of man, stranding navies, and swallowing up in its fury ships and their mariners, and spreading wild dismay and general ruin; however philosophically Mr. Espy and other scientific gentlemen may account for storms, yet the finger of God is made manifest and in them is fulfilled the saying of the prophets, 'there shall be terrible tempests and whirlwinds, that shall cause the children of men to fear.' 'The sea shall lift up itself beyond its bounds' The sea and the waves roaring, and men's hearts failing them, for fear of those things that are coming on the earth, and the philosophy does not alter the matter of fact spoken of by the prophets, nor remove or invalidate the signs. If again, the stars should be removed from their orbits, or present any singular phenomenon; if there should be strange appearances in the sun, in the moon, or the heavens should shew forth their signs; although philosophy may account for these on the principle of reflection and refraction, and other known causes, it does not alter the force of that saying, nor do away with, or weaken the significance of the sign spoken of by our Savior; 'there shall be signs in the sun, in the moon, and in the stars, and the powers of heaven shall be shaken.' Neither if certain comets should in their revolutions, dash with wild fury against the earth, and cause it to 'reel to and fro like a drunken man,' would that circumstance invalidate the testimony of the above mentioned scripture. Or if a fiery comet in its train, at its appointed time, should come in contact with the earth, and the inhabitants thereof should be burned up through that medium, it would not invalidate that scripture which says, 'the earth shall be burned up,' 'the earth that now is, is reserved for fire, against the judgement of the great day.' We believe, however, that the signs spoken of in the scriptures will not be something vague, indefinite and uncertain, but clear, plain and intelligible, and such as will be seen and known by all the inhabitants of the earth, and such as they might take as a warning if they would be advised. The sign referred to in another page, wherein the letters G O D was seen in the heavens, is certainly a very striking one, and has a tendency to remind us of the last days.

We have to apologize to our readers, for this number being issued so much later than the day of publication. We had run short of paper, expecting that the river would have opened long before it did: and as it was impossible with the state of the roads to bring it by land, we had no other alternative but to wait until the river opened. We are sorry for the delay, but assure our friends that it was unavoidable on our part.—Every arrangement, however, is entered into that is necessary to make up the lost time, as we have engaged two sets of hands, to keep the

work progressing night and day, until the time is made up, which we expect will be in about three weeks.

CONFERENCE.

We have had a very interesting conference, perhaps as much so as any that we have had since our settlement in Nauvoo.

The weather that had been so severe for such a length of time lost its violence; and we were favored all the time with beautiful warm weather, which to us proved very propitious, in consequence of our having to hold our conference in the open air.

The foundation of the Temple was crowded to excess, with thousands of saints, whose faces beamed with gladnes as they listened to the Prophet, and others who officiated at the conference. The walls were also covered and the ground outside. for some distance around the Temple.

There never was a time perhaps when there was more order, and the most perfect harmony and unity prevailed.

As the minutes of the conference will be given in full, and most of the discourses, it will be unnecessary to make any further remarks.

A SHORT SKETCH OF THE RISE OF THE YOUNG GENTLEMEN AND LADIES RELIEF SOCIETY OF NAUVOO.

One evening in the latter part of Jannary last, a few young people having assembled at the house of elder H. C. Kimball; the follies of youth, and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the loose style of their morals—the frivolous manner in which they spent their time—and their too frequent attendance at balls, parties, &c. &c., when elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them such instruction and advice as the spirit of the Lord might suggest to him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity. An appointment having been given out, a number of the young people assembled at the house of elder Billings, when elder Kimball addressed them for some time upon the duties of children to their parents, to society, and to their God; exhorting them to lay aside their vanity, lightmindedness, pride, and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company, (for by an individual's company is his character estimated,) and to be obedient to their parents, for this was the first commandment with promise.

This address was so well received by the assembled congregation, that it was voted, almost by acclamation, that a similar meeting should be held on the ensuing week. An appointment was accordingly circulated for the next Wednesday evening at Br. Farr's schoolroom, as elder Billings' house was too small to contain the assemblage.

On the appoi nted evening, the room was filled to overflowing. Elder Kimball addressed the crowded, but silent and attentive congregation, for the space of an hour; in that plain, simple, and affectionate manner, which goes directly to the heart, and which is so natural to the speaker. He first explained the duty which the youth owed to themselves, and the manner in which they might obtain honor and respect, viz: by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life, and polish them for society; and not to be these, but also to the study of the Scriptures, by the book of Mormon, the book of Doctrine and Covenants, and the theological work of their most talented elders. By pursuing this course, said he, "you will be enabled to give a reason for the hope and the joy which exists within you—you will always be prepared to explain the doctrine in which you believe—you will ever be ready to prove and defend your religion—you will be well received in company, and will be esteemed by all wise and good men. We who have borne the heat and burden of the day, will soon go the way of all the earth, and give place to you, my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling: be dutiful, be humble, be faithful, be obedient, and quit yourelves like men, and men of God." He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world. This discourse like the preceding one, was received with delight by all the hearers. Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative. This room being also too small, the next appointment was made for the meeting to be held at the house of Presi-

dent Smith. Notwithstanding the inclemency of the weather the house was completely filled at an early hour, and numbers were obliged to depart for want of room. The assembly were as usual addressed by elder Kimball, who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents, who being of maturer years, and a longer experience, are much better calculated to guide the pathway of youth, than they themselves. He warned them against giving heed to their passions, which he said would lead them into many snares, and difficulties. He advised them never to be too forward in company, for "a wise head keeps a silent tongue;" to be condescending to their inferiors, kind and conciliating to their equals, and deferential but not slavish to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and would draw away the mind from more innocent amusements, and from their duty to their parents. He said "he had not now, nor never had, any objections to to having young people meet together in social parties, or indulging in any rational amusement: but, he strongly opposed carrying it to extremes, as it generally was." He concluded this address by exhorting them to give heed to his advice, for it was according to the Holy Scriptures, and "to live by every word that proceedeth out of the mouth of God. The house being still too small, the next meeting was appointed at the lodge-room over President Smith's store. At the appointed time this large room was filled to overflowing, and the great number which assembled, testified to the increasing interest, in which these meetings were held by the youth of the city. Again elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.

At the next meeting President Smith was present and addressed the young gentlemen and ladies for some time. He expressed his gratitude to elder Kimball in the strongest terms, for having commenced and carried on in so masterly a manner the good and glorious work he had undertaken. He said it would be the means of doing a great deal of good, and of benefitting his young friends more than they were aware of: that the gratitude of all good men, and of the young people whom he had so much benefitted, would follow him through life; and "when gray hairs should his temples adorn," he could look back with pleasure upon the winter of 1843, when he was engaged in promoting the cause of benevolence, and prepairing his young friends for the glorious career which awaited them.

He said that he stood before them with more embarrassment, than he would before kings, nobles, and great men of the earth, for he knew the crimes of which they were guilty, and knew precisely how to address them; but his young friends before whom he now stood were guilty of none of these crimes, and he hardly knew what to say. He said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order, as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty, and advised them to organize themselves into a society for the relief of the poor. As a commencement to their benevolent efforts, he offered a petitition from an English brother by the name of Modesley, who was lame, and who wished them to build him a house, that he might have a home among the saints: he had gathered together a few materials for this purpose, but was unable to use them; and, now, relying upon the active benevolence of the young people of Nauvoo, he sends in this petition that you may act upon it as you deem proper. He advised them to choose a committee to collect funds for this purpose, and perform this charitable work as soon as the weather became suitable.—He gave them much good advice, to guide their conduct through life and prepare them for a glorious eternity. He said he was very much pleased with the course elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings.

A meeting was appointed for the young men to take these things into consideration: but owing to the appointment not being generally circulated, many of the young gentlemen were not present. The meeting was however called to order; Wm. Cutler was chosen president, and Marcellus L. Bates clerk: Andrew Cahoon, C. V. Spencer and Stephen Perry were appointed as a committee to draft a constitution for the government of the society. After hearing several speeches the meeting adjourned till the evening of the 28th of March.

At the next public meeting we were addressed by elders Kimball and Roundy, and as usual, received much good instruction. Elder Kimball advised us to choose our wisest young men, as officers of the society, and appoint a committee to wait upon the young ladies, as well as

gentlemen, and obtain their subscription; for, said he, 'they are as full of benevolence, and as ready to assist in relieving the poor, as are the young gentlemen.' He also advised that no one be excluded from the society, of whatever sect or denomination he might be; but give every one an opportunity of doing all the good in their power. On this evening the storm was raging tremendously, and the cold north wind was blowing in a most searching manner; yet, contrary to the expectations of every one, the house was almost filled, not only with young men and boys, but with the tender, lovely and beautiful females of our city. They seemed determined to brave every extremity of the weather, rather than be absent from the place where they received such good instructions.—This showed the good effects which had already been produced by these meetings, and cheered on the spirits of him who had first commenced them, and had since been their chief promoter. Instead of the young people spending their evenings at parties, balls, &c., they would now leave all, and attend to their meeting. Instead of hearing about this party and that party, this dance and that dance, in different parts of the city; their name was scarcely mentioned, and the Young People's Meetings became the chief topic of conversation.

Pursuant to adjournment, the young men convened together on the 21st of March. The minutes of the last meeting were read and approved, and the same officers appointed to preside as on the former evening. The report of the committee was then called for, which was as follows:

Whereas, The young gentlemen and ladies, citizens of the city of Nauvoo, are desirous of aiding and ameliorating the condition of the poor and of carrying out the principles of charity and benevolence, as taught in the holy scriptures, therefore, be it

Resolved, That we form ourselves into a society to be styled the "Young Gentlemen and Ladies Relief Society of Nauvoo," and that we be governed by the following articles, to wit:

1st. There shall annually be elected by the society, on the last Tuesday in March, a president, vice president, treasurer and secretary.

2d. It shall be the duty of the president to preside over all meetings of the society.

3d. It shall be the duty of the vice president to preside over all meetings in the absense of the president.

It shall be the duty of the treasurer to receive all funds of the society, and to keep a correct record of all the receipts and disbursements, also from whom received, and to whose benefit appropriated, and make a report of the same, as often as required by the society.

It shall furthermore be the duty be the said treasurer, before entering into office, to give bonds to the amount of one thousand dollars to the society, for the faithful discharge of all duties incumbent upon him, which shall be lodged in the hands of the Trustee in Trust.

5th. It shall be the duty of the secretary to keep a record of all the proceedings of the society.

6th. There shall annually be chosen a committee of vigilance, consisting of five persons, whose duties it shall be to search out the poor of our city, and make known to the society the wants of those whom they, in their judgment, shall consider most deserving of our assistance.

7th. The society shall meet on the last Tuesday in each month, at 6 o'clock, P. M.

8th. A special meeting of the society can be called by a petition of twelve of the members, to the secretary, whose duty it shall be to give notice of the same, by posting up a written notice in at least, three of the most public places in the city, at least, three days previous to said meeting.

9th. This constitution shall be lodged in the hands of the secretary, whose duty it shall be to present it at each meeting of the society, and receive the names of all persons wishing to become members, under thirty years of age, who can sustain a good moral character, and who are willing to support this constitution.

10th. Any person being a member of this society, and being found guilty of any disorderly conduct, or refusing to comply with the rules of the society, can be expelled at any regular meeting of the same, by a vote of the majority of the members present.

11th. In the event of a removal, by death, or prolonged absence of either of the officers, it shall be the prerogative of the society to appoint another in his stead.

12th. This constitution shall be subject to an amendment at any regular meeting of the society, by the voice of two-thirds of the members present.

This report was unanimously adopted, and the meeting then proceeded to choose their officers. William Walker was chosen president, William Cutler, vice president; Lorin Walker, treasurer, and James M. Monroe, secretary.—Stephen Perry, Marcellus L. Bates, R. A. Alread, Wm. H. Kimball, and Garrett Ivans, were appointed as a committee of vigilance.—After some discussion the meeting adjourned until the next Tuesday evening.

At the next public meeting, the large and crowded assembly were addressed at considerable length, by elders Jedediah Grant, Brigham Young, and Heber C. Kimball. The addresses

were very interesting and highly instructive, as the breathless silence and deep attention of the audience attested.

This is in short, a history of the rise of this society, which bids fair to be one of the most useful and benevolent societies in the Union.—Throughout all of the meetings, the most profound silence and the best of order was kept continually. If the youth throughout our land would follow this good example and form themselves into such societies, there would be much less sin, iniquity, misery, and degradation among the young people than there is at the present day; there would not be as many suffering poor, neither would there be as much immorality among the people. But on the contrary, peace, good order, happiness, cheerfulness and plenty, would reign in the land, the Lord would look down from his holy habitation and smile upon us, and bless us all.

J. M. MONROE, Secretary.

ELDER'S CONFERENCE.

The special conference of the 6th of April, was followed by a conference of elders, convened on the 10th inst., at 10 o'clock, A. M., and continued by adjournment from time to time, till the 12th. There were present of the quorum of the Twelve, Brigham Young, President; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and W. Richards.

The object of the conference was to ordain elders, and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices, by the conference; agreeable to requests which were made by individuals who were acquainted with the several places which they represented.

James Munroe and Truman Gillet; Auburn, New York.

Dominicus Carter; Lockport, Indiana.

Joshua Holman and John Pierce; Madison, Indiana.

Wandle Mace and Isaac Hale; Washingtonville, Orange county, New York.

William O. Clark; Richardson Settlement, Iowa.

Benjamin Clapp, John Bear, Wilson Hewitt and L. O. Littlefield; Tuscaloosa, Alabama.

Alonzo Whitney and J. Goodale; Dublin, Ohio.

William Eaton; Westfield, Sullivan county, New York.

Zebedee Coltrin, Graham Coltrin and James Flanigan; Smith and Tazewell counties, Virginia.

Johnathan Dunham; Lawrenceburgh, Indiana

Lewis Robbins and Jacob Gates; Have a roving commission for Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Waite; Berlin, Huron county, Ohio.

John D. Chase and A. M. Harding; Pittsfield, Vermont.

Amos Fuller and Cyrus H. Wheelock; Newfane, Williamsville, Windham county, Vermont.

John S. Gleason and Henry Jacobs; West part of the state of New York.

Marcellus L. Bates and Norman B. Shearer; Near Sackets Harbor, New York.

Samuel Brown; Brandywine and Woodville, Maryland.

Lemuel Mallory and George Slater; Saline, Washtenau county, Michigan.

Moses Wade; Some county in New York, where there has been no preaching by the saints.

Chillion Daniels and E. Robinson; Pierpont, St. Lawrence county, New York.

William Brown and Daniel Cathcart; Pensacola, Florida.

Eleazar Willis; Go where he likes.

John Zundall; Muskootau, St. Clair county, Illinois.

Cradall Dunn; Some where in Michigan.

George Middow; Waterloo, Canada.

Samuel H. Rogers and Harvey Green; Greenwich, Cumberland, New Jersey.

Daniel Spencer; Eardly, Bristol and Clarendon, Lower Canada; March and Fitzroy Harbor, Upper Canada.

Elias Harmar; Green, Chenango county, New York.

Harvey Tate; Fort Wayne, Allen county, Indiana.

Robert D. Foster and Jonathan Allen; Candor, Tioga county, New York.

William Wharton, of Philadelphia; Wilmington, (and vicinity) Delaware.

Leonard Soby; Peru, Miami county, Indiana.

Warner Hoops; York county, Pennsylvania.

F. D. Wilson and G. W. Brandon; Dyer and Montgomery counties, Tennessee.

E. H. Groves and G. P. Dykes; From Terre Haute to Shawneetown and Cairo, on both sides of the Wabash.

P. Sessions; Oxford county, Maine.

John L. Butler and David Lewis; Lexington and Teesburgh, Kentucky.

Charles C. Rich; Ottowa, Illinois.

W. W. Rust; Worcester county, Massachusetts.

Aaron M. York; Maine.

Asaph Rice; Pontiac, Michigan.

Orron Spencer; New Haven, Connecticut.

Lorin Farr; Connecticut, leave to call at Milwaukie.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Outhouse and William Bird; state of Connecticut.

Francis Edwards and Charles Ryan; Overton, Jackson county, Tennessee.

Benjamin Kempton; Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia; Lancaster and vicinity, Pennsylvania.

Noah Curtis and Luman H. Corkins; Wayne county, New York.

Stratton Thornton and Sandford Porter; South East part of Illinois and Indiana.

Benjamin Leland and Eden Smith; Erie county, Pennsylvania.

Samuel Swarner; Orleans county, New York.

Samuel Parker; York county, Maine.

Jacob E. Terry and Err Terry; Niagara District, Upper Canada.

Edward P. Duzette and Elisha Edwards; Loraine and Huron counties, Ohio.

Edwin Williams; New Germantown, Hunterdon county New Jersey.

Jacob G. Bigler; Weston, Lewis county, Virginia.

Orlando Hovey; New Trenton, Franklin county, Indiana.

William B. Brink; Some place in the interior of Pennsylvania, where the elders have not been.

F. B. Jacaway and Samuel Rowland; Adams county, Ohio.

Moses Tracy; Perry county, Illinois.

Alfred Brown; Maysville, Chatauque county, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt and John Brown; State of Vermont.

Samuel C. Brown; To labor on the Temple.

James Carroll; New Castle, Henry county, Indiana.

Levi Stewart and James Pace; Williamson and Gallatin counties, Illinois.

Edwin Clegg; Rock Island, Illinois.

John Carns; Richmond, Indiana.

Edward Bosley and Rodman Clark; Genessee, Livingston county, New York.

James Hutchins and Daniel Tyler; Natchez, Mississippi.

George M. Chase; Auburn, Geauga county, Ohio.

John Royce; Singsing, New York.

Lyman Whitney; Franklin county, Vermont.

Twenty-two were ordained elders.

Almon Babbitt was restored to fellowship by unanimous acclamation of the conference.

Elder Curtis Hodges, (who has a wife in this place) was cut off from the church for his *anti*-christian conduct, in Warrick county, Indiana.

Elders James Alread, John Snider, and Aaron Johnson, were appointed to administer baptism for the dead, in the river, while the font could not be used.

President Young instructed the elders not to go from church to church, for the purpose of living themselves, or begging for their families, or for preaching; but to go to their places of destination, journeying among the world, and preaching by the way as they have opportunity; and if they get any thing for themselves they must do it in those churches they shall build up, or from the world, and not enter into other men's labors.

Several elders have been represented to us as having travelled extensively the past season, preaching but little, or none, living on the brethren, and begging for their own emolument. Such elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo, and give an account of their stewardship, and report the amount of leg service performed by them; and on their return be sure *to keep out of the churches.*

It is wisdom for the elders to leave their families in this place, when they have any thing to leave with them; and let not the elders go on their mission, until they have provided for their families. No man need say again "I have a call to travel and preach," while he has not a comfortable house for his family—a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission.

The Lord will not condemn any man for following counsel, and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching he will dream about that, and not, when he is laboring on the temple, dream that it is his duty to run off preaching, and leave his family to starve; such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, "I have nothing to eat." Where is your husband?" "He is gone a preaching." Who sent him? said I, *for the Lord never sent him* to leave his family to *starve.*

When the twelve went to England, they went on a special mission, and by special commandment; and they left their families sick and destitute, God having promised that they should be provided for; but God does not require the same thing of the elders now, neither does he promise to provide for their families when they leave them contrary to counsel. *The elders must provide for their families.*

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known elders who had, by some means, got in debt, but had provided well for their families during their contemplated mission, and after they had taken their departure their creditors would teaze their wives for the pay due from their husbands till they would give them the last provision they had left them, and they were obliged to subsist on charity or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-christian, and criminal, and I *forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want all the sisters to act on the same principle.*

Elder Hyde said, if there is an elder who does not provide for his family in the unrighteous mammon, shall we commit to him the *true* riches, the priesthood, missions, &c.? *No!*

Elder Woodruff requested the elders to remember in their travels, that there was a printing press in Nauvoo, and that it is in the hands of the church; and wished the elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor, in *cash.*

Elder Kimball instructed the elders that when they found a place where the people wanted preaching, they *must stay themselves* and *preach*, and not run away somewhere else, and write to Nauvoo to have elders sent to the place they had left.

Elders Woodruff and Taylor requested that when the elders had built up a church, they would write a brief statement of facts, unincumbered with useless matter, and forward their communication to the editor of the "Times and Seasons," post paid.

The elders were reminded that they need not expect any attention would be given to unpaid letters, directed to the Presidency.

The elders were also reminded that although they were not sent out to be taught, but to teach, yet if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fulness of the gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles and taught the "word of wisdom," more by example than by precept, walking before God and the world, in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest; and as doves return to their windows in flocks, when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and her stakes with them, who shall be seals of their ministry in the day of celestial light and glory. BRIGHAM YOUNG, Prest.

W. RICHARDS, Cl'k.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Augusta, Iowa Territory, April 1st and 2d, A. D. 1843.

Conference convened pursuant to previous appointment. Elder John Smith and others were in attendance from Zarahemla. Elder John Smith was unanimously chosen president, and John M. Neely, clerk of the conference. The president then made some remarks setting forth the object of the meeting.

The first business was to organize the Augusta branch.

Resolved, That elder James Brown, act as presiding elder of said branch, and elders Asher Grisman and John Groesbeck as his associates, and John M. Neely as clerk. Some individual difficulties were then introduced, but not acted upon in consequence of the regular steps of labor not being taken. A representation of the branch was then called for. The teachers presented the branch as consisting of eighty-four members, in good standing; including two high priests, eleven elders, four priests, two teachers, and one deacon.

Resolved, That this meeting adjourn till 2 o'clock, P. M.

Conference convened pursuant to adjournment; prayer and discourse delivered by elder Rufus Fisher, showing forth in an able manner, that in all ages of the world, when God had a church on the earth, that satan would stir up the enemies of God against it; consequently, the saints always had to edure persecution. He was followed by elder John Kellien, setting forth the late persecution of the saints in Missouri, showing clearly that many of the dissasters which befel the saints in Missouri was in consequence of their not following the council of the Lord's prophet and seer.

Conference then adjourned till Sabbath morning, 10 o'clock.

(*To be continued.*)

☞ It will be seen that the date of the paper and that of the minutes of the conference, dissagree; owing to the papers being printed later than the publication day.

As we had not room for all the minutes, we have published the elders appointments first, thinking that many might be desirous to know the place of their destination.

POETRY.

ON THE DEATH OF LORENZO D. BARNES.

BY THOMAS WARD.

And art thou dead my brother; my brother!
Yes, by the strongest ties that bind the heart,
Thou wert my brother; even by the bond
Of God's most holy covenant; and, Oh!
I loved thee well, for who that knew thy truth,
Thy virtue, and integrity, but must
Have owned thy power, and lov'd thee. But 'tis well;
Thou hast nobly fallen. In duty's path
Thou wert, and zealous for the cause of truth;
Nor fruitless was thy mission, but again
In fairer scenes thou shalt behold its fruits
Arrayed in glory, and to thee a crown
Of great rejoicing in the day of God.
Thou sleepest well. Thou standest chronicl'd
(In these last days of mercy unto man,)
The first that in a distant land has left
His ashes to repose, of those who went,
At God's command, to bear the glorious news
Of his unchanging character, and tell
A people lost in error, of the work
The Lord has wrought, and of the high behests
To proclaim a faithful testimony,
And warn the nations that the hour will come,
And shortly, when the judgments of the Lord,
Shall burst upon the people who reject
The gospel of his Son, and turn away
Contemptuous from the terms of peace. And thou
Hast fallen in a land of strangers, where
Thy kindred dwell not; and their hearts will grieve
To hear thy fate, but not as without hope;
They will mourn not for thee as the world mourns,
But look to meet thee in the glorious hour,
When he shall come a kingdom to receive,
Whose right it is to reign! Then, my brother,
Thou shalt hail thy friends in triumph; no more
To be the subject of death's fatal dart,
But clothed in power, and by thy priesthood called
To reign with Christ a king and priest. The day,
The great triumphant day shall come, when he,
Before whose potent arm thou now hast fallen,
Shall be no more; for Christ must reign until
The last of enemies shall be destroyed:
Then amid the pageantry and pomp
Of myriad hosts in light supernal, and all
The thousand joys that minister to bliss,
Still one shall be to meet LORENZO there.

LINES ON THE DEATH OF BROTHER JOHN KENDALL, OF LIVERPOOL, ENGLAND, WHO WAS KILLED BY FALLING FROM A SCAFFOLD.

BY THOMAS WARD.

In his grave they have laid him, he slumbers in peace,
While his spirit in Paradise sweetly shall rest,
Till the hour when the angel shall sound his release,
In the first resurrection with Christ to be blest.
O! then weep not, dear sister, more blessed is he,
Thy partner in life, though he lie with the dead;
And the band of affection that bound him to thee,
Is not severed because that his spirit hath fled.
Yet a short time shall pass, when, lo! gathered in one,
All the saints of the Lord both in heav'n and earth,
With thee and thy young ones, and partner that's gone.
May rejoice in the hour of a glorious birth.
O! then let us be glad in the light that has come,
E'en the gospel's bright fulness, its priesthood of power;
While we look for a city—a glorious home,
And to meet all the sanctified dead in that hour.
Then, O, Father above, let thy blessing descend,
Let thy spirit its sweet consolation impart
To the widow, the mother, the sister and friend,
Let the joys of salvation enliven her heart.
Let her vision be clear of that glorious day,
When thy Son shall descend with his angels of might,
When sorrow and pain, and all tears pass away,
And truth stands revealed in heaven's own light.

The Times and Seasons,
IS EDITED BY
JOHN TAYLOR.
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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 11.] CITY OF NAUVOO, ILL. APRIL 15, 1843. [Whole No. 71

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.

We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the Wasp to double its size; as soon as the present volume shall be completed, which will be on the 26th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliah's; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little Wasp has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called THE WASP, but the NEIGHBOR.

The "*Nauvoo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor s and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting, And as we do now exchange with most of the principal papers in the United States. both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

Correspondence.

TO THE PUBLISHERS OF THE TIMES AND SEASONS.

ILLINOIS TOWN, March 19th, 1843.

Dear Brethren:—A multiplicity of cares and duties since my arrival from England, have for some time prevented me from making any report for the press; but being now confined for a few days to my boarding-house by the icy chains of our long winter, and by other circumstances, I take this opportunity to communicate a few things, which I hope will prove acceptable to your readers.

I took leave of the place now called "*Nauvoo*," about the last of August, 1839, on my way to England. There was then no town or village of any note in that place, and with the exception of a few farm houses and a few log cabins, the saints were generally dwelling in tents, or in the open air, with naught but eternity for their covering, being "destitute, afflicted, and tormented." They had "fallen among thieves, had been robbed, plundered, and driven and left by the way side, half dead."

Under these circumstances, having no place to put my family, I took them with me. We journeyed about six hundred miles by land, in a carriage, and arrived at Detroit. We then took water down the lakes, down the canal, and down the Hudson river, and arrived at N. York late in Autumn, where, being kindly received by the saints we determined to winter.

During the winter I visited Philadelphia several times, Boston once, and the city of Washington once; and several other places both in town and country, preaching the gospel to thousands and tens of thousands, many of whom received the word gladly and were baptized. I also published the truth extensively from the "press," a good work was done in New York, and in all the region round. The saints were strengthened, and sinners brought to repentance. Many brethren of the twelve, and others were co-workers in this glorious mission.—On the ninth of March, 1840, myself and a number of others sailed for England. We had a tedious voyage and suffered much. On our arrival we found the whole church in that country consisted of less than two thousand members. These were mostly firm and zealous and full of love, and good will, but for want of experience, they were ignorant in many points, and needed much instruction. A general conference was called and various regulations were entered into for the furtherance of the work.—Among other things I was appointed to edit and publish a periodical to be called the "Millenial Star," and to superintend the publishing department in general, in connection with others of the twelve. These duties were immediately entered upon with the utmost diligence and perseverance. We soon commenced the peridical to the number of 2500 copies monthly.—We also compiled and published 3000 copies of a hymn book, partly original and partly selected. This work was in the hands of the saints in about three months. In a short period, four or five thousand copies of an English edition of the Book of Mormon were printed, bound, and ready for sale. We also published three thousand copies of Elder Hyde's celebrated "Timely Warning," ten thousand copies of an address to the people of England; most of which were distributed gratis among the people. Numerous other tracts were also published in defence of the truth, and in reply to some few of the numerous attacks of our enemies. This work, together with ministering the word, ordaining elders, and the care of the churches, it will readily be perceived kept us all very busy for many months. In the mean time, the church had increased to many thousands, and the standard of truth had been raised in nearly all the principal towns of England and Scotland. London, Glasgow, Edinburg, Birmingham, Bristol, Cheltenham, Manchester, Liverpool, and numerous other towns of smaller note together with various parts of the agricultural districts had heard the word, and had given rise to or-

ganized societies of the saints all in the short space of a few months: and the Lord confirmed the word with signs following.

In April 1841, the twelve (myself excepted) were called home to their families and to the bosom of the church in America. On their departure the publishing department was left solely to my management, under somewhat embarrassed circumstances, being indebted between one and two thousand dollars, and but a little prospect of an immediate demand for the works on hand. The presidency of the church, which had now become numerous, devolved also upon me to a much greater extent than before. Although I had still the assistance of elders Richards and Snow of America, who were mighty men of God, and a host of faithful and zealous fellow laborers of the English and Scotch.

By prudent management and diligence in business, and by the blessing of God, I was enabled to pay all their due, and to publish a second edition of the hymn book 1500 copies, an English edition of my Voice of Warning, consisting of 2500 copies; 3000 copies of a large tract entitled "Heaven on Earth;" 3000 copies of a large tract on the mission of elder Hyde to Jerusalem; 10,000 copies of a "letter to the Queen," and some other works, and to continue the monthly periodical. I was also enabled to subscribe near 500 dollars for the temple, and as much more for the Nauvoo House, as well as to support a numerous family, and to feed the hungry and clothe the naked, and aid the poor to emigrate, and the missionaries on their journeys, both by sea and land. In these things I have spent many thousand dollars, some on the worthy, who will thank God for deliverance, and some on the unworthy, who curse me, and lie about the saints as a reward for my kindness to them. In all these duties the cause of Zion and of the suffering poor, at home and abroad, has been near and dear to my heart, with an eye single to this, I have toiled by day, and studied and prayed upon my bed in the silent watches of the night.

In addition to all these duties I have visited most parts of England and Scotland, and fully preached the gospel in person in most of the principle towns. I have also assisted in establishing an emigration agency in Liverpool upon a *new and improved plan*, which in point of expense, comfort, order and convenience, is a matter of astonishment to the oldest business men in the place, and which already commands more trade and business between Liverpool and New Orleans than all the other offices in Liverpool put together; as it reduces the expense of provisions and passage near one half, and rather adding to the comforts of emigrants than diminishing ought from them. By this means some thousands of the saints and others have been enabled to emigrate at a saving of many thousand dollars. The entire expense of a passenger from Liverpool to Illinois, (1500 miles inland, including provisions, will not exceed 25 dollars) heretofore it would cost them fifty at least.

Having labored diligently as God gave me wisdom in all these things, till the autumn of 1842. My soul longed after my native land and my brethren and kindred in Zion to that degree that I could no longer bear the thought of staying away. My heart and soul was there, and oft in the night visions I was there shaking hands with my brethren, looking round on the buildings and improvements, joying in their joy, prospering in their prosperity, and selecting some "*lot of inheritance near*," where I might build and inhabit, and where myself and family and our brother pilgrims might rest our weary heads for a little season before we depart hence. I accordingly committed the presidency of the church, and the duties of publishing to elder Thomas Ward in connection with elders Snow and Clark, till further directions should be sent from Nauvoo; and the emigration agency to brother Clark, assisted for the time being, by brother A. Fielding, my former partner. I then took leave of the church and of the shores of Europe, amid the congratulations of a numerous circle of brethren and friends; many of whom accompanied us to the ship. I embarked on the Emerald with my family and about 250 souls, most of whom belonged to our society.

We sailed on the 20th of October, but were two weeks detained in sight of land, by a terrible gale, and head wind. After a long and tedious voyage of ten weeks, we all arrived safe in New Orleans. We then took the steamer "Goddess of Liberty" and most of the company landed safe in St. Louis, the fore part of January. But having a dislike to the out-laws who govern Missouri, I stopped with my family in Chester, Illinois: where we determined to winter.

The news of my arrival soon spread abroad, and I was warmly pressed to preach. I preached several times in that region, and baptized two young men, one of which had been a Campbellite.

After tarrying a month with my family, I purchased a horse and rode to Nauvoo; a distance of two hundred and forty miles. The people in many places would hardly let me pass without preaching to them, but I tore myself, as it were, from them, in my anxiety to see Nauvoo, and pursued my journey. On arriving at Nauvoo, I was extremely disappointed.

I had been absent about three years and six months, during which, all the improvements had been made, and that by a people almost without means. Judge my feelings then, in riding through a regular town, for some three or four miles, with streets opened, lots fenced out and buildings almost innumerable; many of which were neatly built of frame or brick. I gazed, I wondered, I admired; I could hardly refrain from tears.

Lost in astonishment, I rode onward amid hundreds of people, passing in every direction, and made my way to the heart of the town, as yet unknowing and unknown. I had not as yet recognized a single face, nor had any one recognized me. I had searched out the cottage which my hands had once reared in the wilderness, the spring, the valley, the murmuring stream, where I had often toiled, or reposed in the cooling shade of the grove and quenched my thirst at nature's fountain, in by-gone years, when all was silent loneliness, no streets were opened, no gardens enclosed, no human habitation near, to disturb the quiet, or break upon the solitude of the wilderness. But O! how changed the scene! Even my cottage had been removed, to open one of the principle streets. Hills had been leveled, blocks, streets, houses, shops, gardens and enclosures were now extending in every direction; scarce a vestage remained by which I could realize that I had ever been there before. I could only recognize the place by observing the unchanging fountain, which flowed as free amid the works of art, as it had done in former times, amid the solitude of the wilderness.

After reviewing the city for some time as "*one unknown and yet well known*," I at length rode near the temple, caught a glimpse of its polished walls, of strength and beauty, in the distance, and then alighted at the door of my brother, William Pratt. I was soon happily encircled with fond friends, among which was my two brothers and their families, and my aged mother, as well as many of my old acquaintances of Europe and America. The joy of this scene I shall not attempt to describe, for none can understand it but those who have been long absent from friends and home, on some errand of mercy, and then retured to greet the former circle, endeared to them by many a tie. These understand it not by words, but by being made partakers thereof.

To make short my story, suffice it to say, that in company with my brothers, I visited from day to day, reviewing the city and its improvements, and seeing my old acquaintances, enjoying myself in a manner which would well reward me for years of toil and suffering.

Among other gratifications I had the pleasure of several interviews with our beloved prophet, who had lately been delivered from the rage of the heathen, the vain imagination of the people, and the council of rulers who had taken council together against the Lord, and against his anointed. During my long acquaintance with him, and in all circumstances, he has ever been cheerful, but I think he never has appeared more so than of late. He seems as animated, as happy, as boyant, and cheerful as a child; or as a youth just setting out in the morning of life, without a cloud to obscure the prospect of his brightest hopes. In his person one can hardly recognize a veteran soldier of the cross, who has stood for twenty years as a champion for the truth, like an oak amid the tempest, while storm after storm has beat around him; yet such is the fact. Joseph Smith, that seeming youth, that joyous happy young man, whose countenance seems lit up with the sparkling brilliancy of early manhood, and smooth and unruffled as the child who has never known the bitterness of human strife. That same Joseph Smith has for twenty years, labored, toiled and suffered, as the unflinching champion of eternal truth, at the head of the brave few who have dared to follow, amid contending millions he has stood for the testimony of Jesus, as became a saint and prophet; amid the clash of arms and the din of war, he has stood as a champion of human rights; a patriot in the cause of his country; and when storm after storm of persecution has beat upon him, he has stood as a martyr, often almost overwhelmed with the wrath of man but struggling still, he has at length come off triumphant over all his foes, and now stands erect, in calm and peaceful majesty; and smiles o'er all the past, his mind reaching onward and contemplating the future with increasing courage, and redoubled hope. Such is Joseph Smith, the chosen of the Lord, and such the soul and heart revealed in his every feature.

As to myself I feel well satisfied, both with him and with the leaders of our society in general, in regard to the management of our affairs, both temporal and spiritual. I hope I may always be counted worthy of a place among them, and that my heart may be disposed to hearken to their council.

Nothing gives me more pain than to see some disposed to turn away from the faith, and others hardening their hearts in all manner of iniquity and wicked works; thus bringing a wound upon the cause which they once held dearer than life. O! my brethren, how can you escape the damnation of hell, if you still presist in sining against so great a light? Verily I say unto you, it will be more tolerable in

the day of judgement for sectarians, who die in ignorance, than for you. Repent ye then of your drunkenness, and of your cursing and blasphemy, and of your idleness, and filthiness and sloth, and of your lying, and cheating, and stealing, and extortion, and of all things wherein you take advantage of your neighbor, and cease from all your abominations, and begin to watch and to pray, and to meet with one another, and worship God in the spirit, as in former times, that you may be blessed and preserved, and be permitted to enjoy the kingdom of God.

Another source of grief is to see so many of our young people and others, who profess to gather with the people of God, so soon forget the object of the gathering; forsake the society of the saints, join with the world, and with all manner of rude company, and scatter as sheep without a shepherd, or as wild partridges from their nests. I greatly fear that the Lord will say to such, as he said to the Jews of old:—"*How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not.*"

For my part, I want to see a gathering in earnest. I want to see the saints expend the utmost of their means in employing the poor, and in 'building up, and polishing the corner stone of Zion.' To do this with full purpose of heart, and according to the council of his servants, serving God in righteousness, is *salvation;* to do it not, is *destruction;* and that more speedy and awful than many are aware of. If the saints would do this with all their might and means; Nauvoo, in one year would be the largest city in the west—in ten years the largest in America, and in fifteen years the largest in the world.

But to resume the subject of my journal, I would say that I am now here, opposite St. Louis, waiting for the ice to clear out of the river so that I can get my family to Nauvoo. I suppose there must be as many as one thousand emigrants at different points on this river, who will pour into Nauvoo as soon as the river opens. For my part, after a mission of three or four years, I feel as courageous in returning home, (not to rest) but to commence anew, to build and settle my family, as I did when first setting out in life. I feel to say like one of old, 'as to us, we will arise and build.' I would advise every one to freely spend their means in building good permanent improvements, such as completing the Temple and the Nauvoo House, and stores, and factories, and mills, and in short, every thing which will make business and employ the poor.

I purpose soon to communicate a piece for your paper on the subject of the gathering, and perhaps may write from time to time, on various other subjects. At present I must close, by subscribing myself your brother in Christ.

P. P. PRATT.

To the EDITOR of the TIMES & SEASONS.

Dear Sir,—I would not wish to intrude on your valuable space, but if you can find room for a short letter I would esteem it as a favor. I commenced giving an out-line of the church from the days of the apostles; but it swelled beyond my expectations, and I was obliged to leave it about the twelfth century: from which time to the reformation by Wickliff in 1360, it was one mass of ignorance and superstition.—For while the Waldenses stood aloof from the Church of Rome, they had fallen into the grossest darkness, and they hailed as brethren every one who protested against the pope no matter as to their religious opinions. A Rev. master of arts in Liverpool attempted to prove that the Church of England received their priesthood and authority from the Waldenses; but with all the art he was master of he failed, for it is notorious that the reformation in that church by Henry the Eight was not a reformation in either doctrine or dicipline but a transfer of the same power from the pope to the king, and what little reformation the church of England has experienced has been by peace-meal, for her ministers have been greedy dogs, and what the pope had instituted where money was to be received they have stuck to it like as many leeches, and sucked the very life's-blood from the people, and yet they are ashamed of, and cry mightily against purgatory, but are very careful as soon as they hear of a death in any part of England to apply for a *mortuary.* What is that for? *Why, to get the deceased out of purgatory!* This same M. A. of Liverpool is very boisterous against purgatory, but a firm believer in receiving the money. But to return more directly to the subject. We find Luther, and Melanchton busy in the 16th century endeavoring to throw some light around them and reform the morals of the people.—They drew an out-line of their doctrine and called a counsel.

But as it is with mankind that when once their minds are roused to a sense of their privileges, and elated with success, they run to the extremes; thus the absuditics of men laid foundations for churches, such for instance as the Ana-baptists, who took their rise about 1533, in Westphalia on the Netherlands. A furious rabble rose up pretending to have a commission from heaven, whose object was to overturn all civil institutions and establish a republic. They committed the most horrible excess. Their leaders were Mathias, a baker, and Boccold, a tailor. They contended for having all things com-

mon, a plurality of wives, and that magistrates were unnecessary, and for baptism by immersion, and as the subjects had been previously sprinkled they received the name of Ana-baptists. Boccold pretended to be a prophet, and marched through the streets naked, crying with a loud voice, That the kingdom of Zion was at hand. He had fourteen wives at one time, one of whom he beheaded with his own hands, because she was "getting weak in the faith."—He arrived at great power, but was finally taken prisoner, and after being exhibited through the cities of Germany, was conveyed to Munster and put to death in the most cruel manner; but his principles respecting baptism are still extant. These excesses caused much trouble to the mind of Luther, for all these were pointed out as his followers, but he and the Waldenses differed from them both as to the mode of baptism, and many other points of doctrine. But the grand link had been broken by which the church was connected, and they rapidly began to fill up the mystical number of 666.

The Antinomians, the Sacramentarians, Calvanists, &c. &c., soon sprung up and were equally persecuted in their turns by their elder sisters till they got some foot-hold. After the first reformers had fought the battle for private judgment and been successful, others arose amongst themselves who *thought* they saw some error; but, say they, no! it was not for you to think and sent them off to prison, thus poor Bunyan spent about twelve years in a prison because he thought for himself, but finally the dissenters from the reformed church, became so numerous that they succeeded in establishing private judgment when there immediately sprang up men making division after division or in other words men began business for themselves on every hand till the *one church* had become a thousand: and infidelity has spread throughout the land, and the body is nowhere to be found. For the church of God was overcome and scattered to the four winds like the wreck of a vessel in a mighty storm. And now there is a great commotion going on in the religious world as to the best means of getting back again into the arms of the old mother. It would have been very glaring to have gone back all at once, after so much abuse being heaped on the old lady, and therefore Mr. Pusey is sent forth as a pioneer to prepare the way, and as things were looking desperate, he takes a desperate stride of one half the distance to begin with, and so we have again nearly all the gaudy ceremonies and splendid exhibitions of idolatrous Rome, in full force in the Church of England, with penance, purgatory, extreme unction, ransubstantiation, image worship, &c. &c. &c. The greatest anxiety is displayed to get all safely back again as soon as possible,

There is a general move in the sectarian world and they all seem to be looking for something; and like those of old to a man, almost, fighting against the truth: crying the Mormons ought to be exterminated because they believe in revelation. Now, which of these wise-acres can tell us without revelation which of all the sects are right—or the church of Christ? for we are informed that there are upwards of 540, and no man can surely be found foolish enough to say that they are all right; for their doctrines are diverse one from another, and none of them agree with the bible. I will venture to say (if the bible be true,) that they are all wrong. For I think I have shown in a previous letter, that before the twelfth century the whole christian world had either embraced Popery or Mahometanism, and the bible says no one can bring a clean thing out of an unclean.

But, sir, let them rage; they love darkness rather than light, because their deeds are evil; for they are not so foolish but they know that if the Lord should speak, he would disapprove of their doings, for there is no variableness nor shadow of turning with him—I, the Lord, change not,—and he tells us that Jerusalem was destroyed of old BECAUSE THEIR PRIESTS PREACHED FOR HIRE!!! And now they are so far sunk in infidelity as to hire themselves to preach for their hundreds and their thousands, and such is their heaven-daring assumption as to lean upon the Lord and say, is not God with us? My God! how long are these things to continue, and the people satisfied to have them so?

In hopes, sir, that the time is not far distant when the truth shall go forth, as the morning, to the ends of the earth and cause every honest heart to rejoice, I subscribe myself your affectionate brother in the new covenant,

JOHN GREENHOW.

To the EDITOR of the TIMES & SEASONS.

Nauvoo, April 17th, 1843.

Dear Sir,—Believing that a knowledge of the spread of truth will be interesting to you, as well as the numerous readers of your valuable periodical, I thought I would give you a short history of my labors and success the last six months.

I left Nauvoo Oct. 3, in company with Elder H. B. Owens. We travelled preaching by the way, shaping our course for the state of Michigan. We preached five times and baptized one in Kendall county Ill.; from thence we came to the village of Niles, state of Michigan. Here we separated taking different directions for Al-

bion, Calhoun county, where there is a small branch of the church.

I labored in Niles and the regions round about for two weeks to crowded congregations. Much prejudice gave way, and many appeared to receive the word with gladness. I then left for Albion where I labored three weeks. I then started back intending to go to Niles, but came as far as Comstock (a small town four miles east of Kalamazoo, the shire town of Kalamazoo co.,) where I learned that the notorious J. C. Bennett was lecturing in Kalamazoo. Some of the citizens of Comstock went to him and told him that a Mormon preacher was in Comstock. Oh, says he, he is one of Joe Smith's "destroying angels;" my life is not safe here, he has got five hundred out to kill me. And in his hurry to get away from the "destroying angel," he forgot to pay his tavern bill, and the poor Presbyterians for lighting and warming their house, as might be expected. They called him a notorious rascal and knave, not only for this circumstance, but from his own statements which were of such a nature that none could believe them but such as had an uncommon degree of credulity. The next day (being Sabbath) I preached in Comstock. They requested me to preach again, I did so. By this time I had invitations to preach in several places. I continued laboring in that section of country till March 7th, and baptized 24, and organized them into a branch of the Church of Jesus Christ of Latter Day Saints, which we called the Kalamazoo branch. The work is but just begun in that place. I left scores believing, and I never saw such calls for preaching as there is in all the western part of Michigan. I had more invitations than I could possibly fill, although the Priests used their utmost endeavors to stop the progress of the work yet it rolled forward with a steady pace being propelled by the mighty hand of the Great God, and the truth found its way home to the hearts of the honest, some of whom walked forward in obedience to its divine reqirements.

I regret that circumstances were such that I had to leave so soon. I hope that some faithful elder will call on them, and continue the work. They will find the brethren hospitable and kind. Should the twelve remember them while on their mission to the east, they can enquire for Ezekiel Lee, or Lemuel Willard, Esq. or Jesse Earl, Comstock, Kallamazoo co. Mich.

I will now close by subscribing myself your friend and brother in the new and everlasting covenant.

E. M. WEBB.

Elder Amasa Bonney writes and says: I have been laboring this winter with brother Samuel Phelps, and have baptized seven and organized a branch of ten members in Carolin Tomkins county N. Y., and ordained one elder by the name of David Haskins, and request the Times and Seasons, which have been forwarded.

We have seen a letter written by brother E. Ward Pell, from which we glean the following:

"We have just commenced in New Haven Connecticut to preach the gospel in its fulness.—The branch now numbers twenty members in that city. I shall be absent a few days but shall return soon. New Haven is the emporium of Literature for the New England States, and therefore there ought to be some able elder sent out from Nauvoo to that place."

I am happy to learn that the work has commenced in New Haven Conn., I have felt anxious for a length of time that some faithful elder should assist both New Haven and Hartford.—What has increased my anxiety upon this subject is, that it has been visited the least of any state in New England by the traveling elders, and I feel desirous that those of my own native State as well as others, should be benefitted by the fulness of the gospel. Brother Pell will learn from the minutes of the elders conference in Nauvoo, printed in the 10th No. of the Times and Seasons, that Orson Spencer, Esq., is appointed to go to New Haven. Brother Spencer is fully competent to set forth the work before any people, and we trust and believe that he will be blest in his labors there. W.

SECOND EARTHQUAKE IN THE WEST INDIES.

We learn from Capt. Smith, of the schr. Francis Cannady, arrived this morning, that a second shock of an earthquake was experienced at the north part of Guadaloupe, on the 3d inst. At the time, the Captain of a vessel off the north point of the island stated that it shook his vessel with such severity, that it was with difficulty the crew could keep their feet. A dense cloud of smoke ascended from the vicinity of Bassaterre, and serious fears were entertained for the safety of that place. It was quite sickly at Point Petre, caused from the offensiveness of the ruins of the town.

The Comet, recently seen at this place, was seen at St. Thomas on the 2d of the present month; it was so brilliant as to cause considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst., about half past 9 o'clock at night.—No material damage was done.—*Charleston Patriot.*

NOTICE.

Elder Murray Seaman, is instructed by the quorum of the twelve, to come to Nauvoo immediately.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, APRIL 15, 1843.

MILLERISM.

We do not make the following remarks with any intention of persecuting Mr. Miller, but for the sake of exposing error. We consider that Mr. Miller's folly will soon be made manifest unto all men, and the merited odium and reproach of propagating a false system will shortly be poured with sufficient virulence upon his head, without us interfering with him: but as he professes to be a wise man, and many are excited by his foolish dogmas, there can be no harm in honestly and impartially investigating the principles that he advocates.

The following lecture which he delivers as his, is an old time notion that has been entertained by many of our ancient divines years ago, soon after, and during the French revolution, and we have often been surprised that men otherwise intelligent, should entertain notions so wild and visionary.

We extract the following from the "Midnight Cry," published in New York, November, 1842.

MR. MILLER'S LECTURE, ON FRIDAY AFTERNOON.

"Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 3, *'And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.'*"

He took up his subject under FOUR heads:

I. The OBJECT and CHARACTER of a *witness.*

The OBJECT. It is to tell the truth on the subject on which he testifies. 'The truth, the whole truth, and nothing but the truth.' A witness must testify only to what he *knows.*

His CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* 'My two witnesses.' Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a multitude in her individual capacity—one, in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of christian ministers. Beside, Christ declares, John v: 34, 'I receive not testimony from man.'

The Old and New Testament are two. They are claimed by Christ as his witnesses, Matt. xxiv: 14. 'This gospel of the kingdom must be preached in all the world for a witness unto all nations.' The Old Testament, John, v: 37-39. 'The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape'—so the witness is not ours'. 'Search the scriptures'—'they are they that testify of me.' These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be known of him until he comes again."

Without making any remarks on the nature and character of a witness, or dissenting with Mr. Miller, as to whose witnesses those are, that are thus spoken of; we will proceed to his third head, where he makes the inquiry, "*what are these witnesses?* some say the church," &c. Now although these two witnesses will be Christ's witnesses, and will speak the truth when they do appear, we are very far from believing that they are what Mr. Miller represents them to be, for reasons which will hereafter be mentioned; but that there will be two men who will prophesy in Jerusalem. three years and a half; and that the things spoken of in relation to their prophesying, power, death, life, translation, &c., will be literally fulfilled without such great research and profound mystery; and that when it takes place, it will be understood by all connected with it. The Reverend Mr. Irving, of London; who stood at the head of a society that now bears his name—who created such excitement in Britain a few years ago, entertained the same notion that Mr. Miller does for several years, concerning the Old and New Testament being the two witnesses, for some time however before his death, he abandoned those opinions, and believed and propogated extensively throughout christendom, the opinions which Mr. Miller partially refers to, in regard to the church; but the difficulty which Mr. Miller combats was obviated by Mr. Irving, for he believed that the *spirit* and the *church*, were the two witnesses. That the society which he founded was the true church; that London was the especial place for these witnesses to prophesy in; but that clothed in power, they were to go forth to all nations for three years and a half, to prophesy, to make a speedy work; that at the end of this time the earthquake was to happen; Jesus was to come; the witnesses be caught up, and many other events take place. They had about sixty preachers going through the streets in London, proclaiming these and other things of a similar nature, but Christ did not come at the expiration of that period, and although it is many years since that event was spoken of, some of them have not yet finished their testimony, and

the church and spirit have not been caught up unto God and to his throne. We do not mention this as any argument against Mr. Miller's theory, but are perfectly willing it should stand upon its own merits. Mr. Irvings' views being wrong, is no reason that Mr. Miller's is; but these were introduced to show that opinions had been formed which would meet those arguments of Mr. Miller's, pertaining to the church being one.

Mr. Miller introduces several quotations to show that it is not man, but the book that will prophesy; John v: 34; 'I receive not testimony from man.' Because Christ says to the unbelieving Jews, I receive not testimony *from man!* are we to say that God does not make use of man to testify of him; of his purposes, and designs, as these prophets will do! How did we get in possession of the Old and New Testament? The scriptures say that 'holy *men* of old spake as they were moved by the Holy Ghost!' The testimony did not come *from man*; it came from God, *through man*, the same as it will do when those prophets prophesy. But again, Matt. xxiv: 14; 'This gospel of the kingdom must be preached as a *witness* unto all nations.' We might here say something in relation to what the gospel is, and what it is not, but have not room. We will state, however, that it is a living principle, and not a dead letter. Our Savior told his disciples to go and preach the gospel, he did not tell them to go and preach the Old and New Testament. Who was to preach the gospel? The apostles. What were they? Our Savior says, 'YE are my *witnesses*, as also is the Holy Ghost, which bears witness of me.' Mr. M. says the witnesses were not oral. What sort of witnesses were the apostles? for they were witnesses.

Mr. M. says that the Old and New Testament testify all that can be known of him until he comes again. We think that when God restores to Israel 'their judges as at the first, and their councillors as at the beginning,' that something more will be known of God, and of his purposes. If their judges and councillors are like Moses, and if these two prophets prophesy, we certainly shall know more of God; and God says to Israel, in speaking of the future, 'I will reveal unto them the abundance of peace and truth.'

IV. "*The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy one thousand two hundred and sixty days, or years of that time, 'clothed in sackcloth.'

Sackcloth is the emblem of obscurity. Rev. vi: 12. 'The sun became black as sackcloth of hair'—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpation of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed; the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language they did not understand. The Catholic church have prohibited the reading of scriptures by the people without the permission of the priests."

We need not to have this thus obscured, we should think that sackcloth meant sackcloth, and not 'partial obscuration.' Job says, 'I have sewed sackcloth upon my skin;' Mr. Miller would have it, 'I have sewed partial obscuration upon my skin;' and in Kings, 27th verse, 'and it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly;' it ought to read according to Mr. Miller's theory, 'he rent his clothes, and put partial obscuration upon his flesh, and fasted, and lay in partial obscuration, and went softly.' Numbers of other instances might be cited to show the folly of such interpretations.

3. "These have power to shut heaven that it rain not in the days of their prophesy.' Rain is the emblem of Grace, or the outpouring of the spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the scriptures restrained or hindered the work of God."

Power to shut heaven in the days of their prophesy—we have here as strange a distortion as can possibly be conceived of. How was it that Elijah stopped the heavens? spiritually or litterally? We read that it did not rain, that the cattle died, and that the rivers were dried up, and that when he prayed again, the heavens gathered blackness, the rain descended, and the ground was saturated therewith. We suppose that Mr. Miller thinks although God has power to burn the earth instantaneously, that he has not power to give this power to these two prophets as he did to Elijah; or why make such strange contortions to suit his theory? He speaks of the suppression of the scriptures restraining, or hindering the work of God, whereas these witnesses are not to be suppressed un-

til they are killed; but to have power to shut the heavens, that it rain not in the days of their prophesy: men suppress the scriptures, these are not to be suppressed by men.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will.' All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible.—They have the power to pronounce these judgements."

What if the plagues are in accordance with the scriptures; do the scriptures pronounce these judgements? Certainly not. Noah pronounced the judgement on the Antideluvians; the angel and Lot, that of Sodom and Gomorrah; our Savior, the destruction of Jerusalem, and Mr. Miller, (not the scriptures) the burning of the world in 1843 or 1844. Did the scriptures ever smite the earth with plagues; or turn the waters to blood? Folly! nonsense! They never did, nor they never will.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed.' The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. 'I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Rev. xxii: 18, 19."

When did fire ever proceed from the scriptures and kill any body? Fire descended from heaven in Elijah's day and killed many men; but we no where read of the scriptures doing it, and we are only surprised at the ignorance of men for teaching such stuff, and the gullibility of men for receiving it. Relative to the above quotation, we think that if any persons are likely to receive the fire or the plagues, Mr. Miller, and his authors will stand a good chance, for we scarcely know an instance of men making so many additions to that book, as the ones here referred to.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit, shall make war on them, and kill them."

"A 'beast,' in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an imposter, death an eternal sleep, and, finally, that there is no God.—They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, (after just three and a half years) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. "Thus, during the three days and a half, their dead bodies were not permitted to be put in their graves, although they lay dead in the streets of the great Roman city, which is spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples.—From thirty thousand to fifty thousand Heugunots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

"Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

"The resurrection of the witnesses and their exultation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated either in whole or in part, into more than 150 different languages, and spread in nearly all nations."

Unfortunately for Mr. Miller's theory, the dead bodies of these prophets were to lay in the streets of Jerusalem; and not in the streets of Lyons, in France; in the streets of that city which *spiritually* (when the Lord means us to spiritualize he tells us of it,) was called Sodom and Egypt, where also our Lord was crucified. The place is here already designated. Where was our Lord crucified? The answer is in Jerusalem. We might again ask, where will these prophets prophecy, be killed, and raised? The answer is in Jerusalem, and not in Lyons, nor in any other place, for it was where our Lord was crucified, that they were to prophecy. But to say that the scriptures were destroyed at that time is too far fetched even for a spiritualizer;

it is preposterous. Were the bibles destroyed in Italy, England, Scotland, Ireland, Germany, Poland, Switzerland, Russia, Norway, Sweden, Denmark, America, Prussia, Austria, Spain, Portugal, Turkey; if not how do we make it out that the bible was destroyed, that the witnesses even according to Mr. Miller' theory, were killed?

Again, did those nations rejoice over this ungodly step of the French in Lyons, and not suffer their dead bodies to be put in their graves. We will here quote the scripture a little more full than Mr. Miller has done, for we presume that with all his ingenuity he could not make this part fit with even his wildest and most flighty calculations. And their bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in their graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Rev. xi: 8, 9, 10, 11.

We again ask from this description, was it in France or in Jerusalem that these prophet were killed? and again state if we can find out where our Lord was crucified, we shall know the place.

Did the *people, and kindreds, and tongues, and nations* see their dead bodies laying in the streets of Lyons, and not suffer them to be buried?—or did the French burn the old and new testiment and the other nations have nothing to do directly or indirectly in the affair? Did they that dwell on the earth rejoice and make merry, and send gifts one to another, when the bibles were burned, and christianity trampled under foot in France? or were the nations tormented with the old and new testaments.—And again, did the spirit of life from God enter into the bibles that were burned in Lyons, or did their ashes remain there? Did the bibles stand upon their feet. (Query, where were their feet?) Did they ascend up to heaven in a cloud? if they did we have not got the old and new testament, for we live on the earth. Again we ask did any of the above things take place in Lyons or in France? No! says every man of common sense. No! echoes the word of God and history. No! re-echoes all those nations above named. No! says France, these things did not take place in me.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city the Roman Empire.

Thus Rev. 17: 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city fell," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. "Were slain of men," or as in margin, *names* of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect nulling of all titles.

A tenth part of the city fell. Of what city? Mr. Miller has now taken us from France, and planted us in Rome; before he had it that Lyons, in France, was the place where the prophets (the old and new testaments) were killed, buried, and resurrected. Now we are told that Rome is the city; (for mark it was the city that the two witnesses prophesied in, that a tenth part of it fell,) and not content with Rome he drags in the whole of the Roman Empire. Thus according to this, in the Roman Empire the prophets prophesied, were killed, and resurrected. Before we had it that it was infidelity that destroyed those things; now it must be laid at the doors of Catholicism.

We have now waded through this *great* sermon of the *great* Mr. Miller, and turn away from it with disgust, for such a bundle of balderdash, folly and nonsense, we never before witnessed. Some of Mr. Miller's followers have said that the Mormons were the beast spoken of by John; if, indeed, they are, they have not got so many eyes, ears, horns and hoofs, as he has manifested; and if we are to judge of beings by their intelligence, we must think, from the above, that his intellectual powers range far below that of the human species. Besides his standing in society compares so well with the description given by John in Rev. "and all the world wondered after the beast." Mr. Miller has published the following:

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the bible, and fair arguments, meet and refute us?

If it had not been for that, and their interference with us, perhaps we might have left them to their folly; for we are not afraid that these notions could in the least obtain among the Latter Day Saints.

We have read with deep interest the account of the journeying and labors of Elder P. P. Pratt, and perhaps we have felt more interes-

ted on account of his being the first elder that ever sounded to us the words of eternal truth. We claim him as our father in the gospel, and when we contemplate his many labors, his perseverence in the cause of truth; the bold unwavering course that he has taken, and the great work that he has accomplished, we feel proud of our parentage. Great indeed are the labors that he has performed, and now that he has returned, (after his many labors and perils) to the land of Zion, and to the bosom of his friends, we bid him God speed, we hope that he may be enabled to enjoy himself in peace among the saints, and that the blessings of Israel's God may rest upon him and his family.

IMMERSION.—The Mormons had another baptismal ceremony at the Railway on Monday evening, when twenty-five new members were added to their fold. This sect is increasing very rapidly in this vicinity, under the zealous activity and enthusiastic preaching of their 'great gun,' Elder Adams.—*Boston Daily Bee.*

HISTORY OF JOSEPH SMITH.

Continued.

During the conference which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation.

Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830.

And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jr. into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst: and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them: Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they come to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the Church of Christ.

From the Courier de la Martinique, of Feb. 14, 1843.

MORE PARTICULARS OF THE EARTHQUAKE AT GAUDALOPE.

My pen trembles—my thoughts are confounded—I am thunderstruck!—I know not where to commence the recital of this overwhelming calamity. Eighth of February!—O day forever celebrated in the annals of humanity!—Day forever execrated!—Day that will live in the memory of man as one of those that witnessed the accomplishment of one of the most dreadful decrees of Providence!

It was on the 8th of February, at 35 minutes past 10 o'clock in the morning, that a violent and protracted shock of an earthquake was felt at St. Pierre. I cannot tell you the terror that seized on the inhabitants. When recovered from this fear, the thought immediately turned on the fate of Fort Royal. With what anxiety they were expecting the boat that would bring to us the news of the destruction of our capital.

At last, towards three in the afternoon, we were relieved. Fort Royal had been spared. The hand of God had abandoned this spot to all the heavier in other places. The danger over, life had returned its wonted course, except an involuntary terror which reigned every where.—The shock had been so long that they feared to see it renewed, and the sad remembrance of the 11th of January established but too much such fears. The next day, about two in the afternoon, a boat that had arrived almost unperceived, brought a letter, one single letter, from Besseterre, which announced that Point a Petre was no more!

I forbear to describe the awful impression of this terrible information. The catastrophe appeared so appalling, that they doubted it. Yet, the letter was there; every body could read the facts. We entertained the most lively fears for the fate of Point a Petre, when a schooner arrived this evening, confirming the total destruction of that city. Nothing official, however, had arrived as yet, and the captain, in consequence of orders received, gave no details; he knew nothing, had heard nothing. The boat had been sent on a speculation! Can you understand that a man in such a moment, in presence of such an event, could employ the faculties of his mind in the combinations of a commercial operation, whose success is based on the total destruction of a city! This is too awful; no word exists that can qualify such baseness.

Let the report be true or false, we did not wait for its confirmation to prepare the succors. By a spontaneous movement a subscription list is opened at the Exchange, and is in a moment covered with names, and M. Dulieu, mayor of the city, whose conduct deserves the greatest praise, can hardly receive all the donations that crowd on him from all sides. Immediately the place Bertin is crowded by the population; the whole city, old and young, rich and poor, every one brings his mite. A sublime and spontaneous feeling that a unanimous sentiment had brought forth! Generous devotion of a people that forgets its own misfortunes in order only to succor those whose misfortunes are greater still!

Yet it was a most beautiful spectacle to see in this multitude some noble hearts who, in this solemn moment, forgetting their own wretchedness, wished also to contribute to relieve a misery deeper than their own! If we wish to relate here all we have seen of sublime devotion, this article would not suffice. Find anything more touching than the gift of a poor black fellow who brings his 25 cent piece, and begs they should return him two cents to buy him some flour; and of that poor negress who brings two bundles of sugar canes, for she has no money to give; and the old woman who offers two shifts to make lint, she says, for the wounded! Are you not moved in seeing such sights? What, compared with this modest offering, is the splendid gift of that man who brings handfuls of gold, which he does not need? Find in the whole world a population that will furnish the example of such generosity.

It was necessary, however, to provide for the most urgent wants of the unfortunates which the scourge had spread. Provisions are bought and given, boats are offered to carry them. The news had been known at three only, and at five a first convoy of four boats was setting sail for Point a Petre, loaded with provisions of all kinds, linen and medicine. A young doctor, as distinguished for his learning as his philanthrophy, listening only to the voice of his heart, abandons his patients, his family, his friends, and embarks for Point a Petre, where he thinks his aid will be as useful as the provisions. Mr. Boulin, who has already received a baptism of fire, and whose arm bears the mark of a noble wound, goes also again to expose himself to the horrors of a city that breeds pestilence. He fears nothing—he starts instantly. A sublime self abnegation, whose reward is in its own satisfaction

However, nothing appeared; our eyes continually turned to the Point of the Preacher, were anxious to pierce through the expanse of the horizen. Impatience was at its height. This silence presaged nothing good. The sea showed nothing afar off but the vast mirror of its dazzling azure. All was calm; our hearts alone were agitated with a sinster presentiment.—The whole of Friday passed in a frightful doubt. Nothing had been seen. The offerings still poured in. The same eagerness, the same generosity. Zeal redoubled as uneasiness increased! The government had received no official report. All had been active after the letter received at Basse Terre. At last, on Saturday morning, the telegraph reported the *Mouche*, the colors at half mast. No more doubt. * * * The disaster must have been tremenduous!—The whole population rushed to the Place Bertin. They were numbering the strokes of the canoes that were returning from the vessel.—The people, on disembarking, were surrounded and almost suffocated in relating the details. The catastrophe was awful. The city of Point a Petre was nothing more than a heap of ruins! and to increase the calamity, the fire, as if jealous to see the work of destruction accomplished without its intervention, was raging among the crumbling houses, the stones that smashed

the wounded. The Point is nothing now but a cemetery, whence exhale groans issuing from under the rubbish. Every thing is overturned —all are destroyed, annihilated.

(To be continued.)

Extract from the minutes of a conference held in the city of New York, October 19th, 1842.

The conference was organized by electing elder Moses Martin, chairman, and L. R. Foster, clerk; and after prayer by elder Wandell, reports from the different branches were heard.

The branch in New York was represented by elder Foster. The whole number of persons who have been admitted into this branch, both by baptism and by certificate from other branches, is three hundred and forty-seven.—Many of these have removed, so that the number at present residing in the city is about one hundred and sixty. There are five high priests, nine elders, two priests, and two teachers.—Eighteen have been added since the conference in May last.

The branch at Hempstead, Long Island, represented by elder Samuel J. Raymond, consists of forty-one members, including one elder, one priest, and one teacher, nearly all in good standing.

The branch at Norwalk, Connecticut, represented by elder Wandell, consists of forty-one members, including two elders, and two priests, all in good standing. Nineteen have been added since last conference by baptism, and two by letter. Eight have removed to Nauvoo, two to other places, and one has been expelled.

The branch at Paterson, New Jersey, represented by priest E. R. Young, numbers ten, including one priest, one teacher, and one deacon.

The branch at Lodi Print Works, New Jersey, represented by elder Windley, consists of eight members; one elder, one priest, and one teacher.

The branch at Seatauket, Long Island, represented by elder R. P Wilson, numbers thirty-one members, including one elder, two priests, one teacher, and one deacon. Eight have been baptized since last conference.

The branch at New Rochelle, New York, represented by elder Wolf, numbers twenty-six, including one high priest, three elders, two priests, one teacher, and one deacon. Five have been baptized since last conference

The branch at Wacake, New Jersey, represented by elder M'Clain, numbers eighteen, including two elders, and one priest.

The branch at Newark, New Jersey, also represented by elder M'Clain, consists of six members, including one elder and one priest.

The branch at Mead's Basin, New Jersey, represented by elder John Leach, numbers ten, including one priest, two teachers, and one deacon.

Elder E. Ward Pell, stated that he, with others, had been preaching in New Haven, Connecticut, where there were twelve unorganized.

Elder Quartus S. Sparks, stated that in the counties of Warren, Sussex, and Morris, New Jersey, where he has been laboring lately, there were about twenty members unorganized.

Elder Jesse C. Braley stated that he had lately baptized one man at the village of Fordham, and there were two members at West Farms, New York.

Elder Martin, the chairman, said that at Windham, Green county, New York, there were eight or ten members, and one elder. He had preached there some time last summer, and on his return to this city had been sent to Hudson, by elder Richards, one of the Twelve.

Priest George Clare, stated that in Hudson, there were eight members, including two priests, all in good standing.

A letter from Jacob Boice, of Utica, stated the number there, to be thirty-one, including two priests, two teachers and one deacon.

Almost all the members in the above branches were said to be in good standing, and the work advancing in each place.

Elder Martin preferred the following charges against Elder Stephen W. Crandall, of Hudson, viz: "with slandering elders of the church in good standing, and with finding fault with the heads of the church, and with offering to give up his license." Whereupon, after discussion, it was, with one or two dissenting votes,

Resolved, That the hand of christian fellowship be withdrawn from Elder Stephen W. Crandall, until he makes satisfaction, and that the clerk be directed to furnish him with a copy of the minutes in relation to this matter.

In the evening, Elder Charles Thomson of Batavia, delivered a discourse from the 21st verse of the prophecy of Obadiah, "And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."

Much instruction was given, and the conference continued in session until a late hour.—The conference assembled at an early hour next morning, and after the discussion of various matters the following resolutions were passed:

Resolved, That all the elders in this region of country, who are not within the jurisdiction of the Philadelphia, Boston, or Utica conferences,

and that their names be enrolled, and they be instructed to make report of their doings to this, the New York conference.

Resolved, That in the judgment of this conference, the publication of a paper called the 'Mormon Expositer,' published at Baltimore, by elder Samuel C. Brown, is detrimental to the cause of the church of Christ, and that the clerk be instructed to transmit to the quorum of the Twelve, at Nauvoo, stating our disapprobation with the reason, and a file of the paper.

Resolved, That the clerk of this conference be authorized to call a special conference at any time previous to the next regular session, upon the requisition of six elders in good standing.

Resolved, That any elder belonging to this conference, intending to remove beyond the jurisdiction of this conference, shall give notice of his intention to the clerk.

Resolved, That a petition be sent to the quorum of the Twelve, requesting them to send elder Martin to labor in this region as soon after his return to Nauvoo as may be convenient.

Resolved, That our next conference be held in this city on the third Tuesday of May next, at 10 o'clock, A. M.

The following persons signified their readiness to go out into the world to preach the gospel, viz: Elder John Leach, J. C. Braley, C. W. Wandell, Quartus S. Sparks, Edward M'Clain, and E. Ward Pell. Priests Albert Merrill and Francis Hewitt.

Ebenezar R. Young was ordained an elder to preside over the church at Patterson, he being recommended by the church, and Joseph Bouton of Norwalk, Connecticut, was ordained a priest.

The names of the members of the conference are as follows:

High Priests—L. R. Foster, Addison Everett, John M. Bernhisel, Richard Bindge and William Acker.

Quorum of Seventy—Moses Martin and Charles Thompson.

Elders—James Canney, Joseph Beebee, Edward M'Clain, J. C. Braley, A. E. Wright, John Leach, C. W. Wandell, Quartus S. Sparks, E. Ward Pell, John Wolf, Robert Windley, R. P. Wilson, Samuel J. Raymond, Stephen F. Qua, George F. Leech, and J. B. Weydell.

Priests—Albert Merrill, Francis Hewett. E. R. Young, James Wheat, Robert Moncur, Geo. Glass, Geo. Clare, and W. Ross.

Teachers—S. H. Wadsworth, Georgo Norvell, and Michael Bostwick.

Deacon—Alexander S. Roeland—all the foregoing were present.

The following are considered as being within the jurisdiction of this conference, but were not present, viz: Curtis E. Bolton, John Kip, Charles Polin, Richard Polin, John W. Latson, N. T. James, Peter Snyder, J. G. Divine, Edward Dougherty, Selah Lane, George Dexter, Berchart Smith, Aaron Blake, E. R. Swackhamer, John M. Baker, Jacob W. Jenks, Enoch P. Rollins, George J. Adams, David Rogers, Carl W. Bredou, Alexander Clough, Elijah Fuller, Francis Benedict, Joshua Benedict, Stephen W. Crandall.

The utmost unanimity of feeling pervaded the conference the whole time, and much instruction was gained upon many points from the remarks made by the chairman and others; and a strong desire was manifested by all the members, to do what they could to help forward the cause in which they are engaged.

It was clearly evident that there was a growing desire in all parts of the country, where elders had been, to hear the everlasting gospel, as proclaimed by the Latter Day Saints, and that doors would be opened in many places where it has heretofore been difficult to obtain a hearing, and on the whole, there was much to encourage elders to persevere.

After passing a vote of thanks to the chairman, and to brother and sister M'Clain, for the use of the room, the conference adjourned, to meet again according to the resolution; on the third Tuesday of May next, at 10 o'clock, A.M.

MOSES MARTIN, Chr'mn.

L. R. Foster, Cl'k.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Augusta, Iowa Territory, April 1st and 2d, A. D. 1843.

Continued.

Conference met agreeable to adjournment.

Prayer by the president; elder John Killien then addressed the meeting, showing the importance of teaching the late revelations, in preference to the old, they being given directly to us. He was followed by the president, who gave some instructions to the elders, relative to their duty in teaching the late revelations, showing clearly, that the old scriptures only served as a testimony to prove the new; and by so doing, they might expect to enjoy more of the spirit of God. The congregation being large, the president informed them that at 2 o'clock, there would be a discourse delivered, showing them clearly, the ancient manner instituted in the church to save the children of men, and as God never changes, it is the same now as it was anciently.

Adjourned till 2 o'clock, P. M.

Met pursuant to adjournment. Prayer by elder F. B. Jacaway, who delivered a discourse

on the order of the kingdom, from Matt. 6, 33; showing clearly how God anciently initiated subjects into his church, which drew forth remaks from several others, by way of testimony

The president then made some remarks on the folly of sign seeking, and said he had redeemed his pledge, and set forth the order of the gospel before them, and presumed that they were all convinced that it was true.

After finishing his discourse, twelve persons came forward and united with the branch, and several persons requested baptism, but the weather being bad, and the candidates not prepared, it was deferred till the next Sabbath, by their request.

There was then presented for ordination, seven elders, two priests one teacher, and one deacon; who were unanimously received, and ordained; among the elders one was a Lamanite of the Delaware tribe. Elder James Brown called the attention of the conference to the subject of building the Nauvoo House, and said the attention of the brethren had hitherto been too much engaged in building the Temple to the neglect of the Nauvoo House, which was of equal importance with the Temple, both being given by revelation, after which the branch voted unanimously, that they would use their utmost endeavors to forward the Nauvoo House, as well as the Temple.

The conference then voted unanimously, that they would uphold the First Presidency, and follow their councils.

Resolved, That the minutes of this conference be published in the Times and Seasons.

Adjourned *sine die*.

JOHN SMITH, Prest.

JOHN M. NEELY, Cl'k.

POETRY.

My Epitaph,

BY MISS ELIZA R. SNOW.

'Tis not the tribute of a sigh
From sorrow's b'eeding bosom drawn;
Nor tears that flow from pity's eye,
To weep for me when I am gone;

No costly balm, no rich perfume,
No vain sepulchral rite I claim:
No mournful knell, no marble tomb,
Nor sculptur'd stone to tell my name.

It is a holier tithe I crave
Than time-proof, monumental piers,
Than roses planted on my grave,
Or willows drip'd in dewy tears.

The garlands of hypocrisy
May be equip'd with many a gem;
I prize the heart's sincerity
Before a princely diadem.

In friendship's memory let me live,
I know no earthly wish beside;
I ask no more; yet, oh, forgive
This impulse of instinctive pride.

The silent pulse of memory,
That beats to the shatter'd tone
Of tenderness, is more to me
Than the insignia of a stone:

For friendship holds a secret cord,
That with the fibres of my heart,
Entwines so deep, so close, 'tis hard
For death's dissecting hand to part!

I feel the low responses roll,
Like the far echo of the night,
And whisper, softly through my soul,
"I would not be forgotten quite."

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 12.] CITY OF NAUVOO, ILL. MAY 1, 1843. [Whole No. 72

HISTORY OF JOSEPH SMITH

Continued.

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th A. D. 1810, in the 62d year of his age. William Rigdon was the son of Thomas Baker, and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1839, and was the eldest daughter of Bryant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigden, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, Elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies *a dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conquerer. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage; to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State; where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest, sons, were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon, suffice it to say, that he continued at home with his parents, following the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society which in that country was called Regular Baptists. The Church he united with, was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a license to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumball county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumball county, Ohio.—After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastorial charge of said Church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately upon his pastorial duties, and contined to preach to that Church with considerable success. At the time he commenced his labors in that Church, and for some time before, the Church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.—However, soon after Elder Rigdon commenced his labors, there was a pleasing change effected, for by his incessant labors and his peculiar style of preaching, the Church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable Churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed, with the idea that the doctrines maintained by that society were not altogether in accordance with the

scriptures. This thing continued to agitate his mind, more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently, if he was to disavow the doctrine of the Church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental labor, and at that time had a wife and three children to support.

From the Courier de la Martinique, of Feb. 14, 1843.

MORE PARTICULARS OF THE EARTHQUAKE AT GAULALOPE.

(*Continued.*)

There was in Saint Pierre but one cry of desolution. Terror and consternation were depicted on all faces. All those who had an acquaintance, a friend, a relation, in the unhappy city, inquired after him. Such a one? Dead! Such a one! Dead! Such a one wounded, and such a one wounded also. Oh, God! oh, God! what great crimes had there been committed by this unfortunate city to be so cruelly visited?—When Jerusalem sold our Divine Lord and shed his blood, your anger did not fall so heavily upon that devoted city. The voice of your Prophet had announced her last hour, and she could not save herself from her impending fate. Your vengeance, though slow, was tremendous. You had charged men with the execution of your unalterable justice, and the city who had disavowed her God, and had caused the blood of the just man to flow, could redeem herself by her submission; but here, oh God! neither submission nor repentance could save her; her hour was marked on the clock of eternity, and her doom must be accomplished.

Immediately zeal redoubles; persons run from door to door to ask for clothing; the daily labors are abandoned; the chest of the rich, the trunks of the poor, are emptied; and each one hurries to give all the linen he can spare. This is not all; in every house you may see the women and the children occupied in preparing lint. The exchange soon presents the same spectacle Every where activity and labor prevails. They fear to lose time. They would say that for each moment lost it is a wounded man that utters his last groan,

However, the Mouche had only confirmed the news; the principal details were wanted. Her mission called her to Fort Royal. But some vessels arrived to-day from those places of desolation have told us all! We know but too much!! Our pen refuses to trace the picture of that destruction of a city, in which not a house is standing, not one! * * * * and which the fire continues to consume. The few wooden houses which the scourge had spared are a prey to the flames, which have made as many or more victims than the earthquake itself. Unfortunately people, who found themselves buried under the ruins, not being able to extricate themselves from the vast heaps of rubbish, reached by the fire, saw every chance of rescue vanished. The young girls, old men, women, half bruised between blocks of walls, demanded succors which were impossible; for the fire, advancing like a raging sea, rapidly engulphed them. The violence of the elements frightened those whose courage and devotedness prompted them to brave all to snatch these unfortunates from their horrible death.

Saturday evening the city was still but a burning furnace!!! Finally, to terminate their sad recitals, here is a letter written upon the ruins of Point a Petre, to Mr. Baffin, a merchant of our city. It says more than we can express, all possible narrations.

"I have received your letter. Thanks for this remembrance. I am well. All ruined or lost; all! all!!! This evening we employ the artillery to finish throwing down the walls in order to save the laborers from their probable crumbling.—Since last night we can no longer take the dead bodies away. There are too many. Yours,

BERTHEMET.

February 11th, 1843.

P. S. Write to my wife."

Three things alone are peering over this vast necropolis. The front of the crumbling church is there standing, with the face of its clock still uninjured, the hands of which point out thirty-five minutes past ten, the hour in which was accomplished the ruin of a city, the annihilation of a whole population. The hour of eternity had struck, and in a shorter time than had been necessary perhaps for the hammer to rise and fall, the work of destruction was accomplished. The silence of death had succeeded the tumultuous noise of life. The poor and the rich, the free and the slave, were lying in the same shroud of stone, and the reddish glare of the fire was lighting the funeral pyre of that annihilated people. As a pendant to this sad spectacle, upon a part of a wall of a house half fallen, a picture was preserved, as by a miracle a picture of the ruins of Babylon. A singular coincidence—the traditions of the past, with the reality of the present; the picture of human devastation, in presence of the divine destruction. And farther along, looking on this scene of desolation, the portrait of the king alone, preserved by a strange fatality, seemed to promise protection and succor to those who

have had the good fortune to escape the disaster. Yes, sire! you will come to the aid of that population without an asylum—rich yesterday, and to-day ruined, without bread, without clothing. Sire, God has preserved your image here, as he has preserved your days elsewhere, so that you may send succor to a whole people, as you have brought a remedy to the evils of our country; for God, in his terrible justice, has wished to leave to you the noble mission to relieve so great a misfortune, and your picture, preserved in the midst of this frightful catastrophe, was there to warn the unfortunates that they had not lost their all—that they still had a father.

Here I stop. It is still under the deep impression of all those dreadful recitals of calcined bodies, drawn from under the ruins, still smoking, three days after the event; of unfortunate people whose voices are begging for succor that no human power could bring to them, that I write these lines. Pressed to give these details, I do not know how my pen runs. Here is no pretensions to the elegance of style; there are still so many things to be said. Must we speak of the admirable conduct of Mr. Barmont, in the midst of this population, without an asylum, and dying with starvation; must we show you some wretch sucking a piece of sugar cane to allay his thirst! Shall I retrace the picture of that deputation of Point a Petre, coming to meet that of St. Pierre, the Mayor covered with a sailor's jacket, and in the middle of all this, the Governor in tears, trying to impart to every body a resignation which he himself probably had not; so much he felt the enormity of the evil, and the impossibility of repairing so great a disaster. I shall say nothing either of Rear Admiral De Moges, whose destiny seems to be to carry help to great misfortunes. A singular casuality! This same man, who, four years ago, was present at the destruction of the capital of the island of which he was the governor annihilated by an earthquake, is called on to-day to bring help to another city, overthrown likewise by the same scourge! I cannot describe such scenes. These are only the principal facts that I give you here. Time presses. Another may write a longer article. L. B.

PROCLAMATION OF THE GOVERNOR OF MARTINIQUE.

Citizens of Martinique,—

The earthquake of the 8th of February has laid Point a Petre in ruins, and such as remain of her unfortunate inhabitants, are without bread and without shelter. We thank Providence that we are permitted to send them help in this awful calamity. On the receipt of the news of this distressing event, the inhabitants of Port Royal and other villages, repaired to the spot with food and clothing. The nights of the 9th and 10th were passed in loading the steam frigate Gomer with provisions and other necessaries belonging to the government, and she was immediately dispatched in aid of the distressed. A subscription is now opened for the sufferers, and all receipts will be placed in the hands of M. Liot, Treasurer.

DU VALDAILLY,
Governor of Martinique.

(Correspondent of the Richmond Palladium.)

Eight miles below this place, on the other side of the river, is Nauvoo, the city of the Prophet. It is beautifully situated, on a point formed by a broad and sweeping bend of the river. The ground rises in successive benches of several feet in height, each bench extending back some distance, forming a level piece of table land to the next bench. On the last and highest bench, which is level with the surrounding country, stands the Temple, which is to be a magnificent building. The basement only is raised. The town site is six miles long and two or three wide, being a circular strip following the curve of the river. Nothing can be more beautiful than the situation of the *city of saints*. It contains at least 10,000 inhabitants, and as motley a crowd as you can imagine.

There is but little of the prophet or saint in Joe's exterior. He is a large, powerfully built man, and I believe is reckoned to be a social, good natured, good hearted, clever fellow, with a nerve of iron, an eye of fire, a heart of stone, and a head full of all sorts of things. Let him alone and he is your friend, but it is dangerous to trifle with him. Much has been said about the Mormons, but after all they are like other men, and their prophet is a man like unto us all. There is nothing in their belief that is incredible, except it be the inspiration of their prophet, and that I must be permitted to doubt. The greatest difference between them and the Methodists is, that they have more of the *spirit* than the followers of Wesley. When a Methodist would shout, a Mormon would prophesy, when the former would cry "glory," the latter would speak in unknown tongues. When one would pray over a sick brother, the other would lay on his hands and heal him—if he could. [When the Methodist faith fails him respecting some parts of the Bible, and he has recourse to the spiritualizing system to get along, the Mormon swallows all down, just as it stands, like the whale swallowed Jonah, hat and shoes; the former worships a God without body, parts or passions, while the latter worships the same be

ing that Moses speaks of seeing his back parts, beholding his face, and being *angry* with the wicked every day. The Mormon is always prepared to give you some reason for every thing connected with his religion, whilst the other worships he knows not what.] You have doubtless heard of the thievish propensities of the Mormons. They are not such great rascals as they are represented. Much stealing is done on their credit, of which they are not guilty. They have been charged in this world with much of which there will be no record against them in the next. My sheet is drawing to a close, and I must pull in my horns. I could discourse of many matters to you had I room. You have heard of the late treaty, by which a new purchase has been made of the Indians;—that is all the rage here now, and all the world is bound for the "New Purchase." Thousands, I verily believe, are ready to start for that untried region, as soon as the gates are opened which will be on the 12th of May next. The river has been frozen over solid for more than three months, so that teams have crossed on it constantly. We have had good sleighing most of that time. We have cold dry winters here, but no changes from wet to dry.

Yours, &c. D.

To the Editor of the Boston Weekly Bee:

MORMONISM.

Sir—The progress of Mormonism or the doctrine of the Latter Day Saints in Boston; the closing of Elder Adam's official labors in the east; preparations making for his immediate departure for the west; the great Mormon tea party at Boylston Hall, that came off in high glee; and your liberality in giving to the readers of your 'busy Bee' the latest news on every subject;—has induced me to give you a short sketch of the closing up of the labors of this great apostle of Mormonism in Boston. On Thursday evening, March 23d, agreeable to appointment, he addressed an immensely large concourse of people, on the character and mission of Joseph Smith, the prophet. In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitation; just as if he meant what he said, and said what he meant. He does not say he hopes Joseph Smith is a true prophet, but says he is positive that such is the fact.—On Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fulness of the gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the twelve apostles, that would probably visit them this spring—and according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. As usual, the Boylston Hall was a perfect *jam* during the day and evening. On Tuesday evening, he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter Day Saints.—But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There was present on that occasion over 500 people: 350 sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye—plainly indicating that they deeply regretted that Elder Adams was about to leave them. During his remarks, he spoke very beautifully of 'the marriage supper of the Lamb,' that was to wind up this last dispensation—cause creation to cease to groan—and usher in the long looked for period, when universal religion, liberty and toleration shall be proclaimed from 'mountain top to mountain top, and every man in every place, shall meet a brother and a friend.' It seems strange to many that Elder Adams should be called away at this time, as his very name is a tower of strength to the Mormon cause in the east. Thousands are looking for the day when he shall return; petitions are getting up here and elsewhere for his return. This is as it should be, and we sincerely hope that the authorities of the Church at the west, will see it their duty to send him to us again as soon as possible. He left with the prayers and blessings of the saints and friends, and I have no hesitation in saying, that thousands will hail with joy the day of his return.

Yours truly, (not a Mormon, but) one of the many friends to that much abused people.

D. W. R.

Boston, April 1, 1843.

SPECIAL CONFERENCE.

Thursday Morning, April 6, 1843.
11 o'clock, A. M.

A Special Conference of the Church of Jesus Christ of Latter Day Saints, was convened on the platform of the Temple. There were present, Hyrum Smith, Patriarch: Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, and W. Richards, of the Quorum of the Twelve; and a very large assembly of the elders and saints.

Elder Brigham Young announced that President Joseph Smith was detained on business,

but would be present soon. He called upon the choir to sing an Hymn. Elder Amasa Lyman opened by prayer, and another Hymn was sung. Elder Orson Pratt then read the 3d chapter of the 2d epistle of Peter, and spoke upon the subject of the resurrection. At ten minutes before 12 o'clock President Joseph Smith, Elder Sidney Rigdon, and Elder Orson Hyde arrived.

At 12 o'clock Elder Pratt gave way for the business of the Conference.

President Joseph Smith commenced by saying, We all ought to be thankful for the privilege we enjoy this day, of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads,—and it truly makes the countenances of this great multitude to look cheerly, and gladdens the hearts of all present.

He next stated the object of the meeting, which was,

First, to ascertain the standing of the first presidency, which he should do by presenting himself before the conference for trial.

Second, to take into consideration the expediency of sending out the Twelve, or some of them, or somebody else, amongst the branches of the church, to obtain stock to build the Nauvoo House, for the time has come to build it.

Third, the elders will have the privilege of appeals from the different conferences, to this, if any such cases exist. These, said the president, are the principle items of business which I have at present to lay before you. This is not a general, but an annual conference.

It is necessary that this conference give importance to the Nauvoo House. A prejudice exists against building the Nauvoo House, in favor of the Lord's House, and the conference are required to give stress to the building of the Nauvoo House. This is the most important matter for the time being, for there is no place in this city, where men of wealth, and character, and influence, from abroad, can go to repose themselves, and it is necessary we should have such a place. The church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual, to preside over the whole church; or would they have another? If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. *I do not know that I have done any thing of the kind; but if I have, come forward and tell me of it.* If any one has any objection to me, I want you to come boldly and frankly, and tell of it; and if not, ever after hold your peace.

Motion was made and seconded that President Joseph Smith continue president of the whole church. After a few minutes silence, the motion was put by President Young, when one vast sea of hands was presented, and the motion was carried *unanimously*.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

The first presidency being disposed of, President Joseph said he did not know any thing against the Twelve if he did he would present them for trial. It is not right that all the burden of the Nauvoo House, should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for the Nauvoo House. There has been too great a solicitude, in individuals, for the building of the temple, to the exclusion of the Nauvoo House. The agents have had too great latitude to practice fraud, by receiving donations and never making report. The church has suffered loss, and I am opposed to that system of collecting funds when any elder may receive moneys.

I am opposed to any man's handling the public funds of the church who is not duly authorzed.

I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business; and I want the conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them.

It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duty—they have always gone where they were sent, and have labored with their hands for their support, when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve, solid, putting them under bonds; and let this conference institute an order to this end, and that the *travelling expenses of the agents shall not be borne out of the funds collected for building these houses*, and let no man pay money or stock into the hands of the Twelve, except the transm;it

an account of the same immediately to the Trustee in Trust; and let no man but the Twelve have authority to act as agent for the temple and Nauvoo House.

I would suggest the propriety of your saying that no money should ever be sent by any man except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for *any elder* to receive moneys for the Temple when he is travelling, but this system of things opens a wide field for every kind of imposition, as any man can assume the name of a Mormon elder, and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man; his name is Russell, from Akron, New York. His brother had been east on business for him, and there received twenty or twenty-five dollars, as a donation to the Temple, which he put in Russel's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the church; but Russell thought his brother had paid out too much of his money, and he would keep the church's money to make good his own. I called to see Russell about the money, and he treated me very politely, but did not give me to understand he ever meant to pay it. He said he did not know at the time, that there was any church money in the bag; that he had paid it out, and he had none now.

[The brother who brought the money from the east, stated to the conference, that he did not think it was because his brother was short of funds, that he kept it, for he had money enough. He had told him that he should not be out of funds again; that his brother had twenty dollars of the church funds, and some dried fruit for the president.]

President Joseph resumed I give this as a sample of a thousand instances. We cannot give an account to satisfy the people, on the church books, unless something is done. I propose that you send your moneys for the Temple by the Twelve, some one, or all; or some agent of your own choosing, and if you send by others, and the money is lost, 'tis lost to yourselves; I cannot be responsible for it.—Every thing that falls into my hands shall be appropriated to the very thing it was designed for.

Next, it is wrong for the church to make a bridge of my nose, in appropriating church funds. The incorporation required of me securities, which were lodged in the proper hands as the law directs; and I am responsible for all that comes into my hands.

Next, the Temple Committee are bound to me in the sum of $2000, with good securities. If they appropriate any property where they ought not, they are liable to me for it; and the church are running to them, with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, I, nor my clerk, know nothing of it.

So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms belonging to the business; and if not, put some other one in my place. My desire is that the conference minutes may go forth in such form, as those abroad may learn the order of doing business; and that the Twelve be appointed to this special mission, of collecting funds for the Nauvoo House; so that all may know how to send their funds safe, or bring them themselves, and deliver them to the Trustee in Trust, or my clerk, who can always be be found in my office. Who are the Temple Committee that they should receive the funds? They are nobody.

When I went to the White House, at Washington, and presented letters of introduction, from Thomas Carlin, Governor of Illinois, to Martin Van Buren, he looked at it very insignificantly and said, 'Governor Carlin! Governor Carlin!! who's Governor Carlin? Governor Carlin's nobody." I erred in spirit, I confess my mistake; and I here make my apology to all the world, and let it be recorded on earth and in heaven, that I am clear of the sin of being angry with Martin Van Buren for saying that "*Governor Carlin's nobody.*" *I have been sorry for it ever since.* All property ought to go through the hands of the Trustee in Trust.

There have been complaints against the Temple Committee for appropriating church funds more freely for the benefit of their own children, than to others, who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed *a committee to collect funds to build the Nauvoo House, and receive moneys for the Temple*, with this proviso:

That the Twelve give bonds for the safe delivery of all funds, coming into their hands belonging to the Nauvoo House and Temple, to the Trustee in Trust, and that the payor, also, make immediate report to the Trustee in Trust, of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith, to the conference, be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts, for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket, for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business; and more safe for the parties concerned; that he wished this speculation to stop, and would do all in his power to put it down: To which the Twelve responded, *amen*. Elder Young asked if any one knew any thing against any one of the Twelve, any dishonesty; if they did, he wanted it exposed; he said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn,&c.

President Joseph said, I will answer Brother Brigham. The Twelve need not spend all their time abroad, they can spend the time belonging to the Temple, for to collect funds; and the remaindor of the time they may labor for their support; and they may call on the public to supply their wants. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox, is a good old Quaker song, but we will make the ox tread out the corn first and then feed him. I am bold to declare that I have never taken the first farthing of church funds for my own use, till I have first consulted the proper authorities. When there was no quorum of the Twelve or high priests for me to consult, I have asked the Temple Committee, who had no particular business with it, but I did it for the sake of peace. [Elder Cutler said it was so.] Let the conference stop all agents from collecting funds, except the Twelve.—When a man is sent to preach the first principles of the gospel, he should preach *that and let the rest alone*.

The choir sung a hymn, and elder O. Hyde prayed, and Twelve minutes before 2 o'clock P. M., conference adjourned for one hour.

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3 o'clock, P. M.

Patriarch, Hyrum Smith, commenced by saying that he had some communications to make to the conference, on stealing, and he would do it while waiting for Joseph; and referred to the article in the last number of the 'Wasp.' Said he, I have had an interview with a man who formerly belonged to the church, and he revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter Day Saints, but they are hypocrites, and some who do not belong to the church, who are bound together by secret oaths, and obligations and penalties, to keep the secret; and they hold that it is right to steal from any one who does not belong to the church provided they consecrate two-thirds of it to the building of the Temple. They are also making bogus money.

This man says he has become convinced of the error of his ways, and has come away from them to escape their fury. I wish to warn you all not to be duped by such men, for they are the Gadianters of the last days.

He then read from the Wasp as re-published from the Times and Seasons, his own affidavit, and the proceedings of the authorities of the church generally, dated Nov. 26, 1841. The man who told me said, "this secret band refer to the bible, book of Doctrine and Covenants, and book of Mormon to substantiate their doctrine:" but no such doctrines are taught there.

They say it has been taught from this stand, that they are the little foxes that spoil the vines, and the first Presidency are the big foxes: and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which every body knows is false: all these things are used to decoy the foolish and unwary.

I will mention two names, David Holman and James Dunn, they were living in my house I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore if I would forgive him he would never do so again. Soon after he went to Montrose, where he was found stealing salt, as is currently reported; he then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer, rowed down the river to Keokuk and sold the flower for $2 00, saying he had picked it up in the river, and was likely a little damaged, got his pay, and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you to-day, the man that steals shall not long after be brought to the Penitentiary. They will soon be brought to condign punishment. I demand in the presence of God that you will exert your wit and your power to bring such characters to justice, if you do not the curse of God will rest upon you, such things would ruin any people. Should I catch a latter day saint stealing, he is the last man to whom I would shew mercy.

President Joseph Smith said, I think it best to continue this subject. I want the elders to make honorable proclamation abroad concerning what the feelings of the first presidency is, for stealing has never been tolerated by them. I

despise a thief above ground. He would betray me if he could get the opportunity. I would know that he would be a detriment to my cause, and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

It has been said that some were afraid to disclose what they know of these secret combinations, consequently I issued a proclamation which you may read in the Wasp, No. 48, which the president read

PROCLAMTION,

To the Citizens of Nauvoo.

Whereas it appears by the re-publication of the foregoing proceedings and delaration, that I have not altered my views on the subject of stealing: And whereas it is reported that there now exists a band of desperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And whereas it is reported that the fear of the execution of the pains and penalties of their secret oaths, on their persons, prevents some of the members of said secret association, (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally Constituted authorities of the land:

Know ye, therefore, That I, Joseph Smith, Mayor of the city of Nauvoo, will grant and ensure protection against all personal mob violence, to each and every citizen of this city, who will freely and voluntarily come before me, and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessary thereto in any manner; and I would respectfully solicit the co-operation of all ministers of Justice, in this and the neighboring states, to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A. D. 1843.

JOSEPH SMITH,
Mayor of said City.

If any man is afraid to disclose what he knows about this gang of thieves let him come to me, and tell me the truth, and I will protect him from violence. *Thieving must be stopped.*

Opportunity was then offered to the elders to bring forward their appeals from other conferences, but no case was presented.

President Joseph continued his remarks and said; it is necessary that I make a proclamation, concerning Keokuk; and also in relation to the economy of the church on that side of the river.

It has been supposed that I made a great bargain with a certain great man at Keokuk. He came to my house about the 1st of August 1842, a stranger, and put on a long face, and said he was "a stranger in the place, and he was in distress; and having understood that I was very benevolent, he had come to me for help. He said that he was about to loose $1400 at Sheriff's sale for $300 cash. I have money in St. Louis, which I expect in two or three days; but the sale takes place to-morrow, and I want to hire money for two or three days." I thought of this subject over night. I did not like the looks of the man, but thought I, he is a stranger. I have been a stranger in a strange land, and whenever I have asked for assistance I have obtained it It may be he is an honest man, and if I turn him away I shall be guilty of the sin of ingratitude, and I had better loose $200 in good faith, than be guilty of ingratitude. So I let him have the money and he gave me his note payable on demand, saying "whenever you call on me you shall have the money."

When I was taken with Carlin's writ, I asked him for the money. "You ought to have it," said he, "but I have not got my money from St. Louis, I shall have it in a few days." He then stated, "I have a curious plan in my mind which I think may be profitable both for you and me. It is this, "I will give you a quit claim deed of all the land you bought of Galland; which is 20,000 acres: you paid Galland the notes, and ought to have them; they are in my hands as his agent, and I will give them up." I also propose deeding to you one half of my right to all my land in the Iowa Territory; and all I ask in return, is for you to give your influence to help to build up Keokuk."

I replied I have not asked for your property, and do not want it. I would not give a snap of my finger for it; but I will receive the papers, and if I find things as you say I will use my influence to build up Keokuk; but I will give you nothing for the land, and I want the $200 which is due me. He made out the deeds and gave them to me, and I got them recorded. He also gave up the most of the notes. I then said to Uncle John, if you will go there, with the brethren, I will give you the property; but he would not accept it.

This man called for some more favors, and I let him have some cloth, &c. to the amount of six or seven hundred dollars. I have offered this land to many if they would go and settle there; but nobody will go. He began soon after to say to the brethren what obligations I was under to him. I wrote him a letter on the subject, but I have since found he is swindling,

and there is no prospect of getting any thing from him.

He is owing me about $1100, and I thought it my duty to publish his rascality, that the elders might do the same in that Territory, and prevent the brethren from being imposed upon.—He has got a writing to this effect, that if he owned as much as he pretended, and would do as he said, I would give my influence to build up Keokuk, and on other terms.

His name is J. G. Remick, he took this plan to swindle me out of money, cloth, boards, &c. I want all the congregation to know it. I was not going to use any influence to have the brethren to go to be swindled. My advice is, if they choose, that they come away from Keokuk and not go there more; it is not a good location.

I am not so much a christian as many suppose I am, when a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. I would not buy property in the Iowa Territory: I considered it stooping to accept it as a gift.

(To be continued.)

NOTICE.

Elder Joseph Mecham is requested to return home, as the wants of his family require his immediate assistance. Elder Appleton Harmon to continue his labors in the vineyard.

Nauvoo, May 8, 1843.

The hand of fellowship is withdrawn from elder Wm. Hewit, by the quorum of the seventies, until he make satisfaction before said quorum. JOSIAH BUTTERFIELD, pres't.

A. P. Rockwood, clerk.

Nauvoo, March 26, 1843.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MAY 1, 1843.

ANCIENT RECORDS.

Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The Royal courts, aided by geographers, thought it was impossible that another continent should, or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to Scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid reality; and however unphilosophical, and infidel the notion might be, men had to believe it; and it was soon found out, that it would agree both with religion and philosophy.

So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside, as being untenable. We were then told that the inhabitants of this continent were, and always had been, a rude barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning; when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developements proved beyond a doubt, that there was ancient ruins in Central America, which, in point of magnificence, beauty, strength and architectural design, would vie with any of the most splendid ruins on the Asiatic continent; when they could trace the fine delineations of the sculptor's chisel, on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they begun to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay, almost impossible—notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently; particularly among this people. The following letter and certificate, will, perhaps have a tendency to convince the sceptical, that such things have been used, and that even the obnoxious Book of Mormon, may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America; so will the people in this day be obliged to believe, however reluctantly, that there may have

been such plates as those from which the Book of Mormon was translated.

Mr. Smith has had those plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a fac similie of the plates and characters in this number. We are informed however, that he purposes returning with them for translation; if so, we may be able yet to furnish our readers with it.

It will be seen by the annexed statement of the Quincy Whig, that there are more dreamers and money diggers, than Joseph Smith, in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that, "if Joseph Smith can decypher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already, in translating and publishing the Book of Mormon, and would advise the gentleman and all interested, to read for themselves, and understand. We have no doubt however, but Mr. Smith will be able to translate them.

To the EDITOR of the TIMES & SEASONS.

On the 16th of April last a respectable merchant by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of 10 feet and came to rock; about that time the rain began to fall, and he abandoned the work. On the 23d he and quite a number of the citizens with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps, the ring and claps appeared to be of iron very much oxidated, the plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates: accordingly I took them to my house, washed them with soap and water, and a woolen cloth; but finding them not yet cleansed I treated them with dilute sulphuric acid which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent, paper for we all feel anxious to know the true meaning of the plates, and publishing, the facts might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am most respectfully a citizen of Kinderhook, W. P. HARRIS, M. D.

The following certificate was forwarded for publication, at the same time.

We the citizens of Kinderhook, whose names are annexed do certify and declare that on the 23d April, 1843, while excavating a large mound, in this vicinity, Mr. R. Wiley took from said mound, *six brass plates* of a bell shape, covered with ancient characters. Said plates were very much oxidated--the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp for the purpose of taking them to Nauvoo.

ROB'T WILEY,	W. P. HARRIS,
G. W. F. WARD,	W. LONGNECKER,
FAYETTE GRUBB,	IRA S. CURTIS,
GEO. DECKENSON,	W. FUGATE.
J. R. SHARP.	

(From the Quincy Whig.)

SINGULAR DISCOVERY— MATERIAL FOR ANOTHER MORMON BOOK.

A Mr. J. Roberts, from Pike county, called upon us last Monday, with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain mound in the vicinity, there was treasures concealed.— Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion, to satisfy his mind by digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself, and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborous, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound, and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about 11 feet, they came to a bed of limestone, that had apparently been subjected to the action of fire, they

removed the stone, which were small and easy to handle, to the depth of two feet more, when they found *SIX BRASS PLATES*, secured and fastened together by two iron wires, but which were so decayed, that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the incriptions were brought out plain and distinct. There were six plates—four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each; on one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet—for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle; from this head proceeds marks or rays, resembling those which usually surround the head of Christ, in the pictoral representations of his person. There is also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates, has on it the figure of a large head by itself, with two ☞ pointing directly to it.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in decipherng hieroglyphics, may be found to unravel the mystery. Some pretend to say, that Smith the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there; this was also in the last stage of decay There were but few bones found in the mound; and it is believed, that it was but the burial place of a small number, perhaps of a person, or a family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people, that existed far—far beyond the memory of the present race. But we will not conjecture any thing about this wonderful dicovery, as it is one which the plates alone can reveal.

On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground. Showing the great antiquity of the mounds, and of course, all that is buried within them. These mounds like others, that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent, than any man now living.

TO THE PRESIDENCY, AND LADIES OF THE FEMALE RELIEF SOCIETY OF NAUVOO.

Beloved sisters and friends—As I shall necessarily be absent from your pleasant society, for a season, my husband not having succeeded in business in Nauvoo as he anticipated, I could not take my leave without soliciting your kind wishes and prayers for the time being, that we find it necessary to locate ourselves elsewhere, until a more favorable door is opened, for our residence with the church.

I wish also to acknowledge my grateful sense, of the much kindness, and good feelings, which has been manifested toward me, during my visit amongst you; and in return you have my sincere prayers, that the best of heaven's blessings may rest upon you: and may the cause of *humanity*, *benevolence*, and *mercy*, flourish in your midst, under the benign auspices of an approving heaven, and the smiles of the Holy one of Israel. And may the heart of the widow, the fatherless, the poor, and the destitute, for whose benefit the society was organized, be made to rejoice through the means of your benevolent exertions. And feel assured, that while this is made the grand rallying point, for the active energies of your minds, no power, however desirous it may be to vilify, and call in question your good name, will be able to tarnish the lustre of your good deeds, or pluck from your standard, the laurels which will be woven by the hand of gratitude as a shining trophy to your name, to all eternity.

With respect and affection, I am yours in the bands of the gospel,

SARAH M. CLEVELAND.

Correspondence.

To the EDITOR of the TIMES & SEASONS.

DEAR SIR:—I am requested by Sister Burn-

ham to inform you, that her husband, Elder James Burnham, is dead; and as you are acquinted with his history, she desires you would notice his death in your paper. I have this moment returned from a visit to see her, and found that deep affliction is her present lot. She gave me a letter from Brother Phineas Richards, (I think he is a brother to Dr. Richards of Nauvoo) which states, that Elder Burnham after leaving Illinois, visited his mother in the east part of the State of New York; thence travelling east, he visited some branches of the church, and built up new ones in Massachusetts, where his labors were very abundant which brought on indisposition that terminated in a quick consumption. He died after being confined six weeks and five days, without a struggle or a groan, at Richmond Massachusetts, 22nd of last March, in the 46th year of his age. The next day, he was removed to West Stockbridge in the same state, where he was intered. The letter goes on to state, that Brother Burnham had his right mind to the moment of his death, excepting a short time, about four days before, he was a little wandering; in which time, he clearly manifested what was foremost in his mind, for he was constantly preaching, and praying, or in some kind of devotion. He was perfectly resigned, during his illness, and longed for the time, (as he knew it must shortly be) when he should be present with the Lord.

Yours, BENJAMIN ANDREWS.

Macedonia, April, 23d 1843.

The above painful intelligence will be read with sorrow by a large circle of the deceased's friends. We have been personally acquainted with Brother Burnham upwards of three years. He went over to England about three years ago, and started from thence on a mission to Wales, where he was very successful in bringing many to the knowledge of the glorious principles of eternal truth. About twelve months ago he returned to this land rejoicing, bringing many of "his sheaves with him." We were not aware until we received this letter that after having been gone from his friends and home so long, that he had again forsook the bosom of his friends, entered the field, and performed so great a work as we are here informed of. We know that he shrunk not from toil, but hardly expected that he would have renewed his labors so soon; his form however could not sustain so great labor, and he has sunk under the burthen; he has died in the cause of God; and dying proclaimed the truth of the gospel, which he preached while living. He has left a faithful wife, and several amiable children to mourn his loss with whom we deeply sympathise. In this afflictive dispensation we must submit to the wise behest of Jehovah, and in taking leave of him until the resurrection morn, as a tribute of respect we must say, he slumbers with the dead, "peace be to his ashes."—Ed.

March 27th, 1843.

TO THE EDITOR OF THE TIMES AND SEASONS.

Beloved Brother Taylor:—I write to inform you that we held a conference at Johnson's Creek, Hartland, Niagara county, New York yesterday, the 26th inst., at the house of Brother Brown, according to previous notice.

After the conference convened, Elder A Montgomery arose and stated the objec: of the meeting. On motion, Elder Montgomery was chosen to preside over the meeting, and John Bell chosen clerk.

Conference was opened by singing and prayer, by Elder Montgomery, and the fifeenth chapter of John was read by the president.

After proper instructions had been given by the president, relative to the different ordinances, viz: confirmation, ordination, the sacrament of the Lord's supper, the blessing of children, the gathering, &c.; the president proceeded to confirm five members, which had previously been baptized.

Motioned by A. Montgomery, and seconded by Brother Brecken, that Brother Bell, Brother Stars, and Brother Brown, be ordained elders.

Motioned by A. Montgomery, and seconded by Brother Bell, that Brother Brecken be ordained priest.

Elder Montgomery then proceeded to ordain the above named persons.

Motioned by Elder Montgomery and seconded by Brother Bell, that this branch of the Church be called the 'Johnson Creek Branch,' of the Church of Jesus Christ of Latter Day Saints.

On a motion made by Elder Montgomery and seconded by Brother Bell, it was

Resolved, That minutes and proceedings of this conference be sent to Nauvoo, with a request that it be published in the Times and Seasons.

It gives me joy and pleasure to be able to inform you through the medium of this sheet, that there is a great door open in this section of country. The majority of the people are very anxious to hear. Most part of the time that Elder Montgomery has been laboring here, he has spoken every night, to crowded audiences, and we believe that a great work will be done in this place. We earnestly solicit travelling elders to visit us.

A. MONTGOMERY, Prest.

J. W. Bell, Cl'k.

CONFERENCE.

VENICE, Butler county, Ohio, January 18th, 1843.

Conference convened agreeable to previous appointment at the school-house, and proceeded to appoint brother Geo. Mory president, and Willard Snow clerk. Opened by singing and prayer by the president.

Elder Lamoreaux represented the Newtrenton branch, as numbering 25 in good standing. Invitations for preaching on all sides, as well as at Lawrenceburg Miami town, and the prospect flattering in other places.

Brother Mory represented the present prospect as good in the region where he had been laboring for a few weeks in opening a field of labor in the regions north.

Elder Mattindale represented the branch at Washington, Wayne county, called the Greenfork branch, in good standing, consisting of 15 members—doors open for preaching in the north.

Elder Pettegrew gave an account of his and W. Snow's labors, which had been principally confined to Fayette county, when the Alquina branch was organized, as also Franklin county, in the region of the Newtrenton branch, and Derbon county, among his old neighbors and friends. In all these places there were doors open for preaching.

Elder Lumoreaux then requested a letter of recommendation from the conference to the church at Nauvoo, as he was under the necessity of returning home. Voted that as he is in good standing and fellowship, that his request be granted.

Voted also that we suggest the propriety of sending three or four efficient elders to this region to take the place of those who are under necessity of returning home in the spring.

Moved that we adjourn this conference to Newtrenton, until the first day of April next.

GEO. MORY, Pres't.

WILLARD SNOW, Clerk.

(From the Millennial Star.)

THE INFLUENCE OF THE PRINCIPLES OF TRUTH.

In the third number of the second volume of the STAR, we find the following extract taken from the *Baptist Register* (an American paper) in reference to the influence of the principles taught by the Church of Christ in the last days:—"We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—We also extract from Mr. Alexander Campbell's recommendation of "Mormonism Unveiled," published by E. D. Howe, the following:—"The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the infatuations of Mormonism, for once the delusion is tasted, there is little or no hope."

We like the opposers of the principles of truth to make such acknowledgments, illustrating the sentiment conveyed by Tertullian of old, when he said, "who ever looked well into our holy religion that did not embrace it?" So will it be, for who can approach the contemplation of the principles of eternal truth, calmly and rationally, without being interested? who can investigate the scheme of salvation—the manifestion of the benevolence of Deity, without being entranced with divine goodness?

What, then, are the principles which are so influential, even according to the testimony of our enemies? We go forth amongst the multitude, who instead of being one "harmonious whole" through the influence of religion, are torn asunder and distracted by the multitude of conflicting opinions that obtain amongst them. We bear testimony that angels have again ministered unto the sons of men, that the curtain which hides from our view the eternal world has been withdrawn, and that mortals have held converse with the resurrected dead, in order to learn the will of God, and to enable them to become instruments in his hands for the accomplishment of his great purposes in terminating the present condition of men, and bringing to pass the millennial reign of his glorified and exalted Son.

And through what instrumentality do we profess that this great work has begun? We answer through the coming forth of a record of a branch of the house of Israel, of the seed of Joseph, upon the western continent, in answer to the prayer of faith in the righteous dead, and in fulfilment of the prophecies of the ancient fathers, in reference to the house of Joseph being the instrument in the hands of God, in bringing to pass his great purposes, and pushing the nations together from the ends of the earth.

The Book comes forth through the instrumentality of one ordained to stand as a prophet unto the people of the Lord, and inspired to translate its contents and usher them forth to the world. But what is its reception? It is handled and glanced at by the learned and the wise of this generation, for a glance is generally sufficient to satisfy such with regard to its contents, and is cast aside and condemned as a puerile and absurd production—as bearing the stamp of imposture, because it violates the grammatical rules of the English language, and is not sent forth garnished and adorned with learned tropes

and rounded periods, like the divinity of the schools, which is so well calculated to charm a people most faithfully described as having itching ears.

But where does the absurdity lie? Surely not in supposing that if the Lord gave revelation through the mouth of one brought up to agricultural pursuits, and as our enemies testify, "not much given to study," it would be given in the language of the individual, such as he was in the habit of using to communicate his ideas, and certainly not in the diction of the schools. But a ridiculous notion is frequently expressed, that the dictates of the spirit, through whatsoever channel they may flow, must necessarily be correctly constructed and perfectly grammatical. We grant at once, that if the Lord had chosen for his instrument the learned and the wise, we might expect what they gave forth as the teachings of the spirit, to be sufficiently correct to please the most fastidious.—But, certainly, we should have felt ourselves justified in being sceptical as to the truth of the Book of Mormon, had we found it written in the style of modern divinity, knowing at the same time, that the individual who sent it forth had not had the advantage requisite to give a polished education. But we perceive by the word of God, that our beloved brother, Joseph Smith, is not the only agent who has been employed as a servant of the Lord from amongst (comparative speaking) the uneducated class. In the 4th chapter of Acts and the 13th verse, we read thus: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." We ask, by what did they perceive that the apostles were unlearned and ignorant? Was it by their speaking the Hebrew language in its purity and perfection? We trow not; for had the apostles been speaking a purely grammatical language, where could the evidence have been that they were unlearned? But the truth is this, and we repeat what we have before said, every instrument which the Lord employs will be at any rate gifted with simplicity and sincerity, and whatever the Lord shall be pleased to give unto his people, by them shall be given naturally and without hypocrisy.

But what are these strange and influential principles which have come forth with the Book of Mormon? Truly, our enemies have for once borne testimony to what is true, when they have written as before quoted on the influence of these things. Yes; we have often looked around us with admiration and wonder to see the effect of the teachings of the Lord; we have beheld the aged tottering on the brink of the grave as it were awakened by the principles of truth to the liveliness and vivacity of youth, their hearts overflowing with gratitude like Simeon of old, when his eyes had seen the Lord's Christ; and again, we have seen youth humbling itself to the requirements of truth, and exercising a power of faith in the unsophisticated spring of life, that has given unto them the wisdom of years, and enabled many of them to arise and gather with the people, and the youngest and most feeble, perhaps, of the family, have become the pioneers of their tribe. In many cases we have seen, as it were, natural and constitutional fear annihilated by obedience to the principles of truth, and the reception of that spirit which is imparted to them that from the heart obey.

Let us, then, now briefly state what the principles are which the enemies of truth, as well as the servants of the Lord acknowledge to be so powerful. We say at once, that the doctrine of the Church of Christ opens to man, in the first place, a fountain for sin and uncleanness, proposes to him means by which he may be forgiven, and not forgiven only, but restored into the favor of God, to become an heir of God and a joint heir with Jesus Christ; yes, even as it is written,—"he came unto his own but his own received him not, but as many as received him, to them gave he power to become the *sons of God*, even to those who believe in his name." And again, as Paul writes in the 2nd Thessalonians, 2nd chapter and 14th verse, "whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And is this the portion of them that receive the testimony of Jesus, and endure to the end? Is it, indeed, true that redeemed man is destined for so high a glory? Let us examine this subject a little. We find in the prayer of the Saviour this declaration, "and the glory which thou gavest me, I have given them, that they may be one, even as we are one."

And again, 'from the declarations of the Savior to his servant John in his apocalyptic vision, we learn that to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of the potter shall they be broken to shivers; *even as I received of my Father*, and I will give unto him the morning star.' Again, to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and sat down with my Father on his throne.' And, 'he that overcometh shall inherit all things, and I will be his God, and he shall be my son.' And these are the glories of the redeemed, and this is the distinction to which he that is faithful

shall be exalted. Shall we wonder, then, at the influence of the principles of truth? can we any longer be surprised at the fortitude with which the ancient saints endured tribulation and braved death in its most terrific forms? or can we be surprised that the influence of the same glorious principles should produce the same effect in the present age of the world?—No wonder, then, as Mr. Campbell says, 'if the delusion be once tested, there is little or no hope.' Here is the secret spring of action in those who have entered into covenant with God; here is the hope that elevates the saints above the things that surround them; here is the source of their energy which enables them to calmly bear the finger of scorn—the contempt of one devoted friendship—the loss of friends, of kindred, of natural affection, and to press onward in the service of God, with an eye single to his glory, and a heart prepared to serve him with all diligence in the rolling onward of the gospel of the kingdom as a witness unto all nations that the end may come. Yes the people of God are looking forward to the recompense of reward; their minds are expanding, and their hearts are enlarging through the glorious truths that are opened unto them by the revelations of the Spirit. What, then, is the faith and the obedience necessary to give us claim to these high honors, to these glorious distinctions? We answer they are the same to-day as yesterday—the same at this hour in the Island of Britain, as they were on the day of Pentecost; even faith in the Lord Jesus Christ as the anointed of the Father, the Messiah, the Savior of the world; and baptism in his name for the remission of sins, in order that they may receive the gift of the Holy Ghost, by which witness they shall know of a surety what is truth, and realize to a certainty whether the doctrines they have embraced be of God or not. And if it was necessary on the day of Pentecost to recognize him whom the Father had sent, it is necessary now; and if there was a power in his name on that memorable day to cancel the sins of the transgressor, it has the same power to-day as then, and is as necessary to be invoked upon us as upon them. And was the promise faithful in that day, that they should receive the gift of the Holy Ghost, it is faithful still, it is needed still; and, let the heart of every Saint respond with gratitude, it is realized still; and it has been our inestimable privilege to prove for ourselves the God of truth, and to know by a happy experience that his promises fail not.

Then, let the Saints rejoice to hear such exclamations as the foregoing with regard to the principles of truth, when we see our enemies acknowledging that, in connexion with the work of the Lord, 'there is an invisible spirit by which the learned and the unlearned are strangely overcome.' It was said in our hearing the other day, that there was nothing in the work of the Lord to attract a superior mind. Be it allowed for a moment, and what is the reason? Did the world by wisdom ever find out God, or will they ever do so? We answer, no. The purposes of the Almighty were ever ordained so as to bring to nought the wisdom of the wise, and to cause the understanding of the prudent to be hid; and shall the great work of the latter days be conducted on a system at variance with all his former proceedings? nay, verily, he will not give his glory to another.

But what is the reason that multitudes of the wise and the learned turn away with scorn from the work of the Lord, as almost beneath their contempt; we say at once it is because the plan of salvation is so God-like; and by being so simple, recognizing all men as involved in one like calamity, as equally helpless and undone, and as requiring alike the same means to deliver them from the consequences of sin, and introduce them to the favor of God. The human mind finds itself much more flattered by laboring among the mists and the clouds of human wisdom; it is then conscious of its strength and energy, and rejoices in its own might; but the gospel which he that runs may read, is by far too simple and is comprehended by the honest hearted without calling forth the energy which the human mind is so proud of exercising.—But though we allow that there is not that in the gospel which attracts the self-opinionated and the proud, yet it is not true that superior minds do not become subject to the principles of truth; but rather is the quotation at the head of this article more correct, when it is said that it is accompanied by an invisible spirit by which the learned and the unlearned are strangely overcome. Yes, my hearers, the servants of the Lord are sent forth to preach the 'gospel of the kingdom,' the gathering together in the dispensation of the fulness of times of a people and a nation to meet the Lord at his coming, that his will may be done on the earth even as it is in heaven. Let us, then, rejoice and be glad, knowing that we are called by a holy calling, and that we have not followed a cunningly devised fable, but the truth as it is in Jesus; and let us be desirous to live by every word that proceedeth out of the mouth of God. With such sublime prospects before us, we can allow the world to cry delusion, and can take the scoffs and the sneers of it with patience, looking upon the recompense of reward, and hasting unto the coming of the Lord Jesus Christ, when he shall be revealed from heaven, taking vengeance on them that know not God and obey not the gospel of his Son.

May the Lord preserve the saints in righteousness and in all faithfulness until that day; and when called to pass through the deep waters of tribulation, may they be sustained by his spirit, that they may come forth purified, having their garments washed and made white in the blood of the Lamb.

POETRY.

For the Times and Seasons.

RESPONSE TO "MY EPITAPH," BY MISS ELIZA R. SNOW.

BY OMER.

"I feel the low responses roll,
Like the far echo of the night,
And whisper, softly through my soul,
"I would not be forgotten quite."

* * * *

Forgotten!—No; thy pen for thee
Hath carv'd a name destined to be
A monument, in future years;
And tho' no stone thy signet bears,
Or tells thy name; 'twill matter not—
Thy fame will never be forgot.
More lasting than a sculptur'd tomb
Of "cold grey stone," or swelling dome,
Will be the name thy pen hath won
For thee, to bloom when thou art gone.
Thy poudrous pile of learned lore
On us its flood of beauties pour;
It lifts the darken'd drapery
Of years, with musty panoply,
From off our minds; and brightly, then,
All gladness springs to life again.
The woes and sorrows of the saints—
Begirt around with men's constraints—
Are often chronicled by thee,
With promptness and fidelity.
Oh, then thy loss will be deplor'd—
Thy talents ne'er will be restor'd!
That loss to us will leave a blank;
The flood from which thy genius drank,
Will ever move unruffled on,
In brightness sparkling 'neath the sun
And, Oh, when others vainly think
To near the limpid water's brink,
And quaff its wave, with skill, like thee,
'Twill stop its course—'twill backward flee,—
Or if they dip in it the QUILL,
'Twill shrink its tide into a rill.
Thy friends need but to speak thy name
To tell the stranger of thy fame;
And at the sound will leap to life,
Mid worldly din, with business rife—
Like spectres from a fun'ral pile,
Or pilgrims from a long exile—
Thy sentiments of purity,
Found in thy matchless poetry.
Those friends with whom thou daily art
Thy deeds are written on each heart,
Within whose faithful, silent urn,
Deep gratitude, for thee, shall burn
When thou art gone, far from our shore,
To be distress'd, on earth, no more.
Unnumber'd voices now unite:—
Thou shalt not be "forgotten quite!"

THE THREE WITNESSES.

The glorious plan which God has given,
To bring a ruined world to heaven,
Was framed in Christ by the new birth,
Was seal'd in heaven, was seal'd on earth.

As in the heavens they all agree,
The record's given there by Three,
On earth three witnesses are given,
To lead the sons of earth to heaven.

Jehovah, God the Father, 'sone;
Another, God's eternal Son;
The Spirit does with them agree—
The witnesses in heaven are three.

Nor are we, in the second birth,
Left without witnesses on earth,
To grope, as in eternal night,
About the way to endless light.

Buried beneath the liquid grave,
To know the Spirit's power to save,
And feel the virtue of his blood,
Are witnesses ordained of God.

In heaven they all agree in one,
The Father, Spirit, and the Son.
On earth these witnesses agree,
The water, blood, and Spirit, three.

One great connecting link is given
Between the sons of earth and heaven,
The Spirit seals us here on earth,
In heaven records our second birth.

If we, on earth, possess those three,
Mysterious saving unity,
The Book of Life will record bear,
Our names are surely written there. T.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 13.] CITY OF NAUVOO, ILL. MAY 15, 1843. [Whole No. 73

HISTORY OF JOSEPH SMITH

Continued.

On the one hand was wealth, popularity and honor, on the other, appeared nothing but poverty and hard labor. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succomb to the popular church,) yet, his mind rose superior to all these considerations.—Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his Heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after laboring among that people two years and six months, he made known his determination, to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the "Christian Baptist." After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connexion sprung up a new church in the world, known by the name of "Campbellites," they call themselve "Disciples." The reason why they were called Campbellites, was, in consequence of Mr. Campbells publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessiated to find other employment in order to provide for his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner, in that city, and followed his new employment, without murmuring, for two years—during which time he both saw and experienced, that, by resigning his pastorial vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature, in those who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience sake, and in the fear of the Lord.

After laboring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker, and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no

creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his, and Mr. Campbell's investigations, viz: Repentance and baptism, for the remission of sins.

He continued to labor in that vicinity one year, and during that time, his former success attended his labors. Large numbers invariably attended his meetings. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiased by bigotry and prejudice, had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenious. Those by whom he was opposed, well knew that an honorable and public investigation, would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavored, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of *Peter*, on the day of Pentecost, exhorting his hearers in the mean time, to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures holds out to them.

Correspondence.

To the EDITOR of the TIMES & SEASONS.

SIR:—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully, because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth, than be led astray by the vain pretentions of the self-wise. The error I speak of, is the definition of the word "MORMON." It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge in the characters which are called among us the *Reformed Egyptian*, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "*none other people knoweth our language*," therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, "the world by wisdom know not God," so the world by speculation are destitute of revelation; and as God in his superior wisdom, has always given his saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophesy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation.—Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good;* for the Savior says according to the gospel of John, "I am the *good* shepherd;" and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good;* the Dane, *god;* the Goth, *goda*; the German, *gut;* the Dutch, *goed;* the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word MORMON; which means, literally, *more good*.

Yours,

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS.

Peradventure a short sketch of our travels and labors will be interesting to the readers of your paper, if you think so, they are at your disposal. Agreeable to counsel, we started on a mission the 12th day of September last, and travelled directly to Gilead Branch, county, Michigan; where we made a stand, and lifted

our voices in the cause of truth, to those who were willing to hear. But few came out at first, being cautioned by their priests, to beware of us, as we were impostors, &c. But we confined ourselves to a small section of country of about thirty miles, travelling back and forth, improving every opportunity where we thought we could bring the engines of truth to bear, until mountains of prejudice began to fall, and the people began to come out and investigate the subject for themselves, and we had as many calls for preaching as we could attend to. A few presented themselves for baptism, others acknowledged we preached the truth, and if we would work a miracle they would believe it was of God. We baptised fourteen, organized a branch and ordained two elders, and left the work in a very prosperous condition, and returned home the 20th day of February.

Yours in the bonds of the new and everlasting covenant. RUFUS FISHER.
THOS. R. KING.

To the EDITOR of the TIMES & SEASONS.

City of Nauvoo. May 19th, 1843.

Dear Sir:—With feelings of high consideration and due respect, do I this evening take my pen in hand to address a letter to you, containing a short sketch of my travels in one year past. One year since, I visited a settlement of Norwegians, in La Salle county, Illinois; where, after laboring some time among them, I succeeded in baptising five, and ordained one elder, when I left them for about one month; and then returned and organized the branch, and called it the La Salle branch of the Church of Jesus Christ of Latter Day Saints; and ordained Brother Goodman Hougus, Elder, a man of a strong mind, and well skilled in the scriptures; he can preach in Norway, Sweden, and Denmark, having an understanding of their languages. From thence I returned to Nauvoo, where I found the whole country deluged with falsehood, from the pen of J. C. Bennet, and I immediately returned to La Salle, but the people there, looked upon him as a wicked designing man; his lies continued but a short time, when eternal disgrace fell upon his own head. I soon returned to Nauvoo, and in a few days I was appointed by the special conference, in August, to travel through Illinois, to correct the misstatements of Bennet, in which journey I travelled through eighteen different counties. I was generally successful in convincing the people that Bennet maliciously slandered the innocent. I baptized six in Perry county, Illinois; and returned home in December. In January I left again, and went into St. Clair county, where I was joined by a worthy brother, by the name of Henry B. Jacobs, who baptized twelve, and I baptized a German after he left. I preached in Chester, Sparta and Belleville; from thence, I returned home, and again visited Ottowa, La Salle county; spent two weeks, and baptized seven. I found the church there, in good spirits, and in the enjoyment of the spiritual gifts. The La Salle branch now numbers fifty-eight, in good standing. Elder Oley Hayer, was chosen to preside over them, who is well worthy the office. Elder Goodman Hougus, and Brother J. R. Anderson, visited the Norwegian settlement, in Lee county, Iowa, in January last; spent three weeks; baptized ten, ordained one priest, and left them and went home to La Salle county. From thence Brothers Hougus and Hayer visited a large body from Norway, in Wisconsin territory, and have laid the foundation of a great work, to all appearance. There is now fifty-seven members of the Church of Jesus Christ of Latter Day Saints from Norway, and the time is not far distant, when the saying of Micah, 4: ii, will be fulfilled.

In haste I subscribe myself your fellow laborer, in the new and everlasting covenant.
GEO. P. DYKES.

To the EDITOR of the TIMES & SEASONS.

Dear Sir:—As time softly passes along, without respect to place or person, depriving the monarch of his diadem, and liberating the slave from his chains; events occur which bring to our mind joys departed, but the remembrance is still dear, and thus we have pleasure in the thought of past joys. It is now three years since I requested the ordinance of baptism at your hands, in a far distant land, the land of my early days, the land that I was then calculating to live and die in, for I had then no idea of crossing the Atlantic, and from that time I consider a new era was formed in my life; for previous to that, it seems as though I had no knowledge of anything, but just as though it had been a dream, and every thing unnatural. Not that there were no men of parts, but a sort of lunacy seemed to be engendered with the brain. Though perhaps the vapor might be thicker in the atmosphere I was breathing, than that of many of my neighbors, being a member of the Methodist society from my early youth, but it seems to me that it was a sort of Egyptian darkness that could be felt. After being baptised it appeared as though the thick fog had passed away, and I could use my reason and I did so, and declare that some of my old friends appeared—not like trees walking, but—like sleep-walkers, and it would try the patience of a saint to have any thing to say to them. I would not attempt to describe the malady, for

all those who have been afflicted with it, understand, and those who are its victims fancy themselves the most free. Oh! Sir, that is the most awful of all calamities, and ought to be evaded like hell itself; for the man who is labering under its influence has not got as much rationality as Balaam's charger. An ancient poet endeavors to explain it, and says,

"All men are mad, in spite of all *finesse*,
Madness differs but in more or less."

Indeed, Sir, I think there is no way of shaking off the complaint but by being *buried*, for the whole frame is affected. That it is a species of lunacy, none can doubt, for I would ask if any man of a sane mind could make use of the following, and fancy he is addressing Deity. 'Oh Lord save the Mormons, save the Mormons, shake the Mormons; awaken the Mormons! Oh Lord, draw up the flood-gates of hell and let the Mormons see their future habitations! Oh Lord, let the Mormons be cut off, and never come into thy kingdom;' and so on, too absurd to mention. He first begins by asking the Lord to save us, and then to cut us off. I suppose they never expect their prayers to be answered, but, however if the Lord had gone and raised the flood-gates at his request, I did not know where to find the flood-gates, so I should have been as much in the dark as ever. The Rev. Mr. Martindale afterwards sent me a polite request, to spend an hour with him, and told the messenger that he would make me ashamed of myself. I complied and paid his revenenee a visit. I saw that he had the above named malady, to more than an ordinary degree, and he was fully equipped for the fight; and his friends ready to take me out when he had made me so ashamed that I could not go myself. He had got Elder Pratt's "Voice of Warning," and the "Book of Mormon," respecting which he had wrote down eleven questions and had a table full of books with the leaves ready doubled down, and all was in good order. The first question brought on the *tapis* was—"Do you believe the Voice of Warning to be inspiration?" To which I replied that I was of opinion that it contained as much truth as most books of its size. He then wished to know positively, if we believed that the angel spoken of by John, had come in these modern times to reveal the gospel? I answered in the affirmative, at which he pitied me very much, and really thought I had been better informed. I told him that I was altogether unlettered, and admitted his superior talent, he coming from Oxford college, or some other emporium of learning. I told him that none of my brethren were very much skilled in literary lore, and therefore I would thank him to enlighten me on this subject, to which he agreed, provided I would acknowledge before that august assembly, that I knew no better; which I frankly did. He then gravely opened a large family Bible, and there read to me, that this event took place a long time before the creation, for which I thanked him, though I told him that I could not exactly see how it could be, for John lived after the creation, and he said that he was shown things that must shortly come to pass. This, his reverence said was figuratively. I then told him I had but one difficulty more, and then we could proceed to the next question, which was, that God made the heavens and the earth, and *all things* in them, in six days; how did the angel fly (before he was created) through the midst of heaven, (when there was no heaven) crying to the inhabitants of the earth, (when there was no earth) that the hour of God's judgement had come, when man was not yet made? Mr. Martindale then acknowledged that none could understand the passage, and observed that I was calculated to deceive the very elect. He then remarked, he did not wish to have much to say to me, and therefore would only ask me one more question, which was, if the Book of Mormon was the stick of Joseph? After I had given him my opinion on the subject; I then asked him to enlighten me, which he did, by telling me that the stick of Joseph was a nation or tribe. Here again we got into difficulty, for I could not see how the prophet could write on a nation. He then brought a charge against me of annointing the sick with oil; this he said was Popery. That was the first time I had ever heard James charged with Popery. We soon got into close quarters, and he wished to tell me what he thought of me, and did so, by saying that he really believed that I was one of the false prophets that Paul said should come in the last days. I then asked leave to oxpress my opinion of his reverence, and on obtaining permission, I told him that I believed him to be one of those hireling teachers that Paul said there should be heaps of, to lead the people from the truth to fables, and he had succeeded in a great measure. He seemed a good deal surprised at this, and told me his religion was Luther's; this I believed, and left him, after telling him that mine was Christ's.

Almost endless are the instances that might be adduced to prove that a great portion of the world of mankind is tinctured with lunacy, but I have no doubt but you know all about it, and have no need that I should tell you. I will therefore come to the subject I first intended, as a number of people desired to hear from me respecting Nauvoo, and I have not as yet fulfiled my promise to them. It is now three

years since I obeyed the requirements of the gospel, and since that time, I have often had to bear my testimony to the truth of it; I do so still, and declare, that to this time, I have seen nothing to shake my confidence. Whether on water or on land, in a storm or in calm, in England or America, in the world or in Nauvoo, I have neither seen nor heard, any thing to cause me to have a doubt, respecting the doctrines taught by the Latter Day Saints. The elders, in general, I have found to be men who fear God and work righteousness. Nauvoo must, in every respect, exceed the expectations of any man who has any knowledge of things at all. Joseph Smith is the wisest, and most charitably disposed man I ever heard of, and I believe, that God ever made; and that he is a prophet of God, I have no manner of doubt on my mind. And I solemnly declare before God, that I believe in my heart, that all the tales derogatory to his character, or the saints in general, are as false as those invented in the days of the Savior, "his disciples came and stole him away while we slept." Therefore, let all my friends look on this as my solemn testimony.—I rejoice in the gospel being revealed—I rejoice in the work of the Lord, and pray that the truth may go forth as the morning; the honest in heart be gathered out, and a people prepared to meet the Lord at his coming.

I subscribe myself your affectionate brother,

JOHN GREENHOW.

For the Times & Seasons.

A VISIT TO NAUVOO.

BY SAMUEL A. PRIOR, A METHODIST MINISTER.

Mr. Editor:—I feel somewhat unwilling to go from this city, until I have returned my sincere thanks for the kind treatment I have received from all with whom I have had any intercourse, since I first came into this place. I must confess that I left home with no very favorable opinions of the Latter Day Saints.—I have had the misfortune to live always among that class of people who look upon a *Mormon* as a being of quite another race, from the rest of mankind, and holding no affinity to the human family. My ears had been so often assailed by the tales of their vice and immorality, that I could not but reflect, in spite of my determination to remain unprejudiced, that I should witness many scenes detrimental to the christian character, if not offensive to society. My friends crowded around me, giving me many cautions against the art and duplicity of that deluded sect, as they called them, and intreated me to observe them closely, and learn the true state of their community. I set out on foot, making my arrangements to continue there until I was satisfied what kind of beings the Mormons were. It was something over sixty miles, and on the road I often had time to reflect upon the errand of my journey, and fancy to myself the condition in which I expected to find them.

On my arriving at Carthage, I accidentally met an old, and much beloved friend, who was himself, a member of the church. Having been apprised of my design in visiting the church of Latter Day Saints, he very kindly offered to accompany me to Nauvoo, the city of the prophet, but stated that he would be compelled to visit a little town called Macedonia, before he could go up, and wanted me to go with him, as it was only eight miles distant. I kept up a lively discourse upon the subject of Mormonism, and the ready and appropriate answers he gave to the numerous questions I put to him, convinced me that their doctrine was not as bad as I had anticipated. At Macedonia I was kindly received by Mr. Andrews, who, being informed by my friend, who, and what I was, cordially received me, bidding me welcome to his humble abode, with all the feelings of a long absent, though respected brother. This reception, so vastly different from what I had expected, totally enamoured me, and put to blush all my former anticipations of cold, harsh, and morose expressions, which I expected to meet from all who became acquainted with my calling and station in life. I found Mr. Andrews a man of general intelligence, of good moral notions, and correct religious ideas. Although I could not agree with him in all points, yet I found him liberal and open hearted, far beyond my fondest expectations. The next day at 11 o'clock, I had the honor for the first time in my life, to hear the prophet preach; a notice of which had been circulated the evening before. I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind, the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation—I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances which I had fancied the ancient sages to possess. I expected to see that fearful faltering look of conscious shame, which, from what I had heard of him, he might be expected to evince. He appeared at last—but how was I disappointed, when, instead of the heads and horns of the beast, and false prophet, I beheld

only the appearance of a common man, of tolerable large proportions. I was sadly disappointed, and thought, that although his appearance could not be wrested to indicate any thing against him, yet he would manifest all I had heard of him, when he began to preach. I sat uneasy and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter, was his text He commenced calmly and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain—I listened with surprise—I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account; that I might not be able to find fault with it, for instead of a jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignat denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures, to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy facility of one who was well aware of his important station, and his duty to God and man, and evidencing to me, that he was well worthy to be styled "*a workman rightly dividing the word of truth*," and giving without reserve, "*saint and sinner his portion in due season*"—and I was compelled to go away with a very different opinion from what I had entertained whe.. I first took my seat to hear him preach. In the evening I was invited to preach, and did so.—The congregation was large and respectable—they paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them.—After I had closed, Elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did mildly, politely, and affectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of debate over me. I was truly edified with his remarks, and felt less prejudiced against the Mormons than ever. He invited me to call upon him, and I promised to do so. The next morning I started for Nauvoo; but my feelings were begining strangely to alter. I found one stay after another, fast giving away, and a solemn and awful reflection was awakened in my mind.

But there was one thing yet remaining.—I had not yet seen Nauvoo, and so often having heard that it was the most degraded place in the world, the very sink of iniquity, and that all who lived there were liars, thieves, and villains, who were the refuse of society, and the filth of the world, that in spite of my better judgment, I expected to see some traces at least, of that low prostitution which I had so often heard charged upon them.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the botom of the hill was dotted over with the habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken; and instead of being in Nauvoo of Illinois, among *Mormons*, that I was in Italy at the city of Leghorn, (which the location of Nauvoo resembles very much,) and among the eccentric Italians. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities in the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which is now raised fifteen or twenty feet above the ground. The few trees that were permitted to stand, are now in full foliage, and are scattered with a sort of fantastic irregularity over the slope of the hill.

But there was one object which was far more noble to behold, and far more majestic than any other yet presented to my sight—and that was the wide-spread and unrivalled father of waters, the Mississippi river, whose mitro-bedded waters lay in majestic extension before the city, and in one general curve, seemed to sweep gallantly by the devoted place. On the farther side was seen the dark green woodland, bending under its deep foliage, with here and there an insterstice bearing the marks of cultivation. A few houses could be seen through the trees

on the other side of the river directly opposite of which is spread a fairy isle, covered with beautiful timber. The isle and the romantic swell of the river soon brought my mind back to days of yore, and to the bright emerald isles of the far famed fairy land. The bold and prominent rise of the hill, fitting to the plain with an exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly to cling around it to add to the heightened and refined lustre to this sequestered land.

I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for any thing that bore the marks of immorality; but was both astonished and highly pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite and industrious.

I conversed with many leading men—found them social and well informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon the citizens of it; and what dreadful outbreaking crimes have given men the licence to deprecate this place so much as they do? Where is the gang of marauders, horse thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself. Reader, go thou and do likewise; and if you have heard the place praised, go up and see, and lo and behold, you will find the half has not been told you.

TO THE EDITOR OF THE TIMES AND SEASONS.

Nauvoo, Illinois, May 22. 1843.

Dear Brother,—In anwer to your's of May 4th concerning the Latter Day Saints forming a Temperance Society, we would say as Paul said:—Be not unequally yoked with unbelievers," but contend for the faith once delivered to the saints, and, as Peter advises, so say we:—add to your knowledge temperance. As Paul said he had to become all things to all men, that he might thereby save some, so must the elders of the last days do, and, being sent out to preach the gospel, and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth, and prosper, without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. RICHARDS Clerk.

[From the Boston Bee.]

MORMONISM.

Nauvoo, Ill., March 24th, 1843.

To the Editor: Sir,—In gone-by years, and long before I had heard of the prophet "Joseph Smith," and, indeed, before he had existence, I had formed some very curious ideas about the *ancient* prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished *at sight*. As a matter of course, I thought they must have had grey hairs for a covering to make them appear very dignified, and beard as long as a Jew; for if they shaved, it would shew that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear or wolf skin, wandering about on the mountains, like the beasts he had robbed of their garments; lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests. A being too holy, too sanctified, too exhalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from Heaven; some revelation or commandment to promulge to his fellows, and then he would just come forth, and cry out, like the beasts in the wilderness, with so much sacred sanctity that *every body* would *know* he was a *prophet;* and if, by nothing else, when they saw his nails like bird's claws, and his hairs like eagles feathers, and his face and

hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the Scripture, meant any thing more than a good conscience, and I had never supposed but that a man could worship God just as acceptably, all covered with dirt, and filth and slime, as though he had bathed in Siloam every hour, until I heard the Mormon prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in Heaven, and that Jesus was going to make the place of his feet glorious, and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to Heaven, as well as clean ones; and that if the priests offered sacrifice with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine, for I never belonged to any of them, but have rather been called an infidel. As to that I have not altered much. I like consistency, find it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the prophet, but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage, but I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview since my last, and found any thing but the truth of current reports. "The prophet Joseph," (as he is called among his people,) said in a conversation with a gentleman present, that he no more professed to be a prophet, than every man must, who professes to be a preacher of righteousness, or a minister of the New Testament. To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the spirit of prophecy; for, according to John, the testimony of Jesus is the spirit of prophecy.—If a man professes to be a minister of Jesus, and has not the spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his office; and the difference between himself and the clergy of this generation is, he claims to be in possession of that spirit of prophecy which qualifies him to testify of Jesus and the gospel of salvation; while the clergy deny that spirit, even the spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be the true ministers of salvation.

In this, said he, I am honest, and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the spirit of prophecy, and every man who possesses that spirit is a prophet. I, said he, claim no more than what every servant of Christ must possess, to qualify him for his office; while the clergy of the 19th century deny that which alone could constitute them what they profess to be. He said he did not profess to be a *very good man*, but acknowledged himself a sinner like other men, or as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect the perfect counterpart of what I had conjured up in my imagination for a prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship, but the apostles and elders preach in private houses on the Sabbath, and at other times, though I seldom attend these latter meetings; but when the weather will admit, they meet in the grove, or on the rough floor of the basement of the Temple, and then the prophet frequently preaches. On one of these occasions I heard him preach concerning the prodigal son.

After naming his text, the prophet remarked, that some one had asked him the meaning of the expression of Jesus, "among those born of woman there has not arisen a greater than John," and said he had promised to answer it in public, and he would do it then. "It could not have been on account of the miracles John performed, for he did no miracles; but it was,

First, Because he was trusted with a divine mission, of preparing the way before the face of the Lord. Who was trusted with such a mission, before or since? *No man.*

Second, He was trusted, and it was required at his hand, to baptise the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the *sign* of the Dove? *No man.*

Third, John, at that time, was the only legal administrator, holding the keys of power there was on earth. The keys, the kingdom, the power, the glory, had departed from the Jews; and John, the son of Zachariah, by the holy anointing, and decree of heaven, held the keys of power at that time."

TO THE PUBLIC.

I am Informed that Henry Jackson is palming himself on some of the branches of the church, in Iowa, and soliciting donations as an elder of said church, whereas he has been excluded from the church and is not a member.

JOHN SMITH, Elder.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, MAY 15, 1843.

TO THE SAINTS AMONG ALL NATIONS

According to a Revelation, received not long since, it appears to be the duty of the members of the Church of Jesus Christ of Latter Day Saints, to bring to Nauvoo, their precious things, such as antiquities, and we may say, curiosities, whether animal, vegetable or metalic: yea, petrifactions as well as inscriptions and hieroglyphics, for the purpose of establishing a *Museum* of the great things of God, and the inventions of men, at Nauvoo. We have just received the first donation at the office of President Joseph Smith. Who will come and do likewise?

We have just had the above handed to us, by one of President Smiths' clerks, and feel very much interested in the establishment of a Museum, which should be a receptacle of every thing new and old, ancient and modern, antique, fanciful and substantial—indeed any thing and every thing that has a tendency to throw light upon ancient nations, their manners, customs, implements of husbandry and of war, their costume, ancient records, manuscripts, paintings, hieroglyphics, models of any new invention in the arts and sciences, any thing that has a tendency to throw light upon Geology, Mineralogy, Anatomy, Philosophy, Mechanics or any thing that is calculated to enlighten the mind, enlarge the understanding, gratify the curiosity, and give general information.

Situated as we are, as a people, sending men of intelligence to every nation under Heaven, and to every clime, and having a society that will be composed of all nations, that will gather here from all parts of the world, there is no people that possess such facilities as the Latter Day Saints, for gathering together a collection of this kind.

We would recommend to the Elders that are travelling, either on this continent or any other, to pay especial attention to this subject. We have not conferred with President Smith on this subject, but would respectfully recommend to the Elders to forward every thing of that kind to Mr. Smith, that he may have the disposal of it.

For the purpose of throwing some light on this subject, we here append a very imperfect description of a collection of this kind which we saw when last in England, during an exhibition of the Mechanics Institute in Liverpool.

The following are some notes that we took at the time, July 19th, 1840:

I visited the Mechanics Institute in Liverpool, and such a display of objects illustrative of the Fine Arts, Natural History, Philosophy, Machinery, Manufactures, Antiquities, and of every thing that is grand, noble, interesting, instructing and beautiful, I never before witnessed.

The building, which is large and commodious, and built at an enormous expense, is in the form of the letter L, and has a stone front Its size I have not ascertained, and can only give a description by saying that, there are seventeen rooms in all, five of which are seventy feet long. It is built on sloping ground, and is three stories high—owing to its location, however, you go in at the second story, up a few steps. There is a large portico at the entrance, supported by large stone colums. There are six rooms in each story, beside a large lecture room that is on the second and third stories, with a gallery on three sides. This room is as large as a common sized church. On the top of most of the uppermost rooms in the Picture and Sculpture galleries are placed lantern lights, for a better display of the numerous pictures and sculpture, with which these rooms are studded.

As soon as you enter the door, you come into a spacious Hall, in which are stuffed animals, such as a Lioness and her Cubs, Paintings, specimens of Sculpture, and the Costume of Ancient Warriors, clad in armor; one in a suit of chain armor, another in plate, another armed cap-a-pie, and another in a suit of scale armor. Landscapes, Historical pieces, &c., &c. Two staircases present them, both of which, as well as the corridor, are studded with sculpture, paintings, statuary, &c., which present a beautiful appearace. You ascend the left hand staircase and descend on the right; when you reach the top you turn to the left, on a lobby that extends the whole length of the building, with the exception of the rooms at each end; after going some distance you then turn to the left, on another lobby, which takes you into a large oblong room, at the back part of the building, in the picture gallery. There are above 250 pictures in these rooms, varying in size from 14 or 15 feet square to one foot, the works

of both ancient and modern artists; specimens of scripture pieces, natural history, buildings, views of cities, moonlight scenes, wars, misers' philanthropists, kings, angels with wings, dead and dying men, youth and buoyancy, and decripit old age; views of water spouts, cast'es, heathen gods, and other things too numerous to mention. On many of these pictures there are groups of full grown people, all as natural as life: others of horses, dogs, and men; one of this kind is beautiful beyond description, and as natural as life. There are also many beautiful specimens of pictorial needlework—one of which, a large ancient piece, about 8 or 9 feet square, is a representation of Belshazzar's feast, with the several personages present, full grown, a table of viands and fruits before them, the hand and writing seen upon the wall, and consternation upon the face of the king and others. The letters in which it is written are Hebrew, but instead of going from right to left they go from the top to the bottom—every part but this is very natural. You then go into a Sculpture gallery which is filled with statues of every form, grade, shape, and age. There are upwards of one hundred and fifty figures, containing grace, beauty, symmetry, all but the life; by ancient and modern artists; in Parian, Pentelicum, and other marbles; alabaster, ivory, china, plaster of paris, wax, terra-cotta, bronze, bisque, and other compositions. Here are statues of warriors, heroes, poets, historians, farmers, kings, queens, lords, gentlemen, ladies, brigands, saints, contending parties, dying gladiators, Brahmin priests, in their costume, heathen gods, and a great variety of beasts, of various descriptions.

You next are shown every variety of antiquities and curiosities—Indian dresses, from India, as well as North America, and New Zealand. There is also, Chinese tress boxes, tables, turned work, painting, carving, books, &c. &c.—I must say that these specimens show the greatest ingenuity, and represent anything but ignorance, awkwardness, and barbarism, with which they are generally charged. Coins, both ancient and modern, of all nations; American *skin-plasters*, gold and silver ore, antique carvings, deities, from Hindoostan and other places, ancient armour of all kinds, and missiles of every description, and from all parts: specimens of ancient newspapers, boxes, watches, match-lock, and other ancient guns—pistols, swords, scimeters, bows and arrows of different kinds, shoes, slippers, Gods and Goddesses, tables, chairs, needlework, petrefaction of fishes, snakes, shells, &c., some of them divided and polished with the bones, and inside as natural as life. Skins, feathers, caps, &c. &c., manuscripts of different kinds, and ancient books of every description—two MSS, in Hebrew, one rolled after the form of Jeremiah's or Ezekiel's roll, or two sticks—MSS of the Koran in Arabic. Egyptian, with hieroglyphics that resembles very much the "Egyptian record," they were taken from a stone engraving—records and books, in Sancrit, Hindoo; Samaritan, Persian, Chinese, Gavanese, Taeitian, Burmese, Telenga, written on the talipot polmina leaf, in India; an old Bible written in Latin, on parchment, specimens of ancient Bibles, and other MSS; and every thing that is curious, beautiful, antique, and interesting.

You are next shown all kinds of birds of every species, beasts and fishes of every kind and size, and of every tint and hue, stuffed as natural as life, from all parts of the earth; there are thousands of the feathered tribe, of all kinds, from the eagle and ostrich, down to the smallest humming bird. Snakes from the great boa, to the least of the reptile kind, crocodiles, alligators, &c. &c. Some thousands of shells, of every shape, shade, and tint, one I should think would weigh two hundred pounds—then there is every genus of the butterfly, caterpillar, beetle, and every kind of insect; you are shown every variety of minerals, from every mine in the earth, and from every cave of the sea; you are then shown every kind of anatomy, bones and fossils, two skeletons of the human system, and representations of the different parts of the human body, laid open, as natural as life: with the bones, ligaments, arteries, veins, muscles, nerves, brain, &c., laid open; the hands, the head, the neck, the legs, the ear and eye unfolded, and their mysteries and secret operations made manifest; and all their connecting parts developed. There is a specimen of a mummie, but not so perfect as those that we have; it has the linen around it, and is enclosed in a box which is covered with hieroglyphics, and Egyptian characters; another standing up, not to be opened, enclosed in a case which rudely represents a human being, there is also a great many hieroglyphics on this. There are busts, and heads of every shape, which would be very interesting no doubt to phrenologists; there are bones and fossils, part of the head bone of the mammoth, two feet wide, I should think or upwards; two and a half feet high, solid where it seems to be broken; the teeth that are in it, are grinders, and are about eight inches apart, and will measure two inches through. I think it must have had outer teeth, besides those, as these are so close to each other and so differently situated in the head, to any that I have seen before. I should think that with those, it would have power to bite iron in

two. There are also bones of elephants, and other animals, from different places. Another room is full of speciments of autography of all kinds, and of every data; the writings of princes, potentates, statesmen, sages, the ambitious, and powerful philanthrophist, tyrants, historians, kings, queens, concubines, poets, divines, of wise men and fools. You go into a room again, where different speciments of work are going on, such as paper staining, glass blowing, &c. Many philosophical experiments were exhibited in the last named science. Common printing, lithograph and other printing presses were at work.

You then see every kind of Philosophical Apparatus; all sorts of models, complete, of steam engines, of every description, some of them at work; mills, and machines, of all kinds; railway carriages, going, and others still; cabinet ware, from Germany, Spain, China, France, Italy, &c.; screws, levers, pulleys; ox-hydrogen and compound microscopes, kallaiedescopes, magic lanterns, camera obscura, clocks, watches, quadrants, circumferentors, zinc reflectors, thermometers, barometers, magnetic interrupters, electrical batteries, telescopes, windmill, pedomatic chondrometer, models of water wheels, lathes, electrifying machines, of all kinds, ga vanic batteries, air pumps, and a thousand other things. I think if Solomon had been here he would have thought there was something new under the sun.

You are then introduced into a room where a man is cutting likenesses with scissors. He does them very quick and perfect. You are next shewn a Medal Press, with which they strike Medals of every kind. It is a large machine from Birmingham, and the Medals are neatly executed. You see Fringe and Tassel making, and every kind of Carpets exhibited, different kinds of Tapestry, and Lace weaving, Pot making, and in short, you have the privilege of hearing a Lecture on some department of Science by gentlemen of talent, in the Lecture Room.—In fact, such a collection of every thing rare, ancient, useful instructive, beautiful and interesting, I never before saw. I cannot describe the whole, but shall have to say, as the Queen of Sheba, the half has not been told. I would observe that those things are not all owned by the Institution, but that many of them have been deposited there during the mid-summer hollidays, (for there are schools taught in many of the rooms at other times,) by noblemen and gentlemen, captains, antiquarians, connoisseurs, linguists, philosophers, anatomists, ladies, mechanics, tradesmen, &c. They admit visitors from ten o'clock in the forenoon to four in the afternoon, and from four in the afternoon til ten at night. In the morning the charge is 1s. and in the evening 6d. I am told they have taken upwards of £700 a day during the exhibition.

When I saw some of those heroes, and specimens of antiquity, it reminded me of the rise and fall of nations. I was led to reflect on the glory of Babylon, the Medo-Persian, the Greek, the Roman and other mighty powers, who in their turn have risen to glory, and mouldered to decay—whose fame was once known to the ends of the earth—who laid desolate kingdoms, and caused nations to tremble—whose cities and walls, and towers, and fortifications, and armies defied the powers of earth; but who in turn have mouldered to decay, have died, and nothing is now left of them but a name and a few broken pillars, and scattered fragments of ancient greatness, to tell to this and other generations, the folly of human wisdom, and the imbecility and weakness of human power; and to point us to the fulfilment of those prophesies where nations shall again crumble, and empires again be shaken; when thrones shall be cast down, and kingdoms again be destroyed; when that which has visited ancient nations, shall sweep like a torrent over all nations; when there shall be a crash of nations and a wreck of matter; when God's work shall be accomplished, the wicked be burned up, and nothing left to represent their former dignity or ancient glory.

We have mentioned these things for the purpose of shewing what it is our privilege to aspire to; and as we expect that ere long Nauvoo will be the great emporium of the west, and take the lead in the arts, sciences, and literature, as well as in religion, it would be well for us to keep our eye upon this in our various journeyings, and our intercourse with mankind; and possessing the facilities that we do, it only requires a little exertion on our part, to make a museum or repository of this kind, to exceed any thing on the western continent, and in the world: and while nations are tottering, and kingdoms crumbling to pieces, it is for the Saints to snatch from the ruins of ancient greatness every thing that is interesting, great, valuable and good—whether in religion, morality, arts and sciences, and bring them to the city of the Saints, that intelligence may dwell in our midst, that we may have a knowledge of the policy, the strength and weakness of empires and nations, of their wisdom and folly, their virtues and vices—that we may have a knowledge of the world, and all things in it, comely, great and good. That our old men may be honored and revered for their wisdom, and our young men sit at their feet and learn knowledge—that intelligence may flow from our lips, and "all nations call us blessed;"—that we may indeed be the "blessed of the Lord,"—"the Zion of the Holy one of Israel."

The following is part of a discourse, delivered by Elder Orson Pratt, at the conference:—

THE ANCIENT OF DAYS.

Who is the Ancient of Days? This is a question frequently asked by the biblical student, especially those who have studied the prophecies of Daniel with any degree of attention. The most careless reader will have observed that the Ancient of Days is one of the most prominent personages introduced before Daniel, while he was wrapped in his prophetic visions. Daniel had previously become extensively acquainted with the future history of the world. He had seen the rise, progress, and downfall of nations and kingdoms. Four great and powerful monarchies, which should bear rule over all the earth, and hold universal empire, had successively passed before him. In a former vision he had seen the last of these monarchies divided and subdivided into smaller kingdoms; and finally, after having viewed earthly governments in their various forms from his own day down for many generations, and having seen their corruptions and great wickedness, his mind was carried onward to a time when another or fifth kingdom should be established, bearing rule in righteousness over all the earth. He saw that this last kingdom, instead of originating from those which had formerly held dominion, through the vain aspiring ambition of man, was established by the God of heaven, before which all other kingdoms wasted away till no place was found for them.—These grand events of future time which opened to his astonished vision, were calculated, no doubt, to excite an intense desire to become more extensively informed in relation to futurity, especially concerning the organization and establishment of the kingdom of God, which he saw was eventually to sway a universal sceptre over all the earth. The great God who is ever willing to satisfy the desires of those who honestly serve him, was pleased to unfold to him more of the particulars concerning the introduction of that glorious era when the saints were to bear rule. The prophet was again enwrapt in a vision of the Almighty, and saw the same things which he had formerly seen, and being more prepared by experience, and more enlightened by the spirit of truth, his views were greatly enlarged. In this wonderful vision he saw the ANCIENT OF DAYS SIT, clothed in great power and majesty; he was attended by unnumbered millions from the heavenly worlds—a grand council was organized upon the earth, over which he presided—the books were opened, and among the most important business which came before them, was the condemnation and judgment of some of the corrupt powers of the earth, and also the confirming of more power upon the saints, that they might be prepared for the reception of their Great King—the Son of Man, who was to come and take the kingdom, and reign in the greatness of his splendor, in the midst of his people forever. The Great King, having sent forth the Ancient of Days, with the grand council of heaven, as messengers to set all things in their most perfect order, at length, appears in the clouds of heaven. He comes in royal splendor, and in the greatness of his strength, to the Ancient of Days who delivers up the kingdom into his hands, and henceforth all people, nations, and languages serve and obey him. O glorious period! O happy time!! How these glorious visions must have cheered the heart of Daniel in his long captivity! And how blessed, and how inexpressibly happy will that people be who inherit the earth in that day!

But who is this Ancient of Days, that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the Father, for if the Saints were prepared to meet the Father and set in council with him, they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son. Who then can it be? Let us reflect for a moment.—The ANCIENT OF DAYS!—It must be some very ancient personage, and probably the most ancient personage that ever lived in days, and hence is called by that name, in distinction from all others that lived after. But thanks be given to the Most High God, for he has not left his saints in uncertainty about this matter, but has raised up a prophet, through whom he has revealed this mystery; thus the saints will not be left in the dark in regard to the great purposes and events of the last days. The Ancient of Days then, is ADAM—the great progenitor of the human race. He has a mission to perform for the benefit of his children, in the last times. As he performed the *first* mission on the earth in the beginning of the *first dispensation*, so he will perform a mission in the ending of the *last dispensation*. In the *first* he presided over a few; in the *last* he will preside over unnumbered millions.

From the National Intelligencer.

A BEAUTIFUL SPEECH.

The Natchez Free Trader contains a report of the speech of Col. Cobb, the celebrated half-breed chief of the Choctaws, made in reply to J. J. McRae, Esq., the agent for enrolling and emigrating the Indians to the West of the Mississippi, who had made a speech to the Indi

ans, about one thousand in number, assembled at Hopahka, informing them that "their council fire scould no more be kindled there;" that "their warriors can have no field for their glory, and that their spirits will decay within them;" and that if they should "take the hand of their great father, the President, which is now offered to them to lead them to their western homes, then will their hopes be higher, their destinies higher."

The Natchez Courier appropriately says of this bit of eloquence that, for comprehensiveness and brevity, for beauty of diction and force, for affecting sublimity and propriety of sentiment, we have never seen any production to exceed it. We publish it as a composition worthy to be preserved.

SPEECH OF COL. COBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

Brother: We have heard you talk as from the lips of our Father, the great White Chief at Washington, and my people have called upon me to speak to you. The red man has no books, and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of *writing*.—When he *speaks*, he knows what he says; the Great Spirit hears him. *Writing* is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit *talks*—we hear him in the thunder—in the rushing winds and the mighty waters—but he never *writes*.

Brother: When you were young we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people.—These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country West; but *here* are our dead. Shall we go too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon it.—You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you his child. But the Choctaw always thinks.—We want *time* to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! tho' they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind, but the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist.—But the pale face worships the Great Spirit.—So does the red man. The Great Spirit loves truth. When you took our country you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain and you would give us land.

Brother: Is this *truth*? But we believe, now our Great Father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it But we cannot think now. Grief has made children of us. When our business is settled we shall be men again, and talk to our Great Father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods, but no answering shouts come back.—My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother* stands by your side.

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*William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners.

To the Editor of the Boston Weekly Bee.

MORMONISM.

Dear Sir—I have for some time past, been a regular attendant at the meeting of the Latter Day Saints, or Mormons, held at the Boylston Hall—and have thought I would give you some account of how those people are getting along. When Elder Adams left here, some weeks since, for the *City of the Saints*, where he had been called by the heads of the church, it was supposed that no one could be found competent to fill his place—that the meetings would decline—Mormonism die away, and finally sink into its original nothingness. Not so, however—no sooner had this lion, as he was called, left

the field, than his place was supplied in the person of Elder Maginn. Before proceeding, let me give you a description of this man. He is 24 years of age, though his appearance is that of a man farther advanced in years, caused probably by the many hardships, privations, persecutions and mobbings, which he has passed through for the gospel's sake. He is six feet in height, and of rather a commanding appearance; an honest, happy smile plays over his countenance, which, (if I am any judge of the "human face divine") indicates that all is right within; and if a thorough knowledge of the scriptures, talent, tact, sound reasoning, and powerful argument, are qualifications, then Elder Maginn is fully qualified for the duties of his office, and must pass as truly a master workman. He seems perfectly intimate with all the old apostles and prophets, and it is truly astonishing with what facility he quotes the scriptures from memory, giving chapter and verse, with the greatest ease and correctness. On Sunday last, he delivered a most able discourse on the subject of prophesies already fulfilled, from 2d Peter, 1st chapter, 20th and 21st verses: "Knowing this first, that no phrophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost:" And went on to prove that from the days of the first prediction to the present time, every prophesy has had a *literal* fulfilment. He commenced with the days of Noah, Genesis vi: 17, and showed that had Noah understood this spiritualizing system, and supposed the flood of water was to have been a *spiritual* one, the ark a *spiritual* ark, &c. &c., Noah and his family must have perished with the rest of the inhabitants of the world. But no—he believed—when God said "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under Heaven, and every thing that is in the earth shall die." He meant to do just what he said he would do, and nothing else; and the sequel proved that Noah was right in thus believing. He next referred to Genesis, xv: 13 to 16th verses—and also to Lot's leaving Sodom, Genesis xix: 12th verse. He next quoted the prophecy of Joseph, Genesis 41st chapter, 29th verse, and showed that misery, sorrow, suffering, death and mourning, would have followed had they believed there was to have been seven years of *spiritual* plenty and seven years of *spiritual* famine, only. He then carried us forward to the history of the principal nations, vide Jeremiah 25th chapter, 2th verse. It is out of my power to follow him through, or give even a faint outline of this most noble address. Passage after passage, plain and positive, from Holy writ, were brought forward in rapid succession to prove that all prophecies that have been fulfilled were fulfilled literally, and that those yet in the future must also have a literal fulfilment. His reasoning was plain, logical and conclusive to the mind of every candid hearer; and I much regret that I am not better able to portray his most convincing and able lecture. He remarked that the days of those prophets, are by the sectarian world called the "Dark Age;" whereas men were in fact far more enlightened than even the great divines of the present day, with all their boasted wisdom, knowledge, and pretended piety. Those men were as familiar with the designs of God, and the future destiny of nations, as we are with the history of past events. Instead of darkness, God revealed himself to man, conversed with him, told him what should come to pass in future ages—whereas, we are now told that God has ceased to give revelation to man—that prophecying is done away—that the only guide necessary is a brief history of certain events which transpired centuries ago, and certain prophecies which they contend mean any thing but what they profess. Enlightened indeed! when the church is cut up into some hundreds of sects and parties, each differing from the other; the blind leading the blind, and all under the dominion of bigotry, superstition and priestcraft; the mind of man shrouded in worse than Egyptian darkness. Could we look down through the dark vista of time and foresee future events as did the prophets of old, then could we boast of living in an enlightened age; but whilst we deny revelation, we are, and must continue to remain in darkness and error.

In the evening, he took up the subject of God's promise to Abraham, that he would give to him and his seed the land of Canaan for an everlasting possession—see Genesis, 13th chap. 15th v.; 15th chap. 18th v.; 17th chap. 8th v. —Exodus, 6th chap. 4th v. He then showed that Abraham had long since died, and that God's promise to him had never been fulfilled, as he proved by Acts, 7th chap. 5th v.; as well as by an abundance of other testimony. He then showed that according to most of the doctrines of the present day *God's promise never could be fulfilled*, inasmuch as they denied a literal resurrection of the body, and a reign of rest during the millenium, but professed to believe that when the spirit left the body, it soared away to some fairy region "beyond the bounds of time and space," or, (as he ingeniously transposed it) beyond the bounds of *common sense;* and could never return to possess the earth;—

that he had never given Abraham any inheritance in that land, no, not so much as to set his foot on, although he had promised it to him and to his seed. That he was long since dead, and that consequently God's promise must fail. He then on the other hand proceeded to show that Abraham (although long since dead) and his seed would yet possess the land of Canaan according to God's promise. He then produced a flood of scriptures to prove the literal resurrection of the righteous at Christ's second coming, and that they should possess the earth, and live and reign with Christ during the millenium. He quoted Ezekiel's prophecy in the valley of dry bones, 37th chapter, and contended that this prophecy meant just what it said—vide 11, 12, 13 and 14th verses, and fully and plainly proved, that notwithstanding the opinions of the learned and wise revelation denyers of the present generation, God would keep his promise to Abraham, and that he and his seed should possess the land of Canaan for an everlasting inheritance. He concluded, by giving notice that on Sunday next he would be again with them, "in the power and demonstration of the spirit," and preach on the subject of the great army of Gog and Magog, which shall gather together against the saints in the last days. I shall not fail to be present.and would respectfully ask you, Mr. Bee, knowing you to be a man of a candid and unprejudiced mind, to go and hear him. Prove all things and hold fast that which is good. Yours, &c.,

A Seeker after Truth.

REMARKABLE PHENOMENON.

A letter from an officer in the U. S. Army, dated at Fort Leavenworth, Missouri, March 20th, states, that on the 14th of February, at 3 o'clock, A. M. 'the moon, which had been obscured by a cloud for some hours, burst forth in a deep blood-red color, with a black cross of equal proportions over the face, extending beyond the rim; while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half an hour and heavy clouds then intervening, obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour, some of them very intelligent men, by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning the sun rose, accompanied by two sun dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns. This latter scene was witnessed by numbers. In addition, for about two weeks past, every night at seven o'clock, a bright streak of light has appeared in the heavens, coming from the west, and bearing about E. S. E., and resembling very much what is believed to be the tail of a comet. I have thought it my duty to state these things, even at the expense of being discredited, in the hope of eliciting a comparison of observations elsewhere.'

Although the phenomenon of the apparent cross on the moon can no doubt be explained from natural causes, yet it will probably be seized upon by some persons as confirmatory of the prophesy of father Miller; and be viewed by others with superstitious dread.

Minutes of the Genesee conference of the church of Jesus Christ of Latter Day Saints.

Convened pursuant to adjournment in Batavia, April 6th, 1843.

Brother J. P. Greene was chosen president, and brothers Ezra Thayer and Charles Thompson his councillors, and R. J. Coats Secretary.

Prayer by brother C. Thompson. The president then arose and addressed the conference as follows:

Brethren—when I take into consideration the memorable events that have transpired in this church since it was first organized, on the 6th of April 1830, I am thrilled with admiration when I contemplate the glorious scenes that have transpired even upon this day of the year since that time, when the Saints have assembled together in order to celebrate the anniversary of the rise of the church in this last dispensation, it gives me joy and consolation. Brethren—this conference is convened for the purpose of deliberating upon the things which pertain to the building up of Zion, and the spread of the gospel. Brother Joseph Smith stated on the stand at Nauvoo but a short time since, that the salvation of the Saints depended upon the speedy gathering of the saints, and their united efforts in building the temple—that unless the saints put forth their strength and finish the temple speedily, the Lord would cast them off with their dead. The president then set forth the necessity of the union of the brethren, and their co-operation, as laborers in the Lord's vineyard, being necessary in order to bring about these glorious events; the building up of Zion, &c.

Official members present; there were two high priests, five of the seventies and eighteen elders.

To be Continued.

POETRY.

For the Times and Seasons.

Ode to Spring.

BY MISS ELIZA R. SNOW.

Joyous spring! with joy I greet thee—
In thy smiles, I smile to meet thee,
Now stern winters's frown is gone:
Nature welcomes thy retiring—
Laying off her garb of mourning,
Puts her bridal tresses on.

Insects round my feet are humming—
Music on each gale is coming
With a soft, melodious sound:
Beauty wakens from its slumbers,
And in countless, flowing numbers
Pleasure's streams are eddying round.

Mingled flowrets gaily blooming,
With the twilight breeze perfuming,
Glade and glen: the woodland grow;
With unnumber'd speeches ringing—
There the sportive tribes are singing
Tender sonnets to their loves.

There the city's heart rejoices—
Business with her thousand voices,
With improvement steps apace:
Architecture is unfolding,
Specimens of richest moulding,
Rising up with lofty grace.

Welcome spring! estranged from sadness—
Paragon of nature's gladness!
Welcome to a heart like mine:
Other seasons have their pleasures—
Autumn has its dropping trasures—
Hope's fair prospect, spring is thine.

(For the Times and Seasons.)

THE WHIRLWIND.

BY S. A. PRIOR.

There was a furious whirlwind felt in the town of Newbury, Schuyler county Illinois, on the 21st of April 1843, which tore up the trees by the roots, blew down several houses, and killed some cattle.

Deep sable curtains vail the sky,
Dead stillness reigns in air,
A dreadful gloom shrowds all on high,
And rides triumphant there.

The winds are hushed, and silent rest,
Nature has sunk to sleep,
The zephyr breathes not o er the breast
Of the unconscious deep.

The leaf scarce trembles in the grove,
Nor flag on yonder tower;
And lowing stands the loving drove,
Aw'd by the threat'ning hour.

Yet still 'mid natures' calm profound,
Which darkness fain would keep,
We hear a burst of awful sound
Fall on creations sleep.

Now hurled amid the darken'd air,
The whirlwind is the sky
Plunges the lofty trees afar,
In grandeur borne on high.

The yielding thickets groan and bend,
Their boughs are tess'd and twirl'd;
The wind, the sturdy oaks do rend,
Which to the earth are hurl'd.

The winds now hurry on amain,
The house its cover yields;
Dire desolation strews the plain,
And fragments strew the fields.

The bleeding cattle groan and die
Beneath this awful stroke;
Their horrid, mangled bodies lie
Beneath the prostrate oak.

The winds have spent their awful force,
Their dreadful conquest won;
And devastation marks their course,
And now their work is done.

A house or two by it destroyed—
The men with terror filled;
And many animals annoyed,
And two or three were killed.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 14.] CITY OF NAUVOO, ILL. JUNE 1, 1843. [Whole No. 74

HISTORY OF JOSEPH SMITH.

Continued.

After laboring in that neighborhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gives evidence of enterprize and wealth.—In that beautiful location he took up his residence, and immediately commenced his labors, with that zeal and assiduity which had formerly characterized him.

But being a stranger, and many reports being put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavored to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swolen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavorable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after laboring in that neighborhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends,

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the scriptures. Nor were his labors and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labors became very extensive, and spread over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where received with kindness, and welcomed by persons of all classes. Prejudice after prejudice, gave way on every hand—opposition after opposition, was broken down, and bigotry was rooted from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages—might be seen crowding the roads.

The churches in the different places, where he preached, were now no longer large enough to contain the vast assemblies which congre-

gated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves, he addressed the multitudes which flocked to hear him — Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophesies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophesies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things "new and old"—proved to a demonstration the literal fulfilment of prophesy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man—the judgments which Almighty God would pour out upon the ungodly, prior to that event, and the reign of Christ with his saints on the earth, in the millenium.

These important subjects could not fail to have their weight on the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them; so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about—persons of all ranks and standings in society—the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals, or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He now was a welcome visiter wherever he travelled—his society was courted by the learned, and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention, he felt deeply for the salvation of his fellow man, and for the attainment of which, he labored with unceasing dilligence.

From the Millennial Star.

MORMONISM, A HERESY.

A Sermon preached in the parish church of Hillsborough, on Sunday, the 30th of October, 1842, with an appendix of illustrations and proofs, by the venerable Walter B. Mant, M. A., Archdeacon of Down.

We have been led to notice this publication, not from any intrinsic merit which it has, nor in order to prevent any evil effects to the cause of truth that might arise from its circulation, but simply because of the authority from which it springs. Indeed, we rejoice to see such an effort made to put down the principles we advocate; it argues little for the party from whom it proceeds, and we assure the reverend writer that we consider it so innoxious, so harmless in its effects upon us, that we would rather be engaged in its diffusion than in the suppression of it.

The author sets out with a eulogy on the principle of union of religion—the necessity of it—and of the existence of an acknowledged authority to teach the principles of truth; he then laments the introduction of the principles of dissent in the following manner:—

The evil is as old as the very early days of Christ's own apostles: lamented by St. Paul, in his epistles to the Corinthians, to the Galatians, to the Thessalonians, and to bishops, Timothy and Titus; by St. John, in the cases of those who denied that Jesus Christ had come in the flesh, and of Diotrephes, "who prated against" the apostles "with malicious words;" and by St. Jude. It was evidenced in the cases of the various heretics, who, in the four first centuries, were allowed to vex the church by errors concerning the Son of God and the Holy Ghost—the Arians, Sabellians, and the like—and called forth the energies of the holy bishops and ministers of the time, St. Athanasius and others, to confute their false doctrines: in the superstitions which for centuries overspread the truth under the dominion of Rome: and in the varieties of dissent, heresy, and schism which have distracted us since the reformation

in the rejection of episcopal government by the followers of Calvin and Knox, and of the sacraments and other outward ordinances by the Quakers; in the unscriptural dogmas and practices of the Anabaptists, and the God-denying heresy of Socinius; and more lately in the schism originated in the very bosom of the church by the disciples of Wesley; wherever the mischievous principle has been acted upon, that every man is competent to form his own creed, and that every man has a right to do so; a principle avowed by some, and acted on more or less by all denominations of dissent, and tending at once to subvert the unity of the church and corrupt the purity of the faith.

Now we perfectly agree with the venerable Archdeacon in the necessity of there being a legitimate and acknowledged priesthood in the church of Christ, in order that we may have "one Lord, one faith, and one baptism." It is peculiarly in this principle that the Saints of the last days rejoice, that when all men were bewildered and in darkness—when the vision of all was covered and had become as the words of a book that was sealed, that then the Lord again sent his holy messengers from on high to renew the covenant which man had broken, and gave them authority to administer his holy ordinances as in the beginning. Therefore, on the necessity of the existence and authority of the holy priesthood we fully agree with the reverend gentleman, but with regard to believing that his church possesses that authority, we beg leave politely to disagree; yet with regard to his remarks upon the authors of dissent, as quoted above, we have no feeling that harmonizes with his censure. However we might condemn dissenters from the principles of truth when dispensed by legal authority, yet we cannot unite with him in the condemnation of those characters whose names he has quoted, because in the day in which they lived, we recognize no people having the authority of God as connected with the priesthood. On the other hand we admire such characters, and say they were *men* in their respective days, that rose up to call in question an assumed authority, and that they did right to dispute the claims of a hierarchy which, we make bold to say, the Lord recognized not as a priesthood after the order of his glorified Son.

"A heresy, springing from such a source, and of the most pernicious tendency, has, within a few months, appeared among us; and, by the insidious manner in which its errors have been propagated, has, I lament to say, led away several from the truth, and has staggered, at least, if it has not shaken, the faith of others.—Having its origin in the United States of America, a land which the Almighty in His wisdom, perhaps also in His wrath, has permitted to present the sole example of a country in which the godless sentiment is avowed and acted on, that a state has nothing to do with religion, and that all forms of faith are equally right, or equally wrong; having for its founders two miserable men, who at the time they commenced their wicked project, could be looked on as no other than unbaptised heathens, having by their own confession, up to that time, been members of no religious sect, and having never been baptised, and whose first proceeding was a sacrilegious mockery of God's ordinances, by plunging one another in water; producing in support of its pretended claims, a book, which is to be put upon a level with the word of God in the Old and New Testaments, and of which it is doubtful whether the clumsiness of the forgery or the awfulness of the blasphemy it contains, is most remarkable; having such an origin, such founders, and such support, this sect of Latter Day heretics (for I will not prostitute the holy name they have assumed by applying it to them,) hath spread from the hot bed of errors and schisms where it arose, and hath begun to pollute the members of the catholic and apostolic Church of England and Ireland with its pestilential doctrines."

In a word, we deny his first assertion that the heresy of Mormonism has sprung from such a source. We disclaim it with our strongest feelings, as having sprung from a spirit of dissent; but we assert that those "two miserable men" were, through the teachings of heavenly messengers, made the instruments, in the hands of God, of commencing this glorious work of the last days; and that America, instead of being under the wrath of heaven in this respect, has been favored as the second birth-place of those glorious principles which shall renovate the world, and effectuate by their power the salvation or destruction of the present generation of men. And these principles having thus sprung from this hot bed of errors and schisms, have begun to pollute the members of the catholic and apostolic Church of England and Ireland with their pestilential doctrines. How lamentable! We should have almost supposed that a church so "apostolical" would have been impregnable to the attacks of American schism; we should have thought that the members of so pure a church would have enjoyed the privilege of knowing whether the doctrines were of men or of God. We would, if we deemed it at all necessary, enter into the subject of examining the claims of the reverend gentleman's church to the title of apostolic, but we think it would really be a work of supererogation; for taking

the New Testament accounts as the model of an Apostolical church, and then turning to contemplate the sect to which the writer belongs, we feel certain it will be sufficient to

"Look on this picture and on that."

"The leaders of this sect," says the archdeacon, "profess to believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost; and so far as this is expressed it is the truth, but it may not be discovered by many who read or hear it, that it is not the *whole truth*."

With regard to our views of the Godhead they are before the public, being lately published in the STAR, in the fifth lecture on faith; and those views are not the results of human ingenuity or fanciful theory, but what the Lord has been pleased to reveal. And in this matter we rejoice that we have not been left to speculate with the unholy zeal of modern religionists on this important subject.

"They have blasphemed," continues the writer, "the holy name of Jesus, by recording of him things which he never did, and words which he never spoke, and making the belief of these lies necessary to man's salvation." "They have arrogantly pronounced, that for sixteen or seventeen hundred years there has been no true church of Christ extant upon the earth; that all the doctrines of the gospel have been corrupted, and the ordinances of our holy religion all polluted; and they have assumed to themselves to be sent by the power of the Most High, thus taking the name of the Lord in vain, by running when he hath not sent them."

The last quotations we have made are as miserable a piece of mere assertion as we ever read; we trust we have recorded nothing of the sayings of Jesus contrary to the principles of eternal truth, and we believe we are a little more jealous of the honor and authority of Jesus than the reverend gentleman, and are more willing to teach, and more ready to obey those precepts of the Redeemer, recorded in that book which he acknowledges, than either his reverence or any members of his "church apostolic."

What we make necessary to man's salvation is what the Lord Jesus Christ has taught us and declared necessary and we would warn the writer himself to give heed to his teachings, and receiving them in humility, obey them, or his present dignified standing in Babylon will not avail him in the day of trial.

That the doctrines of the gospel have been corrupted, and the ordinances of the house of the Lord have been changed, we not only assert but confidently maintain, and feel no hesitation in stating that the protestant church has not been far behind her ancient mother in committing this great sin for which "the curse shall devour the earth, and the inhabitants thereof shall be burnt up and few men left."—We would faithfully warn the reverend gentleman to bring his own church to the standard of the New Testament, and let him take heed that he be not one of those priests that shall be overwhelmed in the general destruction, when it shall be "as with priest so with the people."

"We have assumed to ourselves," says he, "to be sent by the power of God, thus taking the name of the Lord in vain, by running when he hath not sent them." This is a mere begging of the question. We assume nothing; but if the work with which we are connected have a divine origin, we cannot cease to know it, we dare not deny it. Who could have persuaded the apostle Paul that the work of the Lord was not true; could any one have made him believe that on his road to Damascus, he had not seen a light and heard a voice? So we rejoice to say it is with the Saints of God in the last days, manifold are his mercies, numerous are his blessings, and no power of man or satan can compel us to cease to know and confess the truths of the work of the Lord.

"They have erred from the 'one faith,' once for all delivered unto the saints, and caused to err those who follow them. Thus they profess a belief that 'men will be punished for their own sins only, not for Adam's transgression,' which is the old heresy of Pelagius, condemned by the Church Catholic as soon as it arose, and by our church in the ninth article of religion: being contrary to the doctrine of the scriptures, that 'by one man sin entered into the world, and death by sin,' and that 'death,' the 'wages of sin,' 'reigned even over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants, who having done no actual sin, are yet subject to the inborn taint which they inherit.' And therefore, the church, according to scripture, has ever held, what these heretics deny, that infants equally need purification and remission of this original sin, as grown persons need remission of actual offences."

Of all doctrines that ever were ushered into the world or suggested by satan, surely that of the liability of infants who die, to go into punishment to suffer the vengeance of eternal fire, is certainly the most horrible that can possibly be conceived, and it is the greatest outrage upon the principles of truth that ever was propounded unto man; and yet such is the doctrine advocated by this reverend divine. The gentleman quotes the passage that 'by one man sin entered into the world, and death by sin,'

and that 'death,' the 'wages of sin,' 'reigned over them that had not sinned after the similitude of Adam's transgression; that is to say, over infants." We grant this, that in consequence of the fall, that death has reigned over all, but not the second death; no; 'for as in Adam all die, so in Christ shall all be made alive.' Thus has the atoning sacrifice of our glorious Redeemer removed the curse of original sin from all the posterity of Adam, and man only becomes accountable unto God for what, as a rational intelligence he can be held responsible for. And we would remind the rev gentleman, that whether infants have undergone the ordinance of his church or not, which we repeat is a solemn mockery before God, that of such is the kingdom of heaven.—By the fall of Adam his whole race were brought under condemnation, but through the fall of man obtained a knowledge of good and evil.—The atonement of Jesus has been amply sufficient to remove from a fallen world this original condemnation, and leaving us in the possession of the knowledge we have obtained of good and evil, we now according to our condition stand or fall before him.

But to assert that infants, who are not responsible agents, required an ordinance of baptism to obtain remission, is to slight the atonement of Jesus and tacitly declare that it is not sufficiently efficacious to cancel the misfortune of being borne of sinful parents. Were we to suppose for a moment that his absurd doctrine were true, then let us suppose again that one of his order was unable to arrive in time to administer this ordinance, and the little infant expires before the performance of this rite, what are the consequences according to his doctrine? The child is gone to hell, to never-ending punishment. We will quote his words and say, 'hear this ye parents! Your lovely babe, over whose dying throes you hung with such anxiety, according to the horrible doctrine of this divine, is lost forever, because it has not undergone the 'solemn mockery' of infant sprinkling!!!

"The heresies in doctrine and errors in practice into which these teachers would lead their deluded followers, are supported, however, by a claim to the possession of supernatural powers; to a very brief consideration of which pretence I request your attention. The powers claimed are three-fold,—the gift of tongues and their interpretation; of prophecy, visions, and the like; of miracles: and all these pretences are borrowed from other sects, which, even within our own memory, have been permitted to try our steadfastness in the faith."

We can afford the rev. gentleman to speak slightingly of the gifts of the spirit of God, for we know that his reiterated opinions can never alter truth, and that they who have been raised from beds of sickness by the ordinances of God's house, will be no less grateful to the Lord for his mercies, because Archdeacon Mant is pleased to deny them. The ear that has been closed for a quarter of a century, and that is now open to listen to the word of life, will not close again in silence, because the fact may be questioned, neither will the eyes that were once veiled in

"Such black night as saw not with the day
All round it,"

but which have since been opened by the power of God, cease to sparkle with a grateful lustre as they drink in the radiant beams of heaven. Let the learned divine close his eyes to the word of God, or shut his ears to the testimony of the Saints of God, he cannot mar their bliss, he cannot make one joy the less. We have extended our remarks already too much, but we cannot close without another quotation from the sermon.

"In the next place: avoid all arguments with those who have embraced any of these strange notions. Be assured, the devil will be ready enough to make them seem plausible and fair to you, and you have no right to expect God will support you in a contest or argument into which you needlessly throw yourselves. Avoid these false teachers, and their disciples, and be satisfied to 'hold fast the form of sound words' delivered by the Church of Christ through the agency of rightly ordained ministers.

Lastly: beware of that curious disposition, that itchingness of the ears, which leads men in these days to run after *preaching* wherever it is to be found—which is still seeking some new thing; and that false liberality, or rather irregular freedom which leads men, for the sake of hearing this or that preacher, to run as indifferently to the dissenting meeting, or to the Methodist preaching house, or to any other denomination of sectaries, as they would go to church' to be edified by the prayers, instructed by the doctrine, and nourished by the sacraments administered there by the duly ordained ministers of Christ."

We think our last extract needs no comment and we will venture, notwithstanding the gentleman's counter advice, to conclude with the words of Paul, "Prove all things, and hold fast that which is good."

DREAM OF SISTER ROBINSON, OF THE ISLE OF MAN.

At the time this dream was given (May 10, 1842) there was a great religious excitement

amongst the different sects in the island. She and her husband returning home from a meeting, had to pass a Primitive Methodist preaching held in the Wellington Hall. The sermon was finished, and the after-prayer or revival meeting was at its height, when sister Robinson felt an anxious desire to go in and see the meeting. The people appeared to be very ardent and zealous, and our sister after her return home, was very wishful to know if there was no reward for them hereafter, as their sincerity and labor seemed to be great, according to the light they had. She retired to rest and dreamt the following dream:—

She thought that Elder Reid came from a journey, to her house, fatigued and wanting supper, but would have nothing but eggs, and having none in the house, she went to market to purchase some. There she saw many crowds of people collected together. She first went to a young woman that had eggs to sell, who had them covered with a clean white cloth; but after taking off the cloth and looking at the eggs, she perceived that they were all spotted and speckled, and apparently had rings round them. She asked if they were the only eggs she had, and the woman said, yes. She then went to six or seven other persons who had eggs to sell, and remarked each lot covered with a clean cloth, the same as the first, but found them all spotted and speckled like the first. She then saw a person dressed in the habit of the Society of Friends who attracted her attention: he, also, was an egg seller. She accosted him as she had the others; he stated he had eggs to dispose of, the best in the fair, but when she lifted up the cloth and discovered them to be like the others, she was angry with him, and told him she thought they were wild bird eggs, and that he must be selling them to deceive the people. She then asked him if there were no white eggs in the market; he told her there were, at the same time pointing to a man on the opposite side of the fair, but telling her that he who sold them was not considered altogether right in his mind, and those who purchased of him were considered the same She replied she did not care what was said, for she would have white eggs if she could get them. She then went to this man and asked if he had got white eggs, he said yes, and he had them under clean straw, and not a clean cloth as the others; she enquired how he sold them; he replied he did not sell them, but gave them, and she might take as many as she wanted. She stated that she wanted a dozen, which he directed her to count out; she did so as she thought, but he perceiving that she had only taken eleven, pointed out the error, and told her to take another; she did take up another, and underneath was a pamphlet entitled "Mormon Delusion," and he told her that if she would take the pamphlet and read it, it would give her a correct description of all the religious sects and parties, and that it was written by the Rev. Robert Aitken, formerly of the Isle of Man, but then at St. John the Evangelist's church at Liverpool. He told her that the speckled eggs were representations of the different churches of christendom, none of which were recognized as the pure church by the Father as his church and kingdom, and that the small white eggs were representatives of the church of Jesus Christ of Latter Day Saints. She returned home with the eggs, and rejoiced to reflect that amongst the many eggs sold in the market, only one person had white eggs, and she had got some of them without money and without price.

We would remark that Mr. Aitken never did write a pamphlet entitled "Mormon Delusion," but he preached a sermon at the opening of Zion Chapel, Waterloo Road, London, on Sunday Dec. 2nd, 1838, from which we make the following extract, illustrative of the instruction she received from the person who gave her the eggs.

There has been the revelation of the man of sin; and there has been, as foretold, the mystery of iniquity in full operation; but a temple of God, or church of Christ, there has not been, and there is not at this present moment; else the glory of the Lord would be there, and the gathering of the nations would be there, and the riches of the princes of the earth would be there, and the gifts of the Spirit would be there. God hath not a dwelling place on Zion; there is no treasury-house to deposit his riches; there is no banqueting-room, to manifest his glory.

My beloved hearers, can I have any interest in making matters worse than they really are? Is there any sorrow, and I have not my part in it? Is there any grief which I do not share? Do you ask me if these things are so? Is God then left without a witness? No, blessed be God, he has many individual witnesses to his truth, as well as to his saving power. The very churches that are now in existence, and that most certainly are not built upon the foundation stone, which is Christ, are witnesses for the truth of God. Every one of them appears to have fastened upon a single, though an important truth; and each sect and party has held up the individual truth which it has separately chosen for its real foundation stone, to the churches and to the world. Thus the very wickedness and folly of the existing churches have been overruled by the providence of God,

and have become outstanding witnesses to many of the great truths of God. Thus, although none of them is God's temple, or the depository of God's gifts, or the resting place of his glory —because none of them is erected upon the foundation stone, and according to God's pattern—yet all of them put together, manifest the excellency of many important truths which the church of Christ will exhibit in their fulness when it is established upon the earth.

After enumerating the peculiarities of the various leading sects of the day, which he considers as consistent with the principles of eternal truth, he thus continues:

O, my God, my God! I have, according to the light which thou hast given me, glanced at every would-be christian church of the day, and I see all is of man's building; and although each of them is, to some extent, promoting thy glory, by exhibiting one or more of thy blessed truths, yet each of them is marring thy glory, and is only rubbish, which must be removed before thou canst lay thy foundation stone in Zion. Every living stone, in each of the churches, is so bedaubed with filth, and so broken as to its jointing, that methinks thou must go to the quarry of nature, hard though it be, rather than to the old, battered, and defiled materials that are scattered throughout the churches.

My beloved hearers, my soul is in heaviness, and what am I to do—to build? I am willing, but where am I to build? I see what ought to be, but how to forward the purpose of God in temple-work, I know not—I know how to go about the conversion of a sinner; and success has proved that, in this, I am not mistaken; but where is the foundation of the temple to be laid? When shall the Lord my God discover his little hill of Zion? Do any of you ask me, in what condition is your own little sect and party, my friends? I am ashamed of the terms, sect and party; but since things must have names, names they must have. My reply is a short but painful one. Some few who are connected with me are weeping and groaning, like myself, day and night, because there is no resting place for the ark of the Lord: because there is no living temple for the manifestation of the glory of our God. Many hundreds of others are mere babes in Christ, newly begotten of the Lord; like little children they are joyful in their God, rejoicing in their first love; and they are not yet ripe for bearing the burden of the Lord; and the remainder are neither more nor less than the Methodists, and I have taught them to be so. O my God, help me, for man cannot. Man has not brought me into this dilemma, and man cannot take me out of it. This much I have reason to be thankful for, I am not in a humor to be led away by any foolish fantasy of man, or of satan's devising. I will, by God's help, have clear direction from God, and solid gospel ground, for every step; but stand still I will not—stand still I dare not, unless it be to wait the direction of my God; and if the road lead to the stake, by the help of my God, I will take it. I will have temple-building work, and temple-building blessings, else I will fail in the attempt. This morning I was blessed by the application of this truth to my mind—"God has chosen the *little* hill of Zion." The mountains and the hills around leaped with rage, because the Lord made choice of the *little* hill; and I have felt convinced ever since, that if some score or two of devoted christians, filled with the spirit, were to come together, and be of one accord, and cry unto God day and night, God would come to Zion; God would lay the foundation stone, or rather, build them upon the apostles and prophets, Jesus Christ being the head of the corner. God would restore temple-building gifts, and temple-building blessings. God would raise a church that would become a praise in the earth; and through that church, the earth would soon be filled with the glory of the Lord.

That all of you may have a clear apprehension of what is wanted—yea, of what is promised; of what a christian church must be, before Christ can be said to reign in Zion, I shall give you a very slight sketch of the promised Bible church. And, oh, what a picture presents itself to my mind! The blessed Jesus is the first stone, and the alone foundation. The apostles and prophets, the second row of this building, were like the foundation, and had their purity, their wisdom and power, by virtue of their union with him! and the remaining stones must be like unto these, else, built upon the same foundation they never can be. The whole power of the church must be from Christ —and it must be nothing less than the power of Christ. Every member of the church must be like Christ; and the life, and purpose, and policy of the church, must be that of the precious foundation. Such a Zion the Lord will build, such a church the Lord must have; and he will bring his treasures into it; and his gifts as well as his graces shall be there; and he will gloriously manifest his presence and his power there. Yea, he will glorify the house of his glory; and by such a church he will subjugate the kingdoms of the earth; and through the instrumentality of its members, the whole earth shall be filled with the glory of God. O! ye that sigh for the temple-building blessings, begin the work of repentance. Repent! repent! because ye have usurped the preroga-

lives of God! Ye have had ministers of your own choosing, instead of those of God's sending; ye have had forms of government of your own devising, instead of bringing the lawgiver to Zion by your prayers; ye have had your own way in every thing, and ye have sought your own glory and not the glory of God. "Repent, for the kingdom of God is at hand!"

We have been much astonished at the sentiments contained in the foregoing extracts, at the light which the individual has had of what is truth; and we cannot but lament that his own course has led him, not to the fulness of the gospel and the kingdom of God, but to become associated with one of the very churches he condemns as having no claim upon the title of the Church of Christ; but so it is, let the light of truth break in upon the human mind, and let the individual after rejoicing in that light for a season reject it, and who shall describe the darkness in which he is involved! but while such is the course of many, let the saints rejoice in the truth of God, knowing that it is their privilege to be associated with the kingdom of the Redeemer, to have their minds illuminated by his spirit, to judge all things, and to be instrumental in raising a temple for his glory, and in the building up of his people, in order that they may receive the dominion, and reign with him at his coming.—When we read the pointed facts stated by the Rev. gentleman whose words we have quoted, and read his lamentations and mournings because the Lord has no house upon the earth and kingdom of his his own organization which he can acknowledge and bless as such, our own feelings are those of gratitude and thanksgiving to our heavenly Father; in the first place for an existence in the flesh at the time when he has commenced his glorious work; and secondly that we have been favoured with hearing the *gospel of the kingdom*, and especially that we have been led to the obedience of faith, so as to realize for ourselves that assurance and that spirit which can be enjoyed only by obeying the precepts and keeping the commandments of the King of Zion. Does the Lord need a temple in which to manifest his glory and bestow his blessings upon his people? we know such an object shall be speedily consumated.—Must the nations of the earth be gathering to Zion? it is ours to behold the hand of the Lord manifested in this also—to behold the little stone cut out of the mountain without hands, rolling onward in majesty; and while the nations of the earth are perplexed, and a general and almost universal paralysis seems to affect the sources of prosperity, it is our privilege to be connected with a growing kingdom, destined never to be destroyed, but, like a phenix, rise from the ashes of a world, to become irradiated and adorned with the splendours of heaven, and to repose in the light of the presence of God.

*** Elders James Higbee, jur. and Z. H. Brewster, of Springfield, Sangamo county, have been cut off from membership, by the authorities of the church of Jesus Christ of Latter Day Saints.

JAMES ADAMS, President.

*** Should any elders be passing through, or near, Fredericksburgh, Virginia, they are particularly requested, by Elder Francis H. Bell, to call and visit the small branch of the church in that place.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 1, 1843.

The Editor of a small paper, published in St. Louis, that has lately sprung into existance, called "The Ariel," has been pleased to animadvert rather uncerimoniously, and surely not very courteously, upon the Times and Seasons. Scarcely having broken the shell, and certainly not fully fledged; not being able to stand alone, and laboring severely under the hallucinations of a disordered brain, he has seen fit to stagger forth unfledged, and make a wanton, uncalled for, unprovoked "PECK" at us—and as it is the nature of *geese* to fly, no doubt, but that while staggering on the brink of the nest, gaping like a young *gosling* for what might be crammed down his throat, he fancied in the wild flight of his imagination, that he was soaring on high, and making his nest in the clouds—that the earth was under his control—that he was king of the feathered tribe and lord of the skies. Poor thing, he knew not that he was wallowing in his own nest, subject to the control of others, and besmeared with the filth of his own making, every time he flapped his featherless wings, exposing his own nakedness, discommoding others, even of the same brood, and stirring up the foul effluvia with which he was enveloped. We should not have noticed the creature at all, had he not, with the flopping of his wings, cast some of his dirt at us; as it is, we shall give him a gentle admonition to keep out of our path—and let him go.

We think of all people in the world, the inhabitants of the state of Missouri, ought to be the last to say any thing about the Mormons

whether we refer to their judges or officers, military or civil; their governors, legislators, priests, people or editors. Holding fraudulently, hundreds of thousands of dollars worth of property, the plunder of a legalized banditti, and their garments yet dripping with the blood of the innocent, with administrators too corrupt to award justice, and a legislature too dishonest to refund their ill gotten gain; we repeat it again—of all people in the world, they ought to be the last to say any thing about Mormonism.

We have observed, that for some time, the editors and legislators have been silent on this subject: and we presume if this featherless goslin had waited till he had been better informed, he would also have been dumb; but now to the point. Be it known unto all nations, kindreds, peoples, and tongues, and let it penetrate the ears of all mankind, that a young spright, having only bustled a few weeks in an editorial atmosphere, an *editor* (?) of Missouri, has in the bright hallucinations of his editorial manomani, pronounced the Times and Seasons to be a "semi monthly issue of trash;" but why is it so? Wherein is there any thing that is foolish, weak, ludicrous, evil, or injurious?—Our worthy editor has not told us. But is it not enough that he has said it! Bow therefore, O ye nations with respectful deference, to his *ipsi-dixit*, for he is a worthy scion, of a famous stock. He further states, without adducing one solitary testimony, "if any sober enquirer, who really can look through the veil that hides hypocricy, will examine that journal, he will probably come to the same conclusion that we have." We are at a loss to know whether the worthy editor knows the meaning of hypocrisy or not; as he has not assigned any reason why the Times and Seasons are hypocritical. To stir up his 'pure mind, by way of remembrance,' we will refer him to an instance or two. When an organized Missouri mob, under the direction of the governor of that state, went to Far West, ostensibly for the purpose of restoring order, and sustaining the law; but in reality for the purpose of robbing, plundering, and murdering, we should call it an act of '*hypocrisy*.' When Judge King called a court, professedly for the purpose of trying according to law and evidence, a number of persons, who had been taken under mob law, and thrust into prison; but for the real purpose of condemning them without evidence, and not allowing them to bring any of their witnesses into court; the whole of the examination being exparte, under pretence of law; we should call it an act of '*hypocrisy*.' When the legislature, knowing these facts, having been memoralized on the subject, yet to screen their iniquity, published a book from the record of those exparte documents, and called it a true record of facts, published by authority, we should call it an act of '*hypocrisy*.' When the legislature of Missouri, after knowing that the Mormons had been robbed of hundreds of thousands of dollars, voted two thousand dollars "for the relief of the suffering poor," merely for the sake of hiding their corruption, we should call it an act of '*hypocrisy*.' When the state of Missouri drove fifteen thousand men women and children, from their homes, for the ostensible purpose of preserving order, and restoring quiet to the state; but for the real purpose of dispossessing them of their rights, plundering them of their property, and inheriting their land; we should call it an act of '*hypocrisy*.' We wonder whether our immaculate editor, who can see so clearly through the "veil of hypocrisy," ever discerned these things? And lastly, when an editor undertakes to call things "trash," and applies the epithet of "hypocrisy" to things of which he can give no account, nor render any reason why they are so, we think that he means to deceive the public, and call it an act of 'hypocrisy.'

We next have given to us a communication, signed "A Mormon," as a specimen of Mormon literature. If our space would admit, we should be glad to compare it with some of the official documents of the dignitaries of Missouri. We could indeed produce some precious specimens of Missouri literature. The following, one example out of many, written by a justice of the peace, we give "*verbatim, et literatim, et punctuatim; et epelatim.*"

"I Adam Black a justice of the peace of Davis County do here by sertify to the People caled mormin that he is bound to suport the consticution of this State & the united State & he is not attached to eny mob nor willnt attach his self to eny such peope and so long as they will not molst me I will not molest them.

ADAM BLACK, J. P.

This the 8 day of august 1838"

Our worthy editor next advises a Mormon to read his Bible. We will give him a quotation. Perhaps he can "see through the vail." Isa. 29: 1, "Woe to *Ariel*-to-"*Ariel*." But he tells us that he is to be aided by some judicious commentary. Perhaps the Rev. Isaac McCoy, a missionary of the Baptist order, who was one of the foremost of the mob in Jackson county, and held a tar-bucket while some men were being tarred and feathered, would be able to write a very able commentary. Or the redoubtable Bogart, a Methodist minister, of mobocratic memory, who, after killing numbers of the Saints, killed a Missourian, and preached his way to Texas, might write a good commentary. Or if they failed, the Rev. Sesiel Wood, or Jabbot

Hancock, of the Presbyterian order, who headed a mob in Carrol county, might be able; and if they should fail, we flatter ourselves that we could write a commentary, both for the worthy editor of the Arial and his excellent coadjutors, the priests.

RECOMMENDATORY.

To all whom it may concern!—

Be it known that Brother G. J. ADAMS, the bearer of these presents, has been designated by the Holy Spirit, appointed and set apart by the voice of the First Presidency of the Church of Jesus Christ of Latter Day Saints, in Nauvoo, to accompany Elder Orson Hyde, who has just returned from Jerusalem, on a mission to Saint Petersburgh, in Russia; to be one of the messengers to introduce the fulness of the glorious gospel of the Son of God, to the people of that vast empire.

Brother Adams, after several years of successful labors in the Eastern States, and also in England, has now returned to this place and rendered an account of his ministry and course of life, and is found worthy of the confidence of the saints and of being associated with Elder Hyde in the performance of this highly important mission to a foreign land. He is therefore authorized and required to raise all the funds he possibly can to defray the expenses of said mission, by donations from the saints and from all other persons who may be friendly disposed towards a good cause. Let not the people suffer the petitions of this man to reach their ears in vain, but let them remember that all they have belongeth to the Lord, and that it is the Lord's good pleasure to add to the stewardship of such as freely and liberally open their hearts, and their purses, at the call of his servants, to send forth the word of life to the nations of the earth. Will you suffer these men to go forth among strangers empty? Shall they blow the trumpet all the day long, encounter the obstacles and persecutions at home, the tribulations and hardships of foreign countries, with none to administer the oil of gladness, or aid with the unrighteous mammon?

In conclusion, I would say, if you regard the word of the Lord, through your friend and Brother, Joseph Smith, withhold not your substance from Brothers Hyde and Adams, but as you bestow upon them, so some hand shall bestow upon you.

I remain, as ever, your brother and servant, in the kingdom of our Lord and Savior, Jesus Christ: Amen. JOSEPH SMITH,

Presiding Elder, of the Church of Jesus Christ of Latter Day Saints, &c.

A DISCOURSE,

Delivered by Elder Amasa Lyman, at the Conference.

It is with a degree of satisfaction that I address you, after the variety that has graced the feast during the last few days, in which the beasts, spoken of by Daniel and John have been served up in good style, and rendered quite palatable.

On reflecting upon the subjects that have been agitated and discussed since the sitting of our conference, it has occurred to my mind that nothing has been said in direct reference to the Book of Mormon, a belief in the truth of which, constitutes one of the peculiar characteristics by which we as Latter Day Saints are distinguished from those who do not believe in any revelations but those contained in the Bible. My reasons for offering such reflections on this subject as shall be suggested to my mind, are, that they may chance to fall upon the ear of some one enquiring after the truth: being aware that I also address a number who are called with me to take a part in bearing the truth before the world, to rend assunder the veil of darkness that has obscured the light of truth, and let it shine in the face of men. In making my remarks I shall not dwell upon the scripture, but offer some plain reasons that may be deduced from certain plain statements in the scriptures, thus learning who, according to the Bible, reason and good logic, are deceived in believing, and impostors for teaching, as do the Latter Day Saints; and believing that God ever did and ever will give revelations for the salvation of mankind; and others for teaching as they do, and professing to believe that all revelation is contained in the Bible. To carry out the investigation proposed we shall be led to inquire after the facts upon which is predicated the necessity of revelation to any of the numerous progeny of Adam, in any portion of the habitable earth. To commence, then, we ask the question, had Jehovah an object in the creation of the human race? if so, the nature of that object? that we may be prepared to judge whether it could be accomplished without revelation or not. That we may learn that he had an object, and something of its nature, we will hear the words of the apostle Paul to the Hebrews, ii: 10. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Here we have a statement by inspiration, in relation to the purpose of God, in the creation of man, which was to make them sons of God. That we may be satisfied whether there exists a possibility that he

should be foiled in his purpose or change his mind, we will hear the testimony of James i: 17, Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning. If the apostle has told the truth in this matter we cannot expect a change to suit the caprice of the creature man; we have already learned that the purpose of God was to bring many sons unto glory; that it was impossible to accomplish this without revelation, we infer from the scriptural testimony; for, says the evangelist, "he, the Lord came to his own but his own received him not, but unto as many as received him gave he power to become the sons of God, even as many as believed on his name." By this scripture we learn that men had power to become the sons of God by believing on the name of Jesus. The question here arises, could they have had it without? if so, then we must charge the omnipotent God with an incompetency of judgement that would disgrace beings of less capacity than himself by calling into requisition means that the accomplishment of his work did not require. Inasmuch then as it was his purpose to make sons of the human race, there was left no alternative but to reveal himself or not accomplish his object in the creation of men. From our examination of this subject thus far, we learn that the accomplishment of the object for which men were created demanded that God should reveal himself—for says the Apostle Paul, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" Again: the justice of God requires that he should give to his creatures a manifestation of his law, that he might, in justice, bring them into judgment before him, that every creature might receive according to their works. Having reasoned thus far in relation to the principles that govern revelation, we learn that, just as sure as God did purpose from before the foundation of the world to save men, so sure it is that he purposed to reveal himself for its accomplishment. We will conclude our reasoning on this point with a reference to the declaration of Jesus, recorded by John: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent;" and 'no man,' says the apostle, 'can say that Jesus is the Lord, but by the Holy Ghost." For the history of the facts from which we have made the preceding deductions, we are indebted to the Bible—and for the Bible, we are indebted to the Jews. The next thing to be examined, is the extent to which the Bible record may be applicable to the human family, as a rule to fix their future destinies in the day of retribution according to their works. To set this matter in order, and upon principles not to be mistaken, we shall commence and apportion the scriptures as they were given, and as they must appear in that day when the books are opened, and the dead judged out of the things written in them. What portion, then, will it be by which the people anterior to the flood can be justified or condemned, but that which was revealed to them, so that the judgment of that people makes use of that portion of the Bible given to them—the people from Noah to Moses, that portion revealed to them—from Moses to Christ, that portion given to them—which takes us through the Old Testament, and when the people to whom the apostles preached the gospel shall come into judgment, it will require the word spoken to them. Thus we have used all revelations of God in both Old and New Testaments, and but a small portion of the family of man yet received their doom. Thus far our investigation has been confined to the dealings of God with that portion of the human race located on the continent of Asia, and have made that portion of the earth the principal theatre of all His wondrous works; but we will now enlarge our view of the subject, and cast a look across the wide waste of waters, where the great western continent stretches itself between the two extremities, North and South, with its unnumbered millions of inhabitants, and inquire if they bear the same relation to God as the people of Asia. If we contemplate their physical organization and mental endowments, we find them the same. If the fact that the Greek, the Jew, or the Roman were not able to "believe on him of whom they had not heard," it was equally so with the American—so that, reasoning from analogy, we conclude them to be a part of the same great family, blessed with the same endowments, subjected to the ills of mortality, and the same inability to save themselves from the ruinous effects of the fall.

But to show to every reflecting mind that if the Bible is true, our conclusions are correct, we will now advert to some statements in the scriptures. We commence with Acts, 17: 26, "And hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." We would here remark that if there is any truth or good sense in the word of the Apostle, that wherever there are nations of men that dwell on the face of the earth they are of the same blood—made by the same God and Father of all, consequently bearing the same relation to God, by creation. But have they, we would now enquire, been

equal sharers in the rich promises made for the salvation of men, and revealed in Asia? Admitting the truth of the religious dogmas which say that the Bible contains all revelations of the age, we answer they have not, for it was not until about the end of the fifteenth and beginning of the sixteenth century that the vast continent on which we dwell became known to modern geographers, thus opening the way that the Canonical law might visit the western continent, whereas the Scriptures inform us that as early as the founding of Babel, a few years subsequent to the flood, men were scattered into all the earth, according to Genesis 11: 8. So the Lord scattered them abroad from thence upon the face of ALL the EARTH, and they left off building the city. America, therefore, must have received her portion. But, says the grave objector to the faith of the Saints, how came they here, as the art of ship building was not known? At the same time, however, he will tell us, with all the apparent sanctity that religion can inspire, that he believes the Bible with its account, that God took dust and made a man, and him a living soul—but still can have no conception how he could, not make men, but merely transport them to this part of the earth; for the moment we leave the objector to wonder at the deep mystery of his own ignorance, while we examine a little farther the tendency of that anti-biblical doctrine which tells us that the Bible contains all the words of God, which word, says the Savior, is to judge all men at the last day; to which also agrees the declaration of John, who says, Revelations 20: 12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The revelator here speaks of a plurality of books, which the advocates of many of the religious dogmas of the age tell us is the Old and the New Testaments—a flimsy evasion of the truth, but in perfect keeping with the bigotry and holy ignorance of the age. For present convenience we suppose ourselves having an existence in the time when all the numerous progeny of Adam are called into judgment before God, in whom there is no injustice whatever, to be judged out of the things written in the books according to their works, the men of Asia, Africa, or Europe, might be required to pass under the ordeal of the word there written from the fact that he might have been one of the favored few to whom God had had respect in the day of revelation in the east, but in the vast assemblage we find a multitude whose lot has not been cast in the great theatre of revelation in Asia, who, if the popular theories of the age are correct, must have lived in ignorance of those sublime truths which are found in the Bible, so that we not only find them brought to be judged and condemned for not having kept a law they never knew, but for the first time to have the idea suggested to their minds of its existence, or the existence of a God, to whom they were amenable. I speak this of those who dwelt here anterior to the discovery of this continent by the Europeans. Humanity shudders at the thought. Justice outraged, retires from the scene, while a shade, blacker than midnight, is cast on the character of that God in whom all perfection dwells. Angels unnumbered weep over the scene. Millions of human beings consigned to eternal fire, because they have not obeyed a law they never heard. Shame—shame to the intelligent man or woman that would believe it; and condemnation and perdition to them that teach it. But John heard individuals around the throne of God saying that they had been redeemed out of every kindred, tongue, people and nation, and were made unto God kings and priests. Revelations, 5: 9. And as men were not made kings and priests in Asia without revelations, we conclude that, as in God there is "no shadow of turning," it required the same cause to produce the same effect in America.—This principle carried out, would extend the benefits of revelation to all people; that when they are brought into judgment, and the books opened, out of which they are to be judged, it will be the law they have known—consequently by it they are either justified or condemned.—Thus God is just, and the protecting ægis of the plan of salvation is universally thrown around suffering humanity. Thus the justice, mercy, and immutability of God, together with the necessities of the creature man, form the considerations that influence the counsels of omnipotence in preparing the means of salvation.

THE JEWS.

The following very singular notions of the Jews, with regard to their resurrection, will, no doubt, be read with interest by many of the curious, especially the lovers of Jewish literature. We do not give publicity to it to establish the idea that the Jews believe in the resurrection.—This every intelligent man must concede. The Jews, as a body—those that were considered orthodox, at least—always believed in the resurrection, as the scriptures abundantly testify.—There was a sect in our Savior's day, that did not believe in the resurrection, nor in angels or spirits; but they were very inconsiderable. Their doctrines were considered unpopular and false,

and Paul in his day had nothing to do but to proclaim himself a believer in the resurrection, to obtain a temporary protection from the Pharisees, at least in the time of his difficulty.—ED.

To the EDITOR of the TIMES & SEASONS.

SIR: If you should judge the following remarks interesting to your readers, they are at your disposal.

The gospel says "Blindness in part has happened unto Israel," &c. The reader of this will perceive how far the apostle was correct in his assertion, The *resurrection* is one of the important subjects of faith amongst them. The most of them believe it. Every Jew is commanded to rehearse the thirteen articles of faith daily. The last of the thirteen is: "I believe, with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed and exalted be his name forever." The following is the opinion of the Rabbies on the subject:

Rabbi Manasse Ben Israel says in Nishmath Cajim: "we find many proofs of the resurrection in the five Books of Moses and the Prophets. Faith in it is essential and godly. Those who say the resurrection cannot be proven from the law, bar themselves out from the communion of the saints, and deny a particular point of the law. All such are hereticks and infidels, and will have no part in the world to come, and be deprived of eternal life."

R. Isaac Aberhaph in his Menorat Hamoor, says: "Who denies the resurrection, or one miracle contained in the law, denies the whole law, and will have no part in the world to come, in *Talm Tract Sanhedrim*. Those that deny the resurrection, can have no part in it, because it is one of the great properties of God to pay with the same measure wherewith we have measured, and according to every sin we shall be punished." Why is the resurrection not named in the law of Moses? R. Baccay answers: "It is one of the mightiest matters of the law to be very short and brief." Mysterious things, the shorter and more mysterious, the more difficult is the explanation; and you find, generally, short accounts of mysterious things—for instance: in the creation of the world, you find but a short account upon the light, while the third day has a full description. Even so with the waters above to the waters beneath. Furthermore, all promises wherewith Moses encourages the seed of Adam diligently to keep the commandments, are bodily, that man might more easily believe his words, and press forward on their own account to reach a higher state of felicity. This makes him to be so short on the subject. Would he have attempted at that time to impress this truth on their dark minds, they would not have believed him; because it was a future and distant subject, and what proofs could he have given them? A wise and diligent searcher of the Bible will find out the sacred hints of it by degrees, and then he will search more diligently, which he would not have done if he had seen it all at once. At the time when the dead shall rise, the Rabbies give the following: R. Isaac Abarbanel says, on Isaiah 18: 3: "The prophet would gather the dispersed Jews at the last day, and at the same time performing the wonderful work of the resurrection from the dead, then all those dwelling upon the earth will acknowledge the high and lofty one." R. D. Kimchi is of the same opinion. He says, on Isaiah 66: 5: "You that are in trouble about the word of the Lord, when it will come at last, your God in whom you trust, will fulfil unto you his promises." Rabbi Naphtali in Emakhamelek puts the resurrection forty years after the gathering together of the Jews. The proofs he takes from Psalms 147: 2, 3. The Jalkut Kodosh and Medrash Neelam agrees with him, from which the Abarbanel concludes that the redemption of the Jews must undoubtedly be in the year of the world 5294—A. D., 1534, and the resurrection 5335—A. D., 1575. R. Bacay takes a different view. From Deuteronomy 30: 15, he says: "If one compares this place, which begins with the first verse and ends with the tenth, and which, undoubtedly, speaks on the redemption, it will appear from this that the resurrection will be 206 years after the redemption—because the Hebrew has 206 in number. In the Song of Solomon it is said: "Unto thee, Solomon, are due one thousand;" but unto the keepers of his fruit two hundred. Understand 206—he would shew thee with it that the resurrection from the dead would be 206 years after Spiritual Solomon, viz: Messiah which would spring from him: you must understand this verse, then, in the following manner: When Solomon and the Messiah, which is the Prince of Peace, will make their appearance (after their allowed time, 1,000 years,) then shall the keepers of his fruits, (those that kept his commandments,) 206 years afterwards, be raised from the dead. Who shall perform the resurrection? In Aphkat Rackel it is said: "All Israel, young and old, must believe that in future the most holy God will quicken the dead, call them forth out of the dust, and unite their souls to their bodies." R. Joseph Albo says: "Because this is so supernatural, the men of the large congregation, Ezra and his collego, attribute it only to the power of God, and for this reason, in compiling the prayer, have said this blessing: 'Thou art powerful to raise the dead.'

R. Jacanan counts three keys the Lord kept wherewith he would trust no messenger, viz:

1st. The key of the Womb—Genesis 30: 22.
2d. The key of the Rain—Deut. 28: 12.
3d. The key of Raising the Dead—Ezekiel 37: 13.

Talmuh Tract Sanhedrim and Bereshith Rabba agree with Rabbi Jocanan. Others attribute the resurrection to the Messiah. The Medrash Mihle R. Levi ber Gerohonon, Deuteronomy 34: 10, literally then, should not be a prophet like Moses; but Messiah would be a greater prophet: he would be the prophet of all nations—and this his general power he would prove by the resurrection from the dead.

Some Rabbies attribute the power of raising the dead to the righteous and godly, and they also bring their proofs from the Bible. R. Jonathan finds a proof in Zechariah 8: 4, and Second Kings 4: 29—even as Elijah and Elisha raised the dead, even so in future all righteous, old men and women with their sticks, will raise the dead. See Talmud Tract Resokim.

In the book Emek Hameleck it is said that those only which have embraced the Jewish religion will have power to raise the dead. The proofs are taken from Isaiah 65: 20, saying those who did not embrace the Jewish religion before the coming of Mesiah, he will not acknowledge them: then they will be ashamed at their obstinacy—repent and die—afterward the righteous will raise them. The same is said in Jalkut Kadash.

The Sohar speaks differently on the subject.—Those who died in the promised land will rise 40 years before those who died without its boundary. Now every one that dies without and has but one relative there to mourn for him, can rest most assuredly to profit by the resurrection, because his relative in the promised land has power to raise all his kinsmen who died out of it. But this quickening is connected with a painful sensation, called by them Gilgool Meholus, the rolling in the caves beneath. R. Elias means the corps rolls itself, under the earth, to the Romish land. That this is possible, says Rabbi Akiba, at the time when the dead shall rise, God Almighty will come down from the highest Heaven, set himself upon his Throne at Jerusalem. Jeremiah 3: 17. Then he will call his ministering spirits and angels and say: My sons, I have had no other motive in your creation than that you should do me a favor at this hour. Lord of the Universe, will they say, we are ready to fulfil all thy commands. Well, says the praiseworthy, walk through the whole earth; go in the four parts, lift up the surface of the earth, so that there might be a cave, but in such a manner that every righteous person will have his own cave, and bring unto me, every one separately, the righteous N., son of N. the good N * * * Bring me all those who have labored for my namesake, that they may not torment themselves long. I will quicken them in the land of Israel. At this all the angels go forth in the four parts to take hold of the four corners to lift her up, according to Job 38: 13. Draw out the ungodly, and in that manner make the caves so that they might roll themselves into the promised land. Then God himself will quicken them, to the comfort of those who are afraid of this troublesome journey. The book Avodath Hakodash promises that the righteous out of the promised land will stand upright in their caves, and go there. The Rabbies all agree that this journey will be painful. Talmut Tract Ketuboth and Sohar show the occassion, viz: The passengers will be plagued by the powers of Darkness. The Jews believe the world is parted among the seventy nations, and they call the rulers of them Chipa Devils when they pass through their dominion, and this is the reason that they are so much afraid of it, and many in their old age go to Jerusalem to die. They believe a fear of it is discovered by the patriarchs Jacob and Joseph, who were, most assuredly, good; and yet they commanded to be taken to the promised land, so that they might not robe themselves there. See Talkut Kadash, R. Solman Jarkian and Genesis 39: 20. The place where those who roll themselves, will come-ont is Mount Olivet, according to the Chaldaic translation 8: 5, Song of Solomon. Solomon prophesies there that at the resurrection, Mount Olivet will open itself so that the righteous may come out of it, but the wicked will be drawn out of their graves like a stone out of a sling.—Zechariah 14: 4. In Abodah Hakadash Rabbi Simeon, son of Jacay and Pesikta Raba, are of the same opinion. The reason of this painful and troublesome journey, is that the Almighty might swear unto them that they never should be carried from their land. He will do it in the following manner: The Holy One, blessed be his name, will let down the Heavenly Jerusalem with the already finished Temple, which never will be destroyed, and because in future the souls of the Jews will always remain with God, they (body and soul,) could not be united together in any other place but such as will remain forever, according to Isaiah 4: 3. Now in like manner as the body of Zebaoth is holy and lives forever, even so shall the righteous be called holy and live forever. There are some Rabbies who deny the rolling altogether. R. Abarbane denies the rolling. He says, on Isaiah 18: Because the resurrection will take place in all the world, then the nations of the earth will be afraid and tremble: yea, even those of the Euphrates, and will send messengers upon the Sea

unto the land of the children of Israel, acknowledging that the law comes out of Zion and the word of the Lord from Jerusalem. Most assuredly when they shall see their dead come out of the graves and hear them call upon the name of Jehovah, and openly acknowledge their faith in Messiah, then will they (the heathen,) also call upon the name of Jehovah, and worship him with one mind and one spirit.

[TO BE CONTISUED.]

(Published by request.)

PHILADELPHIA, APRIL 5TH, 1843.

Elder Whipple:

Dear Brother,—Time, as it rolls along, developing in its progress the true characters of men and things, occasionally brings to our remembrance our friends, our brethren and our promises. Actuated by these feelings of un-alloy and pleasure, I sit down this afternoon to while away an hour or two, to write to you, in order that I may tell you a few things past, present, and to come.

I would then inform you first, that I am not at present in good health, having a most violent cold, and indeed I have not been well this winter past, and I have been home but a very little all winter, for the Lord has mightily inspired me with zeal to proclaim the gospel, and for the last three months, the work of God has shone more brilliant, g orious and sublime, than it ever did before; so much so, that I would not cease to declare the whole counsel of God, so far as I knew it—and I have baptised, since the beginning of the new year, upwards of sixty in the following p'aces: First I baptised 19 at the Navy Yard; then I went up to Northumberland county with brother Clements; here we baptised about 20. After I returned I was warned by the spirit to go up to Mount Holly, Burlington county, New Jersey, and I was obedient to the call. There I have labored for these 8 or 10 weeks, although when I went I knew not a single individual; yet I rented a large church for $2,50 a night, which was crowded to excess every evening. Here I lifted up my voice with the sound of rejoicing, being greatly blessed with the spirit of my master. I was permitted to preach with great liberty. I soon branched out to other villages in the vicinity, and have baptised there 25, and if we are to judge by appearances, there will be hundreds brought into the kingdom the coming season in that vicinity. On next Sunday I expect 10 or 12 to be baptised—thus you see that God has been with me, and I have not been idle.

And now what shall I say concerning my going to Nauvoo this spring; for you doubtless are aware that I fully intended to go up, but to leave my field of labor at the present time, under such favorable auspices, would, to my mind, not be wisdom. I therefore, after mature reflection, have concluded not to go this spring; and I would here take the occasion to return my grateful acknowledgments to my brethren for their kind regard to me, in wishing me to move out this spring.

And now, dear brothe r, be assured that my best wishes will ever attend you; and though lands and seas may separate us, yet I shall never forget you. Yours is a name I shall ever remember, even while time and eternity shall last. Remember me to a ll the saints, and especially to your beloved family, and receive for yourself the affectionate regard of your brother in the covenant of our Lord Jesus Christ.

J. H. NEWTON.

Minutes of the Genesee conference of the church of Jesus Christ of Latter Day Saints.

(*Concluded from our last.*)

On motion, *Resolved*, That the different branches be represented.

Attica branch represented by Charles Thompson, consists of 12 members; 3 elders.

Akron branch represented by C. Thompson, consists of 11 members; 8 elders.

Alabama branch, represented by C. Thompson, consists of 7 members; 1 teacher.

Alexander branch, represented by Samuel Mott, 21 members, (six added since the last conference,) 13 elders; 1 teacher.

Batavia branch, represented by elder J. L. Burtroll, consists of 12 members; nine elders.

Bennington branch, represented by Charles Thompson, consists of twenty-five members, (two added since last conference) including two elders and one high priest.

Johnson Creek branch, represented by Elder John Bell, consists of sixteen members, including four elders, one priest.

Salem branch, represented by letter, from Brother E. Williams, consists of nineteen members, including three elders, one priest and one teacher.

Weight Settlement branch, represented by Elder George Thompson, consists of five members, including one elder.

Elder Charles Thompson represented five members, in Weathersfield, not organized.

Elders S. Mulliner, James Houston and Henry Jacob, travelling elders, reported twenty one scattering members in Niagara county, not attached to any branch. They also stated that the prospects in that vicinity were good, many were earnestly inquiring after the truth.

Buffalo branch, represented by Elder J. P. Green, consists of twenty-three members, including five elders.

Ten scattering members in Victor, Bloomfield and vicinity, represented by Elder Thompson.

On motion, adjourned for one hour.

Thursday, conference assembled and was opened by prayer, by Elder J. P. Green.—Elder Green then made some general remarks to the conference.

Resolved, That Elder Green write a letter to the branch east of the Genessee River, that were formerly within the bounds of this conference.

On motion adjourned till 1 o'clock P. M.

At 1 o'clock conference assembled, and was opened by prayer, by Elder R. J. Coats. Elder Henry Jacob said he considered himself under this conference and was willing to labor where the conference saw fit.

Resolved, That Elder Green give him advice where to labor.

Resolved, That Brothers Austin Cravat, Wm. E. Murray, Orson Beach, Sanford Cooper, Norman Fillmore, David H. Crocker and Luther Crocker be ordained elders.

Resolved, That Elder Green occupy the rest of the afternoon in addressing the young elders.

On motion, adjourned till to-morrow, 9 o'clock, A. M.

Conference assembled and was opened by prayer, by Elder Youngs. Elder Greene, then addressed the conference on the subject of signs and miracles; for what they were given, &c.

Resolved, That Brother William Carey, go and labor in Mumphreysville and vicinity.

Resolved, That this conference adjourn to meet in Buffallo on the first day of September, 1843, at 10 o'clock A. M., where the brethren moving west, are requested to meet and make preparations for their journey.

JOHN P. GREEN, Prest.

RALPH J. COATS, Secr'y.

POETRY.

For the Times and Seasons.

LINES WRITTEN IN THE ALBUM OF MISS M. L

BY MISS E. R. SNOW.

Friendship's tones are sweet and thrilling,
Like the zepher's soothing sound—
Like the beautious rainbow filling,
Friendship's halo gathers round.
Sweet sounding harp! I prize it more
Than both the India's boasted store;
I know its worth—its charm I feel
This moment o'er my bosom steal.

Yet with chasten'd thought I cherish
Fairest gems of earthly mould;
In the grave our "memories perish"—
Friendship there forgets its hold.

Then, Mary, friendship's wreath entwine,
But never worship at its shrine;
For death will sever every tie
That is not based above the sky.

Heav'nly hopes death cannot sever,
Nor time's bold torrent sweep away.
The "Word of God" will stand forever,
Though empires waste and crowns decay;
Then let its precepts be your care,
And mould your mind and practice there;
And calmly while life's tempests beat,
Like Mary, sit at Jesus' feet.

The Times and Seasons,
IS EDITED BY
JOHN TAYLOR.
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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 15.] CITY OF NAUVOO, ILL. JUNE 15, 1843. [Whole No. 76

Correspondence.

To the Editor of the Times and Seasons.

WESTFIELD, HAMDEN COUNTY, MASS., March 22d, 1843.

Beloved Brother:—Through the mercy of the Lord, by the power of an unseen arm, and the protection of an allwise God, I have been brought hither, and have arrived at the place of my destination, as directed by the Lord through the mouth of his Prophet. Notwithstanding the distance, and the many other obstacles that presented themselves to view at the time, as well as after the appointment of my mission to this eastern land, it has been abundantly successful; and be assured by me, that the unbounded confidence which I had at the time of my departure, in the Prophet of *immortal* memory, has not grown less by time or experience in his prophetic powers. I felt then, and still feel, that I shall, by the help and grace of my Divine Master, accomplish the task allotted me. I have, with pleasure, beheld the fulfilment of the predictions made by him at the time that I, with a number more, were called to labor in the vineyard of the Lord. I have realized the accomplishment of that which was foretold, that no human eye could have foreseen, nor any human sagacity have penetrated.

Although it fell to my lot, and seemingly unavoidably, to travel alone, yet I have not, at any time, been without friends; nor have I at all been left to the council of my own will, but have endeavored to be governed by the wisdom from above—even by that same spirit which actuated my call. As I passed along, taking for the most part entirely new ground, (and as the Apostle Paul writes, "where Christ had not been named.") I gave strict attention to the movements of the world—both to professor and to non-professor, in order to discover, if possible, the great moving cause of the present concern and excitement that appears in the world of mankind. It appears to be evident to all men, and particularly to those who have the enlightening influence of the spirit of God, that an eventful crisis is at hand, the near approach of which, with troublesome times in the world, does not seem at all to be doubted. The watchmen upon the highest towers, the shepherds of the largest flocks, and the pastors of the tallest steeples, all agree in this one position. The most learned of the day, the greatest philosopher of the age, or the most eminent Doctor of Divinity of the enlightened nineteenth century, in their hours of sober reflection and meditations, seem to be lost, and sink into despair when they look to the past, by perusing the volumes of history, both sacred and profane, as it unfolds to the mind scenes that have transpired, and gives place for deep and serious meditation. Also to trace the great events that have followed in succession through the eventful periods that have rolled into forgetfulness by many that have slept beneath its ruins, as it came upon the great mass of mankind, unnoticed and unawares. But never has there been a day when time has been so plentifully supplied, and that with so prominent events—with events so clearly illustrative of miraculous meaning, as appears to be the case in the age and generation in which we live. The land from west to east, seems to be in one general consternation, a fearful looking-for of that which is coming on the earth.

Yet the world are not able to discern the why or the wherefore, neither to tell the cause or to imagine the result. Politicians of all parties are looking for some great and marvelous overturns in the affairs of government, and seem to be aware that nations and kingdoms are upon the eve of ruin. Merchants, and the great men of the commercial cities, are beginning to weep and lament. Distress on all sides is making its appearance. Mourning and lamentation is heard. Truly there is a distress of nations—no one to buy their merchandise. The rich distress the poor, while many are crying for bread, till the lamentations of the widow and the fatherless have reached unto Heaven—yea, the Lord of Sabaoth has heard, and he will answer their prayers with vengeance. The cries of misery are wafted on every gale, while confusion, distress and mourning, pervades every class, from the king, seated upon his throne, or the nobleman, sallying forth in his coach and six, to the humble peasant that bows the knee, or the sweep that is crying in the street.

The last, yet not least, for greater and greater is the mystery of surrounding events, from the pulpit we hear the sound of alarm: one sitting upon a topless throne, as he sees the affrighted, mourning sinners begin to approach the anxious seat, in the midst of phrensied madness, about to sink into despair, surrounded with the groans and sighs of an agonizing multitude of pretended christians, in the most excrutiating agony of both body and mind, while from the throne, or high exalted pulpit, we hear this exclamation: This year is the end of God's

grace, this is the last day of revivals! From another equally as high, and whose towering steeple seems to be lost in the azure blue, another sound is heard; a cry of peace, peace, all is well in Zion, the Lord is converting the heathen, and soon the reign of universal peace and righteousness will be brought in. It is true this is a day of wonders, and many new things make their appearance; and events strange and marvelous, are daily taking place, and we confess the cause or end thereof no one knows.—While all classes and denominations agree in this one sentiment, that great and important events are at the door; even from the priest in the pulpit to the idle lounger in the public alehouse, all are equally aroused, and as equally ignorant of the cause, or the effect. But let us inquire, what is the cause of all this ado; why the world is so aroused, and what the cause of this universal excitement? Let the wise answer. "The wicked shall do wickedly, but the wise shall understand." Daniel xii: 10.—"The Lion has come up from his thicket," the Lord has spoken from Mount Zion; the God of Israel has again began to work; a mighty kingdom is now set up in the earth, and the enemies' camp is in danger; Babylon is beginning to totter; her walls are about to crumble into ruins, and the great Goddess of this generation (priestcraft,) is in danger. The Lord God has spoken from the Heavens to a young man, saying "Jerusalem shall be inhabited," "and in wrath remembered mercy in the midst of the years made known," that the great work of the last days has already began—even the dispensation of the fullness of times, in the which God will bring to pass the greatest events ever witnessed by man, the signs of which have already appeared—therefore the wise begin to account for all the wonder and surprise in the world, and are willing to go forth and warn the wicked of the approaching events that they so greatly fear. The kingdom of God is rolling on with unparalleled rapidity through the world. The great arm of Heaven is extended again to the earth; the God of Moses has spoken, and the world stands afar off; with fear they quake exceedingly. In many places where the servants of God make their appearance and begin to raise their voices like the horns around Jerico, as messengers of truth, thousands of interested subjects flock to hear the new messengers that God has sent to an apostate world.—In every state through which I have passed in my journey from Nauvoo to this place, I have found fields white already to harvest, and room for many laborers to do much in gathering the wheet into garners; and had not my mission been appointed to this state, I should have tarried far west of this. The spread of truth is fast making its progress in all the land. I have come to this state obedient to council, and rejoice that I have been directed by the Lord, through the mouth of his Prophet, whom he has raised up in these last days to direct the affairs of his kingdom. I have now been in the vineyard on this mission about six months; have travelled in eight states, and have preached to all that came in my way, and have allayed the prejudice of the people to a considerable extent in all places where I have had the opportunity of preaching, by correcting the errors, and setting forth the truth before them.

Since my arrival here, which is a little over two months, my labors have been principally confined to this county. I have labored in Westfield, Springfield, Cabotville and Chicapee. I have preached to large assemblies in all these places, and very good attention has been paid. I have baptised several in Westfield and Cabotville, and many more are believing in the great work of God, both professor and non-professor. The prospect for a great work is now apparent in this region. Some of the most prominent members in the Baptist church have been baptised in these places.

The priests are much enraged, while from the pulpit to the private circle the members are warned to beware of the delusion; and the most base calumny, falsehoods, and misrepresentations are heralded forth by them in every shape and from every quarter. The Press also is used to dissuade some, to sour the minds of others, and if possible, to retard the work of God, if not to put an entire stop to it in this section of the country.

I have been here now until a general excitement prevails amongst both priest and people, but mostly with the priests, who excite and encourege the common people, for I have not seen a people so completely priest-ridden in any place as in these eastern states. Superstition and bigotry seem to have attained their highest pinacle, while the minds of many are bound down by the shackels and chains of modern priestcraft. Error, confusion, anarchy and misrule, are the only spirits that govern. Nothing but the power of God can in any way, beneath the heavens, break the league of the iron grasp of the Devil, that appears to be rivited upon the minds of almost all the people. Yet notwithstanding all the powers of earth and hell combined, they cannot stop the work of God in these last days, for the word of God is quick and powerful, and sharper than a two-edged sword, even to the pulling down of error, and the final triumph of truth.

In these eastern lands, amid all the errors, the

wisdom, learning and affluence of the land of steady habits, the Church of Jesus Christ of Latter Day Saints is fast gaining in numbers and influence. Branches are being raised up in various places. A number are now growing up under the preaching of the elders sent out by the general conference last summer, and thanks be to God, the truth is spreading in this country like a green bay tree; the kingdom of God will go on, and nothing can hinder, until the sound of redeemed sinners, and the songs of enraptured multitudes shall be heard from mountain top to mountain top, the vallies be glad for them, and the Saints shall rejoice together.

I have baptised some twenty on this mission, and have organized a branch in Little River, consisting of one elder, one priest and one teacher, with fifteen members, all in good faith and standing, who are rejoicing in the kingdom of God in these last days, while many more are believing the work, and will, to all appearance, soon show their faith by their works, and much good will be done in this region.

Such is the prospect of the work here, and a brief account of my mission, and if you deem it worthy of a place in the Times and Seasons, it is at your disposal. My best wishes for you, and the Church at Nauvoo and throughout the world, with my prayer to God continually for the advancement of His cause, I subscribe myself your brother and fellow laborer in the gospel of Jesus Christ, Amen.

EDWIN D. WOOLLEY.

(To the Editor of the Times and Seasons.)

DEAR SIR—In this age of superstition and infidelity, we find vast numbers who not only deny revelation, but even the existence of deity, which has in a great measure arisen from the inconsistencies and perplexities of the professors of Christianity; indeed we cannot much blame a man for denying in toto what appears altogether a mass of contradictions and absurdities. For, let us suppose for example, that an individual from China, or any other part, who had had an opportunity of listening to the preaching of some of our modern Missionaries, and had given full credence to all that had been advanced, had a Bible placed in his hands and told that it was the word of an immutable God, it seems to me that one desire alone would pervade his whole soul, viz: to get to that land of religion, that nation of demi-gods, where they had such a superabundance of piety, as to send a little over the great waters and let the heathen participate in their blessedness. Well, there are few things on which man is fully bent but he is able to attain to it, so with this young Christian; at length he is enabled to start for this paradise, and leave his native land, and, oh, joy! lands safely on Columbia's happy shores, with his Bible in his hand, just as the people are repairing to their different places of worship. Judge his surprise on finding their worship as diverse as possible, yet all professing to teach from the same unchangeable book. He inquires in vain for the church of Christ; the cry is lo here, and lo there, and he finds but one thing in which they all agree, viz: in contending that the unchangeable word has become altogether changed. That though the great author of it has asserted that certain signs shall follow those that believe, they fearlessly tell us they shall not; that the great apostle to the Gentiles tells us that God placed apostles and prophets in the church, and they boldly tell us they are not wanted; and there is no need for tongues and propheeies. In the days of Paul, they saw through a glass darkly, yet it was needful for Paul to have a thorn in the flesh, lest he should be exalted above measure, through the abundance of revelations that were given unto him, that, he was caught up into the third heaven, and heard things that it was not lawful to utter; that the church then had visions, angels, tongues, healings, interpretations, &c. &c., but now there is no need of these, as perfection is come. Would not our traveller be at a loss to account for this strange state of things? And could we be surprised if he began to think he had been deceived, and to question the authenticity of the book?

Although infidelity may abound, and many may live and die, not having the fear of God before their eyes, I am of opinion that the existence of Deity, and the truth of revelation can be established beyond the power of successful controversy.

First, then, the laws of nature by which vegetation is produced, the globe kept in regular motion, and the planets governed and arranged. How wonderful the chance that caused the earth to take its place just at such a distance from the sun, and to hold on in its course, and still as fortunate that the moon should be situated as to give its light in the night instead of the day, so that it *happens* to be a blessing to the inhabitants of *all the earth*. And, if we may rely on astronomers, it was a lucky chance that gave Jupiter four moons, seeing that his distance from the sun is near 500,000,000 of miles, and therefore, his nights must have been very dark but for that chance. We are also informed that Saturn is removed 900,000,000 of miles from Sol, and therefore his nights must have been dismal, had not chance given him seven moons; Georgium Sidus, of vast magnitude, 1,

300,000,000 of miles from the sun, though no knowledge of his diurnal motion has been ascertained; six moons at least have been discovered All the planets and fixed stars are governed by a law, and if they be governed by law, there must be order, and there can be no order without design, and if by design, there must be a framer. No matter whether it be the law of nature, or any other law, it could not have been produced by chance, for chance begets confusion. Law and order cannot spring into existence of their own accord, but must have been framed in wisdom and intelligence, and intelligence does not exist in nature, nor wisdom in chance. If then, intelligence exists, that framed not only this earth, so well adapted for the dwelling of man, but all the countless numbers of worlds, with all their regularity and beauty, continually revolving in the immensity of space, without a jar, in perfect harmony, shall we consider it strange that when man is created, a law should be given, or shall he be left in darkness and confusion? I am pursuaded that we may bring forth such an abundance of evidence as to satisfy even the sceptic on this point, and if we could once get man to place implicit confidence in the Bible, he has nothing to do but read it, to believe in the Book of Mormon, and the doctrines taught by the Latter Day Saints.

The prophecies contained in the scriptures are so numerous, and the proofs of their fulfilment so abundant, that, instead of any deficiency of evidence, the only difficulty lies in selecting or condensing them. A few of the prophecies that have a definite and distinct meaning, and that have received an express and literal accomplishment, shall be selected, Moses, being the first inspired writer we have an account of in the Bible, we will examine his words first, respecting the Jews and their city. He says, Leviticus 26, if they would not obey the commandments of God, ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, and I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you; and I will make your cities waste, and bring your sanctuaries into desolation; I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it; I will scatter you among the heathen, and your land shall be desolate, and your cities waste, and ye shall be in your enemy's land, and ye shall have no power to stand before your enemies; and ye shall perish among the heathen, and they that are left among you shall pine away in their iniquity in their enemy's land; and yet, for all that, when they be in their enemy's land, I will not cast them away, neither will I abhor them, to destroy them utterly." Also, Deut. 26: "It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, and observe to do all his commandments, that all these curses shall come upon thee; [which may be read at leisure, therefore, for the sake of brevity, I only extract a few;] thou shalt be removed into all the kingdoms of the earth; the Lord shall smite thee with blindness, and thou shalt grope at noon-day as the blind gropeth in darkness, and shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given to another people, and thine eyes shall fail with looking for them all the day long; and there shall be no might in thy hand; the Lord shall bring thee into a nation which neither thou nor thy fathers have known; and thou shalt become an astonishment, a proverb and a bye-word among all nations, whither the Lord shall lead thee. These curses shall be upon thee for a sign and a wonder, and upon thy seed after thee. The Lord shall bring a nation upon thee of fierce countenance, from afar, swift as the eagle's flight, who shall not regard the person of the old, nor show favor to the young. He shall beseige thee in all thy gates, until thy high and fenced walls come down; and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, in the seige and in the straightness wherewith thine enemy shall distress thee. So sore will be the distress, that he will not give to any the flesh of his children, whom he shall eat, &c. &c. The Lord will make thy plagues wonderful, and the plagues of thy seed, and of long continuance. And the Lord shall scatter thee among all people, from the one end of the earth unto the other; and among these nations thou shalt find no ease, neither shall the soles of thy feet have rest, but the Lord shall give thee there, a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and have no assurance of thy life. In the morning thou shalt say, would God it were evening! and at evening, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and the sight of thine eyes which thou shalt see; the Lord shall bring thee into Egypt again, in ships, and there you shall be sold unto your enemies for bondmen, and bond-women, till no man shall buy you; death should be chosen by them rather than life," &c. &c.

These, and a vast number of other passages might be quoted, but I am afraid of trespassing too much on your valuable columns, and there-

fore shall proceed to give the manner; the strange and wonderful manner the prophecies have been fulfilled, with other remarks I may feel disposed to make.

False Christs and false prophets arose after our Lord was crucified, as he himself had warned his disciples, which occasioned great commotions among the Jews, and soon every city in Syria became the seat of a civil war. The Roman procurator, Florus, heaped indignities and oppressions upon the Jews, till at length, they were goaded on to open rebellion against Rome, which soon brought the Roman ensign around the beloved city, and Jerusalem was compassed about with armies, as described by the Saviour, and on their withdrawing for a time, the Christians made their escape to Pella, having been forewarned of the calamity. Multitudes crowded within the walls of Jerusalem, some to the Passover, and others for a temporary security of their lives and property. But, alas, the day of God's wrath was come upon Jerusalem. The robbers who had banded together, amidst the preceding commotions, and resorted to the mountains of Judea, not able to protect themselves from the Roman power, flocked into Jerusalem, and joining the lawless mob, ruled over the devoted city. Destruction and murder was carried on by them to an awful extent, and the provisions for the siege were pillaged and burnt. The blood of thousands was shed within the walls by their brethren, while the work of destruction was proceeding with awful rapidity by the Romans without. The bones of the priests were scattered around the altar, but the famine soon began to prey on all; and so severe were the pains of gnawing hunger, that the sewers were opened in search of food.—Shoes, and the leather from off their shields were eat, and the most loathsome refuse devoured as a sweet morsel; the bodies of the famished fell dead in the streets. They then began to eat the dead bodies, and one lady, once rich and noble, had slain, and was roasting and eating her own sucking child. The Romans built a wall and hemmed them in on every side. It is said, of fugitives from the famine, five hundred were taken prisoners, and crucified daily, without the walls, till they could not find room for the crosses, nor crosses for the bodies. The purposed object of such cruelty failed, for even so sad a spectacle did not intimidate the desperadoes, who ruled over the wretched city, into submission. In the entrails of some of the slaughtered captives, gold was discovered, which, loving it as their lives, they had swallowed in the hope of escape. The bodies of 2,000 deserters were dissected in one night, in search of hidden treasures, and so great was the work of death, that one hundred and fifteen thousand dead bodies, were carried out at one gate during the siege; in all, six hundred thousand, having no other burial than being cast without the walls. Houses were filled with dead bodies, and heaps of them piled together in every open space, and every place in the city covered with dead bodies. About six thousand perished amid the burning cloisters of the temple, or precipitated themselves down, and were killed; ten thousand others were killed about the temple, and all the sewers were completely stopped with human bodies. Eleven hundred thousand perished during the siege; and when Jerusalem was given to the flames, the streets literally flowed with blood, and finally the Romans passed the plough-share over the city, signifying that the work of destruction was complete. Josephus specifies the number that were slain at each place, exclusive of those who were slaughtered in the seditions and siege. Two hundred and forty thousand were slain throughout the cities of Judea and neighboring countries. Vast numbers were taken to Egypt and sold for slaves, till their marts were glutted with them, and, in the words of Moses, no man would buy them, and eleven hundred of them were put in prison, and suffered to die for want of bread and water. How far Moses, Isaiah, Ezekiel, Jeremiah, Micah, and Jesus have described this event, it is for your readers to determine, while we proceed further to investigate the sufferings of the Jews, in the different nations of the earth, down to the present time.

For prophecy concerning the Jews, I would refer to Moses, Ezekiel, Isaiah, Jeremiah and Amos, all of which predictions are delivered with the clearness of history, and the confidence of truth. After the Jews had been destroyed, as above described, when their numbers had again increased, they combined together to make a desperate attempt to regain Jerusalem, when they fell by the edge of the sword, in such numbers that few escaped.—They were then banished from Judea, and by an imperial edict, it was death for a Jew to set his foot in Jerusalem, and from that time they have been scattered among the nations, among the heathen, among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth; they have been scattered unto all the winds, and dispersed throughout all countries, among nations which neither they nor their fathers had known.

I suppose at the present time, there is not a kingdom on the face of the earth, where they are not to be found. There are great numbers

in Holland, Turkey, Germany, and Poland.—In America, Britain, France, Spain, Italy, and Russia, they are not so numerous. In Persia, China and India, on the east and west of the Ganges, they are few in number among the heathen. The cold region of Siberia, and the burning deserts of Arabia, bear record of their misery; and we have every reason to believe, that they are to be found in the very interior of Africa. From one end of the earth unto the other, the Jews have been scattered among all nations.

They were to find no ease nor rest among the nations, whither they were to be driven.—Their plagues and the plagues of their race, were to be great, and of long continuance.—They were to be oppressed and crushed, and spoiled evermore. In the first century, Jerusalem was laid even with the ground, and they led captive, or driven as homeless vagabonds throughout the world. In the second, five hundred thousand of them were slain, under one emperor alone. They suffered serious persecutions in the third. In the fourth, their ears were cut off, and they banished from Rome.—In the fifth, they were driven from Alexandria, and grieviously oppressed throughout Persia, and could find no rest for the soles of their feet; they made another attempt to regain Judea, being allured by a false Messiah, and a slaughter, like that by which their forefathers had fallen, was again renewed in Palestine, in the sixth century. In Africa, they were prohibited from any exercise of their religion, even in caverns. In the seventh century, they were grieviously persecuted and expelled from Jerusalem, from Antioch, and from Spain. Numbers fled to France, where the only alternative was to renounce their religion, or be despoiled of all they possessed. Mahomet also, enacted a heavy tribute from the Jews in Arabia, and finally expelled them. In the succeeding century, a law was passed throughout the Mahometan dominions, authorizing any child that would renounce Judaism, and embrace Mahometanism, to take possession of the whole property of its father, and turning the whole family out of doors. In the ninth and tenth centuries, they suffered grievously through the caliphs, or successors of Mahomet, whose power extended from Spain to India; their academies were closed, themselves taxed; and marks and badges of infamy placed on them, till they were compelled to flee for refuge, to the deserts of Arabia. And if the murdering hand of oppression was stayed for a short time, through their excessive covetiousness, they soon began to heap up treasures in abundance, which merely prepared the way for further spoilations.

The scenes through which this stricken people had to pass, is calculated to rouse the sympathies of the most obdurate heart. Sir Walter Scott says that no part of God's creation, except the flying fish, suffered as this once peculiar people. Surely they had trembling of heart, and sorrow of mind! What madness for the sight of their eyes that they did see! What choosing of death, rather than life, was their portion. They were massacred in multitudes throughout Europe. All the Jews were slain at Ulm; at Frankfort one hundred and thirty were burned, and numbers butchered. Twelve thousand were killed at one time in Franconia, and Bavaria. In other places they barracaded their houses, and threw their treasures, their families, and themselves into the rivers or the flames.

At Norwich, in England, the Jews were massacred, and many were slain at Stamford, and other places in that kingdom; but at York their sufferings were worse than death. Fifteen hundred Jews, including men, women and children, shut themselves up in the castle, and their silver and gold could not save them from the murderous sword of those demons, and in their desperation, each father was the murderer of his wife and children, and afterwards cut their own throats. At Massada, a similar scene was transacted; and several other places, death was chosen by them rather than life.

The Mahometans bribed their children to forsake their parents; the Roman Catholics took them from them by force, according to law, and brought them up in monasteries, and when the Jews were banished from Lisbon, none of the children under fourteen years of age, were suffered to depart. Their sons and their daughters were given to another people.

They found no rest for the soles of their feet. They were seven times banished from France, and at one time six hundred thousand of them were driven from Spain, and scarcely a kingdom in existence, but what have publicly banished them. They have been a proverb, a byeword, an astonishment, and a hissing among all nations.

This letter has, in spite of all my endeavors, run out too far, and yet I am afraid the few subjects I have touched upon will not be explicit enough to be of much service to your readers, for I thought I could have put twice as much in half the space, and so I must conclude after giving a short statement of the present condition of the Jews, and one more proof of the truth of the Bible, namely the much talked of numbers of Daniel and John, and I think I can set this in a light that all can understand it. Many good men have been endeavoring to fix the

time of calculation, but few agree as to the exact year. Numbers are a few years over and under the period that I calculate from. The reason that I adopt it is because the excellent Wesley had fixed upon it, viz: 567, adding 1260, it brings us to the year 1827, which Mr. Wesley expected would be the beginning of a new era in the Christian world, and probably about 1830 the millenial light would go forth ! ! ! How exact. In the identical year, 1827, the fulness of the gospel burst forth on the world, contained in the Book of Mormon, it in a measure laid dead three days and a half (three years and a half,) but in 1830, life came into it, it was printed and circulated, and thus the light of the millenium went forth. You see, sir, poor father Miller has got hold of the beast by the wrong horn.

It would seem that the long night of Jewish persecution is drawing to a close, and the dawning of a brighter day is fast breaking over their horizon. Their condition is meliorating in all parts of the world; the word of the Lord is sure; the natural branches of the olive tree will be grafted in again, and the time is not far distant, when the Jews will bow to the name of Jesus, and enjoy the liberty and blessings of the children of God.

The Jews believe that they shall yet be restored to the holy land, where, under the dominions of Messiah, they shall become an independent and glorious nation. But an unsurmountable barrier to the fulfilment of prophesy, is the uncertainty of the existence of the ten tribes, which has caused a great deal of search and enquiry to be made in all parts of the world. What an expence and trouble it would have saved the Christian world if their God had given revelation in these last days, but they have been obliged to go the warfare at their own expence, and I suppose have about made up their minds that the ten tribes are not in existence ! For, say they, if they are, where are they to be found ? Many boldly assert that they have been lost among the nations. But if the ten tribes be extinct, how will prophesy be fulfiled, and the promise of God realized? But where are they to be found? Why, say some, in China, that their ancestors settled that country one thousand years before Christ. Sir William Jones thinks that they were the nations of the Affghans, in Persia; who had generally mingled with the Mahometans. Dr. Buchanan said he had found them among the black Jews, near Cochin; who had copies of the books of the Old Testament, written before the captivity, but none after. Manassas Ben Jorden, in a work styled the "Hope of Israel," *proves* that the American Indians are the decendants of the ten tribes. To this, the apostle of the Indians, Mr. Eliot, agreed. Mr. Adair, a trader among the Indians for many years, was a warm advocate of this opinion. These writers say that they have found among the Indians, something like the Hebrew festivals, fasts and religious rites; the Jewish prophets, priests and cities of refuge. The bases of the Hebrew language, many Hebrew words, something of the theocracy, or divine government of Israel; the doctrine of the divine unity, the Jewish divisions into tribes; phylactries, or ancient Hebrew writings, and various traditions, unaccountable on any supposition but this, that they descended from Israel. Paul said in his day, that the ten tribes were alive, and serving God day and night, in expectation of the promise made to their fathers, and Joseph says they still live, and are yet expecting the promise to be fulfiled.

At the present time the employment of the Jews is generally that of merchants, brokers, bankers, jewelers, dealers in clothes, watches, gold and silver, ornaments, pedling, &c. &c.— They are not known in Great Britain, in law, but are connived at, and valued for their enterprize. They have the free exercise of their worship, and the opportunity to acquire and hold property to any amount.

In Holland, the Jews are numerous, wealthy and respectable.

In Spain they are not known as Jews; but are numerous in every class of society, even among priests and inquisitors, as good Catholics.

In Portugal, they are in the same manner, obliged to dissemble. The Spanish and Portuguese Jews do not mingle with the German Jews. They have separate synagogues wherever they reside.

In Germany and Prusia, most of the vexatious statutes of former ages have been repealed, and the Jews are living in quiet. At Frankfort, however, they are subject to many humiliating restrictions.

In Russia, favorable edicts have been passed by the omperor, and in Poland there are about 300,000 enjoying great privileges.

In Sweden and Denmark, they have a good degree of liberty.

In France, their situation since Napoleon has been highly gratifying. In 1791, all who would take the civic oath were admitted to the rank of citizens. This was the first act that gave the Jews a country in Europe.

In the Ottoman empire, they have to pay a heavy tax to the Porte, before they are allowed the liberty of their own worship.

In South America and the West Indies, the Jews are favorably situated for accumulating wealth and practicing their religion.

In the United States they enjoy perfect freedom.

I have endeavored to give a few particulars respecting this ancient and peculiar family, hoping that they may prove interesting to your readers, and so conclude for the present, intending, by your permission, to take another view at some future time, of the prophecies of the Old Testament.

I remain as ever, your affectionate brother,

JOHN GREENHOW.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 15, 1843.

SPECIAL MESSAGE.

To the Church in Philadelphia;—

All the members of that branch of the Church of Jesus Christ of Latter Day Saints, which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven, and of working out their own salvation, by keeping the laws of the Celestial kingdom, are hereby instructed and counselled to remove from thence without delay, and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, this 29th day of May, 1843; agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,

BRIGHAM YOUNG,

President of the Quorum.

W. RICHARDS, Clerk.

APPOINTMENTS BY THE QUORUM OF THE TWELVE.

Elder Reuben Hadlock, to England, to preside over the English mission.

Elder John Cairns, to Scotland.

" James Sloan, to Ireland.

" Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the Province of Nova Scotia.

Elder Edwin W. Webb, to the vicinity of Galena.

Elder Isaac Chase, to the Eastern States.

" Stephen Abbot, and Charles E. Spencer, to Wisconsin Territory; Elder Isaac Thompson to accompany them.

W. RICHARDS, Clerk.

DEATH OF ELIAS HIGBEE.

It becomes our painful duty again to bear record of the death of an honorable man, and a brother beloved. He has long been an ornament to his profession as a Christian, and recognized as a man of God. In the hour of his dissolution, he was a striking monument of the influence of religion.

Brother Higbee's life was such that he could look back on it with pleasure, while on his death-bed. Full of faith, and buoyant with hope, he longed to depart and be with Christ.

He is gone, like a flower, by the stream swept away,
Which no more spreads its sweets, o'er the banks where it lay;
He has crossed the dark Jordan, and flood of the grave,
But his spirit still shines like a beam on the wave.

The body, safely deposited in the tomb, rests in hopes of a glorious resurrection, nor shall it hope in vain; for the time is near, when loud defusive sound, from brazen trump, of strong lunged cherub, shall awake him to life and youth. The same almighty power that first reared the piece, and took it down, can re-assemble the loose scattered parts, and put them as they were, and then shall the victor's cry be heard: "O grave where is thy victory?" He has left us for a little season, to act in a more noble sphere. Upright through all his life—just in every transaction—hospitable to strangers—magnanimous in his intercourse with friends—he won a reputation which death cannot wipe away, or dimn its lustre—a reputation that will live upon the tabliture of noble hearts through the lapse of many coming years, and the conflicting changes of human life. He was warm-hearted, benevolent, bland, sociable and confiding; faithful to every trust, and honorable in all his intercourse with man. In relation to his religious sentiments, his heart beat in unison with the true believers in the doctrines of the Latter-Day Saints. Laying aside the fabulous and sofisticated dogmas of clashing creeds and warring sectaries, he has, for the last ten or elev en years, been a firm advocate of the legitimate principles of the Gospel of Christ, as they have been revealed, in the last days, to man. To promulge these doctrines, and promote the welfare of the church, he encountered many hardships and deprivations. With his brethren, he felt the grievous hand of the Missouri persecution—with them he was plundered of every comfort and robbed of every blessing that is calculated to meliorate and happify the temporal condition of man, and driven from the limits of that mobocratic State. Then, departed brother, if the harmony we now enjoy should be ultimately broken, if the tranquillity that reigns in our midst should again be invaded, by the firey fiend of fanaticism, the part you have once taken, the activity and zeal you have once exhibited—when our society was convulsed and disorganised, by the handiwork of designing and unprincipled

bigots and lawless knaves—your loss will be but too deeply felt. For many years he has been a member of the High Council, the duties of which station he discharged with credit to himself and honor to the church. When the revelation for the building of the Temple was received, the unanimous voice of the church elected him a member of the Committee which was incorporated to supervise its erection. His untiring perseverence in prosecuting this important work, and the strict fidelity that characterizes his stewardship, are too well known, in this community; to require any comment from us.

He has raised a large family—all to respectability—all to ultimate usefulness. But he has left them, and has gone to try the realities of another world. Alas! when we come to speak of his domestic relations—to enter the penetralia of that now desolate home, and witness the feelings of that bereaved family—how incompetent is the force of language to sketch the scene, or paint the desolation that his decease has created there! Have you contemplated the pungent pangs—the up-gushing swells of the emotionate bosom, as the circle of mourning bereaved ones drew around the lifeless form of a departed husband or parent? Have you ever known the heart-felt agony, the deep emotions of sorrow that agitate the internal empire of the bosom, when gazing upon the marble brow—the solemn visage—and compressed lips of some respected relative, whose clayey tenement is about to be consigned to the tomb?—If so, then can you form some conception or enter into the feelings of this comfortless family! These are feelings—these emotions—that can only be understood by experience,—language cannot describe them.

He died perfectly resigned—perfectly calm and tranquil—to the last moment. He stated that he was "prepared to die," that he was "hastening to that bourn from whence no traveler returns," and felt the highest assurance of a happy rest in the celestial world. Relative to his religion, he expressed the most sanguine knowledge of its truth, and died attesting its divine authenticity. Thus has another good and honorable man fallen asleep, testifying to the doctrines of the Latter-Day Saints. Farewell, dear brother!—we miss your society—you have left forever this "vale of tears"—secure from the "evils to come;" but you will ever retain a high seat of respect in our memory!

THE JEWS.

(Concluded from our last.)

R. D. Kimchi's commend. on Ez. 37: 18, says: "our Rabbis dispute about the dead, out of the promised land; some say that the dead out of the promised land shall also be raised; others believe they shall have to roll themselves there and rise, but the prophet speaks very clear: See, I will open your graves and call my people out of them, and bring them into the land of Israel. These words are proof enough that the dead out of the promised land will rise and come to the promised land. Some of the more pious Jews, at the approach of age, go to the promised land to die there, so that they might not have to roll themselves, and to rise many years sooner than those that die out of it. Rabbi Jehuda says, 103 R: 214 years before the general resurrection, the righteous will rise. Rabbi Joshua ben Menaser teaches that the holy and praiseworthy will raise, those first that sleep in Hebron, viz: Adam, Abraham, Isaac, and Jacob, with their wives. (The Jews believe that the cave mentioned in Gen. 23: 19, not only the three patriarchs, but Adam and Eve are interred, yet some give a place to the head of Esau in it.) Afterwards he would purify the land of the unclean ones, viz. the heathen, and then quicken the dead. See the book Ophkat Rochel. 4th part.

Some believe that God will first raise all the dead, then those in Hebron, that they might be joyfully surprised to behold so many righteous and godly that have come from their loins; then they will break forth in loud praises. God will act here in like manner as at the creation of the world; he did not create man until he had prepared every thing for his reception.

The most disputed point is about who shall be partakers at the resurrection; some extend it only to the Jews, others to the Godly of all nations. Rabbi Bachay holds the first; in his comment. on the five books of Moses, he says, "it is well known there are four things in which no nation has part but Israel: 1st, prophecy; 2d, receiving of the law; 3d, the promised land; 4th, the resurrection." As proofs he gives the following verses, in which only the name of Jacob appears: 1st, prophecy, it is written, Deuteronomy, 18: 15, A prophet like unto me, I that am from the seed of Jacob, that you might not reckon the seed of Esau or Ishmael. it is said out of thy brethren. But we find Bileam, who was a Midianite, had the spirit of prophecy; it was only perchance, which you will find, 4 B. M. 24: 4–16, God met *perchance* Bileam; it was for two reasons, 1st, for the honor of Israel: 2d, that the heathen might have no excuse on the day of judgment, by saying Israel has had prophets to reveal unto them the will of God, but we have had none. 2d. The law is given to none but Jacob. 5 B. M. 33: 4, Moses has commanded us

to the law, for an inheritance the congregation of Jacob. 3d. the promised land belongs by inheritance to Jacob, as you may see from 5 B. M. 33: 28, the eye of Jacob is upon the land. 4th. the seed of Jacob may only comfort themselves with the resurrection, because it is said at the conclusion of the forementioned verses, "*his heaven* will drop dew." The word 'his,' refer to Jacob, namely: over Jacob's heaven, or over the land of Israel shall drop the dew, with which dew the Almighty, at the resurrection will quicken the dead. Furthermore, Dan. 12: 2, Many that sleep in the dust shall wake. But that the word *many* only means the Jews, our Rabbies have fully proven in the Book Siphri, from Esther, 8: 17, Many of the people became Jews. Compare with this Psalms, 50: 4, he calls the heaven from above, and the earth to judge his people; and Isaiah, 26: 14-19, The dead shall not live, and they will not rise; thy dead will be quickened, and my corpse will rise. Wake and be joyful you that lay in the earth. Even the same meaning is in the Book Rad Hakemah, where it is said, when the jetcer horah,—evil desire, or original sin will be no more; then all mourning shall be at an end; every tear shall be wiped away from our eyes, and all Israel shall be worthy of the resurrection because this glorious privilege belongs only to Israel.

Mr. Editor:—Having commenced this sometime since—and having had the privilege, a few Sundays back, to hear our worthy Prophet on the same subject, I was determined to go on with it, and hand it over to you. If you think it will be of any interest to your readers I shall take another time to continue the subject, and tell you the *means*, as held by my brethren the Jews, whereby the Lord will bring to pass this glorious work.

Yours, Respectfully,

A. NEIBAUR.

The following extract from the "Salem (Mass.) Advertizer and Argus," being an extract from a lecture delivered in Salem, by Mr. J. B. Newhall, will be read with interest by many of our friends. It shows very clearly what the views of enlightened, unprejudiced men are, in relation to Joseph Smith, Nauvoo, the Temple, the Legion, and the Mormons. The following presents a very different specimen of the Prophet, Navoo, the Temple, &c., than that given by many of our political demagogues. Mr. Newhall may think that a prophet ought to be morose, abstemious, distant, clothed either in pontificial robes or a leathern girdle, dwelling in caves, or living in the wilderness, unsociable, illiberal, and distant; something sepulchral, or unearthly; he has a perfect right to his opinions. But we think that a prophet ought to be what he has described Joseph Smith to be, "*sociable, easy, cheerful, kind and obliging*, and VERY HOSPITABLE."

"The Nauvoo Temple is a very *singular* and *unique* structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from any thing in ancient or modern history. Every thing about it is on a magnificent scale, and when finished and seen from the opposite side of the river, it will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world. We should like to be in possession of a model of this building, both on account of its great notoriety, as being connected with the Mormon or Latter Day Saints' religion, and also a work of art. Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo; the place which for some time past has created more intense interest perhaps, than any other city, town or village in the country, if not in the world. But on inquiring for it we found it had been rolled up and packed away. He gave a very glowing and interesting account of this city. The location is one of the most beautiful on earth. Situated on the Mississippi river, rising in an inclined plane, till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery. His account of the military displays in Nauvoo, where the regiment, or Jeo Smith's legion as it is called, turns out, is very interesting and *exciting*. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the regiment. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph: and to sum up his character in a word; he is a *jolly* fellow: and according to his view, he is one of the last persons on earth whom God would have raised up as a prophet or priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others, he is very, sociable, easy, cheerful, kind and obliging, and very hospitable.

We have seen Hiram Smith, a brother of Joseph's and heard him preach, and conversed

with him about his religion, its origin and progress; and we heard him declare, in this city in public, that what is recorded about the plates, &c. &c., is God's *solemn truth*. We have seen and conversed also with Mr. Wm. Law, one of the apostles. He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the prophet come and make us a visit. We very much doubt whether there is a man on earth, who would create so much excitement and deep interest, at least, for the time being, as the prophet.

After Mr. N. had drawn the Temple, Joseph was exceedingly pleased, pronounced it very correct, complimented him very highly, and told him he believed he would be the means in the hands of God, of doing a great deal of good.

Joseph's sermon, given verbatim as heard by Mr. N., is very interesting; but we cannot give it here."

To the Editor of the Boston Weekly Bee.

MORMONISM.

Mr. Editor:—On visiting Boylston Hall, as usual, on Sunday last, I missed Elder Maginn's honest countenance, and in his stead was a stranger, who, I was informed, is called Elder Willey. I was somewhat disappointed, but as I am "seeking after truth," I care not from whom or from what quarter it comes. I determined to pay every attention to what was said, and seated myself with pencil and memorandum book in hand, for, Mr. Editor, I always take notes of chapter and verse, and when I go home, take down my Bible and examine whether they have told me truth; and if I ever do catch them misquoting, or trying to deceive the people by preaching any other doctrine but that contained in the Bible, I'll expose them—the way I'll serve them up will be a caution—General Bennet's expose will be no touch to it.—But to return to Elder Willey. He commenced by saying that he meant to take the Bible for his text, and the contents for his sermon; and I was much pleased to hear the manner in which he quoted from that good book. He took up the subject of the restoration of Israel and certainly handled it in a masterly manner. He spoke with much energy and appeared to feel and mean just what he said. He contended that Israel would be restored, and as I have not time, and do not wish to trespass too much on "Every body's Corner," I will briefly quote some few of the many passages he cited to prove his position, so that any of your readers who feel an interest in these things may examine for themselves. But first, he quoted John, chap. 5, v. 39; "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" and then enquired, "*How* are we to search them? and found an answer in Romans, 15, 4, 2d Peter, 1, 19, to 21; John, 17, 17; Amos 3, 7,—and that taking "thus saith the Lord" for a definite assertion—a figure for a figure and a parable for a parable, a rule was laid down by which to work. He then, to show that Israel would be restored, proceeded to quote and briefly comment on the following texts: Jeremiah, 12, 14 to 17; Isaiah, 11, 11; Deut., 30, 1 to 9; Jeremiah, 16, 21; Isaiah, 40, 1 to 5; 43, 1 to 7 49, 10 to 23; Jeremiah, 30, 3 7 and 11; 31, 3 to 13; Ezekiel, 34, 22 to 31; 29, 21 to 29; 37, 21 to 28; 36 3 4 and 35, Hosea, 14, 4 to 7; Amos, 11, 15; Psalms, 144, 5 to 15; Joel, 3; Zachariah, 2, 4 to 13; 10, 6 to 12; 12, 8 to 11; 14 ch.; and several other passages, but perhaps when the reader has attentively examined the ones above mentioned, he will be convinced of the fact that the Jews will be gathered back to Jerusalem, that that city will be built up and that they shall again possess the land from which they were driven.

Elder Willey, I understand, has been in the church almost ever since its formation. He has labored much and suffered much: he was in the midst of the Missouri persecution; he has been buffeted, ill treated and imprisoned; robbed of property to a considerable amount—his all. The cold earth has often been his bed, while his weather-worn valise served for a pillow and the canopy of heaven for a covering.—Cold and hunger are not unknown to him. Yet, he has braved all for the gospel's sake, and is now rejoicing that he was considered worthy to suffer. Can all this be delusion or imposition? or is it the work of God that these men come to proclaim? I can only say that if it is the work of God, all the combined powers of earth and hell, hireling priests and devils, cannot stop it; and if it be the work of man—if it be delusion or imposition, it will come to nought and must soon be numbered with the things that were. Let us then, as we value the salvation of our immortal souls, let us diligently enquire whether these things are so—let us search the scriptures, and if we find these people preach the doctrine there laid down, and practice what they preach, then we are bound to believe them: and if they do not, it is our duty to reject them. As long as there is any thing to be learnt, I trust I shall continue to be—

A Seeker after Truth.

A discourse delivered by Elder Joshua Grant, jun. at the Conference.

My Friends:—As an opportunity presents itself, and I am requested, by my brethren to speak to you, I cheerfully embrace the present opportunity, and address you for the first time from this stand.

You have been entertained during the conference, with many interesting, instructive, and edifying discourses, and it would seem superfluous in me, to attempt to add very much to the remarks already made by many of my senior brethren, who are much more competent than myself, to lay before you the principles of eternal truth; but having been called upon to address you, I embrace the present opportunity with cheerfulness, and feel happy for the privilege that I now enjoy of communicating, as well as being communicated unto, after so long an absence from your midst.

Since I last stood among the saints of the most high God, in this place, I have journeyed in different parts of the United States, to proclaim the gospel of our Lord Jesus Christ, my voice has been heard in many towns and villages, far from here, who had not before been made acquainted with the principles of salvation, as made known in these last days, and my labors have not been futile; for the Lord has blest my humble endeavors to propogate the gospel of truth, and I have been an humble instrument in his hands, in bringing some few to a "knowledge of the truth, as it is in Jesus;" who are now rejoicing in the "liberty wherewith Christ has made them free." Although I have travelled in different parts, my labors however, have been principally confined to the southern, where, for the last three years, in company with my brother, Elder J. M. Grant, I have travelled and raised up a church, consisting of upwards of two hundred members.

In looking at the large concourse of people that now present themselves before me, in this conference, my mind is carried involuntary to other scenes, and I am reminded of the situation of this church, when in its weakness and infancy, which, contrasted with its present numbers, respectability and influence, was "but a drop in the bucket," and brings with renewed force to my mind, the great work in which we are engaged, and that, as God has hitherto put forth his hand to defend his people, in the day of adversity, that, as they have, in their weakness, baffled all the attempts of wicked and designing men, aided by the powers of darkness, to overturn and destroy them; that, as they have hitherto been aided by the arm of omnipotence, and sustained by the power of Israel's King; that, if they still continue humble and faithful, the same power, the same intelligence, the same arm, will yet sustain his own people, bring to pass all the things spoken of by the prophets, gather his elect from the four winds, and crown the saints with glory, honor, immortality, and eternal life.

Without any further remarks, by way of preliminaries, allow me a short time to call your attention to the following text, which you will find contained in Matt. xxiv: 14; "And this gospel, of the kingdom, shall be preached in all the world, as a witness unto all nations; and then shall the end come."

These are the words of our blessed Lord, that he spake to his disciples in answer to certain questions which were propounded by them; in relation to his coming, and the end of the world. After entering into many particulars partaining to the events that should transpire in and about Jerusalem, speaking of the calamities that should destroy that city, and bring destruction upon the Jews, he goes on to describe the signs that should precede the coming of the Son of Man, and the end of the world. Among other signs that are referred to by him, is that contained in the words of our text, which is one of the greatest and most important, "and this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

In all the dispensations of the Lord, and in all his dealings with the children of men, he has pursued one uniform, undeviating course, though the earth by revolutions may have changed, and man has been wavering and fluctuating, God has declared concerning himself; "I am the Lord, and I change not;" and wherever we can trace the dealings of God with man, we shall find that they have been unchangeable, he has always taught man by revelation. In regard to the gospel, it is a principle that has always existed, in all ages where God has had a pure church; and if the children of Israel were placed under a school master, and the law was added, it "*was because of transgression,*" and not because of the changeableness of God, for he has always pursued one uniform course, to edify, instruct, and give the world a knowledge of his law; and in unfolding the principles of truth to the human family, he never instructed them at random, nor suffered them to go according to their notions, or at the bidding of men; they never wage "a warfare at their own charge;" but they were endued with power from on high; wisdom and intelligence was given through the great source of the priesthood, which God has given to regulate the affairs of his kingdom, and thus being endowed

and qualified by the wisdom and intelligence that God had imparted, they were prepared to unfold the gospel of Jesus Christ to a fallen world. If this has been God's way of dealing with the children of men, it naturally follows that it will continue to be, and if the preachers of the gospel in primitive days, were thus called and empowered, it follows as a natural consequence, that it will continue to be, and that as God is immutable, and unchangeable, whenever he calls men in any age of the world, he will qualify, and inspire them, in the same manner. And if they are thus taught, whether in this age, in ages that are past, or that are yet to come, there will be a uniformity in doctrine, and ordinances, they will teach the same things. There have been many who have professed to be called of God; but their doctrines have been diverse, and their ordinances conflicting. The reason of this difference is, that they have not been taught of God, nor inspired from on high; but their learning has been merely scholastic, and their wisdom the science of men. Thus situated, it is impossible that they should teach correct principles; for man is finite and fallable, and God is infinite and infallable, and it is impossible for the people of this, or of any other age, to comprehend the Creator without being taught of him.

The disjointed manner in which sectarianism has placed the gospel, renders it extremely ludicrous; one having taken one part, and another another part. Now the ordinances, gifts and powers of the gospel are not one, but many; yet being many, they are not divided, but the one gospel, proceeding from the same spirit. One, two, nor three items do not compose the gospel any more than if we were to take two or three leaves out of a book, and call it a book. As it takes all the leaves to make a book perfect, so it requires all the ordinances, gifts, blessings, powers and priesthood, of the gospel to make it complete. It may, with propriety, be compared to a chain, which, if any link is broken, it destroys the force of the whole. So, in like manner, if one principle of the gospel is destroyed, it renders the whole imperfect. The Savior told his disciples to "teach ALL things *whatsoever he had commanded them.*" Hence this gospel, in all its parts, must be preached to every nation, before the Messiah will come; and men must be inspired, to prepare them for the accomplishment of so great a work.

According to the statement of the "Universal Geography," there are three thousand and twenty-six different languages. It must be obvious to every reflecting mind, that it is absolutely necessary for the gifts and powers of the gospel to be restored before the gospel can be preached to all of those nations and tongues; and if it is not, the Messiah cannot come, for the preaching of the gospel to all nations is one of the great signs that must take place, preparatory to the coming of the Son of Man.

This brings to our minds forcibly the necessity of the gift of tongues in order that the gospel may be preached unto all nations, in their own tongue; for the best linguist in the world cannot understand more than twenty different languages, or tongues: and if they do not and cannot learn them, it is absolutely necessary that ministers of the gospel should be inspired with the gift of tongues, as the Apostles were on the day of Pentecost, to prepare them for this arduous undertaking. Many, because they possess not those gifts, and not having the honesty to acknowledge the reason of this deficiency, tell us that we have no more need of them; but if they can accomplish this work without the power of God, the fullness of the gospel, and the gift of tongues, they will accomplish more than has been done by the so-called preachers of the gospel for the last seventeen hundred years.

Mr. John Wesley informs us, in his fourteenth sermon, that the reason why these blessings were lost, was because the christians had turned heathens again, and had nothing left but the dead form, without the power—and we presume that if others would open their eyes, they would see the like discrepancies.

I would remark, in regard to the gospel being a witness unto all nations, that there is a striking concedence between this and the testimony of our Savior, concerning his disciples: "Ye are my witnesses, as also is the Holy Ghost, that bears witness of me." They were the acknowledged, authorised heralds of salvation; to them was given the keys, that they might unlock the kingdom unto others, preach salvation themselves, and ordain others to this authority. They were the only persons who could properly be called witnesses of the Savior, in that day; they had been with our Savior and seen his miracles; they had witnessed his life, death, resurrection, and ascension; they had felt the prints of the nails in his hands, and in his feet; they had seen him transfigured on the mount and ascend into heaven, and after his death and resurrection they saw and conversed with him forty days, and afterwards saw him ascend into heaven, in a cloud. He afterwards appeared unto them, and became their benefactor, instructor, and friend: thus situated and endued with this power, they were certainly, of all men upon the face of the earth, most competent to be his witnesses.

The Holy Ghost was also another witness of

him, and wherever the gospel was preached and believed, that Holy Spirit bore witness, enlightened and comforted; and wherever the pure gospel of Jesus Christ is preached, by proper authority, and believed in and obeyed by the world, it will be productive of the same results.

If this was the kind of testimony that existed in those days, it is absolutely necessary that a principle of the same kind should now exist; that men should be endowed with the same power, possess the same priesthood, administer in the same ordinances, and preach the same things; then the spirit of God will bear testimony to the word preached; it will not come "in word only, but in power, in demonstration of the spirit; and in much assurance."

VINALHAVEN, WALDO Co., }
MAINE, April 24, 1843. }

The members of the Church of Jesus Christ, of Latter Day Saints, in the counties of Lincoln and Waldo, met in conference on the 15th and 16th inst. Meeting was called to order on the 15th, at 1 o'clock, P. M., by C. C. Pendleton, when Elder Otis Shaw was called to preside, and C. C. Pendleton chosen clerk.

Singing, and prayer by the president.

The following branches, composing the conference, were then represented. President Shaw represented the Vinalhaven branch, consisting of fifty-six members, including two elders, one priest, one teacher and one deacon.

Several have moved away since last conference, and three excluded, viz; Wm. Merchant, Polly Merchant, and Margaret Pease.

The St. George branch, including members in Cushing and Friendship, Long Island, were represented by President Shaw, numbering twenty-seven members, including one priest, one teacher, and one deacon; seven added by baptism since the last conference. C. C. Pendleton then represented the East Thomaston branch, numbering twenty-five members, including one elder, one priest, one teacher, and one deacon; twelve of the above mentioned were recently baptised by Elder Thomas Crockit, and the remainder were formerly members of the Vinalhaven branch. Abijah Pease, priest, represented the Waldo branch, numbering thirty-eight members, including one elder, two priests, and three teachers; a number have moved to Illinois since last conference, two excluded, viz: Wesley and Vincent Richards, and seven added by baptism. Several present bore testimony to the certainty of the renewal of the covenant.

Singing and prayer by Elder J. Pierce.

Adjourned till 6 o'clock.

Conference met pursuant to adjournment, but owing to the severity of the weather, but few assembled. C. C. Pendleton, opened the meeting by prayer, and after addressing the meeting upon the subject of salvation, the time was occupied in mutual prayer and singing.

Adjourned till to-morrow morning, 9 o'clock.

Sunday morning, convened at the appointed hour. After singing, prayer by C. C. Pendleton, who proceeded to address the assembly upon the Millenium, and the necessary preparation for that day. Additional remarks by Elder J. Pierce and President Shaw.

Adjourned for one hour and a half.

Afternoon, met according to adjournment.—Singing and prayer, by President Shaw. Scripture testimony in proof of the Book of Mormon, by C. C. Pendleton, who urged the necessity of a compliance with the precepts of that book.—Subject continued by Elder Pierce, after which Bread and Wine was administered by Elders Shaw and Pierce.

Adjourned till 7 o'clock.

Met pursuant to adjournment. Singing and prayer by the president. Time devoted to exhortation and prayer.

Resolved, That the minutes of this conference be forwarded to Nauvoo for publication, in the "Times and Seasons." Conference then adjourned, to meet in East Thomaston, on the first Saturday in July, at 10 o'clock, A. M.,

O. SHAW, Prest.

C. C. PENDLETON, Cl'k.

MESSRS. TAYLOR & WOODRUFF:—

Presuming that further information respecting the Lord's work, and other matters, in this region, would not be unwelcome to you, I have thought proper to fill the remainder of this sheet for your disposal, as may be deemed proper. For more than a year and a half, I have endeavored to preach the gospel of Christ, in Waldo and the adjoining counties, as my circumstances have admitted: sometimes blessed with the society of fellow laborers, but mostly alone, and notwithstanding there has not been (through the concerted efforts of the few in these parts,) a general turning unto the Lord, as in many parts of our land, yet the work of the Lord has been steadily onward in the midst of opposition, so that in several counties, there are some found rejoicing in the new and everlasting covenant.

There has been, and now is, a very great stir among the people, on the subject of religion, and it is said of the proceedings as was anciently said of Simon, the Samaritan: "The great power of God." But amongst the great confusion and party strife, the saints have mostly

stood firm and unshaken upon that foundation which wind and rain cannot remove. The doctrines of Calvin, Luther, Wesley, Miller, &c. &c., have been contested with equal warmth, and all have made great acquisitions to their numbers. Fear has seized upon the people and they are gliding down the current of men's opinions, to the destruction awating such.—Comparatively, few are willing to leave the paths of popularity and walk in the humble narrow way.

The disciples of Miller are particularly loud against our principles, and some of them stoop to the lowest and most foul slanders, and the prophet whom God has raised up for his glorious work, is surely "taken up in the lips of talkers." The foul and nefarious statements of the vile and perjured Bennet, together with the various falsehoods in circulation, are poured in from all quarters upon the advocates of truth, with untiring diligence, and I have thought as the mighty avalanch increases in magnitude and velocity, as it descends the steep declivity, so falsehood and calumny increase in bulk and momentum, as they recede from their place of coinage.

The unfavorable situations of the few who have been called to the ministry in this region, are such as will deprive them of the privilege of preaching extensively, and a number of experienced elders are much needed here. Will some venture on a mission from the home of the saints, to this state, as formerly? A number of the saints removed west last fall, and many more are making great exertions to procure means for their removal to Nauvoo next fall.

Notwithstanding I gain much useful and comforting instruction from your very valuable paper, (Times and Seasons,) I feel very desirous of being in your midst, and of receiving oral instruction from those whom God has appointed to lead and instruct his people, Israel.

With respect, I am as ever, yours, &c.,

CALVIN C. PENDLETON.

GREAT HAIL STORM.

An extraordinary hail storm occurred in Adams county Pennsylvania, on Monday last, which did much damage. The hail stones were from six to eight inches in circumference. In the town of Gettysburgh upwards of ten thousand five hundred panes of glass were broken. The Gettysburgh Star says: "The storm was of short duration, and did not extend much in breadth, but we learn that some little damage was done to the fruit, grapes &c., in the immediate vicinity of Gettysburgh, but we are happy to hear that no material damage was done to the grain crops. Numbers of Larks and other birds were killed in the neighborhood, and a gentleman has brought to our office, the head and feet of a wild goose which was knocked down by the hail, and which he captured, and of which he made a fine dinner on the day following.—*Baltimore Sun, May 22d.*

On Sunday last the house of Mr. Narau, a Canadian, at "Nip City," Clinton county, was struck with lightning. There were fifteen persons in the house at the time, and four of them were stricken down, but they all recovered after a couple of hours. One of them, Mrs. Flarinton, was struck on the foot, and the shoe separated from heel to toe without materially injuring the wearer.—*Buffalo Advertiser.*

CALAMITIES OF THE YEAR.

The past year has been distinguished by providential calamities. In some instances, the elements seem to have been commissioned to perform the work of destruction to an awful extent, and unprecedented severity. Three of the greatest calamities that have occurred within a century, happened within a short period of one hundred hours. The terrible fire at Hamburg, which destroyed 2,000 houses, and nearly $30,000,000 of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Cape Haytian and Santiago, sixty miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished. On the very next day while St. Domingo was yet rocking with shocks of the earthquake, and the ruins of Hamburg were not three days old, a train of cars filled with passengers on the railroad from Paris to Versailles, were thrown from the track, and set on fire by the engine. Before the passengers, who were locked in could be removed, seventy of them perished in the flames. More recently the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.—In this country, the cities of Portland, New York, Charleston and Columbia have suffered severely from the same cause. At one period of several weeks during the year, it was estimated that the loss of steamboats on the western waters, averaged one a day. In connexion with six of the boats, two hundred lives were lost. If to all this we add the loss of life at sea, which has been unusally great the past year, we must regard it as a year of calamities.

WENHAM.

It is said that this town probably received its

name from a small town of the same name near Ipswich in England, from which it is supposed some of our first settlers originated. An old writer says, that "Wenham was originally that part of Salem, called *Enon*, and was among the earliest settlements of Massachusetts. As early as 1639 a few persons took up their residence here, and it was not long after this that the celebrated Hugh Peters, who was settled in Salem in 1636 and left the colony in 1641, preached, probably the first sermon ever preached in this place, choosing for his pulpit the same conical hill at the northeast end of the pond; with that beautiful sheet of water before him and his audience, he selected for his text John iii: 23—"and John also was baptising in Enon, near to Salim, because there was much water there."

SPECIAL CONFERANCE.

At a special Conference of the church of Jesus Christ of Latter Day Saints, held at the grove, near the Temple on the 3rd and 5th of July, 1843, it was decided that the following elders go on a special mission to the following counties in the State of Illinois.

Elijah Reed and Jesse Hitchcock, Adams and Pike counties.

Salmon Warner and Jeremiah Curtis, Calhoun and Jersey counties.

Erastus H. Derby, Orson Hyde and J. G. Adams, Lee county.

Charles C. Rich and Harvey Green, La Salle and De Calb.

L. Richards, Luther A. Jones and E. Robinson, Joe Davies.

John Murdock, Vermillion.

Daniel Avery, Schuyler.

Zebedee Coltrin, McDonough.

Truman Gillet, Benjamin Brown and J. W. Crosby, Cook.

Graham Coltrin, Fulton.

John L. Butler, Hamilton.

David Lewis, Wayne.

James Twist, Bureau.

G. P. Dykes and Samuel Brown, St. Clair.

Pardon Webb, Will.

E. M. Webb, Grundy.

Simeon Dunn, Warren,

H. S. Eldridge, Mason.

Thomas Dobson, Taxwell.

Cyrus Canfield, Menard.

Jared Carter, Morgan.

Samuel James and J. C. Wright, Scott.

Luman H. Corkins, White.

J. M. King, Mercer.

Daniel Allen, Rock Island.

U. C. Nickerson, Henry.

Alfred Brown, Putnam.

P. Meeks, McCoupin.

Abel Butterfield and J. H. Vanatta, Winnebago.

Wm. Nelson, Iroquois.

Samuel Russel, Boone.

Levi Steward, Franklin.

Wm. Meeks, Green.

W.B.Brink and Geo. Chamberlin, Sangamon.

Jacob Wile, Edwards.

Wm. S. Covert, Stark.

M. F. Bartlett and Melvin Wilbur. Bond.

John Outhouse, Alexander,

Cheney G. VanBuren, Brown.

James Carroll, Carroll.

David Jones, Fayette.

John Lowry, Monroe.

Urban V. Stewart, Williamson.

James McFate, Montgomery.

L. O. Littlefield, Clinton.

Elisha H. Groves, Madison.

Theodore Curtis, Cass.

Samuel Keele, Jefferson.

James Hale, Washington.

Geo. W. Thatcher and A. Forgeus, Hancock.

Jacob H. Butterfield, Henderson.

Geo. Middagh, Clay.

James Monroe, Crawford.

Ezra Chase, Coles.

Jesse Chase, Edgar.

Amos Lowel, Clark.

John Miller, Whitesides.

Wm. Martin, Christian.

Reuben Parkhurst, DeWitt.

John Keele, Perry.

Geo. Langley, Johnson.

James M. Henderson, Gallatin.

James W. Cummings, Randolph.

John Workman, Shelby.

Ejijah Fordham, Knox.

Geo W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG President.

W. Richards, Clerk.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 16.] CITY OF NAUVOO, ILL. JULY 1, 1843. [Whole No. 76

MISSOURI *vs* JOSEPH SMITH.

It has fallen to our lot of late years to keep an account of any remarkable circumstance that might transpire, in, and about this, and the adjoining states; as well as of distant provinces and nations. Among the many robberies, earthquakes, volcanic eruptions, tornadoes, fires, mobs, wars, &c. &c., which we have had to record, there is one circumstance of annual occurrence, which it has always fallen to our lot to chronicle. We allude not to the yearly inundations of the Nile, nor the frequent eruptions of Vesuvius or Etna, but to the boiling over of Tophet, *alias* the annual overflow of the excrescence of Missouri. Not, indeed, like the Nile, overflowing its parched banks, invigorating the alluvial soil and causing vegetation to teem forth in its richest attire; but like the sulphurious flame that burns unnoticed in the bowels of a volcano; kept alive by the combustion of its own native element, until it can contain itself no longer within the limits of its crater, it bursts beyond its natural bounds; and not satisfied with burning what is within its own bowels, it rushes furiously, wildly, and wantonly forth, and spreads its sulphurious lava all around, scattering desolations in its path, destroying the cot of the husbandman, the fisherman, and the palace of the nobleman, in one general sweep; covering vegetation with its fiery lava, and turning the garden into a bed of cinders. So Missouri has her annual ebulitions, and unable to keep her fire within her own bosom, must belch forth her sulphuric lava, and seek to overwhelm others with what is burning in her own bowels and destroying her very vitals; and as it happens that we are so unfortunate as to live near the borders of this monster, we must ever and anon, be smooted with the soot that flies off from her burning crater.

Without entering here into the particulars of the bloody deeds, the high-handed oppression, the unconstitutional acts, the deadly and malicious hate, the numerous murders, and the wholesale robberies of that people; we will proceed to notice one of the late acts of Missouri, or of the Governor of that state towards us. We allude to the late arrest of Joseph Smith.

Some two yea s ago Mr. Smith was apprehended upon a writ issued by Gov. Carlin upon a requisition from the Governor of Missouri, charging Mr. Smith with murder, arson, treason, &c. &c. Mr. Smith obtained a writ of Habeas Corpus, which was made returnable at Monmouth; he appeared before Judge Douglas and was honorably acquitted. We thought then that the eyes of community would be opened, and that a stop would have forever been put to those unhallowed proceedings, but no! this could not be, she must still pursue her victim, and for want of some more plausible excuse, after that monster of iniquity Gov. Boggs, whose iniquitous exterminating order has rendered him notorious not only in this coun ry, but throughout Europe, had been shot at by some unknown ruffian, and his life jeopardized; it was thought a good opportunity to commence an attack upon Joseph Smith, particularly as an election was near at hand in this State, and it was thought by some of our political demagogues that some political capital could be made of it; Joseph Smith must therefore be sacrificed at the shrine of the hellish despotism of Missouri, and that of political aspirants of this State. What was the pledge that Gov. Duncan gave the people, if they would elect him? that he would have the Mormon charters repealed, and deprive them of all their other privileges. Thus the Mormons and Joseph Smith must be at the disposal of such inhuman reckless, blood thirsty, (we had like to have said,) republicans as these. Oh shame where is thy blush! and the attempted murder of Governor Bogge, to them is a good pretext. As if it were impossible that there should be found among the inhabitants of a State who had butchered scores in cold blood, who had robbed an innocent people of hundreds of thousands of dollars worth of property; and who had driven thirteen thousand people from their homes, who had never violated law, a man who was base enough to seek to murder another without having the thing so far fetched as to try to heap it upon the head of a man who had not been in the State for years. This case like the other was finally brought to an issue, and Mr. Smith after an immensity of trouble and expense was exculpated in Springfield, before Judge Pope of the United States Court for the District of Illinois. The persecution and injustice of Missouri, and the illegality of the case was then abundantly developed, and Judge Pope ordered the case to be inserted on the docket in a manner that Mr. Smith should no more be troubled in relation to that matter. [Governor Ford at that time manifested a friendly disposition, and seemed

disposed to put a stop to that executive influence which had sought the destruction and overthrow of Mr S.] Mr S. returned in peace to the bosom of his family, and was received with joyous acclamation by a numerous host of friends who felt to rejoice that innocence had triumphed over persecution, fanaticism, and despotism.

Once more at peace, Mr. Smith flattered himself that his relentless persecutors must have satiated their rage and exausted their ingenuity to find means to prosecute; and he had favorably hoped that had they invented any thing else, that the executive of this state, alive to the injustice that Mr. Smith had already experienced from the hands of Missouri, would not have countenanced or furthered any demands that might be made by that state upon the executive of this, for the person of Joseph Smith.—This we believe he had reason to expect; he was in hopes that the time of his trials, pertaining to the tyrrany of that state, was at an end, and that he would be allowed to enjoy the precious boon of liberty, and to dwell in peace in the bosom of his family, and with his friends.—Feeling perfectly secure, he set off with his family to Mr. Wassons', to visit his wife's sister, Mrs. Wasson and family, who resided about twelve miles from Dixon, Lee county, in this state. While he was there, a Mr. J. H. Reynolds, Sheriff of Jackson county, Missouri, (so he says) and Mr. Harman Wilson, of Carthage, arrived at Dixon, professing to be Mormon preachers; from thence they proceeded to Mr. Wasson's, at whose house Mr. Smith was staying. They found Mr. Smith outside of the door, and accosted him in a very uncouth ungentlemanly manner, quite in keeping however, with the common practice of Missourians. The following is as near the conversation as we can gather. Reynolds and his coadjutor Wilson, both stepped up at a time to Mr. Smith with their pistols cocked, and without shewing any writ or serving any process, Mr. Reynolds with his pistol cocked at Mr. Smith's breast, cried out, "G—d d——n you if you stir I'll shoot—G—d d——n you—if you stir one inch I'll shoot you, G—d d——n you—be still or I'll shoot you by G—d." "What is the meaning of this?", interrogated Mr. Smith. "I'll show you the meaning by G—d, and if you stir one inch I'll shoot you, G—d d——n you." "I am not afraid of your shooting, answered Mr. Smith, I am not afraid to die." He then bared his breast, and said "shoot away, I have endured so much oppression I am weary of life and kill me if you please. I am a strong man however, and with my own natural weapons could soon level bot.. of you; but if you have any legal process to serve, I am at all times subject to law and shall not offer resistance." "G—d d——n you if you say another word, we'll shoot you, by G—d." "Shoot away" answered Mr. Smith, "I am not afraid of your pistols." They then hurried him off to a carriage that they had, and without serving process, were for hurrying him off without letting him see, or bid farewell to his family or friends. Mr. Smith then said, "gentlemen if you have any legal process I wish to obtain a writ of Habeas Corbus." and was answered, "G—d d——n you, you sha'nt have one." Mr. Smith saw a friend of his passing and said these men are kidnapping me, and I wish a writ of habeas corpus to deliver myself out of their hands. This friend immediately proceeded to Dixon whence the Sheriff also proceeded full speed; on arriving at the house of Mr. McKennie, tavern keeper, Mr. Smith was thrust into a room and guarded there without being allowed to see anybody, and horses were ordered in five minutes. Mr. Smith then stated to Reynolds: "I wish to get counsel," and was answered "G—d d——n you,you sha'nt have counsel, one word more G—d d——n you and I'll shoot you." "What is the use of this so often," said Mr. Smith, "I have often told you to shoot, and I now tell you again to shoot away;" and seeing a person passing he said, I am falsly imprisoned here, and I want a lawyer. A lawyer came, and had the door banged in his face with the old threat of shooting if he came any nearer, another afterwards came and received the same treatment. Many of the citizens of Dixon by this time being apprised of his situation stepped forward, and gave the Sheriff to understand, that if that was their mode of doing business in Missouri, they had another way of doing it here, that they were a law-abiding people, and republicans, that Mr. Smith should have justice done him, and have the opportunity of a fair trial, but that if they persisted in their course, they had a very summary way of dealing with such people—and gave them to understand that Mr. Smith should not go without a fair and impartial trial. Mr. Reynolds finding further resistance to be useless allowed one or two attorneys to come to Mr. Smith, who gave them to understand that he had been taken up without process; that they had insulted and abused him, and he wanted a writ of habeas corpus. Up to this time they had altogether refused to allow the counsel to have private conversation with him.

A writ was sued out by Mr. Smith against Harman Wilson for a violation of the law in relation to writs of habeas corpus, the

said violation consisting in said Wilson having transferred said Smith to the custody of Reynolds for the purpose of removing Mr. Smith to Missouri, and thereby avoiding the effect and operation of said writ contrary to law.

There was also another writ sued out from the circuit court of Lee county, in favor of Mr. Smith, against Reynolds and Wilson for private damage, for false imprisonment, upon the ground that the writ issued by the Governor of Illinois, was a void writ in law, upon which said writ, said Reynolds and Wilson were held to bail; and were in the custody of the Sheriff of Lee county. Reynolds and Wil on obtained a writ of habeas corpus for the purpose of being discharged before Judge Young of Quincy, but they did not go before Judge Young, but gav bail at Carthage for their appearance at the circuit court of Lee county in said action.

Mr. Smith obtained a writ of habeas corpus from the Master in Chancery of Lee county, returnable before the Hon. John D. Caton, Judge of the ninth judicial circuit, at Ottawa, upon which said writ Mr. Smith was conveyed by Reynolds and Wilson, towards Ottawa as far as Pawpaw Grove, at which last mentioned place it was ascertained that Judge Caton was on a visit to New York. Upon which the party, Messrs. Smith, Reynolds, Wilson and others in company returned to Dixon, where another writ was issued by the said Master in Chancery, in favor of Smith, returnable before the nearest tribunal in the fifth judicial circuit authorised to hear,and determine,writs of habeas corpus. It was ascertained that the nearest tribunal authorised to hear and determine upon writs of habeas corpus, was at Nauvoo. On their arrival at Nauvoo, a writ of habeas corpus was sued out before, and made returnable to the Municipal court of the city of Nauvoo, directed to Mr. Reynolds, upon which said writ Mr. Reynolds did produce the body of said Smith before said court, objecting however, to the jurisdiction of said court. It was ascertained by the counsel for said Smith that the Municipal court had full and ample power to hear and determine upon writs of habeas corpus. Upon examination before said court he was discharged from said arrest upon the merits of said case, and upon the further ground of substantial defects in said writ so issued by the Governor of the State of Illinois.

Why Governor Ford should lend his assistance in a vexatious prosecution of this kind we are at a loss to determine. He possesses a discretionary power in such cases, and has a right to use his judgment, as the chief magistrate of this State, and knowing, as he does, that the whole proceedings, connected with this affair, are illegal, we think that in justice he ought to have leaned to the side of the oppressed and innocent, particularly when the persecuted and prosecuted were citizens of his own State who had a right to his sympathies and to be shielded by his paternal care, as the Father of this State. Does not his Excellency know? and do not all the citizens of the State know that the Mormons have been robbed and pillaged and plundered in that State without any redress? that the Mormons en-masse were exterminated from that State without any legal pretext whatever; and how then could they have any legal claim upon Joseph Smith or any Mormon? Have the Mormons ever obtained any redress for injuries received in Missouri? No! Is there any prospect of their recieving remuneration for their loss, or redress for their grievances? No! When a demand was made upon the Governor of Missouri, by Governor Carlin of this State for the persons who kidnapped several Mormons, were they given up by that State? No. Why then should our Executive feel so tenacious in fulfilling all the nice punctillios of law, when the very State that is making these demands has robbed, murdered and exterminated by wholesale without law and are merely making use of it at present as a cats-paw to destroy the innocent and murder those that they have already persecuted nearly to the death. It is impossible that the State of Missouri should do justice with her coffers groaning with the spoils of the oppressed and her hands yet reeking with the blood of the innocent. Shall she yet gorge her bloody maw with other victims? Shall Joseph Smith be given into her hands illegally? *Never!* No NEVER!! NO NEVER!!!

MUNICIPAL COURT OF THE CITY OF NAUVOO, ILLINOIS.

Second day of special term, July 1st., 1843.

Before Aldermen William Marks, Acting Chief Justice; and Aldermen Daniel H. Wells Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, Associate Justices; presiding.

EX-PARTE JOSEPH SMITH, ON HABEAS CORPUS. } Messrs. WALKER, PATRICK & SOUTHWICK, Counsel for SMITH.

MR. MASON, Counsel for REYNOLDS.

This case came before the court upon a return to a writ of habeas corpus, which was issued by this court, on the 30th of June, 1843, upon the petition of Joseph Smith, Senior, as follows:

STATE OF ILLINOIS, *City of Nauvoo.* } SCT.

To the Honorable the Municipal Court, of the City of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, Senior, who has been arrested by, and under the name of Joseph Smith, Junior, states on oath, that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo, and state of Illinois, who claims to be the agent of the state of Missouri, and that your petitioner was arrested by one Harman G. Wilson, by virtue of what purports to be a warrant issued by His Excellency, Thomas Ford, Governor of the state of Illinois, in the county of Lee, and state of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the county of Lee, aforesaid; that said supposed warrant, so issued by His Excellency, Thomas Ford, Governor as aforesaid, and the arrest thereupon, and the imprisonment consequent thereupon, by said Wilson, and afterward by said Joseph H. Reynolds, is illegal, and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit:

1st. The said supposed warrant so issued by the said Governor of the State of Illinois, as aforesaid, does not confer any authority to arrest your petitioner, for that it commands the officers therein named, to arrest one Joseph Smith, Junior, whereas, the name of your petitioner is Joseph Smith, Senior, and your petitioner avers that he is not known and reputed by the name of Joseph Smith, Junior,

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, Junior, mentioned therein, has been demanded by the Executive of the State of Missouri, of the Executive of the State of Illinois.

3rd. Said supposed warrant, is defective and void, for that it does not state that said Joseph Smith, Junior, therein named, has been indicted or that any other legal accusation of any offence has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation was furnished by the Executive of the State of Missouri, upon which to issue the same; and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds, has no authority to detain your petitioner in custody; for that he is not an officer of the State of Illinois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri, in the State of Illinois, or in any other character and capacity to imprison your petitioner within the said State of Illinois.

7th. Your petitioner before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause, and upon a charge for the same offence, for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the Executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgement of the Circuit Court of Warren county, at a court holden in the said county of Warren, in or about the month of June, A. D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty and has not been guilty of treason in or against the said State of Missouri.

9th. Your petitioner was not, and has not been within the limits of the said State of Missouri, for more than four years next, before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant, so issued by the said Governor of the said State of Illinois, and under color of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, Junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner: Copies of which supposed warrant and the supposed authority from the Executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of habeas corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay, before this honorable court, together with the causes of his caption and detention, in order that your petitioner may be dealt with according to law; and your petitioner as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me, this 30th day of June, A. D. 1843, at the City of Nauvoo, Illinois.

JAMES SLOAN,

Clerk of the Municipal Court, of the City of Nauvoo.

STATE OF ILLINOIS, } Sct.
CITY OF NAUVOO, }

The People of the State of Illinois to the Marshall of said City, Greeting:

WHEREAS application has been made before the Municipal Court of said City that the body of one Joseph Smith, Senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith Junior,) is in the custody of Joseph H. Reynolds. These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith Senior, who is styled Joseph Smith Junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatever name the said Joseph Smith Senior may be known or called, before the Municipal Court of said city forthwith, to abide such order as the said Court shall make in their behalf: and further, if the said Joseph H Reynolds or other person or persons having said Joseph Smith Senior of said city of Nauvoo in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshall of said City, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court at Nauvoo, this 30th
L. S. day of June in the year of our Lord one thousand eight hundred and forty-three.

JAMES SLOAN, *Clerk*.

I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit: The within named Joseph Smith was arrested on a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a Constable of Hancock county, in the State of Illinois, on the 23d day of June A. D. 1843, a copy of which warrant is hereunto annexed and marked letter B, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23d of June, in the county of Lee and State of Illinois, by the said Wilson delivered over to my custody, and that I received and detained the said Smith in my custody by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereto annexed, and marked letter B, directing me to receive the said Smith, and convey him to and deliver him to the sheriff of Davies county in the State of Missouri, and that the within detention referred to, is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30th, A. D. 1843.

EXECUTIVE DEPARTMENT, }
CITY OF JEFFERSON. }

Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State, one Joseph Smith, Jr., charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois, and I do hereby authorise and direct said Joseph H. Reynolds to convey said Joseph Smith Jr. from the State of Illinois, and deliver him to the custody of the sheriff of Davies county in the State of Missouri.

In testimony whereof, I have hereunto set my hand, and caused to be affixed the
L. S. great seal of the State of Missouri.

Done at the City of Jefferson this 13th day of June in the year of our Lord one thousand eight hundred and forty-three.

By the Governor, THO. REYNOLDS.

JAMES L. MINOR,
Secretary of State.

Thomas Ford, Governor of the State of Illinois, to all Sheriffs and Constables of any county of the State, and to Harmon G. Wilson, of the county of Hancock, greeting:

Whereas it has been made known to me by the Executive authority of the State of Missouri, that one Joseph Smith, Junior, stands charged with the crime of treason, against the State of Missouri, and alleged that Joseph Smith Junior has fled from the justice of the said State of Missouri, and taken refuge in the State of Illinois,

Now therefore I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and Laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, Junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, Junior, and make due returns to the Executive department of this

State of the manner in which this writ may be executed.

In testimony whereof, I have hereunto
L. S. set my hand and caused the great sea of the State to be affixed.

Done at the City of Springfield, this 17th da of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor, THOMAS FORD.

THOMPSON CAMPBELL,
Secretary of State.

The following witnesses were examined, viz: Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

HYRUM SMITH sworn. Said that the defendant now in court is his brother, and that his name is not Joseph Smith Junior, but his name is Joseph Smith Senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty-seven years in December last, and I have not been absent from him at any one time, not even the space of six months since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions and movements, as much as any one man could be acquainted with another man' busines up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act, or by levying war, or by aiding and abetting, or assisting an enemy in any State in the Union, and that the said Joseph Smith Senior has not committed treason in the State of Missouri, nor violated any law or rule of said State, I being personally acquainted with the transactions and doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time, and I do know that said Joseph Smith Senior never was subject to military duty in any State, neither was he in e State of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by his having a license to preach the Gospel, or being in other words a minister of the Gospel, and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders or assumed any command in any capacity whatever; but I do know that whilst he was in the State of Missouri, that the People commonly called Mormons, were threatened with violence and extermination, and on or about the first Monday in August 1838, at the election at Gallatin, the county seat in Davies county; the citizens who were commonly called Mormons were forbidden to exercise the rights of franchise, and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county threatening the extermination of the Mormons; the said Smith and myself upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried; the said Smith and myself went over to Davies county to learn the particulars of the affray, but upon our arrival at Diahman, we learned that none were killed but several were wounded—we tarried all night at Col. Lyman Wight's, the next morning the weather being very warm and having been very dry for some time previously, the springs and wells in that region were dried up; on mounting our horses to return, we rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses; some few of the citizens accompanied us there, and after obtaining the refreshment of water, Mr. Black was asked by said Joseph Smith Senior, if he would use his influence to see that the laws were faithfully executed and to put down mob violence, and he gave us a paper, written by his own hand, stating that he would do so. He also requested him to call together the most influential men of the county on the next day that we might have an interview with them; to this he acquiesced, and accordingly the next day they assembled at the house of Col. Wight and entered into a mutual covenant of peace, to put down mob violence and to protect each other in the enjoyment of their rights: after this we all parted with the best of feelings and each man returned to his own home. This mutual agreement of peace however did not last long; for but a few days afterwards the mob began to collect again until several hundreds rendezvoused at Millport, a few miles distant from D'ahman. They immediately commenced making aggressions upon the citizens called Mormons, taking away their hogs and cattle, and threatening them with extermination or utter extinction; saying that they had a cannon and there should be no compromise only at its mouth: frequently taking men, women and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing every thing they could to excite the indignation of the Mormon

people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law and that they might the better excite the prejudice of the populace and thereby get aid and assistance to carry out their hellish purposes of extermination. Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major General Atchison, Commander-in-chief of that division, and Brigadier General Doniphan, giving them information of the existing facts, and demanding immediate assistance. Gen. Atchison returned with the messengers and went immediately to Diahman and from thence to Millport, and he found the facts were true as reported to him;—that the citizens of that county were assembled together in a hostile attitude to the amount of two or three hundred men, threatening the utter extermination of the Mormons, he immediately returned to Clay county and ordered out a sufficient military force to quell the mob. Immediately after they were dispersed and the army returned; the mob commenced collecting again soon after: we again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon and others that they should return home; General Doniphan ordered Col. Hinkle to call out the militia of Caldwell and defend the town against the mob, for said he, you have great reason to be alarmed, for he said Neil Gillum from the Platte country had come down with 200 armed men and had taken up their station at Hunter's mill, a place distant about 17 or 18 miles north west of the town of Far West, and also that an armed force had collected again at Millport, in Davies county, consisting of several hundred men, and that another armed force had collected at DeWitt, in Carroll county, about 50 miles south east of Far West, where about 70 families of the Mormon people had settled upon the bank of the Missouri river at a little town called DeWitt. Immediately a messenger, whilst he was yet talking, came in from DeWitt, stating that three or four hundred men had assembled together at that place armed cap-a-pie, and that they threatened the utter extinction of the citizens of that place if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger. Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist, and to relieve the sufferings of the Mormon people; he advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared and a messenger despatched immediately to the Governor, and another petition was sent to Judge King. The Mormon people throughout the country were in a great state of alarm, and also in great distress; they saw themselves completely surrounded with armed forces on the north and on the north west and on the south, and also Bogard, who was a Methodist preacher, and who was then a captain over a militia company of 50 soldiers, but who had added to his number out of the surrounding counties about a hundred more, which made his force about 150 strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women and children prisoners, driving off cattle, hogs and horses, entering into every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter into a covenant to leave the state or go into the city of Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillum also was doing the same on the north west side of Far West; and Sashall Woods, a Presbyterian minister, was the leader of the mob in Davies county; and a very noted man of the same society was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses and cattle, taking men, women and children and carrying them off, threatening their lives and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news, that the Mormons could have no assistance. They stated that the Governor said that "the Mormons had got into a difficulty with the citizens, and they might fight it out for all what he cared. He could not render them any assistance."

The people of DeWitt were obliged to leave their homes and go into Far West; but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the way side, without a coffin or a funeral ceremony, and the distress, sufferings, and privations of the people cannot be expressed. All the scattered families of the Mormon people, in all the counties except Davies, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there, had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped untill they had to swathe up their bowels to prevent them from falling out. About this time, General Parks came out from Richmond, Ray county, who was one of the commissioned officers who was sent out to Diahman, and I myself and my brother Joseph Smith Senior, went out at the same time. On the evening that General Parks arrived at Diahman, my brother, the late Don Carlos Smith's wife came in to Col. Wight's about eleven o'clock at night, bringing her two children along with her, one about two years and a half old, the other a babe in her arms. She came in on foot, a distance of three miles, and waded Grand River, and the water was then about waist deep, and the snow about 3 inches deep. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had taken her household goods and had burnt up her house, and she had escaped by the skin of her teeth.—Her husband at that time was in Virginia, and she was living alone. This cruel transaction excited the feelings of the people in Diahman, especially Col. Wight, and he asked Gen. Parks, in my hearing, *how long we had got to suffer such base violence?* Gen. Parks said he did not know how long. Col. Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of Gen. Parks. And my brother Joseph Smith Sen. made no words about it.—And after Col. Wight had dispersed the mob and put a stop to their burning houses belonging to the Mormon people and turning women and children out of doors, which they had done up to that time to the amout of 8 or 10 houses which were consumed to ashes—after being cut short in their intended designs, the mob started up a new plan. They went to work and moved their families out of the county and set fire to their houses, and not being able to incense the Mormons to commit crimes; they had recourse to this stratagem to set their houses on fire and send runners into all the counties adjacent, to declare to the people that the Mormons had burnt up their houses and destroyed their fields, and if the people would not believe them, they would tell them to go and see if what they had said was not true. Many people came to see, they saw the houses burning, and being filled with prejudice, they could not be made to believe but that the Mormons set them on fire, which deed was most diabolical and of the blackest kind, for indeed the Mormons did not set them on fire, nor meddle with their houses or their fields. And the houses that were burnt, together with the pre-emption rights, and the corn in the fields, had all been previously purchased by the Mormons of the people and paid for in money and with waggons and horses and with other property, about two weeks before; but they had not taken possession of the premises; but this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudiced populace and the Executive, that they might get an order, that they could the more easily carry out their hellish purpose, in expulsion or extermination or utter extinction of the Mormon people. After witnessing the distressed situation of the people in Diahman, my brother Joseph Smith Senior and myself returned back to the city of Far West, and immediately despatched a messenger, with written documents to General Atchison, stating the facts as they did then exist, praying for assistance if possible, and requesting the editor of the "Far West" to insert the same in his newspaper, but he utterly refused to do so. We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation; and in the mean time the presiding Judge of the County Court issued orders—upon affidavits made to him by the citizens—to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment. Every thing was very portentious and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men women and children frightened, praying and weeping—we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine, and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts. But to our great surprise, when the army arrived they came up and formed a line in double filo in one half mile on the east of the city of Far West, and despatched three messengers with a white flag

to come to the city. They were met by Captain Morey with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said. Being filled with anxiety, I rushed forward to the spot, expecting to hear good news—but alas! and heart-thrilling to every soul that heard them—they demanded three persons to be brought out of the city before they should massacre the rest. The names of the persons they demanded, were Adam Lightner, John Cleminson and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed, and the city burned to ashes, they would remain in the city and die with them." The officers immediately returned, and the army retreated and encamped about a mile and a half from the city. A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher. The name of the messenger was Charles C. Rich, who is now Brigadier General in the Nauvoo Legion. However, he gained permission to see General Doniphan; he also requested an interview with General Atchison. General Doniphan said that General Atchison had been dismounted by a special order of the Governor a few miles back, and had been sent back to Liberty, Clay county. He also stated that the reason was, that he (Atchison,) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering and burning some two or three hundred houses belonging to the Mormon people in that county in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum's army." he having arrived a few minutes previously, and joined the main body of the army he knowing well at what hour to form a junction with the main body. Mr. Rich then returned to the city, giving this information.—The Colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and if it were possible, for him to use his best endeavors to preserve the lives of the people. On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas. One Mr. Carey had his brains knocked out by the britch of a gun, and he lay bleeding several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground, in the agonies of death. Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior warden of the Nauvoo Lodge. Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand, and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp, and with good nursing he slowly recovered, and is now living. There was another man, whose name is Powell, who was beat on the head with the britch of a gun until his skull was fractured and his brains run out in two or three places. He is now alive, and resides in this county, but has lost the use of his senses. Several persons of his family were also left for dead, but have since recovered. These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th of October, according to the best of my recollection, that the army arrived at Far West, the sun about half an hour high. In a few moments afterwards, Cornelius Gillum arrived with his army, and formed a junction. This Gillum had been stationed at Hunter's mills for about two months previous to that time—committing depredations upon the inhabitants—capturing men, women and children, and carrying them off as prisoners, lacerating their bodies with hickory withes. The army of "Gillum" were painted like Indians, some of them were more conspicuous than were others, designated by red spots, and he, also, was painted in a st-

milar manner, with red spots marked on his face, and styled himself the "DELAWARE CHIEF." They would whoop and hollow and yell as nearly like Indians as they could, and continued to do so all that night. In the morning early, the Colonel of Militia sent a messonger into the camp with a white flag, to have another interview with General Doniphan.—On his return, he informed us that the Governors order had arrived. General Doniphan said that "the order of the Governor was, to exterminate the Mormons by God, but *he* would be *damned* if *he* obeyed *that order*, but General Lucas might do what he pleased." We immediately learned from General Doniphan that "the Governor's order that had arrived was only a copy of the original, and that the origina order was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men." Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred, detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Co npstock, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order "to *exterminate or to expell*" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacreed the whole population of the town, and then came on to the town of Far West and entered into conjunction with the main body of the army. The messenger informed us that he himself with a few others fled into the thickets, which preserved them from the massacre, and on the following morning they returned and collected the dead bodies of the people and cast them into a well; and there were upwards of twenty who were dead or mortally wounded, and there are several of the wounded who are now living in this city.—One, of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport. One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail and tied it around a tree, to slip his halter into, to tie his horse to. The city was surrounded with a strong guard, and no man woman or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families. There was one field fenced in, consisting of twelve hundred acres, mostly covered with corn. It was entirely laid waste by the horses of the army, and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that Generals Doniphan, Lucas, Wilson and Graham—(however General Graham is an honorable exception: he did all he could to preserve the lives of the people, contrary to the order of the Governor,)—he, Hinkle, assured them that these generals had pledged their sacred honor that they should not be abused or insulted, but should be guarded back in safety in the morning, or so soon as the consultation was over. My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual; however he said that he was always willing to do all the good he could and would obey every law of the land, and then leave the event with God. They immediately started with Colonel Hinkle to go down into the camp. As they were going down about half way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, gentlemen, you are my prisoners, and about that time the main army were on their march to meet them. They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the common in the rear, to the camp, amidst the whoopings, hollowings, yellings and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city. It is impossible to describe the feelings of horror and distress of the people. After being thus betrayed they were placed under a strong guard of thirty men, armed cap-a-pie, which they relieved every two hours. There they were compelled to lay

the cold ground that night, and were told in plain language, that they need never to expect their liberties again. So far for their honors pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri. On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements: and about twelve o'clock on that day Colonel Hinkle came to my house with an armed force, opened the door and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go; my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph—and within about half an hour afterwards, Amasa Lyman was also brought and placed under the same guard.—There we were compelled to stay all that night, and lie on the ground: but along some time in the same night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court Martial, but he was afraid he should not succeed. He said there was a Court Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney; also Sashiel Woods, Presbyterian priest, and about 20 other priests of the different religious denominations in that country. He said they were determined to shoot us on the next morning in the public square in Far West. I made him no reply. On the next morning about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was, 'By God you have been sentenced by the court martial to be shot this morning; but I will be damned if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and to leave the camp, for I consider it to be cold blooded murder, and I bid you farewell,' and he went away. This movement of General Doniphan, made considerable excitement in the army, and there was considerable whisperings amongst the officers. We listened very attentively, and frequently heard it mentioned by the guard, that the damned Mormons would not be shot this time. In a few moments the guard was relieved with a new set; one of these new guard said that the damned Mormons would not be shot this time, for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court martial, and had ordered us to be taken to Jackson county, and there to be executed; and in a few moments two large wagons drove up and we were ordered to get into them, and while we were getting into them, there came up four or five men armed with guns, who drew up and snapped their guns at us, in order to kill us, some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers and their guns taken from them, and the drivers drove off. We requested of General Lucas to let us go to our houses and get some clothing; in order to do this, we had to be drove up into the city. It was with much difficulty that we could get his permission to go and see our families and get some clothing; but after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes, and if she did not do it, I should go off without them. I was obliged to submit to their tyrranical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet. We were hurried back to the wagons and ordered into them, all in about the same space of time. In the mean while our father, and mother, and sisters, had forced their way to the wagons to get permission to see us; but were forbidden to speak to us; and they immediately drove off for Jackson county. We travelled about twelve miles that evening, and encamped for the night. The same strong guard was kept around us, and were relieved every two hours, and we were permitted to sleep on the ground, the nights were then cold, with considerable snow on the ground, and for the want of covering and clothing, we suffered extremely with the cold. That night was a commencement of a fit of sickness from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather. Our provision was fresh beef roasted in the fire on a stick; the army having no bread in conse-

quence of the want of mills to grind the grain. In the morning at the dawn of day, we were forced on our journey and were exhibited to the inhabitants along the road; the same as they exhibit a carravan of elephants or camels. We were examined from head to foot, by men women and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly, until we arrived at Indepencence, in Jackson county. After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billetts of wood, and we were compelled to stay in that house all that night and the next day. They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately all that day and the next night; but on the morning of the following day we were all permitted to go to the tavern to eat and to sleep; but afterward they made us pay our own expenses, for board, lodging, and attendance, and for which they made a most exorbitant charge. We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark, to take us back to Richmond, Ray county, where the general had arrived with his army to await our arrival there; but on the morning of our start for Richmond, we were informed by General Wilson, that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the Mormon people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them, and they were rode to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton county, with sevral other men to guard us over. We arrived there on Friday evening, the 9th day of November, and were thrust into an old log house, with a strong guard placed over us. After we had been there for the space of half an hour, there came in a man who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the state's prison keeper went to work; putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments came in General Clark, we requested to know of him what was the cause of all this harsh and cruel treatment.—He refused to give us any information at that time; but said he would in a few days; so we were compelled to continue in that situation; camping on the floor, all chained together, without any chance or means to be made comfortable; having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks. Whilst we were in this situation, a young man of the name of Grant, brother-in-law to my brother William Smith, came to see us, and put up at the tavern where General Clark made his quarters, he happened to come in time to see General Clark make choice of his men, to shoot us on Monday morning, the 12th day of November, he saw them make choice of their rifles, and load them with two balls in each, and after they had prepared their guns, General Clark saluted them by saying *'Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!'* But in consequenc of the influence of our friends, the heathen general was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws. After the messenger's return, the general was employed nearly a whole week, examining the laws; so Monday passed away without our being shot: however, it seemed like foolishness to me for so great a man as General Clark pretended to be, should have to search the military law to find out whether preachers of the gospel, who never did military duty, could be subject to court martial. However, the general seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard, and in chains, and told us he had concluded to deliver us over to the civil authorities; as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded general did not know the difference between theft, larceny, and stealing. Accordingly we were handed over to the pretended

civil authorities, and the next morning our chains were taken off, and we were guarded to the court-house, where there was a pretended court in session; Austin A. King being the judge, and Mr. Birch, the district attorney;—the two extremely and very honorable gentlemen who sat on the court martial when we were sentenced to be shot. Witnesses were called up and sworn at the point of the bayonet and if they would not swear to the things they were told to do, they were threatened with instant death, and I do know, positively, that the evidence given in by those men whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that time we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of any thing but the persecutions of the days of Nero, knowing that it was a religious perrecution, and the court an inquisition: however, we gave him the names of forty persons who were acquainted with all the persecutions and sufferings of the people.—The judge made out a subpœna, and inserted the names of those men and caused it to be placed in the hands of Bogard, the notorious Methodist minister, and he took fifty armed soldiers and started for Far West. I saw the subpœna given to him and his company, when they started. In the course of a few days they returned with most all those forty men, whose names were inserted in the subpœna and thrust them into jail, and we were not permitted to bring one of them before the court, but the judge turned upon us with an air of indignation and said, gentlemen you must get your witnesses or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer, for you any how. We felt very much distressed and oppressed at that time. Colonel Wight said, what shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do any thing, of course we must submit to this tyrranny and oppression; we cannot help ourselves. Several others made similar expressions in the agony of their souls; but my brother Joseph did not say any thing, he being sick at that time with the tooth ache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpœna, and caused it to be placed into the hands of Bogard the Methodist priest, and he again started off with his fifty soldiers to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or conspirator. Bogard returned from his second expedition with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intrigue and had left the State, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses; whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house, we beckoned to him as though we would have him come in, he immediately came in. At that time Judge King retorted upon us again, saying, gentlemen are you not going to introduce some witnesses; also, saying it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so; but after a few moments consultation, the state's attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the part of the state. Upon this, General Doniphan arose, and said he would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the '*bull-pen*' in order to prevent them from giving their testimony.' After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to Priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time, was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down

under the pole or log of wood, that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, 'go and shoot him, damn him, shoot him damn him.'

The soldiers ran after the man to shoot him, he fled for his life and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay county, and there to be thrust into jail. We endeavored to find out for what cause, but all that we could learn was because we were Mormons. The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs, he said his orders were from the judge, to handcuff us, and chain us together, he informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said the judge had done this that we might not get bail; he also said the judge stated his in ention to keep us in jail until all the Mormons were driven out of the state; he also said that the judge had further stated that if he let us out before the Mormons had left the state, that we would not let them leave, and there would be another damned fuss kicked up; I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the Mormons, in the State of Missouri: that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon and they drove off for Clay county, and as we journeyed along on the road, we were exhibited to the inhabitants and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County. There we were thrust into prison again, and locked up—and were held there in close confinement for the thespace of six months, and our place of lodging was the square side of a hewed white oak log—and our food was any thing but good and decent; poison was administered to us three or four times, the effect it had upon our system was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose. We were also subjected to the necessity of eating human flesh, for the space of five days, or go without food, except a little coffee, or a little corn bread, the latter I chose in preference to the former. We none of us partook of the flesh except Lyman Wight; we also heard the guard which was placed over us making sport of us, saying that they had fed us upon 'Mormon beef.' I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism, in feeding us with human flesh, would be considered a popular deed of notoriety; but the people on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution. Whilst we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for habeas corpus, twice but were refused both times by Judge Reynolds, who is now the Governor of that State We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about three weeks afterwards; but were not permitted to have any trial; we were only taken out of jail and kept out for a few hours and then remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night, and unknown to any of the citizens, or they would kill him; for they had sworn to kill him if they could find him: and as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men, and he said the people also knew it; and that it was only a persecution and treachery, and the scenes of Jackson county acted over again, for fear that we would become too numerous in that upper country. He said the plan was concocted from the governor down to the lowest judge, and that that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape to Illinois. The jailor, Samuel Tillery, Esq,. told us also, that the whole plan was concocted by the governor down to the lowest judge in that upper country, early in the previous spring, and that the plan was more fully carried out at the time that Genera

Atchison went down to Jefferson City, with General Wilson, Lucas and Gillum, the self-styled 'Delaware Chief.' This was some time in the month of September, when the mob were collected at De Witt, in Carroll county. He also told us that the governor was now ashamed enough of the whole transaction and would be glad to set us at liberty if he dared to do it; but said he, you need not be concerned, for the governor has laid a plan for your release. He also said that Squire Birch the State's Attorney, was appointed to be Circuit Judge, on the circuit passing through Davies county, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear from any incumbrance, in a very short time.

Sometime in April, we were taken to Davies county, as they said, to have a trial, but when we arrived at that place, instead of finding a court or a jury, we found another inquisition, and Birch, who was the district attorney, the same man who was one of the court martial when we were sentenced to death, was now the circuit judge of that pretended court; and the grand jury that was empannelled, were all at the massacre at Hawn's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder, and all the pretence they made of excuse, was, they had done it because the governor ordered them to do it. The same jury sat as a jury in the day time, and were placed over us as a guard in the night time; they tantalized and boasted over us, of their great achievements at Hawn's Mills, and at other places, telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off, belonging to the Mormons, and how many rapes they had committed, and what squealing and kicking there was among the damned bitches; saying that they lashed one woman upon one of the damned Mormon meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower region boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of their brutality, did not recover her health, to be able to help herself for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits, in murdering the Mormons, in plundering their houses and carrying off their property; at the end of every song they would bring in the chorus: 'God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists,' reiterating one sect after another in the same manner, until they came to the Mormons, to them it was, 'God damn the God damn Mormons; we have sent them to hell.' Then they would slap their hands and shout hosanna, hosanna, glory to God, and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout and again slap their hands and jump up, while one would take a bottle of whiskey and a tumbler, and turn it out full of whiskey, and pour it down each other's necks, crying 'damn it take it, you must take it;' and if any one refused to drink the whiskey, others would clinch him whilst another poured it down his neck, and what did not go down the inside, went down the outside; this is a part of the farce acted out by the grand jury of Davies county, whilst they stood over us as guards, for ten nights successively. And all this in the presence of the *great Judge Birch*, who had previously said in our hearing, that there was no law for the Mormons in the state of Missouri. His brother was then acting as district attorney in that circuit, and if any thing, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft and stealing*. We asked for a change of venue from that county to Marion county, but they would not grant it; but they gave us a change of venue from Davies to Boon county; and a mittimus was made out by the pretended Judge Birch, without date, name or place. They fitted us out with a two horse wagon, and horses, and four men, besides the sheriff, to be our guard; there were five of us. We started from Gallatin the sun about two hours high, P. M., and went as far as Diahman that evening and staid till morning. There we bought two horses of the guard and paid for one of them in our clothing, which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we staid until the morning, when we started on our journey to Boon county, and travelled on the road about twenty miles distance. There we bought a jug of whiskey, with which we treated the company, and while there the sheriff showed us the mitti-

mus, before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon county, and never to show the mittimus; and said he, I shall take a good drink of grog and go to bed; and you may do as you have a mind to. Three others of the guard drank pretty freely of whiskey, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois; and in the course of nine or ten days arrived safely at Quincy, Adams county, where we found our families in a state of poverty, although in good health; they having been driven out of the state previously; by the murderous militia, under the exterminating order of the Executive of Missouri; and now, the people of that state, a portion of them, would be glad to make the people of this state believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution, and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule, in the State of Missouri.

But I do know that the Mormon people, *en masse*, were driven out of that State, after being robbed of all they had, and they barely escaped with their lives: as well as my brother Joseph, who barely escaped with his life, his family also, was robbed of all they had, and barely escaped with the skin of their teeth, and all of this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State. And I do know—so does this court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof—will know, that Governor Boggs, and Generals Clark, Lucas, Wilson and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri; and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women and children in cold blood, and in the most horrid and cruel manner possible, and the whole of it was caused by religious bigotry and persecution, because the Mormons dared to worship Almighty God according to the dictates of their own consciences, and agreeably to His divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men—expecting that the Constitution of the United States would have protected them therein. But notwithstanding the Mormon people had purchased upwards of *two hundred thousand dollars worth of land*, most of which was entered and paid for at the land office of the United States in the State of Missouri—and although the President of the United States has been made acquainted with these facts, and the particulars of our persecutions and oppressions, by petition to him, and to Congress—yet they have not even attempted to restore the Mormons to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know, most positively and assuredly, that my brother, Joseph Smith, Senior, has not been in the State of Missouri since the spring of the year 1839 And further this Deponent saith not.

HYRUM SMITH.

[TO BE CONTINUED.]

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 17.] CITY OF NAUVOO, ILL. JULY 15, 1843. [Whole No. 77

TRIAL OF JOSEPH SMITH.

Continued.

PARLEY P. PRATT sworn. Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same, and that Joseph Smith has not been known as Joseph Smith Junior, for the time stated by Hyrum Smith. He was an eye-witness of most of the scenes testified to by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the mob assembled in various places, for the avowed object of killing, driving, robbing, plundering and exterminating the Mormons, and actually committed many murders and other depredations, as related by the preceding witness. The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men for the avowed purpose of quelling the mob and protecting the Mormons. These being under arms for several weeks, did, in some measure, prevent the mob's proceedings for some time, after which, Judge King withdrew the force, refusing to put the State to further expense, for our protection, without orders from the Governor. The mobs then again collected in great numbers in Carroll, Davies, and Caldwell counties, and expressed their determination to drive the Mormons from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others prisoners. They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses and property. Those whose lives were spared, precipitately fled to Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering and destitution. Other parties of the mob were plundering and burning houses in Davies county; and another party of the mob were ravaging the south part of Caldwell county, in a similar manner. The Governor was again and again petitioned for redress and protection, but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan and Parks, to call out the Militia of Caldwell and Davies counties, which was mostly composed of Mormons, and to make a general defence. The presiding Judge of Caldwell county, Elias Higbee, gave orders to the Sheriff of said county to call out the Militia. They were called out under the command of Colonel Hinkle, who hold a commission from the Governor, and was the highest military officer in the county. This force effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble in the public square of said city, in cases of emergency. These proceedings against the mob being misrepresented by designing men, both to the Governor and other authorities and people of the State, caused great excitement against the Mormons. Many tried to have it understood that the Mormons were in open rebellion, and making war upon the State. With these pretences, Governor Boggs issued the following exterminating order:

HEAD QUARTERS OF THE MILITIA,)
CITY OF JEFFERSON,)
October 27th, 1838.

SIR—

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of the State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed. The Mormons must be treated as enemies, and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men and to march them to the northern part of Davies county and there to unite with General Doniphan of Clay—who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed, to re instate the citizens of Daviess in their houses, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed) L. W. BOGGS,
Governor and Commander-in-Chief.

In the mean time, Major General Lucas, and Brigadier General Wilson, both of Jackson county, (who had, five years previously, assisted in driving about twelve hundred Mormon citizens from that county, besides burning two hundred and three houses, and assisting in murdering several, and plundering the rest,) raised forces to the amount of several thousand men,

however, we got an interview, by which we learned who they were, and that they pretended to have been sent by the Governor to exterminate our people. Upon learning this fact, no resistance was offered to their will or wishes. They demanded the arms of the Militia, and forcibly took them away. They requested that Mr. Joseph Smith and other leaders of the Church should come into their camp for consultation, giving them a sacred promise of protection and safe return. Accordingly Messrs Joseph Smith, Sidney Rigdon, Lyman Wight, George W. Robinson and myself, started in company with Colonel Hinkle, to their camp, when we were soon abruptly met by General Lucas with several hundreds of his soldiers, in a hostile manner, who immediately surrounded and appeared before the city of Far West in battle array. A few of the Militia then paraded in front of the city, which caused the cowardly assailants to come to a halt at about a mile distant, in full view of the town. A messenger arrived from them and demanded three persons before they massacred the rest and laid the town in ashes. The names of the persons demanded were Adam Lightner, John Clemenson and his wife. They gave no information who this army were, nor by what authority they came; neither had we at that time any knowledge of the Governor's order, nor any of these movements, the mail having been designedly stopped by our enemies, for three weeks previously. We had supposed on their first appearance, that they were friendly troops, sent for our protection; but on receiving this alarming information of their wicked intentions, we were much surprised, and sent a messenger with a white flag to enquire of them who they were, and what they wanted of us, and by whose authority they came. This flag was fired upon by Captain Bogard, the Methodist priest, who afterwards told me the same with his own mouth. After several attempts, we, and set up the most hideous yells that might have been supposed to have proceeded from the mouths of demons, and marched us, as prisoners, to their lines. There we were detained for two days and nights, and had to sleep on the ground in the cold month of November, in the midst of rain and mud—were continually surrounded with a strong guard, whose mouths were filled with cursing and bitterness, blackguardism and blasphemy; who offered us every abuse and insult in their power, both by night and day; and many individuals of the army cocked their rifles & taking deadly aim at our heads, swore they would shoot us. While under these circumstances, our ears were continually shocked with the relation of the horrid deeds they had committed, and which they boasted of.—They related the circumstance in detail of having, the previous day, disarmed a certain man in his own house, and took him prisoner, and afterwards *beat out his brains with his own gun!* in presence of their officers. They told of other individuals laying here and there in the brush, whom they had shot down without resistance, and who were laying, unburied, for the hogs to feed upon. They also named one or two individual females of our society, whom they had forcibly bound, and twenty or thirty, one after another, committed rape upon. One of these females was a daughter of a respectable family, with whom I have been long acquained, and with whom I have since conversed, and learned that it was truly the case. Delicacy at present forbids my mentioning the names. I also heard several of the soldiers acknowledge and boast of having stolen money in one place, clothing and bedding in another, and horses in another, whilst corn, pork, and beef, were taken by the whole army to support the men and horses; and in many cases cattle, hogs and sheep were shot down, and only a small portion of them used, the rest left to waste. Of these crimes, of which the soldiers boasted, the general officers freely conversed, and corroborated the same. And even General Doniphan, who professed to be opposed to such proceedings, acknowledged the truth of them; and gave us several particulars in detail. I believe the name of the man whose brains they knocked out, was Carey; and another individual who had his chest broken open and several hundred dollars in specie taken out, was the same Smith Humphrey whose house the mob burned at DeWitt.

After the Mormons were all disarmed, General Lucas gave them a compulsory order for men, women and children, to leave the State forthwith, without any exceptions—counting it a mercy to spare their lives on these conditions. Whilst these things were proceeding, instead of releasing us from confinement, Hyrum Smith and Amasa Lyman were forcibly added to our number, as prisoners, and under a large military escort, commanded by General Wilson, before mentioned, we were all marched to Jackson county, a distance of between fifty and sixty miles, leaving our families and our friends at their mercy, in a destitute condition, to prepare for a journey of more than two hundred miles, at the approach of winter, without our protection, and every moment exposed to robbery, ravishment, and other insult—their property robbed and their houses and lands already wrested from them.

We were exhibited like a caravan of wild animals on the way and in the streets of Independ-

dence, and were also kept prisoners for a show for several days. In the mean time, a General Clark had been sent by Governor Boggs, with an additional force of six thousand men, from the lower country, to join General Lucas in his operations against the Mormons. He soon arrived before Far West with his army, and confirmed all Lucas had done, and highly commended them for their virtue, forbearance and other deeds in bringing *about so peaceable and amicable an adjustment of affairs*. He kept up the same scene of ravage, plunder, ravishment and depredation, for the support and enrichment of his army—even burning the houses and fences for fuel. He also insisted that every man, woman and child of the Mormon society should leave the State, except such as he detained as prisoners; stating that the Governor had sent him to exterminate them, but that he would, as a mercy, spare their lives, and give them until the first of April following, to get out of the State. He also compelled them, at the point of the bayonet, to sign a deed of trust of all their real estate, to defray the expenses of what *he* called "THE MORMON WAR." After arranging all these matters to *his* satisfaction, he returned to Richmond, thirty miles distant, taking about sixty heads of families with him, and marching them through a severe snow storm, on foot, as prisoners, leaving their families in a perishing condition.

Having established his head-quarters at Richmond, Ray county, he sent to General Lucas and demanded us to be given up to him. We were accordingly transported some thirty or forty miles, delivered over to him, and put in close confinement, in chains, under a strong guard. At length we obtained an interview with him, and enquired why we were detained as prisoners. I said to him, Sir, we have now been prisoners under the most aggravating circumstances for two or three weeks, during which time we have received no information as to why we are prisoners, or for what object, as no writ has been served upon us. We are not detained by the civil law, and as ministers of the gospel in times of peace, *who never bear arms*, we cannot be considered prisoners of war, especially as there has been no war. And from present appearances, we can hardly be considered prisoners of hope. Why then these bonds? Said he, You were taken to be tried. Tried by what authority? said I. By court martial, replied he. By court martial? said I. Yes, said he.—How, says I, can men, who are not military men, but ministers of the gospel, be tried by court martial, in this country where every man has a right to be tried by a jury? He replied it was according to the treaty with General Lucas, on the part of the State of Missouri, and Colonel Hinkle, the commanding officer of the Fortress of Far West, on the part of the Mormons, and in accordance with the Governor's order. And, said he, I approve of all that Lucas has done, and am determined to see it fulfilled. Said I, Colonel Hinkle was but a Colonel of the Caldwell county militia, and commissioned by the Governor, and the Mormons had no Fortress; but were, in common with others, citizens of Missouri, and therefore we recognise no authority in Colonel Hinkle, to sell our liberties or make treaties for us.

Several days afterwards, General Clark again entered our prison and said he had concluded to deliver us over to the civil authorities. Accordingly we were soon brought before Austin A. King Judge of the Fifth circuit, where an examination was commenced, and witnesses sworn at the point of the bayonet, and threatened on pain of death if they did not swear to that which would suit the court. During this examination, I heard Judge King ask one of the witnesses, who was a Mormon, if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, why not? The Judge replied, If you once think to plant crops or to occupy your lands any longer than the first of April, the citizens will be upon you; they will kill you every one, men, women and children, and leave you to manure the ground without a burial. They have been mercifully withheld from doing this on the present occasion, but will no be restrained for the future. On examining a Mormon witness for the purpose of substantiating the charge of Treason against Mr. Smith. He questioned him concerning our religious faith:

First. Do the Mormons send missionaries to foreign nations? The witness answered in the affirmative.

Secondly. Do the Mormons believe a certain passage in the Book of Daniel? naming the passage, which reads as follows: 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him' Dan. vii: 27. On being answered in the affirmative, the judge ordered the scribe to put it down as a strong point for treason; but this was too much for even a Missouri lawyer to bear; he remonstrated against such a course of proceedure, but in vain. Said he, judge you had better make the bible treason. After an examination of this kind, for many days, some were set at liberty, others admitted out on bail, and themselves and

bail expelled from the state forthwith, with the rest of the Mormon citizens. And Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were committed to the Clay county jail for further trial. Two or three others, and myself, were put into the jail at Ray county, for the same purpose.

The Mormon people now began to leave the state, agreeably to the exterminating order of Governor Boggs. Ten or twelve thousand left the state during the winter, and fled to the state of Illinois. A small number of widows, and the poor, together with my family and some of the friends of the other prisoners, still lingered in Far West, when a small band of armed men entered the town and committed many depredations and threatened life; and swore if my wife and children, and others whom they named were not out of the state, in so many days, they would kill them; as the time now drew near for the completion of the exterminating order of Governor Boggs. Accordingly, my wife and children, and others, left the state as best they could; wandered to the state of Illinois, there to get a living among strangers, without a husband, father, or protector. Myself and party still remained in prison, after all the other Mormons had left the state; and even Mr. Smith and his party, had escaped to bring up the rear. In June, by change of venue, we were removed from Ray county, to Columbia, Boon county, upwards of one hundred miles towards the state of Illinois; and by our request a special court was called, for final trial; but notwithstanding we were removed more than one hundred miles from the scenes of their depredations, yet such was the fact, that neither our friends or witnesses dared come into that state to attend our trial, as they had been banished from the state by the governor's order of extermination; executed to the very letter, by the principal officers of the state, civil and military. On these grounds, and having had all these opportunities to know, I testify that neither Mr. Smith, nor any other Mormon has the least prospect for justice, or to receive a fair and impartial trial in the state of Missouri. If tried at all, they must be tried by authorities who have trampled all law under their feet, and who have assisted in committing murder, robbery, treason, arson, rape, burglary and felony; and who have made a law of banishment, contrary to the laws of all nations; and executed this barbarous law with the utmost rigor and severity. Therefore, Mr. Smith, and the Mormons generally, have suffered the end of the law, of which they had no choice, and therefore, the state of Missouri has no further claims, whatever, upon any of them.

I, furthermore testify that the authorities of other states, who would assist Missouri, to wreak further vengeance upon any individual of the persecuted Mormons, are either ignorantly or wilfully aiding and abetting in all these crimes.

Cross examined. He states that he was very intimate with Mr. Smith all the time he resided in the state of Missouri, and was with him almost daily, and that he knows positively that Mr. Smith held no office, either civil or military, either real or pretended, in that State; and that he never bore arms, or did military duty, not even in self defence; but that he was a peaceable, law-abiding, and faithful citizen, and a preacher of the gospel, and exhorted all the citizens to be peaceable, long suffering and slow to act, even in self defence. He further stated that there was no fortress in Far West, but a temporary fence, made of rails, house logs, floor planks, wagons, carts, &c., hastily thrown together, after being told by General Lucas that they were to be massacred the following morning, and the town burnt to ashes, without giving any information by what authority. And he further states that he only escaped himself from that state by walking out of the jail when the door was open to put in food, and came out in obedience to the governor's order of banishment, and to fulfil the same.

PARLEY P. PRATT.

GEORGE W. PITKIN sworn. says that he concurs with the preceding witnesses H. Smith and P. P. Pratt, in all the facts with which he is acquainted, that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year while the County was threatened and infested with mobs, he received an order from Judge Higbee the presiding Judge of said County, to call out the Militia and he executed the same. The said order was presented by Joseph Smith, Sen. who showed the witness a letter from General Atchinson giving such advice as was necessary for the protection of the citizens of said county; reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith was concerned in organizing or commanding said Militia in any capacity whatever. About this time he received information that about forty or fifty "Yauger-Rifles" and a quantity of amunition were being conveyed through Caldwell to Davies County for the use of the mob: Upon which he deputized William Allred to go with a company of men and to intercept them if possible, he did so and brought the said arms and amunition into Far West which were afterwards delivered up to the order of

Austin A. King, judge of the fifth circuit in Missouri.

It was generally understood at that time that said arms had been stolen by Neil Gillum, and his company of volunteers, who had been upon a six months tour of service in the war between the United States and the Florida Indians, they were supposed to have been taken from the Fort at "Tampa Bay, "and brought to Richmond Clay County and that Captain Pollard or some other person loaned them to the mob —He further says that whilst in office as sherriff he was forcibly and illegally compelled by Lieutenant Cook, the son in law or brother in law of Bogard, the Methodist Priest—to start for Richmond and when he demanded of him by what authority he acted he was shown a Bowie knife and a brace of Pistols—And when he asked what they wanted of him he said they would let him know when he got to Richmond. Many of the citizens of Caldwell County were taken in the same manner without any legal process whatever and thrust into prison.

GEORGE W. PITKIN.

Brigham Young sworn. Says that, so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that he accompanied Mr. Joseph Smith into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbor to Mr. Smith until he was taken by Governor Boggs' militia, a prisoner of war, as they said, and that he was knowing to his character whilst he was in the State of Missouri; and that he, Mr. Smith, was in no way connected with the militia of that State: neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true republican in every sense of the word. He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating order of Governor Boggs. He heard the most of Mr. Smiths' public addresses, and never did he hear him give advice or encourage anything contrary to the laws of the State of Missouri; but to the contrary, always instructing the people to be peaceable, quiet, and law-abiding, and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the Mormons, should attend to their business strictly, and not regard reports; and if the mob did come upon them, to contend with them by the strong arm of the law; and if that should fail, our only relief would be self defence: and be sure and act only upon the defensive. And there were no operations against the mob by the militia of Caldwell county only by the advice of Generals Atchison, Doniphan, and Parks.

At the time that the army came in sight of Far West, he observed their approach, and thought some of the militia of the State had come to the relief of the citizens; but to his great surprise, he found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army. A part of these mobs were painted like Indians, and "Gillum," their leader, was also painted in a similar manner, and styled himself the "Delaware Chief," and afterwards he, and the rest of the mob, claimed and obtained pay, as militia, from the State, for all the time they were engaged as mob, as will be seen by reference to the acts of the Legislature. That there were Mormon citizens wounded and murdered by the army under the command of General Lucas, and he verily believes that several women were ravished to death by the soldiery of Lucas and Clark. He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson, delivered up by Colonel Hinkle to General Lucas, but expected they would have returned to the city that evening or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so: but they did not return at all. The next morning, General Lucas demanded and took away the arms of the Militia of Caldwell county, (which arms have never been returned,) assuring them that they should be protected; but so soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands and friends—under the pretence of hunting for prisoners and arms. The soldiers shot down our oxen, cows, hogs and fowls, at our own doors, taking part away, and leaving the rest to rot in the streets. The soldiers also turned heir horses into our fields of corn.

Here the witness was shewn General Clark's speech, which is as follows, viz:

"Gentlemen,—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil

the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with,—and that is, that you leave the State forth-with. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.—The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed, and your houses in ashes. There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty made, do not think that I shall act as I have done now. You need not expect any mercy, but *extermination*, for I am determined the Governor's order shall be executed. As for your Leaders, do not think, do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you again, for their fate is fixed, the die is cast, their doom is sealed. I am sorry, Gentlemen, to see so many apparently intelligent men found in the situation that you are; and Oh! if I could invoke that Great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

When asked by the Court if it was correct? and after reading it, he replied—

Yes, as far as it goes—for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies as prisoners, which was done at the instigation of our open and avowed enemies: such as William McClellen and others, and the treachery of Colonel Hinkle. In addition to the speech referred to, General Clark said that, we must not be seen as many as five together. If you are, said he, the citizens will be upon you, and destroy you; but to flee immediately out of the State. There was no alternative for them but to flee: that they need not expect any redress, for there was none for them. With respect to the treaty, the witness further says, that there never was any treaty proposed or entered into on the part of the Mormons, or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the Mormons, or any one called a Mormon, except by Colonel Hinkle. And with respect to the trial of the prisoners at Richmond: I do not consider that tribunal a legal court, but an inquisition—for the following reasons: That Mr. Smith was not allowed any evidence whatever on his part, for the conduct of the court, as well as the judge's own words affirmed, that there was no law for Mormons in the State of Missouri. And he also knew that when Mr. Smith left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words, that there was *no law, nor justice* for the people called Mormons. And further he knows that Mr. Smith has ever been a strong advocate for the laws and constitutions of his country—and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever, to prove him a fujitive from justice; or that he has been guilty of "murder, treason, arson, larceny, theft, and stealing," the crimes he was charged with by General Clark, when he delivered him over to the civil authorities; and he supposes that the learned general did not know but there was a difference between "larceny, theft and stealing."

The witness also says that they compelled the brethren to give away their property by ex-

ecuting a Deed of Trust, at the point of the bayonet, and that Judge Cameron stood and saw the Mormons sign away their property, and then he and others would run and kick up their heels, and said they were glad of it, and "we have nothing to trouble us now." This judge also said, God damn them, see how well they feel now. General Clark also said he had authority to make what treaties he pleased; and the governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri; and he never knew a Latter Day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Davies counties, they could not find one record of crime against a Latter Day Saint, or even in Jackson county, so far as witness knew.

BRIGHAM YOUNG.

LYMAN WIGHT sworn. Saith that he has been acquainted with Joseph Smith Senior for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter Day Saints was organized, agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon, and Revelations which were given through said Joseph Smith Senior. After nearly two years of peace had elapsed, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and ought to die: and I heard hundreds say they had never known the man, but if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that if they did not renounce it, they would exterminate or drive them from the county in which they lived. On enquiring of them if they had any prejudice against us, they said No, but Joe Smith ought to die, and if he ever comes to this country, we will kill him, God damn him.

Matters went on thus until some time in the summer of 1833, when mobs assemble in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a prophet, and the Book of Mormon. Some time towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by mating in their prejudices against Joseph Smith Senior, as I believe, gangs of from thirty to sixty, visiting the house of George Bebee, calling him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beating him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson county. These scenes of mobocracy continued to exist with unabated fury. Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into cornfields, burning fences, &c. Some time in the month of October, they broke into the store of S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man by the name of McArty, brickbatting the store door with all fury, the silks, calicoes, and other fine goods, entwined about his feet, reaching within the door of the store-house. McArty was arrested and taken before squire Weston, by seven testimonies, and then acquitted without delay. The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar, were found guilty, and committed to jail. This so exasperated my feelings that I went with two hundred men to enquire into the affair, when I was promptly met by the colonel of the militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith, a man with whom they were not acquainted. I here agreed that the church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honor, that we would not be farther molested. But this solemn contract was violated in every sense of the word. The arms of the mob were never taken away, and the majority of the militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs of from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene, men were chased from their houses and homes, without any preparations for themselves or families. I was chased by one of these gangs across an open prairie five mile without being overtaken, and lay three weeks in the woods, and was three days and three nights without food. In the mean time, my wife and three small children, in a skiff passed down Big Blue river a distance of fourteen miles and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a

tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some enquiry, I was informed I had been hunted through Jackson, Lafayette and Clay counties, and also the Indian territory. Having made the enquiry of my family, why it was they had so much against me, the answer was, "He believes in Joe Smith and the Book of Mormon, God damn him, and we believe Joe Smith to be a damned rascal!!" Here on the bank of the Missouri river were eight families, exiled from plenteous homes, without one particle of provisions, or any other means under the heavens to get any only by hunting in the forest. I here built a camp twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th of December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable. In this doleful condition, I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered "That such conduct was not justifiable in a republican government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge a man, but in some circumstances, the voice of the people ought to rule." The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of Nov., the ground thinly crusted with sleet, and I could easily follow on their trail by the *blood that flowed from their lacerated feet!!* on the stubble of the burnt prairie. This company not knowing the situation of the country, nor the extent of Jackson county, built quite a number of cabins, that proved to be in the borders of Jackson county. The mob, infuriated at this, rushed on them in the month of January 1834, burned these scanty cabins, and scattered the inhabitants to the four winds, from which cause many were taken suddenly ill, and of this illness died. In the mean time, they burned two hundred and three houses and one grist mill, these being the only residences of the Saints in Jackson county.

The most part of one thousand and two hundred Saints, who resided in Jackson county, made their escape to Clay couty. I would here remark that among one of the companies that went to Clay county, was a woman named Sarah Ann Higbee who had been sick of chills and fever for many months; and another of the name of Keziah Higbee, who was under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest minutia were magnified into rivers. The former was carried across the river, apparently a lifeless corpse.—The latter was delivered of a fine son, on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven, and from which cause, I have every reason to believe, she died a premature death. The only consolation they received, under these circumstances, was "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, Senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson county, and thinks that the church had but little correspondence with him during that time. We now mostly found ourselves in Clay county—some in negro cabins—some in gentlemen's kitchens—some in old cabins that had been out of use for years—and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus like men of servitude we went to work to obtain a scanty living among the inhabitants of Clay county. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay county. A great degree of friendship prevailed between the Saints and this people under these circumstances for the space of two years; when the Saints commenced purchasing some small possessions for themselves; this together with the emigration created a jealousy on the part of the old citizens—that we were to be their servants no longer. This raised an apparent indignation and the first thing expressed in this excitement was: "you believe too much in Joe Smith,"—consequently they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets. This so exasperated the Saints that they mutually agreed with the citizens of Clay county that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than 40 or 50 inhabitants in this new county, who frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government. The county having been

settled, the Governor issued an order for the organization of the county into a regiment of militia, and an election being called for a Colonel of said regiment—I was elected unanimously, receiving 236 votes, in August 1837. Then organized with subaltern officers according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter Day Saints, holding no office in the county either civil or military. I declare that I never knew said Joseph Smith to dictate by his influence or otherwise any of the officers either civil or military, he himself being exempt from military duty from the amputation from his leg of a part of the bone on account of a fever sore.

I removed from Caldwell to Davies county, purchased a pre-emption right, for which I gave 750 dollars, gained another by the side thereof, put in a large crop and became acquainted with the citizens of Davies, who appeared very friendly. In the month of June or July there was a town laid off, partly on my pre-emption, and partly on lands belonging to Government—the emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens who were an ignorant set, and not very far advanced before the aborigenees of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office of which they were dear lovers. This was more plainly exhibited at the Aug. election in the year 1838. The old settlers then swore that not one Mormon should vote at that election; accordingly they commenced operations by fist and skull; this terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides—many Mormons were deprived of their votes; and I was followed to the polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumor was immediately sent to Far West, such as two or three Mormons were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house—said Joseph Smith came with them—he enquired of me concerning the difficulty—the answer was political difficulties—he then asked if there was any thing serious—the answer was, no, I think not—we then all mounted our horses and rode up into the Prairie a short distance from my house to a cool spring near the house of Esq. Black where the greater number stopped for refreshment, whilst a few waited on Esq. Black—he was interrogated to know whether he justified the course of conduct at the late election or not—he said he did not, and was willing to give his protest in writing, which he did, and also desired that there should be a public meeting called which I think was done on the next day. Said Joseph Smith was not addressed on the subject but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers, but while some of their leading men were entering into this contract, others were raising mobs, and in a short time the mob increased to 205 rank and file, and they encamped within six miles of Ondiahman. In the mean time Joseph Smith and those who came with him from Far West returned to their homes in peace suspecting nothing—but I seeing the rage of the mob and their full determination to drive the Chuch from Davies county, sent to General Atchison (Major General of the Division in which we lived,) he immediately sent Brigadier General Doniphan, with between 200 and 300 men. Gen. Doniphan moved his troops near the mob force, and came up and conversed with me on the subject—after conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Ondiahman. I having a Col's. commission under Doniphan, was commanded to call out my troops forthwith, and to use Doniphans own language "kill every G—d d——n mobocrat or make them prisoners, and if they come upon you give them hell"—he then returned his troops and gave them an address, stating the interview he had with me, and he also said to the mob, that if they were so disposed they could go on with their measures—that he considered that Col. Wight with the militia under his command all-sufficient to quell every G—d d——n mobocrat in the county, and if they did not feel disposed so to do, to go home or G—d d——n them he would kill every one of them.—The mob then dispersed. During these movements Joseph Smith nor any of those of Far West or any other place were not at Ondiahman only those who were settlers and legal citizens of the place. The mob again assembled and went to DeWitt, Carroll county, there being a small branch of the Church at that place, but of the transactions at this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardor, and with redoubled forces from several counties of the State, they returned to Davies

county to renew the attack, many unwanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band. I believing forbearance no longer to be a virtue, again sent to the Major General for military aid, who ordered out Brigadier General Parks. Parks came part of the way, but fearing his men would mutinize and join the mob, he came on ahead and conversed with me a considerable time. The night previous to his arrival the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Ondiahman, a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old—the snow being over shoe-mouth deep, and she having to wade Grand River which was at this time waist deep, and the mob burnt the house and every thing they had in it—and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the militia under my command in consequence of popular opinion, but he now considered it no more than justice that I should have command of my own troops, and said to me, "I therefore command you forthwith to raise your companies immediately and take such course as you may deem best in order to disperse the mob from this county." I then called out sixty men and placed them under the command of Captain David W. Patton, and I also took about the same number—Capt. Patton was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patton formed the troops under our command, and General Parks addressed them as follows:—

"Gentlemen, I deplore your situation—I regret that transactions of this nature should have transpired in our once happy State—your condition is certainly not an enviable one—surrounded by mobs on one side, and popular opinion and prejudice against you on the other—gladly would I fly to your relief with my troops, but I fear it would be worse for you—most of them have relations living in this county, and will not fight against them. One of my principal Captains, namely Samuel Bogard and his men have already mutinized and have refused to obey my command. I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Davies county, or to make them prisoners and bring them before the civil authorities forthwith. I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Davies. I deeply regret gentlemen (knowing as I do the vigilance and perseverence of Colonel Wight in the cause of freedom and rights of man) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed. In conclusion, gentlemen, be vigilant and persevere and allay every excitement of mobocracy. I have visited your place frequently—find you to be an industrious and thriving people, willing to abide the laws of the land.—And I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops and put Captain Bogart under an arrest—leave the sole charge with Colonel Wight, who I deem sufficiently qualified to perform according to law in all military operations necessary."

Captain Patton then went to Gallatin, when coming in sight of Gallatin, he discovered about 100 of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner—at the sight of Captain Patton and company the mob took fright and such was their hurry to get away, some cut their bridle reins, and some pulled the bridles from their horses heads and went off with all speed, nothing to prevent the speed of their horses.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of the Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church but also against the two Generals, together with General Atcheson, and to carry out their plans they entered into one of the most diabolical schemes ever entered into by man,and these hellish schemes were injuriously carried out: Frstly, by loading their families and goods in covered waggons, setting fire to their houses, moving into the midst of the mob and crying out the Mormons have driven us and burnt our houses. In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt. Rumors were immediately sent to the Governor, with the news that the Mormons were killing and burning every thing before them, and that great fears were entertained that they would reach Jefferson city before the runners could bring the news. This was not known by the Church of Latter Day Saints, until 2200 of the militia had arriven within half a mile of Far West, and they then supposed the militia to be a mob. I was sent for from Ondiahman to Far West—reached there the sun about one hour high in the morning of the 29th of October, 1838, called upon Joseph Smith, enquired the cause of the great uproar, he declared he did not know, but feared the mob had increased their numbers, and was endeavoring to destroy us—I enquired of him if he had

had any conversation with any one concerning the matter—he said he had not, as he was only a private citizen of the county—that he did not interfere with any such matters. I think that he told me there had been an order from General Atcheson or Doniphan, one to the Sheriff to call out the militia in order to quell the riots, and to go to him he could give me any information on this subject, on enquiring for him I found him not. That between 3 and 4 o'clock, P. M., George M. Hinkle Colonel of the militia in that place called on me in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same, he said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson; Joseph Smith first enquired why they should desire to see him as he held no office either civil or military. I next enquired why it was they should desire to see a man out of his own county. Colonel Hinkle here observed there is no time for controversy, if you are not into the camp immediately they are determined to come upon Far West before the setting of the sun, and said they did not consider us as military bodies, but religious bodies. He said that if the aforesaid persons went into the camp they would be liberated that night or very early next morning, that there should be no harm done.—We consulted together and agreed to go down—on going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us and not have us go in so large a crowd of soldiers—accordingly the Generals moved onwards, followed by 50 Artillery men with a four pounder. The whole 2200 moved in steady pace on the right and left keeping about even with the former.—General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look in his countenance—I shook hands with him and saluted him thus: "we understand General you wish to confer with us a few moments, will not to-morrow morning do as well." At this moment George M. Hinkle spake and said, here General are the prisoners I agreed to deliver to you. General Lucas then brandished his sword with a most hideous look, and said you are my prisoners, and there is no time for talking at the present, you will march into the camp. At this moment I believe that there was 500 guns cocked and not less than 20 caps bursted, and more hideous yells were never heard, even if the description of the yells of the damned in hell is true as given by the modern sects of the day. The aforesaid designated persons were there introduced into the midst of 2200 mob militia. They then called out a guard of 90 men, placing 30 around the prisoners who were on duty 2 hours and 4 off—prisoners were placed on the ground with nothing to cover but the heavens, and they were overshadowed by clouds that moistened them before morning.—Sidney Rigdon was of a delicate constitution, received a slight shock of Apoplectic fits which excited great laughter and much ridicule in the guard and mob militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community. Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp—they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his counsellors as President of the Church. The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me one side, and said we do not wish to hurt you nor kill you, neither shall you be, by G—d—but we have one thing against you, and that is you are too friendly to Joe Smith, and we believe him to be a G–d d——d rascal! and Wight you know all about his character—I said, I do sir—will you swear all you know concerning him said Wilson—I will sir, was the answer I gave—give us the outlines said Wilson—I then told said Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw and possessed of the most pure and republican principles, a friend to mankind, a maker of peace and sir, had it not been that I had given heed to his counsel I would have given you hell before this time with all your mob forces, he then observed: Wight, I fear your life is in danger for there is no end to the prejudice against Joe Smith—kill and be d——d sir, was my answer. He answered and said there is to be a court martial held this night, and will you attend sir? I will not, unless compelled by force, was my reply. He returned about 11 o'clock that night and took me aside, and said I regret to tell you your die is cast, your doom is fixed, you are sentenced to be shot to-morrow morning on the public square, in Far West, at 8 o'clock. I answered, shoot, and be d———d.

We were in hopes said he, you would come out against Joe Smith, but as you have not you will have to share the same fate with him. I answered, you may thank Joe Smith that you are not in hell this night; for had it not been for him, I would have put you there. Somewhere about this time General Doniphan came up and said to me; Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder. He further told me, that General Graham and several others, (names not recollected,) were with him in the decision, and opposed it with all their

power; that he should move his soldiers away by day light, in the morning; that they should not witness such a heartless murder, Colonel, I wish you well. I then returned to my fellow prisoners, to spend another night on the cold damp earth, and the canopy of heaven to cover us. The night again proved a damp one. At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson county. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson county. About the hour the prisoners were to have been shot onthe public square in Far West, they were exhibited in a wagon in the town, all of them having families there, but myself; and it would have broken the heart of any person possessing an ordinary share of humanity, to have seen the seperation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the wagon, and thus take leave of him. When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying father, is the mob going to kill you? The guard said to him, 'you damed little brat, go back, you will see your father no more.' The prisoners then set out for Jackson county, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson county two or three days and nights, during most of which time, the prisoners were treated in a gentlemanly manner, and boarded at a hotel, for which they had afterwards, when confined in Liberty jail, to pay the most extravagant price, or have their property, if any they had, attached for the same.—At this time General Clark had arrived at Richmond, and by orders from the governor, took on himself the command of the whole of the militia, notwithstanding General Atchison's commission was the oldest, but he was supposed to be too friendly to the Mormons: and therefore dismounted, and General Clark sanctioned the measures of General Lucas, however cruel they might have been; and said, he should have done the same had he been there himself. Accordingly he remanded the prisoners from Jackson county, and they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond, by about one hundred armed men, and when they arrived in town they were thrust into an old cabin under a strong guard. I was informed by one of the guards, that two nights previous to their arrival, General Clark had a court martial, and the prisoners were again sentenced to be shot; but he being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law, and a decision from the United State's officers, where he was duly informed, that any such proceeding would be a cool blooded and heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark; to be informed by him what crimes were alledged against us. He came in and said he would see us again in a few minutes; shortly he returned and said he would inform us of the crimes alledged against us by the state of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention, at this time;" and he left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the penitentiary of the state, who brought with him two common trace chains, noozed together by putting the small end through the ring; and commenced chaining us up one by one, and fastening with padlocks, about two feet apart. In this unhallowed situation, the prisoners remained fifteen days, and in this situation, General Clark delivered us to the professed civil authorities of the state, without any legal process being served on us at all, during the whole time we were kept in chains, with nothing but ex-parte evidence, and that either by the vilest apostates, or by the mob who had committed murder in the state of Missouri. Notwithstanding all this ex-parte evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for Mormons, and they need not expect any. Said he, if the governor's exterminating order had been directed to me, I would have seen it fulfiled to the very letter ere this time.

After a tedious trial of fifteen days, with no other witnesses but ex-parte ones, the witnesses, for prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty jail, under the care and direction of Samuel Tillery, jailor.—Here we were received with a shout of indig-

nation and scorn, by the prejudiced populace. Prisoners were here thrust into jail without a regular mittimus; the jailor having to send for one some days after. The mercies of the jailor were intolerable, feeding us with a scanty allowance, on the dregs of coffee and tea, from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned; five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation we were kept until about the month of April, when we were remanded to Davies county for trial before the grand jury.—We were kept under the most loathsome and despotic guards they could produce in that county of lawless mobs. After six or eight days the grand jury, (most of whom by the by, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fiictitious indictment, which was sanctioned by Judge Birch, who was the State's Attorney under Judge King at our ex-parte trial, and who at that time stated that the Mormons ought to be hung without judge or jury, he the said judge, made out a mittimus without day or date, ordering the sheriff to take us to Columbia. The sheriff selected four men to guard five of us. We then took a circuitous route, crossing prairies sixteen miles without houses, and after travelling three days the sheriff and I were together, by ourselves five miles from any of the rest of the company, for sixteen miles at a stretch. The sheriff here observed to me, that he wished to God he was at home, and your friends and you also. The sheriff then showed me the mittimus, and he found it had neither day or date to it; and said the inhabitants of Davies county would be surprised that the prisoners had not left them sooner; and said he, by God, I shall not go much further. We were then near Yellow creek, and there were no houses nearer one way than sixteen miles and eleven another way; except right on the creek. Here a part of the guard took a spree while the balance helped us to mount our horses, which we purchased of them and for which they were paid. Here we took a change of venue and went to Quincy without difficnlty, where we found our families who had been driven out of the state under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking.

LYMAN WIGHT.

Sidney Rigdon, sworn. Says, I arrived in Far West, Caldwell county, Missouri, on the 4th of April, 1839, and enjoyed peace and quietness in common with the rest of the citizens, until the August following, when great excitement was created by the office seekers. Attempts were made to prevent the citizens of Caldwell from voting. Soon after the election, which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Davis county, and other counties adjacent to Caldwell.

This, the August 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell county, and in all the counties in the state, where our people were living. We had lived in peace from the April previous until this time, but from this time till we were all out of the state, it was but one scene of violence following another in quick succession.

There were at this time, settlements in Clay, Ray, Carroll, Caldwell, and Davis counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the state, which soon became violent, and threatnings were heard from every quarter. Public meetings were held and the most inflamatory speeches made, and resolutions passed which denounced all the citizens of these counties in the most bitter and rancorous manner. These resolutions were published in the papers, and the most extensive circulation given to them, that the presses of the country were capable of giving.

The first regular mob that assembled was in Carroll county, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to any thing else but their religion. The only evidence necessary to dispossess any individual or family, or all the evidence required would be that they were Mormons, as we were called, or rather that they were of the Mormon religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the state in the face of all law, and all authority.

I will now give a history of the settlement in Carroll county. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll county, on a stream called Turkey creek, to tarry for the night. Soon after we stopped, a youngerly man came riding up who also stopped and staid

through the night. Hearing my name mentioned he introduced himself to me as Henry Root, said he lived in that county at a little town called De Witt, on the Missouri river, and had been at Far West, to get some of those who were coming into that place, to form a settlement at De Witt; speaking highly of the advantages of the situation, and soliciting my interference in his behalf, to obtain a number of families to commence at that place, as he was a large proprietor in the town plat. He offered a liberal share in all the profits which might arise from the sale of property there, to those who would aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place, and in the July following, the first families removed there, and the settlement soon increased, until in the October following, it consisted of some seventy families. By this time a regular mob had collected, strongly armed; and had obtained possession of a cannon, and stationed a mile or two from the town. The citizens being nearly all new comers, had to live in their tents and wagons, and were exerting themselves to the uttermost to get houses for the approaching winter. The mob commenced committing their depredations on the citizens, by not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life, in consequence of which there was much sickness and many died; females gave birth to children without a house to shelter them, and in consequence of the exposure, many suffered great afflictions and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there. Accordingly we started, eluded the vigilance of the mob, and notwithstanding they had sentinels placed on all the principal roads, to prevent relief from being sent to the citizens, safely arrived in De Witt, and found the people as above stated.

During the time we were there, every effort that could be, was made to get the authorities of the country to interfere and scatter the mob. The judge of the circuit court was petitioned, but without success, and after that the governor of the state, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they might get out of it; for he would have nothing to do with it, or this was the answer that the messenger brought when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand river, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob, no man was at liberty to go out, nor any to come in. The extremities to which the people were driven, were very great, suffering with much sickness, without shelter, and deprived of all aid either medical or any other kind, and being without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which I will here give as a sample of many others of a similar kind. There was neither bread nor flour to be had in the place; a steamboat landed there and application was made to get flour but the captain said there was none on board. A man then offered his services to get flour for the place; knowing, he said, where there was a quantity. Money was given to him for that purpose; he got on the boat and went off; and that was the last we heard of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship. In this time of extremity a man who had a short time before moved into De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them to keep the citizens from actual starvation, but before he got but a little way from the town, he was fired upon by the mob and narrowly escaped with his life and had to return, or at least, such was his report when he returned. Being now completely inclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing, and indeed a small craft crossed from them with three men in it, who said that that was the object for which they had assembled.

At this critical moment, with death staring us in the face, in its worst form; cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals. They by quails, and us by cattle and hogs which came walking into the camp, for such it truly was, as the people were living in tents and wagons, not being privileged with building houses What was to be done in this extremity? why, recourse was

had to the only means of subsistence left and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing, and what to me is remarkable, is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were thus besieged by the mob. This indeed was but coarse living, but such as it was, it sustained life.

From this circumstance, the cry went out that the citizens of De Witt, were thieves and plunderers, and were stealing cattle and hogs. During this time the mob of Carroll county said that all they wanted was that the citizens of De Witt should leave Carroll county and go to Caldwell and Davies counties. The citizens finding that they must leave De Witt, or eventually starve, finally agreed to leave; and accordingly preparations were made and De Witt was vacated. The first morning after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who a short time before had given birth to a child, in consequence of the exposure died. A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey; part of them going to Davies county and part into Caldwell: This was in the month of October, 1838.

In a short time after their arrival in Davies and Caldwell counties, messengers arrived informing the now citizens of Caldwell and Davies, that the mob was marching to Davies county, with their cannon with them, threatening death to the citizens, or else that they should all leave Davies county. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the governor, and one to Austin A. King circuit judge, imploring their assistance and intervention to protect the citizens of Davies against the threatened violence of the mob.—These memorials were accompanied with affidavits which could leave no doubt on the mind of the governor or judge, that the citizens before mentioned were in eminent danger. At this time things began to assume an alarming aspect both to the citizens of Davies and Caldwell counties. Mobs were forming all around the country, declaring that they would drive the people out of the state. This made our appeals to the authorities more deeply solicitous as the danger increased, and very soon after this the mobs commenced their depredations; which was a general system of plunder: tearing down fences, exposing all within the field to destruction, and driving off every animal they could find.

Sometime previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens; an association was formed, called the Danite band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, Senior,) was for mutual protection against the bands that were forming, and threatened to be formed; for the professed object of committing violence on the property and persons of the citizens of Davies and Caldwell counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those signs and words secret; so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others who would flee to his relief at the risk of life. In this way they sought to defend each others lives and property, but they were strictly enjoined not to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the before mentioned counties, and from this association arose all the horror afterwards expressed by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The militia were ordered out under the command of Major General Atchison, of Clay county, Brigadier Generals Doniphan, of Clay, and Parks, of Ray county, who marched their troops to Davies county, where they found a large mob, and General Atchison said in my presence, he took the following singular method to disperse them. He organized them with his troops as part of the militia called out, to suppress and arrest the mob; after having thus organized them, discharged them and all the rest of the troops as having no further need for their services, and all returned home.

This however, seemed only to give the mob more courage to increase their exertions with redoubled vigor. They boasted after that, that the authorities would not punish them, and they would do as they pleased. In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell and such of the citizens of Davies as they had marked out as victims, from the state. A man by the name of Cornelius

Gillum who resided in Clay county, and formerly sheriff of said county, organized a band who painted themselves like Indians, and had a place of rendezvous at Hunter's Mills on a stream called Grindstone. I think it was in Clinton county, the county west of Caldwell and between it and the west line of the state. From this place they would sally out and commit their depredations. Efforts were again made to get the authorities to put a stop to these renewed outrages, and again General Doniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them. General Doniphan came to Far West, and while there, recommended to the authorities of Caldwell to have the militia of said county called out as a necessary measure of defence; assuring us that Gillum had a large mob on the Grindstone, and his object was to make a descent upon Far West, burn the town and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The militia was accordingly called out. He also said that there had better be a strong force sent to Davies county to guard the citizens there: he recommended that to avoid any difficulties which might arise, they had better go in very small parties, without arms, so that no legal advantage could be taken of them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

Missouri has three courts of law peculiar to that state. The supreme court, the circuit court and the county court. The two former, about the same as in many other states of the Union. The county court, is composed of three judges, elected by the people of the respective counties. This court is in some respects like the court of probate in Illinois, or the surrogate's court of New York; but the powers of this court are more extensive than the courts of Illinois or New York. The judges, or any one of them, of the county court of Missouri, has the power of issuing habeas corpus, in all cases where arrests are made within the county where they preside. They have also all the power of justices of the peace in civil, as well as criminal cases; for instance, a warrant may be obtained from one of these judges, by affidavit, and a person arrested under such warrant. From another of these judges, a habeas corpus may issue, and the person arrested be ordered before him, and the character of the arrest be inquired into, and if in the opinion of the judge, the person ought not to be holden by virtue of said process, he has power to discharge him. In the internal regulation of the affairs of Missouri, the counties in some respects are nearly as independent of each other as the several states of the Union. No considerable number of men armed, can pass out of one county into, or through another county, without first obtaining the permission of the judges of the county court, or some one of them, otherwise they are liable to be arrested by the order of said judges, and if in their judgement they ought not thus to pass, they are ordered back from whence they came; and in case of refusal, are subject to be arrested or even shot down in case of resistance. The judges of the county court or any one of them, have the power to call out the militia of said county upon affidavit being made to them for that purpose, by any of the citizens of said county; shewing it just, in the judgement of such judge or judges, why said militia should be called out to defend any portion of the citizens of said county. The following is the course of proceedure: Affidavit is made before one or any number of the judges, setting forth, that the citizens of said county, or any particular portion of them, is either invaded or threatened with invasion by some unlawful assembly whereby their liberties, lives or property may be unlawfully taken.

[TO BE CONTINUED.]

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"Truth will prevail."

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When such affidavit is made to any one of the judges or all of them, it is the duty of him or them, before whom such affidavit is made, to issue an order to the sheriff of the county, to make requisition upon the commanding officer of the militia of said county, to have immediately put under military order such a portion of the militia under his command as may be necessary for the defence of the citizens of said county.

In this way the militia of any county may be called out at any time deemed necessary by the county judges, independently of any other civil authority of the State.

In case that the militia of the county is insufficient to quell the rioters, and secure the citizens against the invaders, then recourse can be had to the judge of the circuit court, who has the same power over the militia of his judicial district, as the county judges have over the militia of the county. And in case of insufficiency in the militia of the judicial district of the circuit judge, recourse can be had to the governor of the state, and all the militia of the state called out, and if this should fail, then the governor can call on the President of the United States, and all the forces of the nation be put under arms.

I have given this expose of the internal regulations of the affairs of Missouri, in order that the court may clearly understand what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things that General Doniphan, who is a lawyer of some celebrity in Missouri, gave the recommendation he did at Far West, when passing into Davies county with his troops, for the defence of the citizens of said county. It was in consequence of this, that he said, that those of Caldwell county which went into Davies county, should go in small parties, and unarmed, in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations the militia of Caldwell county was called out; affidavit having been made to one of the judges of the county, setting forth the danger which it was believed the citizens were in, from a large marauding party assembled under the command of one Cornelius Gillum, on a stream called Grindstone. When affidavit was made to this effect, the judge issued his order to the sheriff of the county, and the sheriff to the commanding officer, who was Colonel G. M. Hinkle, and thus were the militia of the county of Caldwell put under military orders.

General Doniphan however, instead of going into Davies county, soon after he left Far West returned back to Clay county with all his troops, giving as his reason, the mutinous character of his troops; which he said would join the mob, he believed, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks of Ray county, also came to Far West, and said that he had sent on a number of troops to Davies county to act in concert with General Doniphan. He also made the same complaint concerning his troops, that Doniphan had, doubting greatly whether they would render any service to those in Davies who were threatened with violence by the mobs assembling; but on hearing that Doniphan, instead of going to Davies county had returned to Clay, followed his example and ordered his troops back to Ray county, and thus were the citizens of Caldwell county and those of Davies county, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks, were conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob after all the authorities of the State had been recalled, except the force of Caldwell county, commenced the work of destruction in earnest; showing a determination to accomplish their object. Far West, where I resided, which was the shire town of Caldwell county, was placed under the charge of a captain by the name of Killian, who made my house his head quarters; other portions of the troops were distributed in different places in the county, wherever danger was apprehended. In consequence of Captain Killians' making my house his head quarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed not only against the property of the citizens, but other persons; many of whom when attending to their business, would be surprised, and taken by marauding parties, tied up and

whipped in a most desperate manner. Such outrages were common during the progress of these extraordinary scenes, and all kinds of depredations were committed. Men driving their teams to and from mills where they got grinding done, would be surprised and taken, their persons abused, and their teams, wagons, and loading all taken as booty by the plunderers. Fields were thrown open and all within them exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs and sheep were driven off, and a general system of plunder and destruction of all kinds of property, carried on to the great annoyance of the citizens of Caldwell, and that portion of the citizens of Davies marked as victims by the mob. One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell, and were engaged in threatening the citizens with death if they did not leave their homes and go out of the state within a very short time; the time not precisely recollected; but I think it was the next day by ten o'clock, but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolating farms, that they had set fire to a wagon loaded with goods and they were all consumed; that they had also set fire to a house, and when he left, it was burning down. Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West. The messenger went off, and I heard no more about it, till some time the night following, when I was awakened from sleep by the voice of some man apparently giving command to a military body, being somewhat unwell, I did not get up. Some time after I got up in the morning, the sheriff of the county stopped at the door, and said that David Patten, had had a battle with the mob last night at crooked river, and that several were killed and a number wounded; that Patten was among the number of the wounded, and his wound supposed to be mortal. After I had taken breakfast another gentleman called, giving me the same account, and asked me if I would not take my horse and ride out with him and see what was done. I agreed to do so, and we started, and after going some three or four miles, met a company coming into Far West, we turned and went back with them.

This mob proved to be that, headed by the Reverend Samuel Bogard, a methodist preacher, and the battle was called the Bogard Battle. After this battle there was a short season of quiet, the mobs disappeared, and the militia returned to Far West; though they were not discharged, but remained under orders until it should be known how the matter would turn. In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell County. The county court ordered the military to go and enquire what was their object, in thus coming into the county without permission. The military started as commanded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far West. Far West being an elevated situation, the army was discovered while a number of miles from the place. Their object was entirely unknown to the citizens as far as I had any knowledge on the subject; and every man I heard speak of their object, expressed as great ignorance as myself.—They reached a small stream on the east side of the town, which was studded with timber on its banks and for perhaps from half a mile to a mile on the east side of the stream, an hour before sundown. There the main body halted, and soon after a detachment under the command of Brigadier General Doniphan, marched towards the town in line of battle. This body was preceded, probably three fourths of a mile in advance of them, by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town, and demanded three persons, who were in the town, to be sent to their camp, after which the whole town, he said, would be massacred. When the persons who were inquired for, were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the "Church of Latter Day Saints." His name is Adam Lightner, a merchant in that city.

The white flag returned to the camp. To the force of General Doniphan, was the small force of Caldwell militia, under Colonel Hinkle, opposed. Who also marched in line of battle to the eastern line of the town. The whole force of Colonel Hinkle did not exceed three hundred men—that of Doniphan, perhaps three times that number. I was no way connected with the militia, being over age, neither was Joseph Smith Senior. I went into the line formed by Colonel Hinkle though unarmed, and stood among the rest to await the result, and had a full view of both forces, and stood there. The armies were within rifle shot of each other. About the setting of the sun Doniphan ordered his army to return to the camp at the Creek: they wheeled and marched off. After they had retired, it was consulted what was best to do—by what authority the army was there no one could tell, as far as I knew—it was agreed to build through the

night a sort of fortification, and if we must fight, sell our lives as dear as we could, accordingly all hands went to work, rails, house-logs, and waggons, were all put in requisition, and the east line of the town as well secured as could be done by the men and means, and the short time allowed; expecting an attack in the morning. The morning at length came and that day passed away and still nothing done; but plundering the cornfields, shooting cattle and hogs, stealing horses and robbing houses, and carrying off potatoes, turnips, and all such things as the army of General Lucas could get, for such in the event they proved to be. The main body being commanded, by Samuel D. Lucas, a Deacon in the Presbyterian church. The next came and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith Senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself, to go into their camp with this demand we instantly complied and accordingly started to their camp. When we came in sight of their camp the whole army was on parade, marching toward the town, we approached and met them, and were informed by Lucas that we were prisoners of war. A scene followed that would defy any mortal to describe, a howling was set up, that would put any thing I ever heard before or since at defiance, I thought at the time it had no parallel except it might be in the perdition of ungodly men. They had a cannon. I could distinctly hear the guns as the locks were sprung, which appeared from the sound to be in every part of the army. General Doniphan came riding up where we were, and swore by his maker that he would hew the first man down that cocked a gun, one or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them or they would be hewed down with their swords, we were conducted into their camp and made to lay on the ground through the night.

This was late in October—we were kept here for two days and two nights. It commenced raining and snowing until we were completely drenched and being compelled to lay on the ground which had became very wet and the water was running round us and under us—what consultation the officers and others had in relation to the disposition which was to be made of us. I am entirely indebted to the report made to me by General Doniphan as none of us were put on any trial. General Doniphan gave an account of which the following is the substance, as far as my memory serves me: "That they held a Court Martial and sentenced us to be shot at 8 o'clock the next morning after the Court Martial was holden, in the public square in the presence of our families—that this Court Martial was composed of seventeen preachers and some of the principal officers of the army—Samuel D. Lucas presided—Doniphan arose and said "that neither himself nor his brigade should have any hand in the shooting, that it was nothing short of cold blooded murder and left the Court Martial and ordered his brigade to prepare and march off the ground."

This was probably the reason why they did not carry the decision of the Court Martial into effect. It was finally agreed that we should be carried into Jackson county, accordingly on the third day after our arrest the army was all paraded, we were put into waggons and taken into the town—our families having heard that we were to be brought to town that morning to be shot. When we arrived a scene ensued such as might be expected, under the circumstances. I was permitted to go alone with my family into the house, there I found my family so completely plundered of all kinds of food that they had nothing to eat but parched corn which they ground with a hand mill, and thus were they sustaining life. I soon pacified my family and allayed their feelings by assuring them that the ruffians dared not kill me. I gave them strong assurances that they dared not do it, and that I would return to them again. After this interview I took my leave of them, and returned to the waggon got in and we were all started off for Jackson county. Before we reached the Missouri river a man came riding along the line apparently in great haste. I did not know his business. When we got to the river Lucas came to me and told me that he wanted us to hurry, as Jacob Stollings had arrived from Far West with a message from Gen. John C. Clark ordering him to return with us to Far West as he was there with a large army, he said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible with as many of Lucas' army as could be sent over at one time and sent hastily on, and thus we were taken to Independence the Shire town of Jackson county, and put into an old house and a strong guard placed over us. In a day or two they relaxed their severity, we were taken to the best tavern in town and there boarded, and treated with kindness—we were permitted to go and come at our pleasure without any guard. After some days Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray county. It was difficult to get a guard to go with us, indeed, we solicited them to send one with us, and finally got a few men to go and we started; after we had crossed the Missouri, on

our way to Richmond, we met a number of very rough looking fellows, and as rough acting as they were looking, they threatened our lives.—We solicited our guard to send to Richmond for a stronger force to guard us there, as we considered our lives in danger. Sterling G. Price met us with a strong force and conducted us to Richmond where we were put in close confinement.

One thing I will here mention which I forgot—while we were at Independence I was introduced to Russell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our families, said he presumed it was another Jackson county scrape. He said the Mormons had been driven from that county and that without any offence on their part. He said he knew all about it, they were driven off because the people feared their political influence. And what was said against the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Russell Hicks, by his own confession, was one of the principal leaders in the Jackson county mob.

After this digression I will return—The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately, on entering the room cocked their guns, another followed with chains in his hands, and we were ordered to be chained all together—a strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him—the awkward manner in which he entered and his apparent embarrassment was such as to force a smile from me. He was then asked for what he had thus cast us into prison?—to this question he could not or did not give a direct answer. He said he would let us know in a few days, and after a few more awkward and uncouth movements he withdrew. After he went out I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near sighted: I replied that I was mistaken if he were not as near witted, as he was near sighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us—for what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities. I am entirely indebted to what I heard the guards say—I heard them say that General Clark had promised them before leaving Coles county that they should have the privilege of shooting Joseph Smith Senior and myself. And that General Clark was engaged in searching the military law to find authority for so doing; but he found it difficult as we were not military men and did not belong to the militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress, to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons who had applied to him for it, to go to our houses and take such goods as they claimed. The goods claimed, were goods sold by the sheriff of Caldwell county on an execution, which I had purchased at the sale. The man against whom the execution was issued, availed himself of that time of trouble to go and take the goods wherever he could find them.—I asked Clark if he had given any such authority. He said that an application had been made to him for such an order, but he said, "your lady wrote me a letter, requesting me not to do it—telling me that the goods had been purchased at the sheriff's sale, and I would not grant the order." I did not, at the time, suppose that Clark, in this, had barefacedly lied; but the sequel proved he had—for some time afterwards, behold there comes a man to Richmond with the order, and shewed it to me, signed by Clark. The man said he had been at our house, and taken all the goods he could find. So much for a lawyer, a Methodist, and very pious man at that time in religion, and a major general of Missouri.

During the time that Clark was examining the military law, there were some things took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West, and commit violence on the persons of Joseph Smith Senior's wife, and my wife and daughters.

This gave me some uneasiness. I got an opportunity to send my family word of their design, and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days, they returned. I listened to all they said, to find out, if possible, what they had done. One night, I think the very night after their return, I heard them relating to some of those who had not been with them, the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in a

swer, was, "that they had passed and repassed both houses, and saw the females, but there were so many men about the town, that they dare not venture for fear of being detected, and their numbers were not sufficient to accomplish anything if they had made the attempt, and they came off without trying."

No civil process of any kind had been issued against us: we were there held in duress without knowing what for, or what charges were to be preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us, "that we would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft and stealing." Here again another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, judge of the circuit court, took the seat, and we were ordered before him for trial, Thomas Birch, Esq., prosecuting attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind were preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement, we requested that we might be tried separately; but this was refused, and we were all put on trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the States' Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe, who was employed to write down the testimony—"that he wanted all the testimony directed to certain points.—Being taken sick at the early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the court.

During the progress of the trial, after the adjournment of the court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our sending for witnesses, was also discussed. Our attornies said that they would recommend to us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the judge would put us into prison, if a cohort of angels were to come and swear that we were innocent: and beside that, he said that if we were to give to the court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was laying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all absorbing one. I heard them say that we must be put to death—that the character of the State required it. The State must justify herself in the course she had taken, and nothing but punishing us with death, could save the credit of the State, and it must therefore be done.

I heard a party of them one night telling about some female whose person they had violated, and this language was used by one of them: "The damned bitch, how she yelled." Who this person was, I did not know; but before I got out of prison, I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison, and had arrived in Quincy Illinois, I met a strange man in the street, who was inquiring and inquired of me respecting a circumstance of this kind—saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had I know not.

The trial at last ended, and Lyman Wight, Joseph Smith Senior, Hyrum Smith, Caleb Baldwin, Alexander McRea, and myself were sent to jail in the village of Liberty, Clay county Missouri.

We were kept there from three to four months; after which time we were brought out on habeas corpus before one of the county judges. During the hearing under the habeas corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the court.

It appeared from the evidence, that they attempted to prove us guilty of treason in consequence of the militia of Caldwell county being under arms at the time that General Lucas' army came to Far West. This calling out of the militia, was what they founded the charge of treason upon—an account of which I have given above. The charge of murder was foun-

ded on the fact, that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Davies. As I was not in Davies county at that time, I cannot testify anything about them.

A few words about this written testimony.

I do not now recollect of one single point, about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I connot see how it could avoid being intentional on the part of those who testified—for all of them did swear things that I am satisfied they know to be false at the time—and it would be hard to perauade me to the contrary.

There were things there said, so utterly without foundation in truth—so much so—that the persons swearing, must, at the time of swearing, have known it. The best construction I can ever put on it, is, that they swore things to be true which they did not know to be so, and this, to me, is wilful perjury.

This trial lasted for a long time, the result of which was, that I was ordered to be discharged from prison, and the rest remanded back; but I was told by those who professed to be my friends, that it would not do for me to go out of jail at that time, as the mob were watching, and would most certainly take my life—and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life—that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dare leave the jail. At last the evening came in which I was to leave the jail. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one who was well acquainted with the country—to pilot me through the country so that I might not go on any of the public roads. My wife came to the jail to accompany me, of whose society I had been deprived for four months. Just at dark, the sheriff and jailer came to the jail with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailor to blow out all the candles but one, and step away from the door with that one. All this was done. The sheriff then took me by the arm, and an apparent scuffle ensued—so much so, that those who were watching, did not know who it was the sheriff was scuffling with. The sheriff kept pushing me towards the door, and I apparently resisting, until we reached the door, which was quickly opened and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me in haste. The thought struck me in a moment that the mob was after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few minutes I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in the jail. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got, and we rode all night. It was an open carriage, and in the month of February 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenny's Grove; and to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenny's Grove.

SIDNEY RIGDON.

After hearing the foregoing evidence in support of said Petition—it is ordered and considered by the Court, that the said Joseph Smith, Senior, be discharged from the said arrest and imprisonment complained of in said Petition, and that the said Smith be discharged for want of substance in the warrant, upon which he was arrested, as well as upon the merrits of said case, and that he go hence without day.

In testimony whereof, I have hereunto set my L. S. hand and affixed the seal of said Court, at the city of Nauvoo, this 2d day of July, 1843.

JAMES SLOAN, *Clerk.*

The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvement are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being enclosed without. "The wilderness will" soon "blossom as the rose."

Mr. Editor:

Sir,—Having been on a short mission of about five months, I wish, through the medium of your paper, to give the church an account of my stewardship.

I left Nauvoo on the 25th of January last, and on the 24th of February I arrived at Palmyra, St. Clair county Michigan, and commenced preaching in that place on the 27th. I preached about one hundred times in that county, principally along the river St. Clair, and Lake Huron—baptised seventeen, and organized fifteen of them into a branch of the church, to be called the St. Clair Branch. Many more were believing the gospel as preached by us.—Thus "truth will prevail." I would recommend any of the elders that are travelling that way, to call and visit the branch (it is near Newport, St. Clair river,) and give them farther instruction in the things of the kingdom, that God's will may be done on earth as it is done in heaven.

Yours respectfully in the bonds of the new and everlasting covenant. ARZA ADAMS.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, AUGUST 1, 1843.

We have to apologise to our readers for having published nothing else but the trial of Joseph Smith, in the last two numbers. Nothing but circumstances of an extraordinary nature could have caused us to have pursued such a course; but this case we consider to be one of unprecedented importance in the history of this church, whether it relates to our civil policy, our municipal authority, or our unparalleled persecutions.

The history of our persecutions in Missouri, have frequently been spoken and written about; but they have hitherto been very imperfectly sketched, and to the present time, men do not know one half of the abominations and crimes that were perpetrated in that state, under the garb of law. It is necessary to mix among the society that suffered, to hear by their own firesides the distressing details; and such are the circumstances connected with many of them, that humanity shudders at the recitals, modesty blushes to unfold the obscenity and corruption, and the feelings of the innocent and virtuous are touched to the quick, while their wounds are made to bleed afresh at the recital of transactions too revolting to be spoken of, and too infamous to be made known. It must be left for eternity to unfold many of those diabolical deeds. Then and then only, when the dark curtain is withdrawn, and the actions of men are made manifest, will the extent of the sufferings of the orphan, and the poor be made known.

Many things however, too revolting for human nature to contemplate, were developed in the last trial. These may serve as an index to the remainder. Would to God that a more pleasing picture could have been drawn; but these things are but too true, our eyes have seen, and our ears have heard many of them, and we have had but too convincing proof of the truth of the remainder.

We know that among refined society men of improved minds who are educated and intelligent; these things are frequently doubted. It is difficult for them to give credence to corruptions so foul, and deeds so diabolical as those mentioned, having taken place in what is called a civilized country. It is difficult for an honorable high minded man, to believe that human nature could be so fallen, so degraded, so corrupt. Yet, startling as these things are, humiliating to our country and degrading to human nature; they are true, *we know they are true.*—And however disgusting, revolting and humiliating for us to recite and others to hear; they are part of what we as a people have had to endure for the cause of God, and for the "testimony of Jesus." Under these circumstances, we have handed them to the world in their native colors, that they might be seen and known, and also that they might be chronicled among our archives, and that our children whilst they laud their fathers for their firm unflinching integrity, might execrate the perpetrators of those diabolical deeds; and seek what has been denied their fathers hitherto, by all courts, redress for those wrongs under which they have labored.

This is the first time that evidence has been given in detail before any court, relative to those transactions, and therefore we have published it entire, in its present form, that it might be had and read extensively among the families of the saints; and as the "Neighbor" is not likely to be perpetuated, as the "Times and Seasons" is, we have inserted it for the benefit, not only of ourselves, but of our rising generation.

Again, it is the first time, among the many trials of Joseph Smith that he has had the privilege of being tried before one of our own courts. It has generally been contended that our municipal court had no authority, and one would have thought from the pretensions of many of our legal men that our charter was merely a play-thing, and our ordinances folly; and that

although given by the legislature and sanctioned by the executive, that our judicial acts would not stand good in law. Whatever men's notions may have been in relation to this matthey will find that we are not so imbecile, but that we know the difference between a solemn legislative enactment, and the caprice of a man; and that if we possess rights we shall maintain them inviolate, and by all legal means sustain the innocent, protect the defenceless, and do justice to all; without being governed by the caprice of meddling demagogues, or the superstition of religious bigots. Our municipal authority in this case have been sustained and our rights preserved, and it speaks much for the legal knowledge, and the bold, fearless and intrepid spirit of CYRUS WALKER, ESQ.

We would remind our correspondents that we have not forgotten their communications, they shall come forward in their time; they have been deferred for the purpose of giving way for the trial. A great many elders have gone forth into all parts, and the work of the Lord is rolling forth in every direction.

COMMUNICATIONS.

BROTHER TAYLOR:

SIR—Having just returned from a mission in the east, according to appointment, and as I feel anxious while absent to hear from the elders abroad, I judged that others possess similar feelings to myself, and that they would be pleased to read a few lines from my pen, altho' little known to the Saints in general, yet well known to some who would rejoice to hear of my prosperity and success the past winter.

I left Nauvoo the nineteenth of September last, in company with elders T. Billings, N. Packard and D. Allen, without money "purse or script," and with the intention of spending the winter in holding forth the principles of our religion in New England. Accordingly we journeyed east to the east line of this State, where we found some brethren, baptized by myself two years before, and the prospect of others embracing the truth, led us to hold two meetings, when it was thought wisdom that brother Packard should tarry and preach to them, while we continued our journey east.—Accordingly we continued our journey to Kirtland Ohio. There we left brother Allen, and brother Billings and myself pursued our journey alone, and in forty-eight days from the time we left Nauvoo we stopped in Hampshire county Massachusetts, a distance of thirteen hundred miles. Here we found, as we expected, ourselves surrounded by men of learning, upon whom no money or pains had been spared to make them polished statesmen, or to give them pre-eminence in the arts and sciences so extensively cultivated in the New England states: yet many of them are filled with superstition and religious bigotry—professing to live in the full blaze of gospel light and revelation; overflowing with wisdom and intelligence—while at the same time a veil of darkness covers their minds, and when we speak of the pure principles of the gospel, or the testimony of Jesus, we find them ignorant and unlearned as to the plan of salvation, as taught by the Apostles.

No person but an elder of like experience can imagine the feelings of my heart when contemplating upon the scene before me, standing in the midst of a people as above described, and being alone, (elder Billings having left me to visit his friends,) unlearned as to the manners and customs of the east, having been raised in the western states, and having but a small education when compared with those around me of like profession, and knowing them to be filled with prejudice, without any knowledge of our religion, but what they have read in the newspapers of the day, which are calculated to increase instead of lessening the prejudice, having never heard the everlasting gospel preached. No Latter Day Saint had travelled there to instruct them in those principles that God has revealed in these last days. However the news soon spread that a Mormon elder was there, and I soon received an invitation to preach, which I gladly accepted; and the first discourse I delivered, was in the town where I was born, to a large congregation, who listened with great anxiety, and after meeting was dismissed, a number of persons invited me to leave another appointment, feeling anxious to hear more of this strange doctrine. But a few of the most leading men, and those best skilled in sectarian tactics, said they thought it not best for me to hold another meeting at present, as it was the time of a revival there, and they were afraid it would trouble the minds of some of the young converts. I thought it would trouble their minds too, and having received a very polite invitation to forbear preaching there at present, I left there and troubled them no more, having invitations to preach in other places, where people were not afraid of their minds being disturbed, but were persons of strong minds and not afraid to investigate the principles of eternal truth, and when convinced, were honest enough to obey the commands of God. As I began to lift my voice on the mountains in proclaiming our principles, the news went from mount to mount, and from hill to hill. The people soon began to be alarmed that Mormon-

ism had come there also. Some of the people began to search the scriptures to learn the truth of what I advanced. Others searched to find something by which they could overthrow it. While in this situation you may judge of my feelings when informed that elders B. S. Willber and William Hyde were preaching and baptizing about twenty miles north of me.—About this time, also a young elder by the name of Sparks, from New York, came to me and continued with me a few weeks, when we received a line from elder Woolley, stating that he had commenced preaching a few miles east of me. This rejoiced my heart, and I felt to take new courage; for while he was preaching to the citizens of the valley, I continued to blow the gospel trumpet on the mountains.—Thus we wielded the sword of the spirit, until we succeeded in establishing the truth in the hearts of many in that part of the state. I labored in Hampshire and Hampden counties mostly alone, until spring, when I organized a branch in Russel, called The Russel Branch, consisting of nineteen members, one elder, and one teacher, when necessity required me to return to Nauvoo, where I landed on the first of July, and found my family and friends well, and the city in a flourishing condition—the brethren enjoying good health, with unshaken faith in the work of God in the last days. I find on examination, that I have travelled between four and five thousand miles, delivered sixty-six public discourses, and baptized about twenty persons. Thus the work of the Lord moves on in Massachusetts, as well as every other state in this great republic; and the honest in heart are rejoicing, while the priests of babylon howl and lament to see their merchandize failing. So I subscribe myself your brother and fellow laborer in the spread of the truth.

L. A. SHIRTLIFF.

Communicated.

TUESDAY, A. M., Nauvoo.

JOSEPH SMITH, SIR:—In order that an individual case may not engross too much of your valuable time, I take the liberty of using this method to acquaint you with the state of my feelings regarding religion.

The words you were kind enough to bestow on me last evening have made a deep and, I trust, lasting impression. The way of salvation has been pointed out to me in a manner perfectly plain and comprehensible, while what sectarians term "*mysterious truths*," have been made as clear and intelligible as if written out with a sunbeam. Although I may still be in ignorance, as regards many of the minor points and technicalities of the doctrine of the Church of Jesus Christ of Latter Day Saints, yet, by the blessing of God, I feel that light has been shed upon me sufficient to enable me (by employing the means) to save my immortal soul, and obtain an inheritance with the saints in glory. That light, as was to be expected, has had the effect to render me deeply anxious and solicitous to become united with the brethren of this church in the bonds of the new faith; to the end that I may be permitted to drink the water of life in a state as pure and undefiled as was the original fount, and not coagulated and gross with all the impurities the stream has gathered in traversing countries teeming with paganism and an age dark with the night of barbarism.

I believe in the Lord Jesus Christ, and have repented in all sincerity, of my sins, which in magnitude are like unto a great mountain with a weight sufficient to crush a nation, but from the "large bounty of indulgent heaven," I look for forgivness. In the mean time I wait with trembling anxiety the ceremony of baptism, the gift of the Holy Ghost and all the train of blessings that follow. My ambition is to become a good and useful member of the church, as far as the little strength God has given me will allow, and I have for some time had a presentment that ere I am gathered to my fathers, it will be my exceeding good fortune to do the Latter Day Saints some signal service, whether it be in the field, the sacred desk, or some more humble walk, I am unable to conjecture. But if such a presentment, (or, if you please, idea,) I cannot divert myself. From the manner in which God revealed his will unto me, I feel a conviction that he has endowed me with some quality or talent, that in some great crisis in the career of the saints, will be called forth unto their good, and unto his glory.

With many sentiments of respect and esteem,

D. S. PERRY.

To the Editor of the Times and Seasons.

CHESTER COUNTY, Pa., June 18, 1843.

DEAR BROTHER:—As I have been sometime absent from Nauvoo, perhaps a short account of my mission may not be uninteresting to your numerous readers.

Brother J. A. Stratton and myself left Nauvoo on the 4th of September, 1842; with an intention of preaching the gospel in our weakness to the world, neither of us ever having preached before. We proceeded through Illinois, and preached wherever we could get a chance; but there was not much of an opening there, and we continued our course through Indiana. We preached considerable in that state, prejudice gave way and many listened to the truth, * * * * I had some con-

nexions living in Pennsylvania, and I wanted to see them, and preach to them the everlasting gospel that there might be something done there. So we travelled on through Ohio, preaching by the way, and bearing our testimony to all that would hear. We finally arrived at the place where I spent my youthful days, and we have been preaching in the surrounding country since, till of late. Brother Stratton has accompanied Brother Jarvis into Bucks county, above Philadelphia; and I am left alone at present. Through the assistance of the Lord we have been enabled to convince some and bring a few into the kingdom. We have baptized thirty-two, and I hope that we have convinced many more. The brethren generally are trying to get ready to go to Zion and the work seems to prosper and flourish in almost every place. I do not expect to remain here long, but purpose going to some place where there has not been any preaching. I have been over in Montgomery county where there has never been any of our elders, and I expect to go back there before I return. * * * *

I remain yours, as ever,

ELIJAH STREETS.

CONFERENCE PROCEEDINGS.

Minutes of a conference held at Kirtland, on the Sixth day of April, A. D. 1843; *in the Lord's House.*

Lyman Wight of the quorum of the Twelve, received the appointment to preside in this conference; whereupon, he arose and informed the brethren that Alexander Badlam would remain a standing clerk for him in all the conferences attended by us; keeping a full account of all matters of importance transacted during our mission and until our return to the city of Nauvoo; yet it would be necessary to appoint another to sit with him at this time. Thomas Kerr accepted this appointment, all of which appointments was unanimous.

Prayer was offered by President Brooks, and the attention of the congregation solicited by the president of the conference, who proceeded to make known the object of the same, and also read from the book of Doctrine and Covenants concerning the calling of the Twelve; saying they were called to be special witnesses in all the world, of the name of Christ, and although many have been the operations of aspiring men to destroy their influence and character, as also that of Joseph Smith, yet they have never been able to effect their purpose, although some may triumph in a supposed victory over the head of their benefactors; even those from whom they have received the little intelligence they possess concerning the things of God, they treat with contempt and ingratitude, by taking the same knowledge to combat the one who brought it forth; yet God will do as he always has done, sustain the man of his own choosing, while those who on the other hand exhalt themselves, must surely be abased. Some have talked of fallen prophets. Show me a man of this description and you show me a character of whom the Bible gives no account. I challenge the world to produce the history of a fallen prophet of God. Some may inquire, will God speak through sinful man? If not I doubt very much whether he has spoken through man in ages that are past, or that he ever will to any that now dwell on the earth. But some may say, who can believe that Joseph Smith is a prophet of the Most High? I will ask, who would have believed a few months since, while he in company with others, were surrounded by an infuriated mob, placed under the sentence of death, surrounded by a strong guard, with rifles cocked, and guns with bayonets; waiting only the command of his most bitter enemies to shed his blood, that he at this moment should be found standing in the midst of a more numerous host of real friends than any other man on earth; who would have supposed a few years since that one whom all the world proclaimed to be a fool, should rise from obscurity and become the wonder of the nations of the earth: who would have even dared to believe it possible for him to triumph over more than thirty different law suits, planted by the most ingenious of his enemies, and raise his triumphant brow above the pelting waves of slang and persecution, and hurl their anathamas back with ten fold vigor; sweeping their flimsey charges to the winds; leaving the instigators to feel the smart of their own imprudence: who would have believed for a moment, that a youth in the midst of vetran heads, whom age had silvered o'er, whose days and years had been devoted to the most profound studies of the age, would stand as an instructor to them, while thousands on thousands arise with one consent, declaring the things of which he testifies to be the eternal truths of heaven. I ask again who would have believed that all the learning of the age in which we live, the influence of every religious denomination, the power of every press, the calumny of every apostate, with all their power combined, has never been sufficient to impede the progress of the modern prophet. I ask where is the man who could have believed all this: and answer, none but those who are taught of God. I therefore ask who shall speak against him? who shall speak against the man of God? But some will ask, how may we

know whether revelations be of God or not?—I know of only two ways to prove them. The first, to lay hold upon them by obedience; the second, by waiting until the time specified for them to be fulfilled, shall arrive. The manner in which I have been made acquainted with the revelations in times past is the former, but should any of my hearers be more inclined to scepticism than myself, I should not feel myself authorised to deprive them of the privilege of waiting to witness the fulfillment of the prophesies of the servants of God before they perform those things which are required at their hands; yet if men have ever been able to obtain salvation by taking a course like this, I have yet that thing to learn; for the experience of twelve years past, in being sent from place to place, and under the most embarrassing circumstances, has taught me a lesson on this point that could be known in no other way. It would have been impossible for me to have known that I could go to the State of Missouri by way of Detroit, Michigan, building up churches by the way, according to a revelation given June 1831, not having in my possession means to defray the expenses of a journey which would be attended by the most forbidding appearances on every hand, had I remained at home, in order to first ascertain the truth of this prediction which had been placed upon my head. If I had refused to obey this commandment, how could I stand before you as I do this day, and say, all has been fulfilled, even to the very letter, which was spoken concerning myself? or how should I even know the revelation to be of God, without witnessing his approbation? In every move which I have made to comply with this requirement, or otherwise, I have contented myself in waiting for this knowledge when God shall send forth judgment unto victory according to this revelation. I hold it as my right and privilege to know for myself who is the prophet of God, and am then bound to receive the words of God at his mouth, and shall do so, regardless of the opinions or suppositions of men.

For a man to say, if I knew, I would obey, I will ask, how shall a man know, if he is not willing to obey? and what evidence has a man that he is himself willing to obey, unless he shall do the things that are right? or how shall he know that the things which he does are right, if he can receive no commandment of God? If he does not believe it possible to be instructed of God in the way of his duty, then away with the foolish doctrine, that a person must remain in ignorance, while every means of obtaining knowledge has been given the human family that the benevolence and boundless mercy of God could provide.

I find many of the elders who are pouncing away at the sectarians for their unbelief, and yet if I tell them I have seen a broken arm healed, they are ready to ask if I might not be mistaken? Oh! where is faith? or I might ask, where is common sense? Many will say the ancient prophets and apostles were men of greater faith than those at the present time. I am ready to meet all men on the same principle, with the Bible on one hand, the Book of Mormon on the other, and the Book of Covenants before me. Give me, as Moses had, 2,300,000 men, and see if the waters are not divided.—Give me the united band of Saints, like those in the days of the apostles, and see if the lame do not leap: for when the time arrives that men are willing to feed the hungry and clothe the naked, then will the sick be healed, and the lame will leap:—but while the poor are crying for bread, how shall the servants of God be able to have the same faith that once came among men in consequence of their having been willing to impart of their substance to relieve the distressed. How long shall thy voice, O Lord, be heard from the heavens "Build unto my name an house?" How long, O Lord, shall the voice of the widow cry on the earth, "feed me, for I am hungry?" How long shall the wicked say "show me a sign, that I may believe!" while they themselves are unwilling to impart of the smallest portion of their earthly treasures, and save their fellow men from the jaws of death, by the use of those things which have already been put within our power; for be assured, it is the height of presumption to ask at the hand of God to perform for us a thing which we can do ourselves.

It should be remembered, also, that all men will receive those things for their reward which they esteem of the greatest importance and value. And should we grasp the riches of the world, in hopes of obtaining eternal life, we miss the prize: or strive to be put in possession of a knowledge of the truth, and after receiving the satisfaction required should suffer worldly interests to swerve us from our purpose, we do no better. A man will ever cling to that he loves the most. I find many who seem very anxious to know what will become of their property. I cannot tell them; but one thing I am sure—either the Lord or the Devil will have the disposal of it. But do not blame me. Do not meet me in the streets of Nauvoo, and call me a hypocrite, because I have told you these things in so plain a manner, you cannot misunderstand: for I tell you again and again, if you

love your property more than God, hold on to it—enjoy it as long as possible in those places that you find the most pleasantly situated to your own minds; and never charge the servants of God with the crime of leading you away from your pleasant homes, contrary to your own wishes.

Some complain that I am not smooth enough. If you wish to have smooth things, you must not place me to preside; for I shall say whatever the Lord puts in my heart: for that which pleases Him, that shall I speak.—The reason I did not teach you any more last fall concerning the gathering, is that the time had not then come. I wish also to give to all a portion in due season. The season has now arrived that you should be instructed more perfectly. I then told you not to leave this place until you were instructed so by revelation; but you knew not that I had the revelation with me: but you may depend on hearing it before I leave. And I have no doubt you are all well satisfied concerning the object that lies before us, which is to devise means to effect a removal of the church from this place to the city of Nauvoo. I shall, therefore, call on all, to know who are willing to go, and are desirous so to do; that we may know what farther arrangements to make for that purpose. Some have had fears that they would go in haste or by flight. Brethren here need have no fears on this point respecting the past, but as it regards the future. One of you might break this commandment as well in a year from this time by going in haste or by flight, as to do it this day. If being expeditious is breaking the commandment, to be driven by a mob would cause a man to break the commandment, for he surely would be under the necessity of moving quite sprightly. Therefore, if any one is afraid of breaking this law by going in haste, I would advise them to go while they have a chance to go in peace, unless they think by stoping a few years longer they can be better prepared: but my opinion is, they will be altogether better prepared to stay where they are after that length of time. I wish these who say they are not able, would be honest, and say they are not willing, until they can have enough to make them popular when they get among the brethren. Oh! what a set of disciples! Who would not be a Mormon, if we could all get rich? Yet some will step up and say, I am going to build up Zion. But where are your widows? Oh! we have left them behind; I suppose the angels will attend to them! But I will inform you that the servants of God will do it themselves: for as I have said, so say I again. It is presumptuous to require the Lord to do a thing we are not willing to do ourselves Let me inform you that no man can ever be admitted into the kingdom of heaven who loves his earthly treasure more than he loves the cause of the poor and the needy, the widow and the fatherless, and the commandments of Jesus Christ: for it is vain for men to flatter themselves with a hope of salvation while biding defiance to the most sacred ties which have and always will bind the Saints to each other in the bonds of charity, stronger than the bonds of death; for "he that seeth his brother stand in need," &c., how dwelleth the love of God in him?

If I speak too plain on those points, you must call on some one who understands your wishes better than myself; for I have made no enquiry concerning the things which would be most pleasing to you. Neither shall I; but shall endeavor to fulfil the commandment given to me, that I should CONTINUE to labor for Zion. I therefore pursue the same course which I have the twelve years that are past, and have no disposition to change my course until the Lord shall tell me so to do. My object is, and has been ever since our first settling in Jackson county Missouri, to devise means for our present and eternal good; even as men who have lived in past ages, who were called and inspired of God: and with me it is a matter of the highest importance and concern, to prepare a place of residence for this tabernacle—a habitation of safety in a time to come—by obeying the commandment which now lies before us, and gather to the place which has been appointed of God. A motion was then made by Alexander Badlam and seconded by Orange L. Wight, that all who are present who are of the same mind with the President of this conference, and are perfectly willing and determined to comply with this commandment and do all they can for the promotion of so good an object, will manifest the same by standing on their feet; whereupon a unanimous vote was taken to that effect

The idea was then suggested that a vote be taken in order to ascertain who had teams, and who had not. It was found that twenty persons had no teams. It was recommended by elder Wight, that such measures be taken as will be the most conducive to the general good of the church, the interest of one man being the interest of the whole body, and whether the church go up either by land or by water, there should be a concert of effort. It was unanimously agreed upon that such a course be pursued as had been recommended at the close of the first day of conference. Four persons were appointed to baptize during the same, viz: John Young, Alexander Badlam, Reuben McBride

and Orange L. Wight. The services of the day were then closed by singing and prayer.

April 7th.

At the opening of the services of this day, a privilege was given for the introduction of any business the brethren might wish to present.—No business being presented, elder Wight proceeded again to instruct the church, touching the subject of christianity, or what it requires to constitute a christian; observing:

There is but one class of christians that will be saved; and those not in consequence of having connected themselves with any religious sect or denomination whatever. Neither is any thing acceptable as a religion in the sight of God, which in the least point falls short of that system which he has himself instituted for the express purpose of saving mankind: consequently we have no more to do than to make ourselves acquainted with His mind and will concerning us, and then that we fail not to obey all His precepts, which if we do not, we have no assurance of eternal life, however great our professions or pretensions may be. It is a common saying among men "we do not believe such and such doctrines," as though their salvation and that also of their fellow men was suspended alone on their peculiar notions of right and wrong, entirely independent of the sayings of inspired men, or even the words of our Lord and Savior Jesus Christ. Nothing can be more ridiculous or disgusting to a man of intelligence, than to hear an individual who professes no inspiration at all, attempting to make plain those things which they vainly suppose inspired. Men have failed to do, notwithstanding they have been favored by the voice of God and the ministrations of holy messengers, whose office and business embrace the important mission of communicating knowledge to the vast family of man. How, then, if the inspired have failed to set before the world the plan of redemption, can the uninspired lead the human family into the mysteries of the kingdom of heaven? or will he not be rather an instrument to involve the minds of all who are willing to be led by one who makes no higher pretensions than to teach according to the dictates of his own limited conceptions into a most unsettled and equivocating condition? To that individual who supposes an explanation of the word of God is necessary, I would here say—what a great pity! what a vast mistake, that no uninspired man was called for when the ancient apostles and prophets received the word of God, to tell them what it meant!! Again: if the word of God is not to be understood as it is given (as the meaning is all we need,) we must come to the conclusion that the Bible is of no particular importance in this case. But I would ask, why would it not have been as easy for inspired men to have conveyed those ideas which they have communicated to the world, as they desired them to be understood, in the same number of letters that would be required in its present form; and thus save the world from a most intolerable inconvenience, and a burthen too grievous to be borne, if it be a fact that the Bible cannot be understood without a commentator. But for myself, I deem it very improper and unnecessary for men who are sent out to preach, to engage in so low and unrighteous a calling as to attempt to give interpretations on those points which inspired men have failed to do, unless they are endowed with as much at least, if not more of the spirit of revelation than those whose testimony may be found in the Bible, or any sacred scripture. I, therefore, recommend to all who would wish to become successful in the ministry, to content themselve oy preaching such things as are plain and easy to be understood. Nothing is more certain than that a man will come to shame and disgrace who attempts to interfere in matters which have not been entrusted to his charge Neither is it the duty of young and inexperienced elders to preside over grey heads, fathers and mothers, or to knock pipes from their mouths; or in their great zeal to kick over their tea-pots. A man would not be considered wise who, on leading his horse to water, and on finding him unwilling to drink, would begin to apply the lash, in order to compel him.—Neither should a servant of God be found usurping power, or attempting to enforce, by compulsory means, any principle, although good, at a time or in a place where circumstances do not admit, or necessity require.

It should never be forgotten that, to abase our fellow men by insulting remarks, or trample upon the tender feelings of the aged and infirm, is far, very far beneath the dignity of any person, much more a Saint of the Most High. Let every elder, therefore, observe a course of meekness and simplicity before all men, teaching nothing but those things which are easy to understand. And while men are crying "delusion," challenge them to the test; and while the name of Joseph Smith is mentioned a thousand times, the President of our Nation is only mentioned once, we have a full proof that the attention of the whole world is beginning to be aroused: and I am fully in the belief that he is of more value than a thousand of his persecutors—and as the work of the last dispensation is more glorious than any former one, so shall his name be known before all oth-

ers, and held in honor before all men; but more especially in the estimation of the wise and good.

After taking measures for the removal of the church in this place, to the city of Nauvoo, the ordaining of elders, the confirming of members, blessing of children, the importance of building the houses, both Nauvoo House and Temple, the gathering of the Saints explained to the entire satisfaction of the congregation, and in short, every item for the good of this people, was set forth in meekness and power.

During the conference, about one hundred were baptised.

LYMAN WIGHT, President.

ALEXANDER BADLAM, } Clerks.
THOMAS KERK, }

To the Editor of the Times and Seasons:

DEAR SIR,—If you can find room in your paper for the annexed minutes of conference, you will confer a favor on many.

Yours in the bonds of the gospel.

L. D. FOSTER, Clerk.

CONFERENCE MINUTES.

A conference of Elders and other official members of the Church of Jesus Christ of Latter Day Saints, was held in Columbian Hall, No. 263 Grand Street, New York, on the 16th, 17th and 18th days of May, 1843.

Elder Richard Birdge was unanimously elected Chairman, and L. R. Foster Clerk.

After prayer by the chairman, reports were heard from the different branches represented, and then each member of the conference reported his doings since last conference.

The Branch at New York, represented by elder Foster, consists of four high priests, fourteen elders, four priests, four teachers, two deacons, and one hundred and thirty-five members, all in fellowship, and most of them in good standing Since last conference, in October, fifteen have been added by baptism, and eighteen from other branches. Thirteen have been excommunicated, and many have moved to Nauvoo and other places.

The branch at Newark, New Jersey, represented by elder Ross, consists of one elder, one priest, one teacher, and fifteen members—all grounded in the truth as they first received it.

The branch at Little Falls and Mead's Basin, New Jersey, represented by elder John Leach, consists of twelve members, including two elders, one priest, and two deacons. Since last conference, three have been added by baptism, one by certificate, four have moved away, and one cut off.

The branch at Norwalk, Connecticut, represented by teacher Gregory, consists of fifty members, including two elders, three priests, and two teachers. Since last conference, seventeen have been added by baptism, six have been excluded, and two have removed to New York.

The branch at Paterson, New Jersey, represented by elder Young, consists of ten members, including one elder and one teacher.

The branch at Hudson, N. York, represented by elder John Leach, consists of seven members, including two priests and one deacon.

At New Germantown and Mechanicsville, New Jersey, there are six members not organized. Reported by elder Leach, who had baptised three there.

The branch at Setunket, Long Island, represented by elder Lewis Hulse, consists of two elders, two priests, two teachers, one deacon, and sixteen members. Since last conference, two have been added by baptism, two have removed to Nauvoo, and one cut off.

The branch at Stanhope, New Jersey, represented by elder Braley, consists of twenty-one members, including one elder, one teacher and one deacon. Six have been cut off, five are not in very good standing, and two have removed to Nauvoo.

Elder curtis E. Balton represented four members not organized, residing at Woodbury, L. Island.

Elder B. S. Wilber stated that the West Stockbridge and Richmond Union Branch, consists of twenty-one members, including one high priest, two elders, and one priest; all in good standing.

The Cummington branch, represented by elder Wilber, consists of one elder, one priest, and nine members, chiefly raised up the past winter by himself and elder Wm. Hyde. There are also four members and one elder at Woodstock, Windsor county, Vermont.

The branch at Northfield, Washington county, Vermont, consists of two elders, and eight members; built up principally by elder Brown.

The branch at Canaan, Litchfield county, Connecticut, represented by elder Wilbur, consists of three elders, and eight members—in a deplorable state. Have not had any meetings, nor partaken of sacrament for several months. He hopes the conference would send some one there to regulate matters.

Elder Woolf represented the branch at New Rochelle, New York. There are at present one high priest, two elders, two priests, two teachers, and twenty-five members—all in good standing, except two. Seven have been added since last conference, two removed to N. York, and one cut off.

Elder Dougherty stated that in Sussex county, New Jersey, and in Pike county, Pennsyl-

vania, there were fourteen scattered members, not organized—not before represented.

Elder E. W. Pell represented the branch at New Haven, Connecticut. The number is twenty-one, including one elder and one priest. The prospect there is favorable—nothing having been done to cut off the ears of the people. Two have been added since last conference.

Elder Quartus S. Sparks represented, by letter, the branch at Westfield, Massachusetts. It consists of eighteen members, including one elder, one priest, and one teacher.

At Russell, there is a branch, consisting of twelve members.

There were present at the conference, five high priests, one of the quorum of seventy—twenty-three elders, six priests, eight teachers, and three deacons.

Elder Samuel J. Ringmond, Robert Windley, Stephen F. Quo, Charles Polin, Richard Polin, Peter Snyder, Selah Lane, Bernhart Smith, Jacob W. Jenks, John M. Baker, Alexander Clough Elijah Fuller, Francis Benedict, Joshua Benedict, John Alexander, Gibson Smith, Phineas Richards, Doctor Hinman, James Miller, and Warren Walling were absent, and made no report. They were thought to be within the bounds of this conference, and they are hereby requested to report at the next conference, on the first Wednesday of September next, either personally or by letter.

Voted that elder B. S. Wilbur, J. G. Willey and C. W. Wandell, go to Canaan, Connecticut, to investigate the affairs of the branch there, and make report of their doings to the clerk of this conference.

A difficulty between elder John Leach and elder E. R. Young, was, after a tedious examination, finally and amicably settled.

The letter which elder Divine wrote to elder Sidney Rigdon, concerning J. W. Latson, was, by unanimous vote of the conference, burned.

Albert Merrill, Albert Gregory, Cyrus A. Mead and Joseph Bouton, jr., all of Norwalk, Connecticut, were ordained elders; and James Jerman, of New York, was ordained a priest.

Voted by all the members of the conference who were present when the vote was taken, except two, that we keep the Word of Wisdom.

Voted that any elder that teaches doctrine contrary to the gathering, is in transgression, and ought to be cut off, unless he repents.

Voted that our next conference be held on the first Wednesday of September next, at ten o'clock in the morning, at Columbian Hall, No. 263 Grand Street, New York; and that the minutes of this conference be published.

RICHARD BIRDGE, President.

L. R. Foster, Clerk.

FEMALE RELIEF SOCIETY.

The first annual report of the Female Relief Society of Nauvoo; being a correct statement of the receipts and disbursements of the society, from its organization, March 16th 1842 to March 16th 1843, to wit.

Received in donations of money, clothing, provisions &c. &c.	$507,00
Expended in appropriations for the relief of the poor.	$306,48
Leaving at the time aforesaid, a balance of	$200,52

as follows, to wit.

Cash	$, 29,00
Share in the Nauvoo House	50,00
Note of hand by J. Emmett	12,00
Orders	19,00
Cow, the use of which is appropriated to widow H.	14,00
Shingles	7,50
various articles of clothing, provision &c. &c.	77,02
	$200,52

An apology is due to the members of the Society for our delay in presenting this report. We would only say, it was unavoidable in consequence of circumstances beyond the control of the Treasurer, Mrs. E. A. Holmes, which rendered it impossible for her to make satisfactory returns at an earlier period.

We hope the Ladies of the Society will feel encouraged to renew their exertions, knowing that the blessings of the poor are resting upon them: We feel assured from what has passed under our personal observation, that many during the inclemency of the winter, were not only relieved, but preserved from famishing, through their instrumentality. More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?

By Order of the President.

ELIZA R. SNOW, Secretary.

Nauvoo June 30th 1843.

OBITUARY.

It is with regret that we announce the death of our respected brother, Gen. Judge Adams, of Springfield. He joined this church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th inst. He has left an amiable family, and a large circle of acquaintances, by whom he was greatly respected, to mourn his loss. Peace to his ashes.

POETRY.

For the Times and Seasons.

The Kidnapping of Gen. Joseph Smith,

On the 23d of June, by Reynolds, the Sheriff of Jackson County, Mo. and Wilson, of Carthage, Hancock Co Ill.

BY MISS E. R. SNOW.

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.

He bared his breast before them,
But as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.

Well might their dark souls wither
When he their courage dared—
Their pity fled, O whither?
When he his bosom bared?

"Death has to me no terrors,"
He said, "I hate a life
So subject to the horrors
Of your ungodly strife."

"What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority;"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness—
Like hungry beasts of prey;
They bore, in all his mildness,
The man of God away!

With brutish haste they tore him
From her he loves so well,
And far away they bore him
With scarce the word "farewell!"

Their hearts are seats where blindness
O'er foul corruption reigns—
The milk of human kindness,
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'Twould better fit the tiger
Emerging from its den!

Missouri! O, Missouri!
You thus prolong your shame
By sending such as Reynolds
Abroad to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go search the rudest forests,
The panther and the bear
As well would grace your suff'rage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confed'rate with them
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But bear it, O Missouri!
Once more "the prophet's free"—
Your ill-directed fury
Brings forth a "jubilee."

The Times and Seasons,
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JOHN TAYLOR.
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TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 19.] CITY OF NAUVOO, ILL. AUGUST 15, 1843. [Whole No. 79.

HISTORY OF JOSEPH SMITH.

(Continued.)

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles: and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he labored at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not set upon things of a worldly nature, or secular aggrandizement.

After he had labored in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends, who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered the work with pleasure, and seemed to vie with each other in their labors of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things, were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, called at that town, on their way to the western boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the priesthood. Previous to this, elder Parley Pratt had been a preacher in the same church with elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the State of New York, on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, Junior, and others of the church of Latter Day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptised, and shortly after was ordained an elder, and began to preach, and from that time became a strenous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called, was elder Rigdon's; and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of or seen the Book of Mormon, he felt very much prejudiced at the assertion; and replied that, "he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "No, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." After some farther conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally

addressed the meeting. At the conclusion, elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration: and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammeled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, were a number of the members of his church, who lived together, and had all things common—from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder Rigdon occasionally, and found him very earnestly engaged in reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim "flesh and blood hath not revealed it unto me, but my father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

(to be Continued.)

From the Philadelphia Chronicle, Aug. 7.

TREMENDOUS STORM—LOSS OF LIFE —-WHIRLWIND—-GREAT FLOOD—IMMENSE DESTRUCTION OF PROPERTY, &c.

Our city was visited on Saturday with one of the most terrific storms that ever occurred for many years. It commenced raining early in the morning, with a fresh gale from the e. n. e., and continued with occasional intermission, through the day. Towards the afternoon the wind hauled to the e. s. e., and the sky was obscured by dense masses of clouds, which so darkened the atmosphere that we were obliged at four o'clock to light the gas burners in our office to continue our daily avocations. A few minutes before six o'clock, the clouds apparently began to thin in the west, and we were congratulating ourselves upon the prospect of a speedy termination of the rain when the delusion quickly vanished. The rain began to pour. The flood gates of heaven appeared to have been suddenly opened, and an immense torrent of water came rushing down, which continued incessantly for the space of two hours. It was a perfect deluge. Sharp flashes of lightning occasionally gleamed through the atmosphere, and tremendous peals of thunder mingled with the roar of the wind and the rushing of the waters. Many of our streets were inundated; great destruction of property, with the loss of life, and much personal distress has been the consequence. The quantity of water which fell, and the extent of damage done, throughout the city and vicinity, has far exceeded the great thunder, lightning, and rain storm of the night of the 1st of July, 1842. The north-east and north-west section of the city and suburbs, have suffered to an immense extent; houses have been unroofed, and blown down; board yards and coal wharves swept away; shipping disabled and dismasted; cellars inundated, and a vast amount of property partially ruined or totally destroyed. Philadelphia has not suffered such a calamity within our memory.

[Here the incidents which occurred and the losses which have been sustained, are enumera-

ted, so far as they could be ascertained. We make such extracts as we have room for.]

At the corner of Second and Dock streets, we are told, the water was, at one time, in several places, six feet deep, and, of course, all the cellars in the neighborhood were overflowed, and much property lost. The ill-fated n. w. corner of Fourth and Market streets met with a repetition of the overflow of July, 1842. The basement stories of four or five stories on Fourth street, were filled with water, and a like number of cellars on Market street were inundated.—Much valuable property was here destroyed.—The culvert at the corner of Sixth and Race streets burst and overflowed all the cellars in the neighborhood. A dwelling house opposite the gas works, was crushed by part of the roof of the gas works which fell upon it, and the building adjoining was unroofed. In the vicinity of Market street bridge, large trees have been torn up by the roots; the weather boards of the bridge were ripped off, and the railings laid flat —the bridge itself was saved by the remarkable foresight of Martin Deer, who closed the windows about 4 o'clock, under the apprehension of a storm. Market street in front of the Permanent bridge, is covered with boards, planks, and timbers, which were carried there from a board yard in the vicinity. The Machine Factory, Schuylkill, Second and Vine, was blown down. One of the men was killed, and several had their legs and arms broken. Schuylkill Third and Wood, a brick shop for the manufacturing of gas fixtures, blown down—one man killed instantly, and two others seriously injured. Seven other brick buildings were blown down. It is impossible, at present, to make any correct estimate of the amount of the loss. Suffice it to say that it is immense, and there is no reasonable means of calculating its extent at present.

Along the Schuylkill, the damage and destruction of property is incalculable, and, what is infinitely worse, there were a number of lives lost —how many, at present it is impossible to say. In the neighborhood of Vine street and the Schuylkill, it tore up trees, unroofed houses, forced the shutters off their fastenings, and carried them like feathers through the air.

A factory in that vicinity, used for the manufacture of gasfitting materials, in which three men were, in order to obtain shelter from the storm, fell to the earth with a tremendous force, crushing one of the men. The other two fortunately made their escape. It seems that after the roof was blown down, which was carried to some distance, the walls fell in. In Arch st., near the Schuylkill, a similar scene was presented, and several stables were unroofed, and all the fences in the neighborhood overturned.

FURTHER PARTICULARS.

We are indebted to a gentleman of this city, one of the sufferers on Crum Creek, for the following particulars of the disasters in Delaware county, Pennsylvania, by the recent storm.

On Crum Creek, every bridge from, and including Lewis' large bridge, have been carried away. Beatty's mill, (celebrated for edge tools) and dam are destroyed. Lewis' paper mill near it is much injured. Wm. J. Leiper's upper dam is about half swept away, and his lower one still more damaged. Both the mills on these dams are cotton mills, occupied by James Riddle who has suffered considerably, the whole of his cotton having been swept away, and machinery injured. Five horses belonging to S. Bull, a colored man, were drowned in a stable. George G. Leiper's mills and canal escaped with but little injury. On the lower part of the creek the meadows are much damaged by the breaches at the junction of Darby and Crumb creeks and the railroad there is much injured. Ridley Creek has its bridges from Sharpless' to tide all swept away. Bancroft's dam is carried away and the mill much injured. Groves' the same, at the latter seven persons were drowned, having been swept away in their houses.

Chester Creek.—The railroad and old chain bridge are both gone, and considerablo injury and loss of life has been sustained along this creek, of which the definite particulars were not known.

A scene of unparalleled distress presents itself—families have escaped with nothing but the clothes they had on—shelteriess and without food. The farmers have nobly sent in food and raiment to supply their wants. The water was seven feet higher than it was in the great ice fresh of 1832. An opportunity is now presented for charitable exertion—let our citizens bear it in mind.

Several of the small bridges on the road between this and Wilmington have been injured by the storm. The only bridge that has been carried away is the one at Chester. No injury has been done to the road itself. In the neighborhood of the Darby, Ridley and the Chester creeks, the damage done to private property is immense, and has been attended with great loss of life. The train of cars to Reading, returned yesterday morning, not being able to proceed farther than the falls of Schuylkill, on account of the injury done to the road.

About 9 o'clock on Saturday night, the bridge over Darby creek was swept off, and two men who were standing on it at the time were car-

ried away by the flood, and have not since been heard of. A house at Kelley's mills above Darby was also carried away and its inmates, a woman and four children were drowned.

There were eighteen coal boats sunk in the Schuylkill, and forty-four vessels sustained more or less injury.

A large number of boats run against the piers of the bridge, from one of which a colored man fell and was drowed.

The creeks near Wilmington were swollen to a fearful height, and flooded the country for a great distance. Several head of cattle were lost.

The bridge at Naaman's creek was much injured.

Eleven lamp posts were blown down in the city.

Two or three bridges on the Reading Railroad have been swept away.

From the State Register.

ILLINOIS AND MISSOURI.

We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the militia to arrest Joseph Smith, until after the election: so as by intimidation to compel the Mormons to vote the democratic ticket. The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case No doubt but that they would do this and more too if necessary to secure the success of their party, and hence their readiness to believe evil of others. If, however, they had been in the least degree inclined to judge correctly, they would have gone as we have done to the records of the Secretary's office, where they would have ascertained that all these suspicions were groundless; and that the Governor had actually decided not to call out the militia, eleven days before the election.

The following letters we copy from the records in the office of the Secretary of State.

—

EXECUTIVE DEPARTMENT,
Springfield, Illinois, July, 26, 1843.

To His Excellency, Thomas Reynolds,
Governor of Missouri:

SIR: The demand of Joseph H. Reynolds, Esq. the agent appointed by you to receive Joseph Smith, jr., for a detachment of militia to assist in retaking said Smith, has been duly considered by me, and I now, at the earliest moment, after coming to a conclusion on the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large, as soon as I can obtain leisure to do so. I have the honor to be

Very respectfully,
Your obedient servant,
THOMAS FORD.

—

EXECUTIVE DEPARTMENT,
Springfield, Illinois, Aug. 14, 1843.

To His Excellency Thomas Reynolds,
Governor of the State of Missouri:

SIR: On the 26th day of July last, I had the honor to inform you by letter, that after full consideration, I had come to the conclusion to decline ordering out a detachment of militia to assist in retaking Joseph Smith, jr., who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found at a special term of the Davies Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this state to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the municipal court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are that Smith was arrested near Dixon, in Lee county; he was immediately delivered over to Mr. Reynolds: Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of four hundred dollars. Mr. Reynolds being in a strange country, and unable to give bail, was taken into custody by the sheriff of Lee county, and held as a prisoner; whilst Reynolds held Smith as his prisoner. The parties finally concluded to get out writs of habeas corpus, and try the legality of the imprisonment in each case. The

writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated, and thereupon all parties proceeded in the direction of Quincy: Smith being in the custody of Reynolds, and Reynolds himself in the custody of the sheriff of Lee county. On the road during their progress, they were met by parties of the citizens of Nauvoo; some or most of whom are said to have been members of the Nauvoo legion; though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array; nor was there any actual force used; though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons enlarged himself from his custody.—Mr. Reynolds also testifies, (and there can be no doubt of the fact,) that he was taken to Nauvoo against his will. But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the sheriff of Lee county, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the sheriff has not been obtained; though there is evidence on the other side to show that the sheriff of Lee county voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of habeas corpus was issued by the municipal court of that city, and Mr. Reynolds was compelled by the authority of the court to produce Mr. Smith before that tribunal. After hearing the case, the court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it to be considered on the present occasion.

Now, Sir, I might safely rest my refusal to order a detachment of militia to assist in retaking Smith upon the ground that the laws of this state have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended; and was duly delivered by the officer of this state, to the agent of the state of Missouri, appointed to receive him. No process, officer, or authority of this state has been resisted or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith, or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and every thing had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of militia, arises out of the militia laws of this State; the forty-third section of which is as follows: "Whenever it may be necessary to call into actual service any part of the militia of this State on a requisition of the executive of the United States, on an actual or threatened invasion of this State, or any of the neighboring States or Territories of the United States, the commander-in-chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted; which order shall be delivered by a special messenger to the several commandants of divisions, specifying the number demanded from each division; the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the U. States to endorse the same on such order: Provided, that whenever the safety of any of the frontier settlements in this State, shall, in the opinion of the Governor, require it, he may exempt the militia in such settlements from being called into service, and make such further provision for the defence as the necessity of the case may require; which exemption shall be expressed in his orders to commandants of the divisions; who, together with the commandants of brigades, regiments, battalions and companies, shall govern themselves accordingly;—And provided also, that such militia-men may be required to serve as spies on their own frontiers; and that on actual invasion *or any extreme emergency*, the commander-in-chief, commandants of divisions, brigades, battalons and companies may call on the whole or any part of the militia under their respective commands, as the nature of the case may require, who shall continue in service, if necessary, until the militia can be regularly called out."

The Governor has no other authority in calling out the militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President—there has been no actual or threatened invasion of the State—nor is this such an extreme emergency as is contemplated by the law. If we allow that force was exhibited and threatened, to compel your agent to carry his prisoner before the municipal court of Nauvoo; that the court there took cognizance of the cause without jurisdiction, and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that too under

color of law and legal process. To constitute an extreme emergency, so as to justify a call for the militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general as in treason, rebellion, or insurrection; in which cases an universality of design is essential to constitute the offence.

If a person resists a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance; such an act is a misdemeanor at most—is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanor must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the militia in every case where a constable or sheriff may be resisted; and even in a case of a riotous resistance, it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the government itself,

In this case, there has been no warkile array in the proceedings of Smith and his friends: no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process, and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the sheriff by virtue of that process until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process; by an authorised officer who acted, so far as I have any evidence, freely and voluntarily in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the militia. To my mind they are entirely satisfactory; and I hope they will meet with the approval of your excellency, and the citizens of Missouri.

I have the honor to be your excellency's most obedient servant. THOMAS FORD.

The Church of Jesus Christ of Latter Day Saints is sending messengers to almost all nations, for the purpose of spreading gospel light, that the inhabitants of the earth may be correctly informed of things pertaining to eternity.

COMMUNICATIONS.

For the Times and Seasons

PEKIN, ILL., MAY 24th, 1843.

DEAR BROTHER:

Agreeable to council, I now proceed to give you a short account of my journey from Nauvoo to this place. On my way to Fort Wayne, Indiana.

I gave the people an opportunity to hear preaching in every neighborhood through which I passed; but no desire was manifested for the word, with two exceptions, until I arrived at this place. Some wished to hear in Cuba, ten miles west of Canton; but Mr. John Rigdon, a Campbellite preacher, would not let us have the use of their meeting house, it being the only suitable house in that place, unless I would give him testimonials of my good moral character, and suffer him to say what he chose in reply. I informed him he should have full liberty to reply to any thing I should advance, and correct me if should take any position contrary to the Bible. But I had no letters of recommendation from the popular sects of the day, and wanted none, being sent by the authority of Jesus Christ. He replied, "Well, sir, with this recommendation you cannot be admitted. A recommendation from your church," continued he, "will not do, for the world has condemned it already." * This reminds me of the case of elder Hyde's applying to a clergyman in England for a similar favor, and was treated in like manner. Also of the words of our Savior, "I am come in my father's name, and ye receive me not: if another shall come in his own name, him will ye receive." I replied: "Sir, if you have a

[* He might have also added, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It would seem that Mr. Rigdon places the Latter Day Saints in the same situation that a notorious character of old was placed by similar people to himself, of whom it is said, "Whom the *world* CANNOT *receive!*" Yet this would-be christian will tell a man professing christianity, that he is "*condemned by the world*," and assigns that as a sufficient reason for not allowing him to preach in his meeting house. The prophets, apostles, our Savior, and all good men that ever lived, were condemned by the world; and if Mr. Rigdon will shew us a man of that stamp who is not, or refer us to one that ever did exist, who was not, we think that we shall discover something "new under the sun." Perhaps we ought to have made an honorable exception of himself.—EDITOR TIMES AND SEASONS]

system of religion which will not bear investigation, your case is a hard one. You had better change it for one that courts investigation, and which will shine brighter and brighter the more it is tried.

And as it regards my moral character, or that of the church to which I have the honor of being a member, we challenge any man, or set of men to establish anything against us; only that we are persecuted and have been mobbed for our faith, because we take the liberty to differ from the popular opinions of the day; not that we have violated either the laws of God or man. "That which is highly esteemed among men, is an abomination in the sight of God."—How different is the conduct of many of this generation, from the advice given by the great apostle of the Gentiles: "Be careful to entertain strangers," &c.

I should have thought this ungentlemanly demand for a recommendation, an insult to common sense, had it not have come from one of the blind priests. But truly, as our Savior said, "they know not what they do." I only notice it, because these apostles of reform cry continually, "investigate! investigate!!"

I accepted an invitation to hold a meeting three miles south of Pekin, on the Mackanaw. I asked my Heavenly Father for the mind that was in Christ, that I might feel for the people, and in the spirit of love and humility, show them the better way. I have labored here twelve days, in which time many have been convinced. Six came forward for baptism, who are now rejoicing in the truth. Many more are favorable, and much prejudice is removed. Truly, the Lord is on our side. The elders would do well to call on the brethren. Yours in the bonds of the gospel. H. TATE.

LEECHBURG CONFERENCE MINUTES.

The Leechburg branch of the Church of Jesus Christ of Latter Day Saints, met in conference, May 10th, 1843.

Elder William Smith was chosen to preside, and elder William Hickenlooper appointed clerk.

The president addressed the meeting by way of exhortation at considerable length, and gave much valuable and interesting instruction to the saints.

At the request of elder Critchlow, who was about to leave the place, elder Thomas Hickenlooper was appointed by the voice of the church, to preside in his place.

Several elders were then delegated to fulfil missions appointed to them by the conference.

The church now numbers fifty members, five elders, two priests, and one teacher.

The work of the Lord is still progressing and there are calls for preaching on every hand.

WILLIAM SMITH, President.
WM. HICKENLOOPER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO.

TUESDAY, AUGUST 15, 1843.

MORMON DELUSION.

The above cognomen is an epithet that a few years ago used to be very familiar in our modern schools of divinity. There was very few of our theologians but were conversant with it; it was used with sublime eloquence by our pulpit orators, while performing their sacred functions, and talked of by all the religious people of the day. The editors caught the new phrase, being informed by the ministers, and it was heralded to the four winds, until from Maine to Missouri, you would scarcely hear any thing else talked about but 'Mormon delusion.' But if you were to ask editors, priests, or people, the meaning of the term, they would be in the same predicament as the Yorkshire man who went into a store and ask for some *hidrophobia*. 'What is that, said the shopkeeper.' 'I dont know,' replied Hodge; 'but it is an article much talked about.' So in regard to our new term, after all the bluster about 'Mormon delusion,' none of the above dignitaries could give any better exposition; it would sometimes vary to 'false prophet,' 'imposture,' &c.; but the signification was generally the same. This continued for a time, until our editors, who, by the by, are generally a more intelligent class than the ministers, grew ashamed of such incoherent nonsense, and turned their attention to things that were more rational. It continued however in the pulpit for some time, until our reverend worthies, ashamed of the too frequent repetition of the same term and unable to exist without calumny, sought for a fresh people to abuse, and with one consent turned upon Parson Miller. 'Mormon delusion' has now nearly got out of date, and none but the truly pious ever make any mention of it. Sometimes however some of the truly devout, who feel very much interested in their master's cause; now and then refer to the old subject, to stir up the pure minds of the people by way of remembrance.

As we had a paper forwarded us lately with a communication in it having a tendency to show what 'Mormon delusion,' or 'Mormon perversion' is, we thought that we would lay it before our readers that they might have some

knowledge of this awful imposition. The article alluded to may be found in an extremely religious paper called the 'Morning Star,' published in Dover, New Hampshire, by the trustees of the Freewill Baptist Connection, and edited under their direction; in speaking of its being extremely religious, we think that we shall be sustained by some remarks quoted from it; "3; All we have or possess is to be heartily dedicated to the service and honor of God; our affections, our bodies, our talents, our friends, and our property." "A salvation from all sin; victory over, or freedom from our corrupt and wicked propensities," &c. &c. From such a paper, under the direction of such a body, and the advocate of such principles, we may expect to receive true intelligence; and this 'Morning Star' may be a light unto our feet until the day dawns. But now for the article:

A MORMON PERVERSION EXPOSED.

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues: They shall take up serpents; and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick, and they shall recover: Mark 16: 17: 18.

It is said that the Mormons often quote this passage to prove that the power of working miracles was to be perpetuated in the church —a power which they pretend exists among their ministers. That they have not the power promised by our Lord to 'them that believe,' is evident from the following facts."

"1. They cannot cast out devils."

"IT IS SAID." Is this the foundation for the arguments of this great disciple of truth; this champion of the Freewill Baptist order; this learned exposee? After all our pains, and patience, and investigation, are we to have no better grounds whereon to rest our information relative to this great delusion than something that is barely hypothetical; merely assumption, without evidence, testimony, or proof. As this is a new, arrogant and presumptive manner of adducing testimony, it will behoove us to enquire who this writer is, or if there is any precedent for such a proceeding; for if there is not' we shall have to despatch it as being altogether untenable. But as we wish to give all parties a fair hearing, we will investigate the matter fully, and see if we can find any precedent for such a mode of proceeding. We know that such premises would not be admitted by any of our modern, or ancient logicians, nor received in our courts of justice, and that most of our modern divines would be very far from admitting it into any of their polemical essays; but as the Baptist Church boasts of its antiquity, perhaps by the ancient records we may be able to find some precedent for such an unmodern, anti-logical course of proceeding. Solomon says that "there is nothing new under the sun;" that "the thing that hath been, it is that which shall be, and that which is done, it is that which shall be done." So we may expect according to this statement, that however immodern there mode of proceeding may be, it must have "already been," and that some of the ancients have practiced the like.

We find by examining the situation of the churches in our Savior's day, that there was an honorable body of men associated with a church with whom was connected of old men of renown, they were called Pharisees, but from what we can learn, although the name is dissimilar, as the practice is the same, we think they must have belonged to the same church, for they "*said*" of Christ he hath a devil; they *said* that he cast out devils through Beelzebub, the prince of devils; they "*said*" when Christ rose from the dead, that 'his disciples came and stole him away by night,' and so honorable was their testimony, that we are told the *saying* is reported among the Jews 'unto this day.' They must have belonged to the Freewill Baptist church. We find also an honorable church in Ephesus, of the Freewill Baptist order, who like our modern Baptists, were very zealous for the cause of truth, and violently opposed error, particularly when their craft was in danger, for when the heritic Paul was preaching false doctrine in their midst, they were exasperated:— Acts, 19; 23, 27.

"And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftmen, whom he called together, with the workmen of like occupation, and said, sirs, ye know that by this craft we have our wealth; moreover ye see and hear, that not alone at Ephesus, but almost through all Asia, this Paul has persuaded and turned away much people, saying, that they be no gods which are made with hands: So that not only our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be dispised, and her magnificence should be destroyed, whom all Asia and the world worshipped."

And when they heard "*these sayings*," they were full of wrath, and cried out, saying, great is Diana of the Ephesians. There were some of a similar kind, yet more ancient, they lived in Jeremiah's day. It would seem however, that although they were of a very respectable class, the Lord was not well plensed with them. However they had the honor of men. 'I am against the prophets saith the Lord, that use their own tongue, and say '*he saith*.' It is evident from the analogy they bear to the Free-

will Baptists that they must be of that order.—We might trace out an honorable association of this kind that have ever existed in different ages, but from what we have already noticed, we think that we shall be necessiated to notice what our friends the Baptist says, after quoting one more testimony, that of Lucifer, the son of the morning, to Eve; and he "*said*" unto the woman 'ye shall not surely die.'

It would seem from the statement of our Baptist friend, that the Mormons are guilty of quoting the 16th chapter of Matthew, 17th and 18th verees. They seem to resemble some of the ancient heretics, who dispite of all the Freewill Baptists could do, would continue to 'reason out of the Scriptures.' 'Preach the word,' &c. But the difficulty rests not here alone, for the Mormons are not only guilty of reading this, but of believing it also; a crime that cannot be laid to the charge of the Freewill Baptists, for they never would condemn others of what they were guilty of themselves. It seems that there was always difficulties of this kind with the Mormons; for no sooner did the ancient Baptists cease to whip Peter and John for teaching the word of God, than they were immediately found in the temple teaching the same things; and although the Rev. McCoy, one of the modern Baptists was at the head of a mob, driving the deluded Mormons in Missouri, [it would seem from the whole tenor of the Morning Star,] that the Mormons are in that neighborhood, and that the modern Baptists are just as much troubled with the Mormons, as the ancient Baptists were with the same class of people in their day.

Our friend tells us that 'the Mormons often quote this passage, to prove that the power of working miracles was to be perpetuated in the church.' If he had read the two preceding verses, he must have been convinced that any believer in the Bible must come to that conclusion; and his not believing the Bible does not invalidate the testimony of the Bible, as part and parcel of the Mormon creed. The Mormons believe the Bible, and that statement says, 'go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned,' &c. We here ask, where was the gospel to be preached? The answer is to all the world. We ask again, where were these signs to follow? The answer is, where the gospel is preached and believed in, *all the world*. Consequently, in all the world wherever the gospel is preached and believed in, these signs must follow, and if these signs do not follow in the world, the gospel is not preached and believed in, in all the world. Therefore, however orthodox it is to believe the Bible, and howsoever contrary to the faith of the Baptist order, the Mormons are consistent inasmuch as they profess to believe the Bible, to live up to their profession, and the Bible does positively state that the power of working miracles should be continued in all the world where the gospel was preached and believed in.

Our friend goes on to state 'that they have not the power promised to them that believe, is evident from the following facts.' Just above he tells us that the Mormons often quote this passage to prove that the power of working miracles was to be perpetuated, and calls it a Mormon perversion. He next goes on to say that they have not the *power promised;* hence he believes that there was a power promised.—Just before that, it was a Mormon perversion to believe in that promise; hence, although the Mormons believe the Bible, it is a perversion for them to say they do, or teach it; but according to our friend's reasoning, it is perfectly right and logical for the Baptists to say they believe the Bible, and then to call it a perversion to teach it.

But we are told by our friend that the Mormons possess not the power to work miracles, as is evident from the following facts:

"1. They cannot cast out devils."

How are we to know that this is a *fact?*—Facts seem to be curious things in this gentleman's hands; a mere say-so from whom, or by whom he knows not, is sufficient for him, but not for us. The Mormons believe that it is the privilege of the Church of Christ to cast out devils—not, however, of themselves—but in the name, and by the power of Jesus. They do not profess greater power than our Savior, who said, "of myself I can do nothing; the Father that dwelleth in me, he doeth the works." Another fact is,

"2. They cannot speak with new tongues. Their pretensions to this gift will avail nothing till they give the world as good evidence that they possess it, as the apostles gave on the day of Pentecost."

We say here as said our Savior, "I bear not witness of myself," but we merely state, if these things exist not in the Mormon church, it is not the church of Christ. Did it ever occur to our friend that the Baptists are not believers in, or of, the church of Christ, because they have not these things?

"3. They cannot take up serpents. Call upon a Mormon teacher to prove his claims to miraculous power by taking up a copperhead or rattlesnake, and I pledge myself that he will not dare to attempt the deadly task. This fact alone effectually fastens the charge of imposi-

tion upon their pretensions! Let this be remembered."

We wonder if the Baptist church can? The Mormons do not profess any such thing. Do we ever read of any of the servants of God taking up rattlesnakes or copperheads, for the sake of making infidels believe? or in any presumptious manner? We do not, but we read of some of the ancient Freewill Baptist's coming to our Savior, and wanting to see a sign, and he called them a wicked and adulterous generation for so doing. Herod must have belonged to the Baptist church, for he sent for our Savior, desiring to see some miracle performed by him. And we read of another personage of high note, who came to our Savior and took him to a pinnacle of the temple, and with all the bombast of any of our modern sign-seeking Baptists, told him to cast himself down from thence, for it is written, "he will give his angels charge concerning thee," &c. Our Savior answered, "it is written, thou shalt not tempt the Lord thy God." We would remind our modern Baptist friend that it is so written; and if our Savior dared not to tempt the Lord his God, the Mormons dare not.

"4. They cannot drink any deadly thing with impunity."

"When Zeenab was asked why she put poison into a roasted lamb, which she had provided for Mohammed's dinner, it is said she replied to this effect, 'I said in my heart, if he be a *king*, we shall be freed from his tyrranny;—and if he be a *prophet*, he will easily perceive it, and consequently receive no injury.' Several Mohammedan historians state that he died from the effect of the poison, about two years after he took it. This, as Dr. Clarke observes, is a complete and everlasting refutation of his pretensions to the prophetic spirit and mission; for the language of Christ implies that those who believed on him in the sense of the text, should not die by poison Notwithstanding Christ's assurance that those who were endowed with miraculous gifts, should not lose their lievs in this way, it is presumed that J. Smith, the prophet and apostle of Mormonism, with all his pretensions to the Divine favor, would not dare to drink a cup of tea if he feared that it possibly contained arsenic. Nor would his best friends dare to test his pretentions to the power to work miracles, by putting poison into his food."

They cannot drink any deadly thing with impunity. Our answer to his last fact, must be sufficient for this. Query: Can the Freewill Baptists? They profess to believe the Bible.—Relative to his statements about Mahomed, we know nothing: and we presume our great exposee knows as little. We have always found it is difficult to obtain a correct statement of facts concerning Mahomedanism, as we do concerning Mormonism, from some of our dealers in facts. Christ has given no assurance that those who were endowed with miraculous gifts should not lose their lives in this way; but Christ has said that these signs should follow those that believe. If the Baptists believe, they will follow them. If the Mormons believe, they will follow them; and if they follow neither of them, they are neither of them believers.

Joe (Joseph) Smith would not drink arsenic knowingly if offered to him. Again we ask, dare our Baptist friend, who is so much better than he?

"5. They cannot heal the sick. That they may occasionally arouse a hypocondriac, is not denied; but they can no more cure the fever, the palsey, or consumption, than they can arrest the mighty current of the majestic Niagara."

This we must let pass with the rest. If the Mormons cannot, the Lord can; and perhaps they can do it in the '*name of Christ.*' If they 'lay hands on the sick, and annoint them with oil in the name of the Lord,' they live up to what they believe more than the Baptists do, who do not attempt to fulfil the ordinances of God: and if the sick are not healed, they fulfil their part—they come nearer the mark than the Freewill Baptists do, who neither believe nor practice.

"6 The apostolic miracles were performed in such a manner, that the most intelligent and powerful enemies of the gospel were obliged to confess that notable miracles were wrought. See Acts 4:16. The Mormonites have done nothing like this. They cannot imitate the Apostles in curing the lame and healing the sick, half so well as Pharaoh's magician's imitated the miracles performed by Moses. But, as the deluded will not be convinced by arguments of this kind, and as the discerning and candid do not need them, I will draw this article to a close. It is probable that many of the followers of J. Smith, really believe that miracles are wrought by this modern Mohammed and his minions. But there is no more proof that they have ever done so, than there is that the pretended miraculous image of the Virgin Mary, in Ancona, opened and shut its eyes supernaturally; or that withered lillies placed before that image, bloomed anew the night after they were put there. None but credulous, superstitious Catholics believed that such miracles were really performed; yet the first of these prodigies 'was attested by more than 80,000 ocular witnesses, and by legal inquiries,' much more evidence than the Mormonites will ever be able to furnish to prove that they have performed miracles. The Catholic Archbishop Martini asserted, for selfish purposes, that the pretended miracles just named, with others equally absurd, did in reality, occur in Italy, about the time it was conquered by Bonaparte; and there is every reason to believe that the motives of the Mormon leaders, in pretending to work miracles, are no bette. than those of the worldly minded Archbishop. It may be expected, however, that, while the 'Latter Day' deceivers are impudent and impious enough to pretend that they can work miracles, they will find many silly enough to believe their blasphemous pretensions. ELIAS HUTCHINS."

If the miracles were so fully evident in our Savior's day, why did not all the people believe in him? The Freewill Baptist's had no more confidence in him in that day, than they have in this, notwithstanding his many miracles.—They said he 'had a devil; that he cast out devils through Belzebub, the prince of devils;' and if they witnessed anything that was incontestibly proven, they cried out 'give God the glory, for we *know* this man is a sinner.' No evidence was sufficient, no argument would convince, no testimony would satisfy; and our friend, Elias Hutchins, tells us that a miracle was said to be performed by the Roman Catholics, and attested by more than eighty thousand ocular witnesses; and yet it is false, although the testimony of any two of those witnesses would be sufficient to hang a man, if guilty of murder. Here we are called. upon the mere say-so of somebody, to believe all the '*facts*' spoken of by our Baptist friend: but coming from any body else, if there are eighty thousand eye witnesses, they must not be credited.—We suppose if twice that number were to testify to a Mormon healing the sick by laying on of hands, he would not credit it; but we, of course, must believe him upon hearing evidence, merely because he is a Freewill Baptist. So much for his facts and rule of evidence.

Our Baptist friends, however, may rest assured that they will have ample evidence of the kind they are looking for before long; for Paul says, 2d Thessalonians, ii: 7—12; "For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

When these lying wonders shall be revealed, and the beast spoken of by John, shall perform his miracles—when fire shall descend from heaven, and great things be done by this power, there will be plenty of evidence to satisfy the most sceptical. The "world will then wonder after the beast;" the order of the Freewill Baptists will flourish, from land to land, and from sea to sea. The "Morning Star," under the direction of the Trustees of the "Freewill Baptist Connection," will then be extensively read, circulated, and admired--the incontestible evidence of the miracles will be chronicled in its pages, and our friend, Elias Hutchins, may then be rewarded for his zeal and labor, and obtain a seat among the honorable of the earth.

CONFERENCE PROCEEDINGS.

To the Editor of the Times and Seasons.

BRITON, Livingston county,
July, 30, 1843.

DEAR SIR:—We take this opportunity of sending you the minutes of a conference, held in the town of Briton, Livingston county, Michigan, convened on the 29th and 30th of July.

Conference met according to appointment on the 28th of July, at 6 o'clock, P. M. There were several elders and other officers present on the occasion. Elder M. Serrine was chosen president and C. Dunn, clerk.

The conference was opened with prayer by the president; who proceeded to make some appropriate remarks on the object of the meeting, After some general instructions the different branches were represented, and were as follows:

B. Searls, teacher, represented the Pleasant Valley branch, Livingston county; one teacher and twenty members.

Priest Loree represented the Cedar branch, Livingston county; one priest, one teacher, and eighteen members.

A. Hovey, teacher, represented the Rose branch, Oakland county; one teacher, nine members.

Elder M. Serrine represented the Franklin branch, Oakland county; one elder, one priest, one teacher, and sixteen members, also the Royal Oak branch; thirteen members.

N. Goodell represented the Lapeer branch Lapeer county; two elders, two priests, and twenty-three members.

Priest Bunnel represented the Brownstown branch, Wayne county; one priest, one teacher, and twenty-three members.

Elder O. Jefferds represented the Van Buren branch, Wayne county; one elder, one teacher, and seven members.

Elder C. Dunn represented the Livonia branch, Wayne county; one elder. one priest one teacher, one deacon, and twenty-three members; he also represented the Halimazo branch, twenty-three members, all in good standing, and fifty scattered members not represented.

Many of the brethren and sisters bear strong testimony to the truth of the work, and some that were not members of the church declared before the congregation that they had been healed by the prayer of faith and the laying on of hands by the elders of his church.

Motioned and carried that this conference be

adjourned till the last Friday, Saturday and Sunday in October; to be held in the vicinity of Franklin, Oakland county, Michigan, ten miles south of Pontiac.

M. SERRINE, Prest.

CRANDLE DUNN, Clerk.

I thought that I would fill out this sheet with a short sketch of my travels and labor in this state since last December. I left La Harp, Hancock county, in November, and arrived in this state on the first of December where I commenced preaching. I had calls from all parts of the country; the people seem to have a spirit to investigate the doctrine more than ever.—I visited many parts of the state during the winter; some cried delusion while others said it was the truth if the Bible was true. I was then sent for to come to Lapere county, and when I arrived there a great excitement prevailed amongst the priests and people saying, 'these that have turned the world up side down are come hither also.' Finally they struck upon a plan, as they supposed, to put a stop to the delusion, as they called it; and that was to get Elder Knight, a preacher of the Christian church, to meet me in a discussion, and show the people the falsity of the doctrine. They then asked me if I would set forth the doctrine of the Latter Day Saints, and let Elder Knight show the people wherein we were wrong. I told them that I would; we accordingly met on the 18th day of January to discuss the subject. A moderator was chosen, and thirty minutes was the time for each to speak. As it fell upon me to speak first, I procceded to set forth our doctrine just as we believe it according to the scriptures, and in the first place I set forth the kingdom of God as disclosed by Paul in the 12th chapter of Corinthians, and also in the 4th of the Ephesians.

He then attempted to show the people that those officers gifts and blessings were only given for the establishing of the church, and then were to cease; whereupon I demanded Scriptural evidence to prove his assertions. He said that the kingdom was established and therefore they were no longer needed. I then stated that Paul said in the 4th chapter of Ephesians, that they were given for the 'perfecting of the saints, and to keep them from being carried away by every wind of doctrine, by the s eigh of men, and cunning craftiness whereby they lie in wait to deceive.' But we continued the discussion for about three hours, and the truth came off triumphant. The moderator decided that if the Bible is to be believed the doctrine must be true, for that we preached the very principles taught by Jesus Christ and his apostles. The debate made a very favorable impression on the minds of many. The next week I baptized ten, most of whom were members of the different churches; and thus instead of stopping the cause they added to its number, and I hope of 'such as will be saved' in the day of the 'coming of the Son of God.'

I have held two more debates since, one on the 4th of July, with a Campbelite in Lapeer, and the other on the 22d of July, in the village of Franklin, with a Universalian minister, by the name of Curtis, and the result has been the same in each of them. The decision went against them. I have baptized since last January between fifty and sixty, and have organized two more branches, one in Livingston county, town of Briton, consisting of twenty members, known by the name of Pleasant Valley branch; and another branch in the vicinity of Franklin, Oakland county; called the Franklin branch, consisting of sixteen members. Thus the cause of God is onward in this state, and all the powers of wicked men and hireling priests combined, cannot stop the cause of Israel's God, for it is onward and will continue to roll until the 'kingdoms of this world become the kingdoms of our Lord and of his Christ.'

I remain as ever, your brother in the bonds of the new and everlasting covenant.

M. SERRINE.

GENERAL CONFERENCE MINUTES.

At a general Conference of the Church of Jesus Christ of Latter Day Saints, agreeable to adjournment from January Conference, held at the house of sister Monroe, in the city of Utica, New York, on Saturday the 29th day of July, 1843, commencing at 11 o'clock. A. M.,

Elder John J. Green was unanimously called to the chair, and elder E. P. Maginn was chosen secretary.

The meeting opened with singing and prayer by elder Green.

The president then in a very brief and appropriate manner, set forth the object of the conference, and of the great importance of conferences in general, being for the purpose of transacting business pertaining to the kingdom of God, and of assisting in rolling it forth in the earth—made a strong appeal to the saints to assist in its accomplishment with all their powers, both mental and physical; also the necessity of building the Temple and Nauvoo House.

It was motioned and seconded that the secretary read the minutes of the last conference held in Utica. After the reading of the minutes by the secretary, it was

Resolved that the elders be called upon to present their credentials to this conference.

The secretary then arose and read an especial

appointment that he had received from the first presidency, and the quorum of the twelve signed by the president and secretary of the twelve, to take the charge and preside over the church in the city of Boston, Lowel and Peterboro.

The secretary then read the credentials of elders John P. Green, James Emett, Alfred Dixon, James Gifford and John Cairns.

Motioned and seconded that this conference accept the recommend and standing of elder Alfred Dixon as being good.

Motioned and seconded that elder Alfred Dixon be appointed to go and labor in Saratoga county, New York, with permission to visit Maine.

The president then spoke at considerable length upon the authority of high priests, and showed that they had not authority to enter into branches and preside over them, unless they had been apponted for that purpose, or by request. Elder Cairns then arose and testified to the same subject, and was followed by elder E. P. Maginn, who illustrated the subject, and bore his testimony to the same.

On motion, resolved that E. P. Maginn be appointed to preach Sunday a. m. in the City Hall, and in the evening at the Universalist church, on the neeessity of revelation and its connection with the work of God in all ages; also that elder John Cairns preach Sunday p. m. in the City Hall.

On motion, resolved that the conference adjourn, to meet at three o'clock, P. M.

The conference met pursuant to adjournment, and was opened by singing and prayer by elder Carns.

Elder Green's recommends were read by the secretary, when elder Green arose and gave a brief and interesting account of his labors from the time he left Nauvoo.

On motion, resolved that we accept the appointment and standing of elder E. P. Maginn. Carried unanimously.

On motion, resolved that elder J. P. Green's recommend and standing be accepted. Carried unanimously.

Motioned and seconded that elder James Emett's recommend and standing be accepted.—Carried.

Motioned and seconded that James Gifford's recommend and standing be accepted. Carried.

Motioned and seconded that elder John Cairn's recommend and standing be accepted. Carried.

Motioned and seconded that Jacob Boyce's recommend and standing be accepted. Carried.

Motioned and seconded that elder John W. Legar's license and standing be accepted. Carried.

Motioned and seconded that elder Benjamin Stafford's licence and standing be accepted.—Carried.

Motioned and seconded that elder Miron Higby receive a licence from this conference. Carried.

Motioned and seconded that elder Palmer H Stevens' recommend and standing be accepted. Carried.

Motioned and seconded that elder Justice Chase's license, recommend and standing be accepted. Carried.

The president then called for the representations of the different branches.

Elder Gifford represented the East Hamilton branch, consisting of fifty-five members, one elder, two priests and one teacher.

Elder Higby represented the West Boonville branch, consisting of thirty-three members, two elders, one priest, two teachers.

Edward M. Fuller represented the Saratoga County branch, consisting of eighteen members, one priest, one teacher and one deacon.

Elder A. Dixon represented six members in Saratoga county, not organized.

Elder Boyce represented the branch of Utica, consisting of forty-seven members, four elders one priests, two teachers and one deacon.

On motion, resolved that this conference adjourn to eight o'clock P. M. Carried.

Met pursuant to notice, and opened with prayer by elder Green. An interesting discourse was then delivered by elder Cairns, on the subject of the Marriage Supper of the Lamb.

Motioned and seconded that brother Henry Leonard and Joseph Stow be ordained to the office of a priest, and brother Caleb Hall be ordained to the office of an elder. Carried.

Elder Boyce presented the case of elder Samuel Savery, who has been appointing meetings within the limits of this conference without reporting himself to the same, and is teaching doctrine repugnant to the church of Christ.

Elder Green followed upon the same subject, and gave a number of important proceedings, sufficient to convince the conference of his insanity.

Motioned and seconded that elder Samuel Savery be disfellowshipped by this conference, and that elder Boice be appointed to demand his license, and refer him to Nauvoo for trial.

Motioned and seconded that elder John W. Legar be appointed to preside over the Utica branch. Carried unanimously.

Motioned and seconded that brother George Goodwin be ordained a teacher, and brother Thomas Stafford be ordained a deacon; carried.

On motion, resolved that elder Jacob Boyce receive a letter of commendation from the church, such as the secretary shall approve.—Signed by the president and secretary.

Motioned and seconded that brother William Legar be appointed clerk of this branch; carried.

On motion, resolved that elder E. P. Maginn be appointed to preach in the City Hall in the forenoon, and elder Cairns in the afternoon, that elder E. P. Maginn preach in the Universalist House in the evening.

On motion, resolved that the minutes of this conference be accepted, and transmitted to Nauvoo, with a request that they be published in the Times and Seasons. Carried.

During intermission on Sunday, elder E. P. Maginn baptised three individuals.

JOHN P. GREEN. President.

E. P. MAGINN, Secretary.

DEAR BROTHER:—

It is one year and eight months since the sound of the fullness of the gospel was first heard in this place. Up to this time, a deep-rooted sectarian prejudice against us, remained upon the minds of the people: but through our faith and perseverance, and most of all, through the blessings of heaven, we were enabled to allay the prejudice against us, to a great extent, and to, as we fondly hope, indellibly impress upon the minds of the honest-hearted, the sublime truths of the new covenant.

Elder E. W. Pell labored in company with me several days. Elder Quartus S. Sparks remained several weeks, and returned to Long Island. I continued my labors here during the Fall months. I preached in Norwalk, New Canaan, Ridgefield, Danbury, and several other townships. On the 17th of the following December, I baptised one person; two days after this, I baptised two. During the following month, nine were baptised; and thus the work of the Lord increased, insomuch that in the following April, when we were organized into a branch, we numbered twenty-seven members.

I will not detain you with a detailed account of the history of the branch; but suffice it to say, that the sick have been healed, and devils cast out in the name of the Lord Jesus. The Saints have been, and are rejoicing in the happy enjoyment of the gifts and blessings of the gospel of Christ. Many of our sectarian neighbors entertain towards us, feelings of the most hostile nature, while others certainly are our friends. Something about the time the branch was organized, I received a challenge to discuss the claims of the Book of Mormon to divine authenticity. We met pursuant to appointment, and discoursed one evening. We met the next evening; but alas, for the cause of the poor old Devil, (his cause could not stand.) My opponent's moderator, who by the bye, is a class leader, and member of the Legislature, did not appear. My opponent's friends persuaded him to abandon the contest; and we agreed, at their request, to adjourn until they could get La Roy Sunderland, or some other clergyman to take it up: and so their champion has not appeared yet. Of course the adjournment still continues, and no doubt will, until the resurrection of the unjust. Since then, I received a challenge from a certain doctor of the Methodist Episcopal church in order to discuss the merits of the articles of religion as contained in their discipline. We met in their synagogue, and took our position behind the shrine of their deity—and his half frantic votaries labored so hard to sustain the reputation of their own dear Baal, that they got such a fit of spiritual gout, that they have hardly got over it since.

The whole number of members that have been baptised into this branch, is sixty-five—four have been added by letter, six are expelled, some have removed to Nauvoo, and some to other places. The brethren here are very anxious to emigrate to Illinois; so you may expect to see all of us in Zion this Fall, that can possibly get there. To give you an idea of the unity of our faith, and consequent enjoyment, I will just say, that there is not a member of this branch but what keeps the word of wisdom.

I am glad to find that the annual conference has sent several elders to Connecticut. The *blue laws* are no more in existence here; nevertheless, there are very many individuals who are *blue* enough, I can assure you. However, in my opinion, the honest people of this State are ripe for the gospel, although the gospel has been preached in this section of country for a year and a half: yet doors are opened on every side, and nearly all people are calling for preaching. Although at the May Conference, held in New York city, four of our members were ordained to the office of elder, yet we cannot fill the openings that are made. May the Lord raise up laborers and send them forth, that the wheat may be speedily gathered into the Lord's garner, even Zion, that the chaff may be burned up by the brightness of his coming.

WESLEY WANDELL.

I enclose you $2,00 for one copy of the Times and Seasons. Direct it to Benjamin Benediet, New Canaan, Fairfield county, Connecticut. I hope to be able to send you more subscribers soon. I will use my best exertions to increase your subscription list. Yours in the new covenant.

CONFERENCE MINUTES AND RE-ORGANIZATION.

The Lima branch met in conference pursuant to appointment, at the house of Amos Scott, in Hancock county, June 11, 1843.

The house was called to order by President Morley, at 10 o'clock, A. M.; and after laying before the saints the object of the meeting, the choir sung an hymn, and Elder H. C. Kimball opened by prayer, the services of the day. The president then arose and stated that it was the privilege of the saints to make their selections for president and council, bishop and council, and high council, to govern the affairs of the kingdom in this branch, when the following nominations were made.

It was motioned, seconded and carried, that Elder Isaac Morley, still remain our president, and Walter Cox and Edwin Whiting still remain his councillors.

It was then motioned and carried, that Elder Gardner Snow, still remain our bishop, and Clark Hallett and Henry Deam, continue as his councillors.

(To be Continued.)

Nauvoo, September 2d, 1843.

TO WHOM IT MAY CONCERN.

This is to certify that Elder George J. Adams has been honorably acquitted by the High Council in Nauvoo, from all charges heretofore preferred against him from any and all sources; and is hereby recommended as a faithful laborer in the Church of Jesus Christ of Latter Day Saints, and a servant of the Lord that is entitled to the gratitude, confidence, liberality and clemency of the Saints and honorable men in all the world.

WM. MARKS, President.
HOSEA STOUT, Clerk.

It will be seen that the publication is behind the date, owing to sickness in the office.

POETRY.

For the Times and Seasons.

An extract from the "Historical sketch of the Life of President Joseph Smith,"

BY MISS E. R. SNOW.

INTRODUCTORY INVOCATION.

Thou great eternal of eternity!
Thou God of Abraham, I look to thee:
Thou Omnipresent one! incline thine ear,
And me, a child of dust, vouchsafe to hear.

The Seer and Prophet of the latter days
Is now my theme—his hist'ry help me trace;
And thy approval, Lord, shall prompt my pen,
Regardless of the praise or blame of men.

Wisdom and knowledge, light and truth are thine—
Let thy intelligence around me shine:
Give pow'r of thought, this matter to indite—
Instruct me *what*, instruct me *how* to write.

With Truth's bold eloquence, my mind inspire,
And touch my mind with celestial fire:
Thy approbation, is the boon I claim;
With *that*, it matters not who praise or blame.

* * * * *

The nineteenth century was spreading out
Its ample folds:—Improvement's rapid march
Was heralded—Intelligence was borne
On floating pinions, o'er the face of earth:
And yet, in spite of all the noisy boast,
It was an age of darkness. Shadows dark
Envelop'd deeply the broad scenery
Of the religious world. The praise of truth
Was loudly trumpeted by multitudes,
And multitudes, before its empty name:
Some, for the sake of honor, some for ease,
And some, by motives pure as heav'n inspir'd;
But more, by far, for filthy lucre's sake,
Were daily bowing down and worshiping.

The people had "heaped up unto themselves teachers with itching ears." All Christendom
Was groaning underneath the pond'rous weight
Of priests without a priesthood. Ev'ry form
And shadow of authority, which they
Held in possession, had been smuggled from
The great apostate mother church of Rome!

The heav'ns above were sealed. The glorious lamp
Of inspiration had withdrawn its rays
Of pure supernal light—Jehovah's voice
For centuries, by man had not been heard!
The light that God ordain'd to emanate
From the long treasur'd page of Holy Writ;
By human sacrilege and foul abuse,
By adding shade to shade of mysticism;
Became adulterated and obscur'd!

Faith had been long exterminated: Faith,
The principle of pow'r pertaining to
The holy Priesthood which the Lord confer'd
On man in former times—the pow'r by which
He rent the vail and gaz'd on heav'nly things,
Or drew the curtain of futurity
Aside, and converse held with distant scenes,
Closely envelop'd in the years to come.

Some truly thirsted for the precious gifts,
The light, the glory and intelligence
Of ancient times: while others vainly thought
The history contained the essence of
The things declar'd—that the rehersal of
Those blessings, had transfer'd the blessings down:

As tho' a hungry man could satisfy
His appetite upon the bare *belief*,
That other starving persons had been fed.

The priesthood gone—the church was but a wreck;
And like a ship without a rudder, toss'd
Upon the boist'rous waves of changeful Time,
While the ancient order was extinct.

The Urim and the Thummim hid away;
The human mind was left to wander through
The mazy fields of 'erring reason;' and
To float at large upon ærial forms;
Borne onward by contingences' fickle breath.
Hence, mental abberations oftentimes
Assum'd a threat'ning aspect, and appear'd
Impervious as the darksome catacombs
Of ancient structure; sometimes swelling to
Gigantic size, on which was sacrificed
A sum of happiness of more amount
Than could be purchas'd by the price of all
The hecatombs that have been offer'd yet
In sacrifice to heathen deities.

The God of Abra'm has a purpose which
From all eternity he had decreed
To execute upon the earth. The Lord
Makes use of human instruments
For the accomplishment of his designs.

In every age in which he has perform'd
His mighty works, he rais'd up chosen men,
Commission'd by himself—invested with
His own authority; thro' whom he spoke
To the inhabitants, and by whose means
He mov'd—he roll'd his mighty purpose forth.

Noah was call'd in his degen'rate age,
To teach the principles of righteousness
To a corrupt, stiffnecked race of men:
To seal the testimony and bind up the law.

When God would call his people out
From under Egypt's yoke, he gave command
To Moses, whom he had rais'd up to lead
To Canaan's land, the tribes of Israel.

The ancient prophets all have testified
That in the latter days the Lord would do
A work, in magnitude and interest,
Surpassing ev'ry work perform'd below,
Since earth was moulded in its spheric form.

At length the time, the chosen time arriv'd
For the commencement of the glorious work,
The restitution of all things; which shall
Restore the earth to its primeval state,
And usher in the long expected reign
Of Jesus Christ.

But where's a mighty man
Like unto Enoch, Noah, Abraham,
Or Moses, who can stand in battle's front
Amid the persecuting rage of men,
And guide the helm of turn and overturn,
Amid the wreck of ev'ry human scheme;
While God shall revolutionize the world?

Jehovah knows.—His eye was fix'd on one
Whom he had chosen from eternity;
And in his choice, he counsel'd not with man.
The one, of all mankind, whom God ordain'd
Is now the subject of the writer's pen.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 20.] CITY OF NAUVOO, ILL. SEPTEMBER 1, 1843. [Whole No. 80.

HISTORY OF JOSEPH SMITH.

(Continued.)

The consequence of obeying the truth, and embracing a system of religion, so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied, and were anticipated. He was respected by the entire community, and his name was a tower of strength. His council was sought for, respected and esteemed.—But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.—He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said: 'my dear, you have once followed me into poverty, are you again willing to do the same?' She then said: 'I have weighed the matter, I have contemplated on the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death.' Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch, in this section of Ohio, of about twenty members, whom the brethren, bound for the borders of the Lamanites, after adding to their number, one of their converts, Dr. Frederic G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as dilligently seek in faith, gave the following revelation at Fayette, New York.

A revelation to Ezra Thayre, and Northrop Sweet, given October, 1830.

Behold I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my gospel to a crooked and perverse generation: for behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit: and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth even as many as will believe in me, and hearken unto my voice: yea, verily, verily I say unto you, that the field is white already to harvest: wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the Lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you; for remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and whoso having

faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so: Amen.

In the fore part of November, Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th, (his birth day) about six weeks previous, in Canaan, N. Y. came to enquire of the Lord what his duty was, and received the following answer.

A revelation to Orson Pratt, given in November, 1830.

My son Orson, hearken and hear and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken.—Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful behold I am with you until I come:—and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer; even so: Amen.

From the Boston Bee.

Sir—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the "Union is interested in the Union;" but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry 'hush!' as to Mormonism, and the 'disgrace' which the State of Missouri inherits from her barberous treatment, and unlawful extermination of the Mormon people. The great day has already been ushered in, and the voice of a Mormon is not only heard, setting forth his own rights, and preaching the gospel of the Son of God, in power and demonstration, incontrovertibly from revelation, in every city and hamlet in our wide-spread American free states, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Scotland, Germany and the Holy Land, where God himself once spoke, have heard a 'Mormon;' and all this in the short space of twelve or fourteen years; yea, and measures have been taken, that Russia may hear the 'watchman cry.'

Now sir, 'what has been done, can be done.' I shall not be surprised if the Mormons undertake to cope with the world. *Virtue and truth*, are twin sisters, of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of Mormon, the prophet Joe says, is *'More Good,'* and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'ask and ye shall receive.' But do not think that I, even I, have been Mormonized, by what I write, for I say *Nay*, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven; what every body wants. The Mormons believe rather too much for me, I *'can't come it.'*

Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows: 'We the people of Missouri &c., by our representatives in convention assembled, at St. Louis, on Saturday the 12th day of June, 1820 do mutually agree to establish a Free and Independent Republic, &c.' *Independent Republic!* well some of their subsequent acts prove the truth of it, and as the broad folds of the constitution often conceals more than meets the eye, notwithstanding it is the Ægis of the people, to keep law-makers and

law-breakers within and without bounds;—let me quote from the 13th article of the aforesaid constitution, the 3d paragraph; 'That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; *and that their right to bear arms in defence of themselves and the State,* CANNOT BE QUESTIONED. This over-wise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov. Boggs, as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly, we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than $200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the state in 1838. *O Gladius! O Crumena!* VIATOR.

Nauvoo, July 26, 1843.

There is something so very novel and interesting in the communication of "Viator," that we cannot let it pass without making a few remarks. Whoever the gentleman is who is the author of the following translation, he is evidently a man of great tact and genius, and of no mean literary attainments.

By comparing this translation with the translation of James, we shall find a very material difference exists between them. How far our Mormon friend may be correct, time must determine. He has given the literati an opportunity to investigate and correct, if they can. It is evident that a great deal of obscurity is removed from this hitherto mysterious chapter, by the translation of our friend; and we would respectfully invite him to proceed with his researches, whether his interpretations are orthodox or not.—ED.

(From the Boston Weekly Bee.)

SIR:—In my last communications I briefly touched upon the rights of the Habeas Corpus law in Nauvoo, and the peculiar constitutional powers, &c., of Missouri. In this I propose to hint at the literary Spirit of Nauvoo, as it seems to be rising upon that scale of notoriety, which of what was and is, in after years, make up "the history of the times." There are many Common Schools in Nauvoo, where the *germs* of greatness are planted; and if they, as the Mormons seem very apt to do, nourish and cherish them, in a masterly manner, the world may witness the blessing of a harvest, rich, abundant, yielding even an hundred fold, of the good things of intellect.

From one of the Literati, *not the Prophet*, I have taken the liberty to send you a new translation of the eighteenth chapter of Isaiah, which he made, not long since, from the Hebrew text of "Michaelis." It appears to me that it will compare with any of the Catholic, Church of England, or other "sectarian" translations, in point of clearness of expression, sublimity of thought, or literal application.—Perhaps Professor Stewart of Andover, and the renowned Alexander Campbell, of Bethany, Virginia, or the Sophmores of Harvard or Yale, or some "legate of the skies," will come forth to the help of the mighty, and show still a better; if so, I doubt not, Nauvoo will be ready; so here it is:—

ISAIAH, CHAPTER XVIII.

1. "Ho land, spread out as wings, which is beyond the passing of the waters of Ethiopia;

2. The sending by sea, ambassadors, and, with instruments of paper, upon the faces of the waters, go ye swift messengers unto a nation from being strong and active, *was* terrible unto the people, from which he was far removed; a nation measured by measure, but will tread down, whose land waters divide.

3. All ye dwellers on parts of the globe, and ye inhabitants of the earth, when he lifts up a standard on the mountains, ye shall see, and when he sounds a trumpet, ye shall hear.

4. For thus saith the Lord unto me, I will yet rest, and, in my place, I will spread forth light like a serene heat on leaves, as the dew of darkness in the heat of harvest.

5. For before the harvest, when the perfect sprout and the sour grapes are ripening, he will flower, and cut down the shoots with pruning knives; and with the twigs he will cut off the thorn.

6. And they shall be left together for the fowls of the mountains and for the beasts of the earth; and the ravenous birds shall go up to end it, and all the beasts of the earth shall winter upon it.

7. In that time she shall prevail to bring the gift to the Lord of hosts, of a people from being strong and active *and* terrible to a portion of the people, from whom he was far removed; A nation measured by measure, but will tread down, whose land waters divide, unto the gathering place of the name of the Lord of Hosts, to Mount Zion."

This translation appears very plausible from what Esdras and the Mormons say of the ten tribes being carried into a country where mankind had never dwelt, which occupied a year and a half for the journey; and that they were gathered in the last days; "the land spread

out as wings," could mean "the north and the south;" for the 89th Psalm says he created them, and although the bible throughout, holds the language that the earth hath foundations, and is set on pillars, yet the "north," according to Job, was "stretched out over the empty place," and the earth hangs upon nothing there, so that Esdras' ten tribes may live on one of the *wings* and be a "part of the globe," as this translation shows—and see when the "standard is set up," and return with the gift to the *gathering place*—when the Lord says to the "north give up." This is Mormon philosophy, and like all others, time must prove it.

With all the 'reasons' and 'truths' as 'thick as grass-hoppers,' as a yankee would say, the Mormons have not made me over, but I like their 'open course' of 'trying all things,' and 'proving all things,' and 'holding fast what is good.' VIATOR.

Nauvoo, August 19th, 1843.

MILLERISM—FANATICISM.

The following is from the correspondence of the New York Journal of Commerce. It speaks but little of what we boast as an enlightened age. What are likely to be the results of Millerism and its kindred fooleries? Either to make infidels, or, proving to all that there is a reality of which their are base counterfeits, to lead men to embrace the true religion and secure their consequent happiness.

BRIDGEPORT, Conn., Sept. 7, 1843.

Messrs. Editors:—The Miller Camp Meeting which has lately been held in our vicinity, on the line of the Housatonic Rail Road, at a place called Stepney, came to an end on Tuesday morning or Monday night. Such a scene of confusion, fanaticism, and impiety (as it appeared to me,) has never been equalled in this country since Columbus first stepped on our shores, unless in the case of Matthias the Prophet, whose career was short, and endeavored to prove that the world would come to an end in 1843. He spoke of the judgment and eternity with a great deal of solemnity. During his preaching, a man pretended to be inspired, passed up and down the camp with a great loaf in his hand, waving it over his head, and crying 'Hallelujah' and 'Glory,' at the top of his voice.* He soon began pointing his finger at certain individuals, making at the same time a muttering sound, with his mouth closed, which the Millerites said meant, that the individual to whom he pointed was to all intents and purposes, internally damned. Thus he went from one to another sealing up forever and ever the damnation of individuals—and the leaders all testified that the man was inspired, and it would not answer to stop him, for that would be sinning against the Holy Ghost, which sin could not be pardoned. At night, however he was taken off the ground by his father and confined for a time. On Monday, another man by the name of Campbell got inspired, and went through similar performances, being joined by many others affected in the same way.—It is impossible to describe the scene. Any person wearing a breastpin, artificial flowers in their bonnets, or a safety chain of gold, or a gold watch, was pointed out as lost. These fanatics would fall on their knees, and demand of others to fall before them.

They pulled off breastpins and finger rings and threw them away—broke up safety chains and scattered them to the winds. One lady was induced to take out a whole set of false teeth and throw them on the ground, which were stamped in the dirt. Others cut off their hair, which they were told was their idol; pulled it out and tried to persuade their friends to do likewise. Two young ladies from Bridgeport were also inspired, and pronounced woe upon individuals who did not believe as they did, by pointing their fingers and making this muttering noise, groaning, &c. A Mr.—,† minister of the Episcopal church at———, mounted the stand to make some confession and declared that he should be no longer minister of that particular church, or any other, but should do what he could for this great cause.

He was pointed at, however, by the inspired man, and had to leave the stand. A Methodist minister, by the name of Fuller, and a Baptist by the name of Gregory, were both sealed over to eternal damnation by these inspired ones. They were, however, not so easily frightened. The Methodist Fuller, commenced praying.—For a while all went well—the Millerites crying 'Glory,' 'Hallelujah,' 'Praise God,' &c., till soon he prayed for the poor deluded ones who thought they were doing God's service and were not, asking that the devil might be cast out of them. Whereupon the Millerites cried, 'take him away,' 'stop him,' 'his damnation is sealed,' and laid their hands upon him. Fortunately their was friends enough to protect him. The Millerite preachers said all this was the Spirit of God, till Litch, of the 'Midnight Cry,' saw how things were going, and announced from the stand, that these things were of the devil, and that the Millerites must leave the ground. One minister declared that the world would come to an end this year. 'It was just as sure as preaching.' Others of the Millerites said it would be the seventh month from March 1843. Others, that we should never see the 1st of October, 1843. But this meeting en-

ded, and the inspired ones fled. It was well for them that it did, for the people were about adopting such measures as would protect their wives and daughters from the insults of these deluded men.

I have not told you the half, nor need I. Are these the doctrines of the Bible, and is this Millerism carried out?

*This was said to be the Millerites, one of the latter day signs and wonders which the world could not understand.

†We leave this name blank because the writer has not given us his own name, which he should have done for our private information, that we might know the degree of confidence to which the letter is entitled. We never make public use of the names of correspondents except with their own consent.—*Eds. Jour. Com.*

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MOSHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

BROTHER TAYLOR:—

The subject of baptism is a topic of considerable controversy in the religious world. Religionists entertain various conflicting opinions as regards the mode of its administration, the efficacy of the ordinance, and the essential nature of the same. Ever since the first century this has been one heated tome of controversy, and has afforded a wide spread field of argument to biblical commentators, and ecclesiastical historians. It is an item of so much importance in the religious theory, and involving considerations of such great moment, that the world has become flooded with dessertations upon the subject; all advocating such a lengthy train of conflicting views and doctrines, that the readers and writers themselves, have become lost upon the wide sea of metaphysics and engulphed in the yawning labyrinth of that mental darkness which now seems to brood so generally over the religious world. The scriptural blindness of men has grown so great that they have wandered off into the bewildering mazes of their own folly, until their countless theories, and chequered sea of dogmas, flow down upon the present age, as regardless of the doctrines of the apostles, taught in the primitive church, as the burning lava from the cratar of Mount Vesuvius is of the tender plant that here and there springs up during the intervals of its periodical overflow. The spirit of enthusiasm has become so heated in the great oven of contest, that when they get some plausible theory into their heads, they become desperate; and if they cannot bend scripture into unison with their opinions, it is thrown aside, and by some glare of vague philosophy, or species of literary legerdemain, they work out the great problem under investigation, in as reasonable a light as the rotten premises will allow. Some hold that baptism is essential to salvation, others that it is not,—some hold to immersion, and others contend that sprinkling is the correct mode of administering this ordinance. But we are under the positive conviction that there is not, and never has been, but one true and legitimate way by which penitents are received into the kingdom of Christ. There is but one channel through which aliens or foreigners are received and made citizens of the government of the United States, and that particular channel is clearly defined in the constitution. Upon the same principle we argue that there is but one door through which aliens from the government of heaven can be received and made legal citizens thereof, and that particular door is defined in the Bible, that great constitution of the kingdom of God. The Bible holds precisely the same relation to the government of heaven, as the constitution does to the United States. The latter binds together the great compact of States; provides for the protection of the government against foreign innovations; points out the modes by which official duties are to be performed in its various departments; defines the ceremonies constituting men legal agents to legislate or perform any duties of a national character, and defines the power and authority delegated to each.—The constitution of the government of Heaven, (the Bible) provides for the same things. If a legislative body enacts laws derogatory to the provisions of the constitution, upon those laws being carried before the supreme court of the United States, for a decision upon their constitutionality, when the fact appears to the mind of the court that they are unconstitutional, it is so entered upon the record, and they consequently become null and void. Upon the same principle we argue, if the officers of the government of heaven, in their deliberative councils, enact laws which the constitution of that government, (the Bible) does not guarantee, they are pronounced unconstitutional by the high court of heaven, and they consequently become illegal, and loose their force. These conclusions are certainly logical and the arguments in controvertible.

Then some of the religionists of the day should be careful how they proceed, lest their religious theories be pronounced illegal when their constitutionality comes to be tried, for

there will be danger of their being numbered among the transgressors instead of being set down as orthodox. For, says John, second epistle, I: 9; 'Whosoever transgresseth and abideth not in the doctrines of Christ, he hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son.'

The reader is here brought to a very nice and important point. We will now see if the forms which some of the sects of the present day have adopted, relative to the ordinance of baptism, are constitutional or not. Let us compare them with that great touch-stone of truth, the Bible, and see if the principles of one are consonant with the doctrines of the other. If we can ascertain the sentiments of the apostles upon this point, and learn from the scriptures, the manner that they administered the ordinance of baptism, we shall, in our opinion, be getting pretty near the constitutionality of the matter. As this is to be our course of reasoning, we solicit the reader to divest himself of all his former opinions, that are not scriptural, upon this subject; untramel his mind by driving out the fabulous sophisms of the age, and expose it to the broad light of reason, by chasing therefrom the multiform theories and fulsome dogmas of fallible man. All prejudices should be extracted from the mind before entering upon the investigation of any subject; otherwise the attempt to reason candidly will be futile, and the forcible truths of sound argument will fall inoxious to the ground. When the channels to reason are closed up by the force of education, by bigotry and superstition, that the rays of truth cannot find ingress thereto, we might as well address ourselves to the sensibility of a stone, (for it is as intelligent as such a mind,) or hold converse with the uncivilized denizens of the Rocky Mountains.

As the Bible is to decide the question now under investigation, it will be well to adopt some scriptural rule of interpreting it. St. Luke, X: 25, 26; 'And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law?—how READEST thou?' It seems from this, that the Savior designed that the scriptures should be understood litterally, and that they mean what they say and say what they mean. 2d Pet., I: 20, 21; 'Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost.' As these rules are very good for understanding scripture, we will make use of them upon the present occasion, and see where they will leave the sects of the day. The sectarian spiritualizing machine has done such an extensive business, and made so many wonderful and frightful developements to the world of late years, that we have sometimes wondered whether it was not propelled by the powerful incentive of steam, or aided by that incomprehensible magic which achieved the unwithering laurals of the excentric Sinbad. At all events they seem to partake of the nature of this remarkable genius, for as he 'scorned to meddle' with any but the most 'resplendent gems,' while perambulating the 'valley of diamonds,' so do the sectarian clergy scorn to meddle with any scripture but just such passages as they can run through this mighty engine, and warp into the proper shape to suit their private predilections. But we will not be more severe than the real nature of things will admit. Truth however, must be brought to light.

We propose to hold forth no doctrines that are not clearly proveable by the Bible; for as Paul says, so say we: Gal., I: 8; 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Let us see then, what the apostles say relative to baptism. We are going to let them have it their own way, without the interference of spiritualizing machines, modern humbugs, or popular dogmas.

Mark I: 4; 'John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.' Be careful John! you will get into litigation with some of our modern divines before you have fairly taken your text; for some of them do not believe in remitting sins by any such process. Then you believe in baptism for the remission of sins, do you John? It is rather suspicious from the above quotation, that this is the case. Then we believe in it also! Mark, I: 5; 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him *in the river Jordan, confessing their sins.*' *In* the *river* Jordan! What a pity it is that John was not as fruitful in invention as some of our educated ministers, at the present day. If he had been as deeply absorbed as some of them are in the love of worldly arrogance, it is probable he would have invented some mode of baptism different from the one here expressed. John said he baptized them 'in the river Jordan.' Then he must believe in immersion? Yes, we believe he did; but we will see before we get through if he talks any more about being 'in the water.' Luke, III: 3; 'And he came into

all the country about Jordan, preaching the baptism of repentance for the remission of sins.'—It really appears that this doctrine of baptism of repentance for the remission of sins, was a very favorite doctrine with the apostle. The old adage says, 'it is altogether in ones' taste!' This may account for the great aversion some people entertain for John's religious opinions. To get around the apostle's way of baptizing, some of the wise men of modern times, pretend that his system was not correct; that it was not approbated of God. We would ask such to read Mat., III: 13; 'Then cometh Jesus from Galilee to Jordon, unto John, to be baptized of him.' It appears that Jesus recognised John's system as being correct, the opinions of our numerous wiseacres to the contrary, notwithstanding. Mat., III: 14, 15; 'But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.' O, what a lesson is contained here for those who deal in non-essentials to learn. Here we see the Son of God—the Savior of the world—who came from the mansions of eternal glory—where he is now 'exalted at the right hand of the Father'—yielding to the waters of baptism. For what purpose? 'To fulfill all righteousness.' Poor mortal man! If it was necessary for our Savior to 'fulfill all righteousness,' by being baptized, how much more binding ought it to be on you to do the same! The God of heaven never deals in non-essentials! Mat., III: 16, 17; 'And Jesus when he was *baptized, went up straightway out of the water*, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him. And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.' Oh ye wise world of ignorance and folly! read the above passages and learn wisdom therefrom! 'And Jesus, when he was baptized, went up straightway out of the water.' This we consider positive testimony that immersion is the correct mode of baptism. 'I acknowledge' says one, 'that our Savior was baptized by immersion.' You do. Then you virtually acknowledge that immersion is the only true mode of administering the ordinance.—'But I believe the apostles baptized in different ways.' Yes, sir. We will give you the privilege of believing as you please; but let us see what Paul says about it. Eph., IV: 4. 5, 6; 'There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, *one baptism*, one God and Father of all, who is above all, and through all, and in you all.' All must acknowledge, if the Apostle Paul told the truth in these instructions to the Ephesian church, that there is incontrovertably but 'one baptism.' Every person of common sense, who knows any thing at all of the nature of God, must also acknowledge, if Jesus was going to be baptized to 'fulfill all righteousness,' that he could not effect the object by being baptized incorrectly. JUNIOR.

(To be continued.)

☞ The following is an extract from a letter written to us by a brother in Liverpool, (Eng.,) a gentleman of high respectability. It was intended merely as a private letter: we think, however, that the following extract may not be uninteresting to many of his friends in this place.

LIVERPOOL, ENGLAND,
No. 20 Upper Pitt Street,
June 17th, 1843.

DEAR BROTHER:—

I cannot conclude without adverting to my former letter, which I then penned under my then present feelings, which seemed to forebode an approaching storm—confirmatory of the testimony of the Lord's servants—'that men's hearts should fail them,' &c., &c. Little did I think that the day was so near, when I was writing to you, there would be such an outbreak so soon throughout the land as what then took place—and although it did not burst into the open blaze of rebellion, yet there were such clear indications that the spark was all but kindled—that made it manifest the day was not far distant, that should such another popular commotion take place, nothing could stay it.—You will have perceived from the Star and other resources, how fearfully this town in particular has been visited by destructive fires. Scarcely does a week pass over without one taking place. Even this week has added one more to the fearful number. An extensive Soapery, near Richmond Row, has been entirely consumed. Loss about £30,000. These things, added to the general stagnation of trade and scarcity of money—the general discontent which is lingering for vent in the bosoms of an half starved and famishing population—the sudden and simultaneous movement of the Irish nation in favor of the legislative Repeal of the Union—strengthened as they are, too, by their countrymen here and elsewhere, indicate fearful things. In fact, look whatever way we may, all seem to portend a mighty change and convulsion in the political and social atmosphere: and if we look to the professing religious world, the storm seems to be gathering nearer and nearer.

You will also have read of the dismemberment that has taken place in the *Scottish Church*; the rapid and wide-spreading '*heresy*' existing in the national, established under the name of *Puseyism*, or *Popery*, as some call it. These, and the ever restless spirit of the various sectarian churches, watching with a jealous and malicious eye, the movements of their *mother*—indicate that all is not peace within their borders—and foretell something that should make men's hearts quail within them for fear. When I look at these things in conjunction with the word of the Lord, spoken in these last days, my heart sickens at the contemplation; and I again and again 'long to be in your midst.'—Brother Ward has been anxiously waiting to hear from you, relative to the continuation of the *Star*. There is a very general wish expressed by all the churches for its continuance; and it seems highly desirable that the church should have some channel of communication with its respective branches, independent of the good it may diffuse through other mediums. Of course this is only my own opinion. You will no doubt have heard also that we have given up the Music Hall, and taken a smaller place, called the 'Portico;' but no sooner had we done so, than we were sadly annoyed, and shortly after received notice to *quit*. In consequence, we were glad to go back again to the Music Hall, at a reduction in the rent of £12—so that in the end it was overruled for good. We are now comfortably fixed again in the Hall—a place, I have no doubt, is often looked upon by the saints with peculiar feelings of delight and gratitude. Many may say, 'it was *there* that I first heard the glad sound of the gospel from YOUR LIPS—it was *there* we first enjoyed the fellowship with the saints—it was *there* we first testified of the goodness of God to us—it was *there* we felt the power of the Holy Ghost, illuminating our minds, dispelling the dark clouds of ignorance and sectarian bigotry—it was *there* we heard of Zion, the city of our God—it was *there* we first heard that God had again spoken from the heavens—called his servant "Joseph," to be a Prophet and Seer.' These, with many other glorious truths, we have heard from *you* and others, sent of God, within *those* walls: and they, with us, I doubt not, love the "*Music Hall.*" * * * * *

W. ROWLEY.

(For the Times and Seasons.)

NAUVOO, SEPT. 11TH, 1843.

MR. EDITOR:—

Sir,—After an absence of several months, I have returned to our beloved city, and feel under obligations to render an account of my stewardship to my brethren, and give them a short history of my travels, while absent from them. I left here sometime about last Christmas, and proceeded south, in company with elder Henry B. Jacobs, until we arrived in the southern part of this State, where I had labored in the fall before—at which place we stopped some time, and labored. Owing to the extreme cold weather, and the blocking up of the river, I was unable to proceed farther on my journey south until spring, when I proceeded on my mission to Tennessee, leaving brother Jacobs in the southern part of this State, where he labored with considerable success—baptizing some ten or twelve persons. After I left him, I landed in Nashville on the 7th of May last, in company with elder John S. Twiss, and immediately proceeded to the ground appointed for us to labor on, and commenced operations. Brother John S. Twiss, after laboring with me a short time, returned home; after which time I continued to labor in several counties in Tennessee, for nearly three months, with considerable success. I baptised twenty-eight persons, and organized a branch of the church in the western part of Rutherford county, amidst great opposition. I would here inform you that I encountered Lieutenant Dickey, who, you will recollect, was a Lieutenant in Bogart's company of mobbers in Missouri, and who, of course, resorted to every possible resource in his power, to put down the cause of truth, misrepresenting the difficulties in Missouri. But it would not all do—the power of God was manifested in many instances, and Dickey's machinations against the gospel of Jesus Christ, proved of no avail; and I found, by a straightforward, independent and firm course of conduct, that I succeeded in allaying the prejudices of the community to a very considerable degree: and there is now an opening through several of these counties for quite a number of elders.

During the time I spent there, I received calls regularly to preach, many that I could not possibly attend to; and were there a number of efficient elders sent to occupy this ground, much good would be done.

During my mission, I encountered great opposition from the various sects of the day: but 'truth is mighty, and will prevail;' and by the help of the spirit of God, I succeeded in fastening it on the minds of many. Thus the prophecy which was put on my head before I left Nauvoo, was literally fulfilled. The power of God was manifested in healing several who were sick—one in particular—who had been sick near seven months, was restored to health

immediately! But I must bring my communication to a close, for it is already longer than I intended; and if you think it would interest the readers of your valuable paper, you will please publish it.

Yours, with great respect, &c.,

JOHN D. LEE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, SEPTEMBER 1, 1843.

TO OUR PATRONS.

We owe an apology to our friends for the late and untimely issue of this number. It may be generally known that Mr. Woodruff is, and has been absent for some time in the east; his absense has necessarilly thrown more business upon us. This together with the sickness of some of our hands during the lato sickly season, has caused us to be behind the day of publication. As we did last year, so we propose doing this; at the end of the volume, which is now near, to rest two weeks, and commence the new volume a fortnight later than the last. This will enable us to complete this volume before the commencement of the new one without interfering with it; it will be an accommodation to us, and we hope will be found satisfactory to our readers.

MYSTERY OF GODLINESS.

There is nothing perhaps, that is more talked or written about, or that is made a subject of critical, if not of philosophical research, than the subject of godliness; and there is nothing that evades the grasp of human intellect, and outstrips the genius of the most profoundly wise, so much as that subject. The geologist may dig into the bowels of the earth, and open the different strata of minerals; the docomposition of vegetable matter; the process of petrefaction; the various changes of the different strata; and the length of time that it takes to effect those changes: together with the various specimens of timber, shells, bones, fossils, &c. &c., form sufficient data whereon to found an hypothesis that must lead to certain conclusions pertaining to the organization, age and revolutions of the earth. But he may at the same time be most egregiously ignorant of the principles of godliness. The Astronomer may make himself acquainted with the heavenly bodies; understand perfectly the motions of the solar system; and with the capacious mind of a Newton or Herschell, dig out and unravel the mysterious windings of the celestial spheres, and know nothing of those principles that govern the Almighty, and regulate the affairs of his kingdom; who spake, and worlds rolled into existence, and who upholds those worlds "by the word of his power." It has evaded the grasp of the linguist, the philosopher and the sage; and the divine has had to exclaim as one of old, "great is the mystery of godliness."

The very nature of religion has been a stumbling block to many of our philosophers, who, because they could not, with mathematical precision, demonstrate its various problems, unravel its hidden mysteries, and drag into daylight, its incomprehensible truths, have proclaimed godliness a farce, religion a delusion, and its votaries fools. It is true that there has been, and now is, a great deal of priestcraft in the world; and it is equally true that the thing called religion, has been very much abused; and that godliness is too little thought of, and less known: but the abuse, mal-administration, or neglect of principle, does, by no means, prove that the principle does not exist, that it is not correct; nor does it prove that it is not calculated to meet the exigencies, and wants of the human family, nor to promote their highest interest, peace and prosperity on earth, and their eternal happiness in the world to come.

There are various grades of intelligences in the world; and the scale of human intellect, is very dissimilar. One man may fully understand how to make a ditch, or to cut down a tree, but could not comprehend the motion of the heavenly bodies, however clearly defined, nor could he understand the principles of trigonomotry or algebra; not because the principles are not demonstrable, the problems may be solved, and the principles demonstrated with mathematical precision; but the man is equally ignorant of the principles, proofs, and ideas; and his mind incapable of comprehending them; and they, of course, however intelligent and lucid, are no proofs to him. If there is this disparity of intellect between man and man, how much greater difference there is between God and man; and how incapable man must be, unless it is revealed to him of finding out God, who is the fountain of wisdom, and the source of all intelligence. Well might it be said of old, "canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader that the sea." We are moreover told that, "as the heavens are higher than the

earth, so are God's thoughts above our thoughts, and his ways above our ways." Under those circumstances, we seek in vain to know God, unless we seek in his appointed way, and obtain the intelligence that he himself, imparts.

There has been something mysterious in all the dealings of God with the human family, if in the pages of the sacred oracles of truth we trace the finger of Jehovah, we shall find that there are many things that to us are inexplicable, and which to the persons concerned in the age in which they transpired, would be dark and mysterious. If we noticc the situation of Noah, called to build an ark upon the dry land, it certainly was a curious project, and calculated at least to bring upon him the witticisms and raillery of the generation in which he lived; our wise men could not have accounted for it upon any philosophical principles, and of course would have pronounced it folly: and the generation in which he lived were, we presume, equally wise, if we may judge from their conduct; for none of them made preparations for themselves, nor did they avail themselves of the ark that was built by Noah.

Abraham was placed in a peculiar situation when the Lord called him to offer up his son Isaac. How the promise of God was to be fulfilled to him, was indeed mysterious. He had stated that in "Isaac his seed should be called;" and yet he tells him, peremptorily to offer up his son, the only possible channel through which he could fulfil the promise of God made to him. His removal from the land in which he lived, to the land of Canaan, was equally as mysterious, and would appear as singular and visionary to the people with which he was surrounded. The Lord said to Abraham, "get thee out of thy country, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation," &c. Genesis, xii: 1, 2. And Paul, in speaking on the subject, says, "he went up, not knowing whither he went." Now suppose we imagine to ourselves that we see the venerable Patriarch, starting off, with his household, on this expedition, agreeable to the word of the Lord, in company with his nephew Lot, and we see some of their neighbors, relations and friends, surrounding them. We might imagine that something like the following conversation would take place:

Abraham, what are you packing up your goods, gathering your flocks and herds, and saddling your asses for? You look as though you were going on a journey. I am going on a journey, answers the Patriarch, at the command of the Lord. Whither goest thou, they again ask. I do not know, is his unsatisfactory reply. What? with astonishment they ask, the Lord has told you to go somewhere, and you do not know where! you must be under some fatal delusion! Are you going to leave a certainty, for an uncertainty? Are you going to leave your friends, your kindred, and your fathers house, to wander into a strange land that you do not know of, nor the people, nor even where you are going: strange infatuation. I go, says Abraham, at the bidding of the Almighty. Ah! we do not believe the Almighty would tell you to do such a thing. No matter, says he, whether you believe it or not, I go.—Then, for God's sake, leave your wife, your family, your cattle, and Lot's family—do not bring destruction upon them. If you must go first ascertain where you are going—find out the location, and then return. But the "father of the faithful" is unwavering, and he went up, "not knowing whither he went." No doubt but that his neighbors and friends would consider him a fool, not understanding the principles by which he was actuated.

The history of Moses furnishes us with many mysterious movements that to many would be altogether inexplicable. The circumstances connected with his departure from Egypt; the forty years travel in the wilderness, when forty days would have taken them to the land; their passage through the Red Sea, when they could have easily avoided it, and have gone a much nearer way without passing it; the earth opening and swallowing Koran and his company; the falling of Manna, of Quails, and many other circumstances, are indeed to us peculiar. The history of Joshua, the Judges, and of the Prophets, abound with circumstances of the most peculiar kind, and which can only be accounted for upon the principles of faith. The Sun and the Moon standing still; the walls of Jerico falling, with the sound of ram's horns; Sampson killing so many with the jaw bone of an ass; lifting up the pillars of the Temple, and causing the building to fall.

The case of Gideon's going forth with his little company, and discomfitting the enemy; Elijah's raising the dead and being translated, and ten thousand other things that might be mentioned are to the world a paradox, and would be the same to many of us, if we had to experience them. Add to this the many peculiarities, some of which would naturally be revolting to us, the many wives of Solomon, David, and other great men. The case of Heseas' being told to take unto him a wife of whoredoms, and children of whoredoms; that

of Ezekiels' being told to lay on his left side and bear the iniquity of the house of Israel, three hundred and ninety days, and forty days on his right side, for the iniquity of the house of Judah, and to mix up his food with his own dung; Ezekiel, 4: iv. The circumstances of Jeremiahs' being told to hide the girdle until it should be marred, and also his command to break the potter's vessel, in the presence of the Jews, as typical of their overthrow are not without their peculiarities. Indeed the whole of the dealings of God with the human family, are to us mysterious, and can only be accounted for upon the principle of faith. Hence we are told that "as high as the heavens are above the earth, so are the Lord's thoughts above our thoughts, and his ways above our ways."

(To be Continued.)

(For the Times and Seasons.)

WHAT IS BABYLON.

Ancient Babylon was a large city, in the land of Chalden, which was destroyed, or left desolate, because of its pride and wickedness.—To this land the Israelites were taken captive, and for their sins, the Lord required of them that they should put their necks under the yoke of the King of Babylon, which took place about five hundred and ninety-seven years before Christ—a very few years after Lehi left Jerusalem, at the command of God, to go to the land of America; and it was partly to escape this that he was directed to go out. Jeremiah first prophesied of Israels' captivity there; and while Israel were there, he prophesied of the overthrow of Babylon, in the fiftieth and fifty-first chapters in particular, as well as Isaiah and others; but these two chapters he wrote and sent Seraiah with it to Babylon—told him to read it in the city, and then tie a stone to the writing or roll, and cast it into Euphrates, saying "thus shall Babylon sink, and shall not rise again from the evil that I will bring upon her:" and in about seventy-four years, according to his story, drinking wine in the golden and silver vessels which had been taken out of the house of the Lord, and put in the house of his gods, a hand-writing appeared on the wall, and struck him with horror, which the prophet Daniel interpreted thus: "Thou art weighed in the balance, and found wanting; * * * * thy kingdom is divided, and given to the Medes and Persians." The king was slain, and all the judgments pronounced against the city were duly fulfilled; but it is plain that this Babylon was a type of something else. Of this anti-type, John the Revelator speaks in the seventeenth and eighteenth chapters. There are also many references to the same in Jeremiah, which any one, who carefully compares the prophesies together, will readily see; and this Babylon John calls Mystery, Babylon the great, the Mother of Harlots, &c., the *Whore* of all the earth A whore is one who has been espoused to some one, and another has committed adultery with her; and a harlot is one who has not been espoused, but has been committed adultery or fornication with. These terms will only apply to the female sex. Now we see that Paul spoke of the church in this manner: "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I might present you as a chaste virgin to Christ." In another place, he says:—"The law was dead, so that she (the church) might be now married unto another, even to Christ." And again in the nineteenth chapter of Revelations, "The marriage of the Lamb is come, and his wife hath made herself ready." And again: "She (the church) is called the Bride, the Lamb's wife;" and in Revelations chapter twelve, "There appeared a wonder in heaven; a woman clothed with *the* Sun, and the moon under her feet, and upon her head a crown of twelve stars: and she brought forth a man child, who was to rule all nations with a rod of iron." See also the second Psalm. This woman is evidently the church of Jesus Christ, in her purity, and beauty and strength; and as the bride is expected to be adorned, so also was the church. 1st Corinthians, 12c: 8v.—Her ornaments were wisdom, knowledge, faith, the gifts of healing, miracles, prophesy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues; with a band of guards, or a foundation of apostles and prophets, which were to guide and direct her as the high council of her Lord, until he should return, by which means she was beautified with charity, and all the graces of the spirit of her lord and master, to be the light of the world, and in whom God himself always dwells through the spirit, that all who should come into her bosom might find delight, and joy, and peace; until the Lord should return—yea, that she might be, and exhibit the fullness of him that filleth all in all: and as the faithful wife has a right to act in her husband's name, and whatever she does, her husband must be accountable for. She has the key of his house, and has access to his treasuries, so whatever she (the church) bound on earth, was acknowledged in heaven, and bound there; what she loosed on earth, was loosed in heaven, and whatever she did in the name of her lord, was the same as though he himself had done it—but only while she walked according to the rule

und order of her lord's house, and kept herself pure, and did not forsake her first love. She had also the power to add to her household, by adopting into the family all those that were willing to come. This she did by begetting them anew, by their being born again, of the pure element of water, and then laying her hands upon them in the name of her lord, that they might receive her spirit; thus she was to be fruitful and increase, until his return, when the marriage should take place; as in Revelations 19c, and 7v—also Matthew 25c, 1, &c.,—for hitherto she had been as Mary was with Joseph--espoused, but they had not come together, although the contract or covenant was confirmed.

But in the 17th of Revelations we have a different character set forth, although evidently the same person. She is there called "the great *Whore* that sitteth upon many waters, with whom the kings of the earth have committed fornication; sitting on a scarlet colored beast, full of names of blasphemy." Would John have called her a whore, if she had been innocent and pure? No! Then if she were really worthy of that appellation, she must have left her first love, and taken other lovers. And who had she taken? the world: and she was the whore of all the earth—then had she not broken her covenant with her lord? Certainly; and she became so adulterous and base that she, like all such characters, could not endure the company of the virtuous, but put them to death, until she was drunk with their blood. While she stood in the covenant, the world hated and persecuted her, as did Nero, Maximus, and others, and thousands of the true saints proved their fidelity to their lord by losing their lives by the hands of the wicked; but she, by degrees, became corrupt: she took into her house those that were not honest, and so the mystery of iniquity soon began to work—and the Lord suffered the wicked to oppress, and to destroy them; and just when she was almost worn down, partly by her own corruption, and partly by persecution from the world, Satan, to effect their overthrow, steps forward, as he did to the Savior, with the world in his hand. All, at once, turned a friend, in the person of Constantine, presented her with a gorgeous robe of purple and scarlet color, decked with gold, and precious stones, and pearls, and a goldon cup to put into her hand. She is not required to give up her power or authority, but to retain her form as before. This was like setting a bait, to catch a fish; and a large fish the world caught at that time—even the gain of the priesthood, which has been very extensive. This bait she (the church) takes, and at once rests from her toils and persecution, and receives therefor robes and honor: but some of her children, still true to their lord and to the covenant, protested against her conduct. This at once brought upon them, her sore displeasure; but her anger only shewed them the more plainly her corrupt and fallen state; and they could not but exclaim against it. There was no way left but either to return to their first love, or to get rid of those that would expose her corruptions; and as she approved of her new lord, and the treasures and honors he conferred upon her, that she could not give them up, she had learned from her new lord, before her espousals to him, the art of martyring, and soon had recourse to the same expedient to get rid of those she could not reconcile to their lot. The rack was again put in operation by her authority and direction;—the inquisition, the bastile, and the dungeon, were again occupied by the firm remaining, faithful saints of God. Their blood again drenched the ground, but by different hands—even those of their mother, who, as soon as she found the sweetness of power, became arbitrary in her measures; and was soon drunk with the blood of the saints, and her virtuous daughters were looked upon as a virtuous woman is by a whore; and she no longer admitted them to her polluted bosom—and now as she had left her first love, and had broken the covenant with him, she no longer has her name upon her, the Church of Christ, the Bride, the Body of Christ; but in legible characters her name is written on her forehead, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth; and a golden cup is in her hand, full of abominations." Instead of the ornaments of wisdom, knowledge, faith, and the gifts of the spirit, as healing, tongues, miracles, and the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, she now sits upon a scarlet colored beast, full of name of blasphemy, having seven heads and ten horns, and she is arrayed in purple and scarlet colors, and decked with gold and precious stones, and pearls. In these she shines—of these she glories; she begins to trade in these things, and in "silks, and all manner of vessels, of ivory, of most precious wood, and of iron, and marble, and brass, and cinnamon, and wine, and flour, and beasts, and sheep, and bodies and souls of men." Any thing by which she might obtain her beloved mammon, she still acts in the name of her lord, her first love; but she does not acknowledge her authority—her children may lie as did Ananias and Sapphira; they attempt to purchase the gift of God with money, as did Simon Magus: others can put forth their hands to the priesthood, as did Uzza;

man can murmur against her authority, as did Korah and his company; or find fault, as did Miriam. They could curse their priests, and and their priests could curse the people; or bless the wicked, and it was all one. There was no manifestation of wrath or of blessing. She administered the ordinances of adoption, though in a different manner. She laid on her hands, on the pure, or on the impure, alike in vain.—There was no spirit of adoption, no unction of the Holy One, to guide her sons into the truth: but war and confusion ensued, instead of peace and unity—the works of the flesh, instead of the fruits of the spirit.

In process of time, some who could not sanction her wickedness, left her pale, and endeavored to build up a fabric of their own; but with no other authority than what they had received from her, under the broken covenant; thus have many done, but as they rose to influence, they have trod in the steps of their mother—thus "the laws are transgressed, the ordinances changed, and the covenant broken:" and thus from the days of our fathers we have gone away from his ordinances, and have not kept them, saying, what profit is it to keep them! But the Lord is about to return, and there must be a bride prepared; and he has therefore renewed the covenant—he is taking to himself a new spouse—is adorning her with all the beauty and glory of the former covenant, or his first spouse—wisdom, knowledge, and all, according to the former manner. The new bride is shining forth in the dress and ornaments of the first: and no sooner does the old mother behold her, than she is provoked at the sight. She tries to make good her claim to the house and property of her first love. She would fain have it that she has not broken the covenant; but she fails in the attempt. The more pure the new spouse, and the more she demonstrates her claim to the house and the honors of her lord, so much the more is the old lady alarmed and vexed—and thus will she continue to be, until by surprise she is taken, as was ancient Babylon, and a mighty angel shall cast a mill-stone into the sea, and say: "Thus shall Babylon fall, and rise no more at all!"

JOSEPH FEILDING.

OBITUARY.

DIED—In Kirtland, Ohio, on the twenty-ninth of June last, ANNA KELLOGG, consort of elder Hiram Kellogg, aged forty-nine years. Sister Kellogg was a strong believer in the work of the last days.

Also—on the twenty-fifth of August, CASSANDANA, eldest daughter of elder Hiram Kellogg, aged eighteen years.

CONFERENCE PROCEEDINGS.

CONFERENCE MINUTES AND RE-ORGANIZATION.

(Continued from page 303.)

The president then made some very useful remarks with regard to appointing and selecting the high council, and said that they should be men of wisdom, and those who would observe the laws of God, and the Word of Wisdom, for unless a man would be wise for himself, perhaps he would not be wise for his brethren in an hour of danger. It was then

Resolved, That Wm. Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clauson, Joseph S. Allen, Philip Jarner, Henry Ettleman, Reuben Daniels, and Horace Rawson, compose the high council. Elder Kimball, during the appointing of the high council made some general remarks upon the Word of Wisdom. He commenced by saying that he always despised a penurious principle in any man, and that God despised it also, for he was liberal, and did not look at every little thing as we do; he looked at the integrity of the heart of man, he said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door, when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead, if he was too long they would cut him off, if he was too short they would stretch him out; and again he said it made him think of the old Indian, who stood so straight that he leaned a little the other way, and the best way was to stand just erect.

In the after part of the day, he renewed the subject by saying, that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms, but said that he had always obeyed the Word of Wisdom, and wanted every saint to observe the same; he said when he was in England he only taught it once or twice in public, and the saints saw his example and followed it; so likewise when the elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves, for every spirit begets its own; neither will such elders be able to do much good, for the Holy Ghost will not dwell in them, neither will the Father nor the Son, for they will not dwell where the Holy Ghost will not dwell, and neither of them will dwell in unholy temples. He said that he wanted wise and honorable men to fill re-

sponsible offices, who are worthy. He then closed this subject by recommending the saints to observe the counsel of President Morley.—He made some very appropriate remarks with regard to the Temple and Nauvoo House; he said we might seek to build ourselves up, and to establish a city, but we would not prosper unless we assisted in building these houses and then we might build ourselves up and have a glorious city; here he said he did not speak by way of chastisement; for he would give this branch the praise of doing what they could and of living united, but this branch together with all others will be subject and ameanable to Nauvoo, for Nauvoo is the head and it is necessary to feed it, but if we neglected the head and feed the foot, then the head would starve to death; and again, should we fail to build those two houses, then all our attempts would be vain, and we should be cast off with our dead.

After the remarks of Elder Kimball, James C. Snow was unanimously chosen the resident clerk of the branch. President Morley then offered some remarks concerning the place for the laying off a town, when it was motioned, seconded and carried, that the president should appoint the place.

Elder William Curtis was then appointed to go with Elder A. M. York, to the state of Maine. The conference minutes were then read and excepted, and ordered to be printed; after which, a hymn was sung, when Elder Kimball arose and dismissed the conference.

Adjourned *sine-die*.

ISAAC MORLEY, Pres't.

J. C. Snow, Cl'k.

CONFERENCE IN TOULON, STARK COUNTY, ILLINOIS.

Pursuant to previous appointment, a conference of the Church of Jesus Christ of Latter Day Saints was held at the Court House, in Toulon, Stark county, Illinois, on the 6th and 7th of May, 1843.

Conference was called to order by James K. McClenahan, and was organized by calling Elder Anderson to the chair, and A. Perry, secretary; after which a hymn was sung and the throne of grace addressed by Elder J. Lander. A representation of the several branches composing said conference was then called for. The Toulon branch returned twenty-eight members in good standing, two elders, one teacher and one deacon; J. K. McClenahan, presiding elder.

The Chicago branch, represented by Elder Anderson, returned twenty-two members, two elders, one priest, and one deacon, all in good standing.

Perkins Grove branch, Bureau county, represented by Elder Anderson, returned twenty-five members, two elders one priest and one teacher,

Walnut Grove branch, Knox county, represented by J. Gaylord, their presiding elder, returned thirty-nine members, nine elders, one priest and one teacher, all in good standing.

Prince's Grove branch, Peoria county, represented by P. Brunson, presiding elder, returned fifteen members, including two elders and one teacher, all in good standing.

On motion conference adjourned till two o'clock, P. M.

Conference met according to adjournment, and was opened by singing and prayer, by Elder W. Burton. The president Elder Anderson, preached from Daniel, 7th chapter, and was followed by Elders Landers and Burton.

Motioned and carried, that ordinations be attended to at 9 o'clock, to-morrow.

On motion the conference then adjourned till 9 o'clock to-morrow.

SABBATH, May, 7, 1843.

Conference met pursuant to adjournment; after which a hymn was sung and prayer offered up by Elder W. Burton.

Ordinations—Augustus Richards, and Milton Richards, were ordained to the office of priests in the Toulon branch. Ira Hitchcock was ordained to the office of elder in Prince Grove branch.

Elder W. Anderson made a few pertinent remarks on doctrinal points, after which Elder W. Burton preached on the coming forth of the Book of Mormon, and was followed by Elder Anderson on the same subject.

Conference adjourned till half past 1 o'clock, P. M.

Conference met pursuant to adjournment, and was opened by singing a hymn and prayer by Elder J. Gaylord. Elder W. Anderson then preached on the subject of prophetic time.

On motion, it was

Resolved, That the Editor of the Times and Seasons be requested to publish the minutes of this conference.

On motion the conference then adjourned till the first Saturday and Sabbath in September next; to meet at this place.

WILLIAM ANDERSON, Pres.

ADAM PERRY, Cl'k.

MINUTES OF A CONFERENCE

Held at Lyons, Wayne county, State of N York.

On motion, Thomas Colborn was called to preside.

Resolved, That this branch be called the Lyons Branch of the Church of Jesus Christ of Latter Day Saints, of Wayne county, New York.

The branch consists of two elders, one priest, one teacher and twenty-two members—all in good standing.

To the Editor of the Times and Seasons.

SIR:—As the Prophet, not long since, told the Unitarian Clergyman, in answer to the question, 'what is truth?' *truth is a matter of fact*, I have thought that a few such precious morsels, occasionally handed out to this generation, if carefully attended to, might save some. Much has been said about the bad translations of the Bible; the meaning here and there *warped* to favor religious creeds: for which curious phenomena in the sectarian horizon, very few of the literati, have ever attempted to give an account, or even render a reason.—Every school boy seems to know that when either of the sectarian translators failed in making the two ends of a sentence meet, he filled up the vacuity with *italic*, by which means God has been greatly helped towards expressing himself so as to be understood by the learned world, and benefit the poor heathen, if they are correct; but if their thoughts should not happen to be God's thoughts, it is a matter of fact that the mother of harlots holds in her hand *a golden cup full of the filthiness of her abominations*.

As your office has not the necessary Hebrew and Greek type to publish the original text of the Bible, I must imitate the sounds with Roman letters; and will begin with an extract from the 33d chapter of Deuteronomy, 13th, 14th, 15th, 16th and 17th verses; and follow it with the simplest translation, into English, that any known rules of rendition will allow; and then let candid men judge which sounds most like truth: So here it is;

DEUTERONOMY, 33: 13, 14, 15, 16 and 17.

"ooleyosafe aumare, meboracat yehovauh auretso, memagad shaumahyeem, metaul, oometehome robatsat tauchat; oomemagad tebooote shaumash; oomemagad garash yeraucheem; oomcrosh hauderay kadame; oomcmagad gebe gnote gnolaum; oomcmagad arate, oomeloauh; ooretsone shokenay senah, taubotauh lerosh yosafe, ooleknudekode nezeer achauv. B'kore shore haudaur lo, vekahrenay Ream knurenauv, bauhame gnoumeem yenahgahch yahchedauv ahfesay aurate; vehame reebebote aferahyeem, vehamo ahlefay menahsheh."

LITERAL TRANSLATION.

"And for Joseph he said, on account of the blessings of Jehovah on his land: from the most precious things of the heavens, from the dew and from the great deep's resting place beneath; and from the most precious increase of the sun: and from the most precious productions of the moons; and from the highest honors of ancient times; and from the most precious things of the hills of eternity; and from the most precious things of the earth, and her fulness; and the delight of dwelling in the bush, come thou for the head of Joseph, and for the crown of the prince of his brethren. The firstling of his bullock's majesty is for him, and the horns of the Ream are his horns, with them he shall push the people together from the ends of the earth; and they will be the multitudes of Ephraim; and they will be the thousands of Manasseh.

NOT THE PROPHET, S. T. P.

JUDGE NOT FROM APPEARANCES.—We have seldom seen a more cutting rebuke, to that spirit which is so prevalent in the popular religious world, of suspending temporal and eternal interests so much upon mere profession, regardless of works, as we find in the following paragraph, which we clip from an exchange paper. The Revival Catechist is pictured to the life!

[Christian Messenger.

An itinerant preacher of more zeal than discretion, was in the habit of accosting those he met in his walks, and enquiring into their spiritual welfare. Passing along a country road that lead through a small settlement, he met a simple country fellow driving a cart loaded with corn. 'Do you believe in God, sir,' said he to the countryman. 'Yes, sir,' was the instant reply. 'Do you read your Bible, pray to your maker, and attend divine worship regularly?' and this string of questions was also answered in the affirmative. 'Go on your way rejoicing, my lad,' continued he, 'you are in the highway to heaven.' Cudpole flourished his whip, and drove on, much delighted, no doubt, with the blessed intelligence. Another person came up by this time, and he was interrogated with an uncerimonious—'Do you believe in God, sir?' 'What have you to do, sir, with what I believe?' replied the person accosted, with a look of surprise. 'You are in the gall of bitterness, and bond of iniquity,' cried the offended preacher—'look at that poor lad whistling along the road, and driving his cart before him, he is on the straight way to heaven. 'It may be so, sir,' said the person interrogated, 'but to my certain knowledge, if he's going there, he's going there with a cart load of stolen corn.'

POETRY.

For the Times and Seasons.

ON THE DEATH OF HARRIOT FRANCES WHEELER.

BY P. H. YOUNG.

A beautiful rose, by the morning's soft breezes,
Had budded, alas! for a day;
The dew drops were kissing the opening flower,
As the sun rose to drive them away.

When first I beheld it, I long'd for the opening,
Which dews in their turn would perform,
And watching its glory, I saw, but with anguish,
Concealed in its bosom a worm.

This rose, though in infancy, yet I found blooming—
With graces exceeding by far
The rest of the roses that bloomed in the garden,
With its beauty none there could compare.

O goddess of flowers! why hast thou thus cherished
Fond hope in a bosom like this;
While in thine own vitals a worm thou hast nourished,
To take thee from earth, home to bliss.

I hailed thee with rapture, when the soft dews were shining
Upon thee, in infantile days.
I saw thee when blooming, embraced thee with anguish
As thou droop'd in the sun's scorching rays.

But alas thou hast fled from this garden of flowers,
To the garden of God far on high;
Which thou left for a moment, to bloom in a bower
On earth,—then to wither and die.

May the stalk that produced thee, still bloom in this bower,
Till thou shalt descend from the sky,
With Jesus who vanquished the power that destroyed thee,
And crowns thee with fulness of joy.

THE LORD'S PRAYER.

BY W. W. PHELPS.

Our Father in heaven,
Be hallowed thy name,
Thy kingdom come quickly,
Thy will be our aim.

O give us bread daily;
Forgive us our sin
As we forgive debtors
Of all that have been.

Lead not to temptation—
Deliver from sin—
For thine is the kingdom
To fill earth again.

And thine is the power,
While Jesus shall reign—
And thine is the glory
Forever;—Amen.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 21.] CITY OF NAUVOO, ILL. SEPTEMBER 15, 1843. [Whole No. 81.

HISTORY OF JOSEPH SMITH.

(Continued.)

It was in December that elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge: he was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end,—Shortly after the arrival of these two brethren, thus spake the Lord:—

A Revelation to Joseph Smith, Jun'r., and Sidney Rigdon, December 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John—to prepare the way before me, and before Elijah, which should come, and thou knew it not. Thou didst baptise by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptise by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their bominations shall be made manifest in the eyes of all people: for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men: but without faith, shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fullness of my gospel, which I have sent forth to this generation:

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the pow r of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree: for even now already summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good: and satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be con-

founded at all. Lift up your heads and be glad: your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come.—Behold I come quickly; even so. Amen.

And the voice of the Lord to Edward Partridge, was:—

Revelation to Edward Partridge, given December, 1830.

Thus saith the Lord God, the mighty One of Israel, behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying. Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every man which will ombrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God: wherefore gird up your loins, and I will suddenly come to my temple; even so. Amen.

(To be Continued.)

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—Dr. MOSHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(*Continued.*)

Brother Taylor:—

We have now clearly shown there is but one true mode of baptism, and we have shown pretty clearly that that is by immersion. But more of this hereafter. Then, if the apostles tell of but one way of baptising, the sectarian world are thrown into a very singular dilemma! We would advise them to look into the matter, and if they cannot compromise with the apostles, by entering into some friendly treaty, they must, of necessity build their churches upon sandy foundations, which when the 'floods come,' and the 'storms beat' against them will be in danger of being washed away. Our Saviour has marked out the way, and made it so plain, 'that a man though a fool need not err therein,' yet disorganization chareterises the whole christian world; creeds clash with creeds—systems with systems—confusion, tumult and contention invade the whole ecclesiastical ranks—from one of christendom to the other. Verily, 'man hath sought out many inventions;' but the apostles knew but one legitimate way. It is important that man should ascertain what that way is, for Christ says, St. John, X: 1;—'Verily, verily I say unto you, he that entereth not by the door, into the sheep fold, but climbeth up some other way, the same is a thief and a robber.' But we must hasten.

John, III: 23; 'And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.' Wherever we read of John's baptizing the people, he is generally in some place where there is much water. A half gill is an abundance for some of the enlightened clergy in the nineteenth century. Verily there is nothing under the sun that the march of science and humbug—those great twin-brothers of the age—have not modified and changed from their pristine beauty! Acts, VIII: 36, 37, 38; 'And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized?—And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both *into the water,* both Philip and the eunuch; and he baptized him.' Went both 'down into the water!' If you could have lived a little longer upon earth, a more easy and genteel way would have been worked out for you, through the great inventions of man. Enlightened and refined society are not so vulgar as to go down into the water to be baptized. How ridiculously absurd it would be to lead one of the elite of the popular world, muffed in silks and satins, down into the dark waters of the great Mississippi, for the non-essential purpose of being baptized. It is thought much more appropriate, and our learned divines (*nice* men) lay it down as a correct mode, to be baptized upon dry land, by receiving a drop or two of the holy water upon the forehead, conveyed there upon the very tip of the priest's attenuated finger. But, perhaps the magnanimity of men have adopted this system because of its greater refinement, and therefore we ought not to say that it is not scriptural! We beg pardon, gentlemen. Romans, VI: 3, 4, 5, 6; 'Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?—Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even

so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be distroyed, that henceforth we should not serve him.' It appears from the context, that the ordinance of baptism was instituted as a type, or figure, to represent the burial and resurrection of our Savior. Immersion is certainly a correct figure, and represents his burial and resurrection exactly. It is a better symbol of it, at all events, than the symbol of sprinkling.—For we ask all common sense, how a man can be 'baptized into Jesus Christ,' 'baptized into his death,' be 'buried with him by baptism into death,' and be 'planted together in the likeness of his death,' in a single drop or even a bucket of water. It is an impossibility. In order to represent this matter as the apostles intended, according to the language and fair construction of the context, the officer who administers, together with the candidate, must go 'down both into the water,' as did Philip and the eunuch and the body of the candidate must be immersed, or buried in the water. The body must be covered or overwhelmed by the liquid wave. To illustrate; if you place a corpse upon the brink of a grave, above the surface of the earth, and throw a shovel of dirt upon the coffin, will it bury him? Again, if you place a candidate for baptism upon the margin of a stream, above the surface of the water, and sprinkle a gill of water in his face, will he be 'buried with him,' in the 'likeness of his death?' The answer must be emphatically in the negative. And then the act of raising the body of the candidate from the bowels of the limpid tide, is an exact and sublime representation, or 'likeness of his resurrection.' O, wisdom!—how has your understanding become darkened, that you cannot understand the simple things of the kingdom of God! 'Blind leaders of the blind!' Instead of walking up before the great mirror of heavenly intelligence, (the Bible) and letting the full blaze of truth, of light, and gospel beauty, reflect upon your souls, you grope your way through a vast domain of darkness and error, and your understanding becomes lost in the sable labyrinths of your own folly and ignorance. In the language of the scripture, you 'look through a glass darkly.' Again, the apostle says, Col., II: 12; 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' This passage renders it so plain that comment is not necessary. 1st Col., X: 1, 2; Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea.' We conclude there would not have been much necessity for sprinkling, in the case cited here. As a matter of course they were not sprinkled, for the apostle says they were all baptized in the sea. When men learn the force and meaning of the English language, they will learn that they cannot be IN the sea without being beneath the surface of it. How can a man be in a house without being within its walls and beneath its roof? But some will contend that a person can be in the sea without being entirely buried from sight by its water. We conclude that when the apostle talks of a man, he means the whole body of a man, and not a particular limb or member of the body. It takes all the members of the body to form the man, therefore, if you cover the hand or foot in water, the man is still above the surface, consequently, he has not been in the water at all. So, if you baptize the forehead, or hand of an individual, his forehead or hand alone has been 'buried in baptism,' and all other members of the body remain unburied; consequently the individual has not been baptized, because the burial was not complete. The similitude of the death and resurrection of the Savior is imperfect. As the whole body of Christ was buried in the tomb and resurrected therefrom, so must the whole body of the candidate be buried in the waters of baptism and raised therefrom. Otherwise there is an imperfect representation. These arguments, we anticipate will be conceded to by all. Why? Because they are just such common sense arguments as reason will suggest to the mind of every reasonable man. Heb., X: 22; 'Let us draw near with a true heart, in assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' The apostle mentions sprinkling here, but his meaning is clearly defined. It only extends to the sprinkling of the heart, and when he comes to speak of the way the body is to be regenerated, he washes it with 'pure water.' As to sprinkling the heart with water, every person of sense, who understands the formation of the human system, knows this would be an impossibility; consequently we infer that the apostle alluded to the heart's being sprinkled in some other way. How it is, we do not pretend to say. No doubt the apostle understood himself, and whenever he expresses himself in a manner at all ambiguous, we are disposed to leave the spiritualizing machine of the sectarian world, to root out the mystery. At all events there is no authority here for sprinkling the body, for the body is to be washed with pure water.

After this array of incontestible proofs, we

believe the reader cannot be in any doubt of the way in which the ordinance of baptism was administered in the primitive church. We will therefore leave the subject of its proper administration, and pass on to the examination of other points.

'You have shown that baptism by immersion is correct,' says one, 'but I am not entirely convinced that it is really essential.' Very well, sir. We will see what the Bible says about it. Acts, II: 37, 38; 'Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Peter tells his interrogators to repent and be baptized for the remission of sins. Well, then, if it is necessary for sins to be remitted, it is of paramount importance that you should be baptized. But one will say, 'Peter's instructions was confined to the people present on the day of Penticost; therefore they are not binding upon us.' You are under a mistake. After Peter had told them what to do, he says in the following verse, 'For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God [shall call.'— Then this promise extends to the latest period of time, to 'all that are afar off;' and as all mankind are called to repentance, of course it is necessary that every son and daughter of Adam should be baptized. One may wish to know what this promise is that extended to all that are afar off. We answer, it is the promise of redemption by repentance and baptism, for the remission of sins. Again, John, I: 11, 12, 13; 'He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Being born of God, is to show forth the death and resurrection of God, by immersion, as we have before shown. 'But as many as received him, (that is by baptism) to them gave he power to become the sons of God.' If this great blessing was conferred upon those who were baptized, and withheld from those who were not, then we contend that it is a very essential ordinance, and is necessary to be attended to. But the following passage puts the question beyond the reach of controversy. We look upon it as positive. John III: 3, 4, 5; 'Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God.'— Why? Because the Savior has made that the only entrance into the kingdom.

The Savior's doctrine upon this point may seem rather hard to some, but we cannot help that. How often have we heard people say that if a man walks according to the best light he has, they believed he would be saved. We believe so to. But the light which they have is the Bible. Then all men have the same light. The Bible lays down but one rule for mankind to walk by—points out but one road to heaven—teaches but one set of principles—contains but one code of laws—but one kind of ordinances—and these are laid down so plain, and are made so clear to the understanding of every rational man, that 'he that runneth may read' and understand. God is no respector of persons. He has but one way of dealing with man, in all ages of the world. He requires the same things of the people in the nineteenth century that he did of those of the first. When he organized his church, he made laws for the government of it, and we have no Bible testimony that they have ever been repealed. Now every person knows that any particular law is held good and continues in full force and effect until it is repealed, and it cannot be repealed by an improper tribunal. Before a repeal can be legal, that repeal must be made by such a court as the constitution recognizes as having jurisdiction in the case.— We cheerfully acknowledge that the laws and regulations that are now emplanted in the different churches are not the same as governed the apostolic church. But this is the work of man, not God. The prophet Isaiah clearly foresaw this when he said, (Isaiah, XXIV: 5;) 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' But one will say that this passage alludes to something that had already transpired, when the prophet spoke it, because it is written in the past tense. We conclude that this certainly cannot be the case, from the reading of the verse that immediately follows it. 'Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.' This shows that the prophet alludes to something that was to transpire long after his day, for in consequence of this changing the ordinance, &c, the inhabitants were burned, and few men left. This we

know, has never yet taken place. But the changing of the ordinance, we have shewn, has already been accomplished. But more of this hereafter. Therefore we may look for the time yet to come when this burning is to be consummated. Hence we argue the disappearance of the priesthood. Paul says: Heb., VII; 12; 'For the priesthood being changed, there is made of necessity a change also of the law.'— A good rule will work both ways.' Hence we say that a change of law will accomplish a change of priesthood. This is a fair conclusion to come to. But in order to show more clearly that the ordinance of baptism has been changed and corrupted, we will make a few extracts from Dr. Moshiem's Church History. This point we have clearly proven already by the Bible, (which is the best evidence,) but as men place such great confidence in the statements of commentators and historians, we feel disposed to gratify them. Dr. Moshiem is an unquestionable authority. On page 27, first paragraph, it reads as follows: 'The rites instituted by Christ himself, were only two in number and these were intended to continue to the end of the church here below, without any variation. These rites were baptism and the holy supper, which are not to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances with a sanctifying influence upon the heart, and the affections of true christians.' This goes to strengthen our argument, that baptism is essential to salvation, and that the ordinance must not be treated as a non-essential. It also goes to establish our assertion, that God has but one way of dealing with men, and that the ordinances which he instituted were to continue in the church through all ages whenever a true church should exist. We disagree, however, with the learned author in his statement that Christ placed in his church no ordinances but those mentioned. He certainly created the ordinance of laying on hands, anointing with oil, &c. St Luke, XII: 11, 12, 13; 'And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself. And when Jesus saw her, he called her to him, and said unto her: Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God.' Again: St. Mark. VIII: 22, 23, 24, 25; 'And he came to Bethsadia, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that, he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.' See St. Mark, VI: 5; 'And he [Jesus] could there do no mighty works, save that he laid his hands upon a few sick folk, and healed them. St. Mark IV: 40; 'Now, when the sun was setting, all they that had any sick, with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them.' St. Mark, V; 'And besought him greatly, saying, my little daughter lieth at the point of death: I pray thee, come and lay thy hands upon her, and she shall live.' St. Mark, XVI: 18; 'They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.' St. Mark, X: 16; 'And he took them up in his arms and blessed them.' The following proves the ordinance of anointing with oil. St. Mark VI: 13; 'And they cast out many devils, and anointed with oil many that were sick, and healed them.'— Let him that readeth understand. When the Savior appeared unto the Eleven, after his resurrection from the tomb, he gave the following instructions. St. Mark, XVI: 15, 16, 17, 18: And he said unto them, 'go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.' This quotation shows the necessity of baptism, and that the ordinance of laying on of hands should continue in his church. These were the last instructions that were given the apostles by the Savior, previous to his ascention into heaven, and taking his seat at the right hand of the Father, as will be seen from the verse that follows in the Bible. Then, upon what authority do men say that these things are done away?— Surely not upon the authority of the Bible.— We find further instructions in first Peter, V: 14; 'Is any sick among you? let him call for the elders of the church, and let them pray over him, annointing him with oil in the name of the Lord.' These evidences we deem conclusive; and however much a wicked and corrupt generation may laugh and sneer at the idea of these ordinances, gifts and blessings being continued in the church, we care not. It is the doctrine of the Bible, and that will bear down all the artful subterfuges, scoffs and baseless dogmas of the nineteenth century.

JUNIOR.

(To be Continued.)

(For the Times and Seasons.)

PHYSICIAN HEAL THYSELF.

A notice appeared, not long since, in the public prints, that PHINEAS CAMP, a Revolutionary Patriot, was dead, aged ninety-nine years and six months. The writer of this exit says: "Temperance in eating and drinking, and *avoiding medicine &c.*, left him in the enjoyment of his faculties, in full energy, during a long life." He took no medicine until after he was eighty years old. From this fact alone, it is possible that if he had taken no medicine at all, he might have lived to be as old as Moses, one hundred and twenty years.

Another case: Elder Cole of this city, says his grand-father, Jacob Cole, now living in Lebanon, New York, is about one hundred and fourteen years of age; and he has never taken any medicine whatever, and he is in the full possession of his mental powers, as far as can be expected at so great an age. Such cases of longevity speak volumes against the common practice of medicine; and brings many to the conclusion, that medicine destroys as many lives, *prematurely*, as war.

The disciples of Jesus Christ, says Mark in the 6th chapter and 13th verse of his gospel, "anointed many that were sick, *with oil*, and healed them." And James says: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him *with oil* in the name of the Lord: and the prayer of faith shall save the sick." What heavenly advice; and how consoling to any one that ever thought God knew best what is best for our infirmities!

What greater sign of death, and less of faith, can be supposed, than to see *a physician's horse hitched before a sick ones door?* Although the Savior did not apply the caption of this article, to the doctors or physicians, yet it is evident from his using it as a proverb, and his disciples anointing with oil in all cases of sickness, that the church, and the good shepherd, then, had no faith in doctors, nor lawyers, or hypocrites!

If, in any age, when the church of God had power and authority on the earth, a command had been received that the doctors had power over diseases, and they shall heal the sick, then the trade might have flourished under a sacred sanction; and all the world could have branded Jeremiah as a false prophet, for saying, "*Thus saith the Lord:* CURSED BE THE MAN THAT TRUSTETH IN MAN, *and maketh flesh his arm, and whose heart departeth from the Lord.*" O saints, saints! the just shall live by faith! No doubt but cases may occur, where medical operations may be requisite; but generally speaking, "herbs and mild food," with good nursing, would be better for the patients person and pocket, than all the nostrums of *materia medica*.

P——S.

There is a good deal of round common sense in the above remarks. We believe that if we only had faith, "all things are possible to them that believe;" and we would not plead our want of faith. As christians, we ought to be ashamed of ourselves: as believers in the Bible, and as Latter Day Saint, our faith ought to be firm and unshaken. But if we have not faith to be healed, as many of us have not, then we think our course is clearly defined in the following words:

"And again it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see, shall see: he who has faith to hear, shall hear: the lame who have faith to leap, shall leap: *and those who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws,* THOU SHALT BEAR THEIR INFIRMITIES."—And again: "And whosoever among you are sick, and have not faith to be healed, *but believe*, shall be nourished with all tenderness, *with herbs and mild food, and that not by the hand of an enemy.*" "And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live, they shall live unto me."—Doctrine and Covenants, Section XIII.

From these testimonies, it is very evident that the Lord expected that all men would not have faith to be healed; that if they had not faith to be healed, we must not condemn them; but "bear with their infirmities," inasmuch as they break not his laws. Again: if persons have not faith to be healed, but believe, they are to be "*nourished* with all tenderness, *with herbs, and mild food.*"

The next question which necessarily arises, is, who is to administer those herbs? The book of Doctrine and Covenants says, they are not to be administered by the hands of an enemy. Who, then, is to administer? Are all heads of families? We should presume that all are not competent. We presume that nine-tenths of the human family, neither understand the physiology of the human system, the nature and effects of disease, nor the medicinal properties of herbs; and under such circumstances would not be competent to administer at all. Herbs are to be used, and mild food; but those herbs are to be used by skillful hands, if we are to judge by the following: "And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises

and all sick cattle, to be used with judgment and skill." We would ask here, does God take care of cattle? Is it necessary that they should be administered unto with judgment and skill? and we would again ask, is not the health of man of more value than many cattle? or are we to be more reckless of human life, than we are commanded to be of the beasts of the field? The answer to these questions, is obvious to every reflecting mind.

We should judge, then, from the above, that a person who is acquainted with the physiology of the human system, and the nature and medicinal properties of herbs, is more competent to judge of thore things, and to administer with judgment and skill, than the one who is ignorant, both of the organization of the human system, of the medicinal properties of herbs, and of the nature and effects of disease.

It is also evident that, if there is any danger, or wrong, in the administration of herbs, it is from their being in the hands of unskillful men, and particularly in the *hands of an enemy.*

On reviewing the whole subject, we cannot but regret that, as saints, we have not all faith, either to be healed, or to cast ourselves into the hands of God, and "whether we live, live unto God, or whether we die, die unto the Lord."—But inasmuch as all have not faith, those that are strong ought not to condemn the weak, inasmuch as they make a judicious means of those things which the Lord, in his mercy, has been pleased to provide, and appoint for the infirmities and diseases of human nature.

We are aware that this community have been a good deal imposed upon by quacks; that nostrums of all kinds have been administered by injudicious hands, producing the most deleterious effects; and that many have slept in the dust, who, if they had been let alone, would still have been in the land of the living; but that is no reason why those who have not faith should not be aided by herbs, administered with care and skill by judicious hands. If the heads of families are themselves acquainted with the nature of diseases, the medicinal properties of herbs, and the mode of compounding, preparing and applying them, so much the better. If they are not, the advice and counsel of those better informed, we think, could not be injurious.

We have made these remarks, not so much with a view to instruct, or give counsel in those matters which we consider to be of a delicate nature, as to lay before our brethren and sisters the testimony of the word of the Lord on the subject, that they may read and judge for themselves.—Ed,

SINGULAR EFFECT OF THE COMET.

German traveller in Asia.—The Augsburg Gazette of July 31, contains the following letter from Tiffis, of June 4th:

The Comet, which has been so often spoken of in the journals, was seen at Erivan on the 24th of February. Thus it was discovered in a provincial town in Russia sooner than in the southern countries of Europe, while in the capitol of our colosal empire the astronomers have not seen it, though they were provided with an excellent refractor. The appearance of this celestial body has had a singular influence on the separatists in the German colonies of Georgia. These colonists, who quitted twenty-seven years since, their country, Wurtemburg, to go to Jerusalem, believing that the end of the world was approaching, allowed themselves to be prevailed upon by reasonable representations to remain in Georgia—joined to other German emigrants, who did not share their religious enthusiasm, they peopled the new settlements of Alexandereorf, New Tiffis, Marienfeld, Elizabeththal, Katherimenfeld and Helenendorf.—They lived in these villages, and gave themselves up peaceably to their labors.—Their wealth increased every day, and they seemed to have forgotten entirely their pilgrimage to Jerusalem, though they still remained separate from the Church.

For the last year or two, their ancient religious desires was revived. Young and old men all felt themselves seized with a pious ardor to see the Holy Sepulchre. The prophecies of a distinguished family of Katherinenfield supported their zeal and enthusiasm, and finally, when the comet appeared, they regarded it as a guide sent from heaven, and sold all their estates and refunded to the Crown the advances they had received from it. The rich paid for the poor, the residue of their property was given to any individuals who presented themselves, and thus from three to four hundred persons, among whom were old men, women and children, set out without money, and on foot, to Jerusalem, in the firm persuasion that God would help them through all the dangers which threatened them, in such a long journey in the minds of barbarous countries.

Well disposed people sought to divert them from this disastrous resolution. In their religious enthusiasm the separatists disdained all advice. The governor general of the Trans-Caucasin provinces, M. de Meidhart, a man of a generous mind, who joins to a vigorous justice the most distinguished affability, used efforts to make the colonists understand the folly of this rash expedition. Having found them immovable in their resolution, he endeavored to

facilitate their passage across Kurcistan by his interest with the Paciras of Bajazid and Elzeroum. As the religious fanaticism of these colonists reacted on other colonists, and as the number of their proselytes continued to increase, their departure was considered an advantage to the settlements, as families to the peasants who arrived from Germany wanted good land to cultivate. The places left vacant by the pilgrims were soon filled up by the new arrivals.—*Boston Advertiser.*

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, SEPTEMBER 15, 1843.

MYSTERY OF GODLINESS.

(Continued from page 314.)

If we turn attention to the ceremonial law—the divers washings, anointings, sprinklings, sacrifices, feasts and ordinances, that were performed under the Mosaic economy, we find as much difficulty in accounting for it, philosophically; or in other words, according to the limited philosophy of men. If we could comprehend that philosophy which controls the elements, regulates the universe, that organized and sustains the spheres—if we could commune with angels, unravel the secrets of eternity, and comprehend the intelligence that dwells in the bosom of God, the mystery would be solved, the difficulty would pass away, and our scepticism, and ignorance, would be buried in everlasting oblivion.

We here might refer to the atonement of Jesus Christ—his appearing in human natue—his death and resurrection, ascension and glorification, as being necessary for the salvation of the human family—who can comprehend it? Paul exclaims, "great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on by the world, received up to glory." In fact, the whole plan of salvation, from first to last, is of that nature which demands our faith in the word, works, and revelations of God—and without which it would, to us, be entirely incomprehensible.

We have been lead to make these remarks on account of the many queries that we frequently hear expressed, both by the world and by the church, concerning the things of God, particularly when anything is advanced with which we are not familiar, which is contrary to our prepossessed opinions, or our long established usages. We try to reconcile everything to our reason; and if we should fail in this, we think if we only had a precedent for it in the scriptures, we should have some faith in it.

Concerning the first of these, we are positively told that, "no man knows the things of God, but by the spirit of God." Now, if we do not, nor cannot, by our own understanding, comprehend the things of God, and if the productions of our most enlarged capacities; our refined ideas, and the greatest stretch of human wisdom is called folly by God: and if the foolishness of God is greater than the wisdom of men, how consummate is that folly which would reject the counsel of God, because we cannot comprehend it? And relative to their being no precedent, if any circumstances should transpire, for which there is no precedent, would that alter the course of God? or do away with a correct principle? Verily no. What precedent had Noah for building an Ark? or what scripture testimony? Where was it written in the scriptures that Sodom and Gomorrah should be destroyed? and that Lot and his friends were to leave it? or where could Moses find it written in the scriptures that he was to lead the children of Israel from Egypt to Palestine? If these men had waited until they had some scriptural proof, they never would have escaped the danger, or have accomplished the work which they did. It was by *faith* that men waxed valiant in fight, escaped the edged of the sword, put to flight the armies of the aliens, received their dead to life, were translated, overcome the world, resisted the fiery flames, and obtained a celestial inheritance; and not by blind unbelief, or the false reasoning of men.

Under these circumstances, what consummate folly it is for men, who profess to believe in the Bible, to reject everything which they cannot comprehend. We had like to have said that this reasoning might become an Infidel—but could not in anywise comport with the professed faith of a Christian. But even here we should fail. The Infidel philosopher could not make his more ignorant brother understand many philosophical truisms that would be perfectly intelligible to him, and that he would be capable of demonstrating. Would this unlearned man be justified in rejecting everything that he could not comprehend? Certainly not.

Let us carry the thing further, and we shall find that the most wise comprehend but little. Who can tell us how a blade of grass, or an ear of corn grows? or yet less, how a grain of sand is formed? Who can inform us how this world was organized? point out the chambers of light and heat; or tell us how the body and spirit of man is united? Yet, however inexplicable to us, those things do exist; and if we

could comprehend them, are governed by certain powers, are under the direction of given laws, and are organized, limited, governed, constrained and directed according to the strictest principles of true philosophy.

We are told frequently by unbelievers, that they do not understand certain principles, and consequently cannot receive them. The scriptures, however, which those persons profess to believe, say that "no man knoweth the things of God, but by the spirit of God." If, therefore, they have not obeyed the gospel, and obtained the spirit of God through obedience, they are not, and cannot be competent judges, according to their own acknowledged rule.—With more plausibility will many of our brethren come forward and say, we cannot understand, and yet we have obeyed the form of doctrine delivered unto us—we have been baptised, have had hands laid on us, have received the gift of the Holy Ghost, and perhaps have had the gift of tongues, the gift of healing, and many other gifts, and yet there are many things which we do not understand. How are we to reconcile this? Paul says, "to one is given the gift of faith; to another the gift of tongues; to another the gift of prophesy; to another the gift of wisdom," &c., and then further asks, "do all prophesy? do all speak in tongues? do all interpret?" If they do not, then of course, one cannot understand another's gift. And why? Because it is not *his* gift, and he cannot understand it. The body is not one member, but many, and all these members make the one body. The hand is not the head, nor the foot the ear—each member performs its proper office in the body. The foot cannot hear, nor the hand see, yet are they members of the body, and perform their proper functions—and if this is the situation of the natural body, so it is in regard to the spiritual. All do not prophesy; all do not speak in, or interpret tongues; all do not possess the gift of wisdom and knowledge; all are not acquainted with the mysteries of the kingdom—and consequently cannot comprehend them.—But we fear that there is a greater difficulty than this in the way, and one that is of our own making. We are plainly told that "every good and perfect gift proceeds from the father of lights, in whom there is no variableness, nor shadow of turning." The question very naturally arises, how are we to get in possession of these gifts, graces and blessings?

Peter in his second epistle, after speaking of the precious faith which the church had obtained, to whom he wrote, 'through the righteousness of God, and our Savior Jesus Christ,' gives us some very useful instruction on this point, in the following words:

2d Peter, I; 4—9 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all dilligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

From this it would seem that however pure our faith may have been, and however glorious our privileges, yet if we ourselves do not add to our faith virtue, temperance, knowledge, patience, brotherly kindness, charity and godliness, we shall yet be ignorant; we shall yet be '*blind and cannot see afar off*,' and we shall in all probability forget that we were once purged from our sins. If, therefore, we were to show more anxiety after virtue, patience, brotherly kindness, charity and those cardinal virtues mentioned by the apostle, we should exhibit a more christian-like conduct, be of more benefit to society, and be a greater blessing to the Church of Jesus Christ, to our families and to the world, than by puzzling ourselves with obstruce questions; things which are beyond our reach, and striving to unravel mysteries that we cannot comprehend. If we know things, it must be through the channel ordained of God, and not prematurely, or by a prying, captious or quarrelsome disposition.—And if we should be ever so pure, virtuous and sincere in our intention, it takes time and experience to put us in possession of a knowledge of the things of God. There must be a progression, 'first the blade then the ear, and then the full corn in the ear,' children, young men, and fathers. John says, 'I write unto you little children, because your sins are forgiven you, for his names' sake. I write unto you young men, because ye are strong and have overcome the wicked one. I write unto you fathers, because ye have *known him* that is from the beginning.'

Here then are the various *gradations*, and we cannot expect a child to act like, nor possess the knowledge of a man; and if we see a man acting like a child, we say he ought to 'put away childish things.'

But independent of all these things, godliness is said to be a mystery, a *great* mystery;. there are lengths and breadths, and heights, and principalities, and powers, visions and revelations, the ministering of angels, and of the spirits of just men made perfect; and gifts and or-

dinances, and blessings, and things concerning ourselves in eternity, which we cannot conceive of, unless revealed unto us. We have made very little proficiency in some of these things, compared with what the Hebrew church had. Paul says, Heb. XII: 22, 24; "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and and to an innumerable company of angels."—"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Those saints by faith, diligence, and perseverance had come into the presence of angels, the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to God the judge of all. They had witnessed his glory, seen his power, associated with his angels, beheld the spirits of just men made perfect, and had the heavens opened to their view. These were men of like passions with us, encompassed about with infirmities and weakness, but by faith, virtue, perseverance, had attained those blessings, and have left us a pattern that we should tread in their steps.

We repeat it again, it would be more wise for us to seek God in his own appointed way, than to puzzle ourselves about questions that we cannot understand. How do we know, but that men, in this day, may be similarly situated with Paul, in his day? He said that he was 'caught up unto the third heavens, and saw things which were not lawful for man to utter.' But it may be said they were heavenly pure, glorious, and why not lawful? We must leave Paul to answer that question, and content ourselves with knowing that he has said it;—and if God was to reveal himself in these days to persons, as he did to Paul, there might be something too great, incomprehensible and mysterious for man in general to understand, and for society to be acquainted with; it might be as unlawful to utter now, as in Paul's day; and might, by coming in contact with their prejudices, prepossessions and habits, prove a stumbling-block, even to the Latter Day Saints. But if we act wisely, prudently and judiciously, and walk in the steps of Paul, we may obtain the same intelligence, in the same way, and then instead of stumbling at others, or being ourselves a stumbling-block 'our path will be that of the just which shineth brighter and brighter, unto the perfect day;' and after warring a good warfare, by patient continuence in well doing, we 'shall be crowned with glory, honor, immortality, and eternal life.'

TO WHOM IT MAY CONCERN.

Know all men by these presents, before whom this may come, that elder GEORGE J. ADAMS, is fully authorized and required from this time forth to travel from place to place, to raise money by donations, contributions, or collections, both from the Saints, and all honorable men of the earth, to assist in building the Temple of the Lord at Nauvoo: and he is empowered to give a receipt for the same; and our prayer is, that the God of Israel will open the hearts of the people, that they may give liberally to assist in rolling forth the purposes of God in the last days: and all those who give, shall receive the blessings of God, and be rewarded in this world, and the world to come.

We subscribe ourselves your brethren in the bonds of the gospel.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of the
Church of Jesus Church of
Latter Day Saints.

Nauvoo, October 14th, 1843.

☞ It will be seen that the date of the Conference minutes, and that of the paper, disagree. We thought that our readers would be wishful to have them in this number, and have, therefore, published them. As our hands are now all well, we hope, in a few weeks, to have all the numbers complete.

MINUTES OF A SPECIAL CONFERENCE

Of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, commencing on the 6th of October. 1843.

Friday, October 6th, 10 o'clock A. M.

The weather proving unfavorable, the organization of the conference was postponed until the next day at 10 o'clock A. M.

Saturday, 10 o'clock A. M.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk.

Opened with singing by the choir, and prayer by elder Almon Babbitt.

The president stated the items of business to be brought before the Conference, to be,

1st. The case and standing of elder Sidney Rigdon, counsellor to the First Presidency.

2d. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the saints.

President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with elder Sidney Rigdon as a counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed correspondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the

Missourians, of a treacherous character: also his leaguing with dishonest persons in endeavoring to defraud the innocent.

President Joseph Smith related to the Conference the detention of documents from J. Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but was not handed over for some three or four weeks, greatly to his disadvantage. Also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smiths' visit to Dixon, advising them to proceed to that place and arrest him there. He stated that in consequence of those, and other circumstances, and his unprofitableness to him as a counsellor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the saints.

Elder Almon Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon plead, concerning the documents from J. Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him—that he received it at a time when he was sick, and unable to examine it—did not know that it was designed for the perusal and benefit of President Joseph Smith—that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one, but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith—that he had never written any letters to John C. Bennett.

The weather becoming inclement, Conference adjourned until Sunday 10 o'clock A. M.

Sunday, 8th inst., 10 o'clock, A. M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed—and closed with a moving appeal to President Joseph Smith concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.

Elder Almon Babbitt related a conversation he had had with Esq. Johnson, in which he exonerated elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from elder Sidney Rigdon, and from every other person. He expressed entire willingness to have elder Sidney Rigdon retain his station, provided he would magnify his office, and walk and conduct himself in all honesty, righteousness, and integrity; but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with appropriate and expressive remarks on the attribute of mercy in God, as that by which He influences, controls, and conquers—and the propriety and importance of the saint's exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon Babbitt and pres't. Wm. Law followed with remarks in defence of elder Sidney Rigdon.

On motion by President William Marks, and seconded by President Hyrum Smith, Conference voted that elder Sidney Rigdon be permitted to retain his station as Counsellor to the First Presidency.

Singing by the choir—prayer by pres't. Wm. Law.

Conference adjourned for one hour.

Sunday Three o'clock P. M.

Conference assemb'ed, but in consequence of the inclemency of the weather, business was postponed until Monday 10 o'clock A. M.

Monday 10 o'clock, A. M.

Conference assembled, and resumed business.

Singing by the choir—prayer by elder A Cutler.

The business pertaining to the Temple was then announced by the President as next in order.

Elder Alpheus Cutler, on the part of the Temple Committee, represented the work of the Temple to be retarded for want of team work and provisions; also of iron, steel, powder and clothing—giving as his opinion that he walls could easily be completed next season, if these embarrassments were removed, and the brethren would come forward to sustain them in the work with the means that were in their hands.

Elder Reynolds Cahoon followed, seconding the remarks of elder Cutler, and setting forth the importance of the saints using their utmost exertions to fulfil the revelation concerning the Temple—earnestly exhorting the saints, here and abroad, to roll in the necessary means into the hands of the Committee, that the work may advance with rapidity.

President Hyrum Smith followed with pertinent remarks on the importance of the work—the ease with which it might be advanced to its completion—that it had already become a monument for the people abroad to gaze on with astonishment. He concluded with some advice to parents to restrain their children from vice and folly, and employ them in some business of profit to themselves, to the Temple, or elsewhere.

On motion by elder William Law, and seconded by President Hyrum Smith, Conference voted, That we, as conference, and individuals, will use all the means, exertions and influence in our power, to sustain the Temple Committee in advancing the work of the Temple.

President Joseph Smith presented and read to the Conference, a communication from Col. Frances M. Higbee, whose conduct had been called in question, in connection with elder Sidney Rigdon, and expressed himself satisfied that Col. Frances M. Higbee was free, even of reproach or suspicion, in that matter.

Conference adjourned for one hour.

Monday, 2 o'clock, P. M.

Conference reassembled, and listened with profound attention, to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honorable, worthy, useful, and esteemed member of the Church of Jesus Christ of Latter Day Saints. He spoke of the importance of our understanding the reasons and causes of our exposure to the vicissitudes of life, and of death; and the designs and purposes of God, in our coming into the world, our sufferings here, and our departure hence—that it is but reasonable to suppose that God would reveal something in reference to the matter—the ignorance of the world in reference to their true condition, and relation. Reading the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things, can only be obtained by experience in these things, through the ordinance of God set forth for that purpose. He remarked that the disappointment of hopes and expectations at the resurrection, would be indescribably dreadful. That the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings was agreeably to the most perfect order and harmony—that their limits and bounds were fixed irrevocably, and voluntarily subscribed to by themselves—subscribed to upon the earth—hence the importance of embracing and subscribing to principles of eternal truth. He assured the saints that truth in reference to these matters, can, and may be known, through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew church "came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the New Covenant;" but what they learned, has not been, and could not have been written. What object was gained by this communication with the spirits of the just, &c.? It was the established order of the kingdom of God—the keys of power and knowledge were with them to communicate to the saints—hence the importance of understanding the distinction between the spirits of the just, and angels. Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther—their light and glory being tabernacled, and hence appear in bodily shape.

Concerning brother James Adams, he remarked, that it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was, wherever light shone, it stirred up darkness. Truth and error, good and evil, cannot be reconciled. Judge Adams had been a most intimate friend. He had anointed him to the Patriarchial power—to receive the keys of knowledge, and power, by revelation to himself. He had had revelations concerning his departure, and had gone to a more important work—of opening up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in departing hence. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.

President Smith concluded with exhortations to the church to renew their exertions to

forward the work of the Temple, and in walking before the Lord in soberness and righteousness.

Such is a faint outline of the discourse of President Joseph Smith, which was delivered with his usual feeling and pathos; and was listened to with the most profound and eager attention by the multitude, who hung upon his instructions, anxious to learn and pursue the path of eternal life.

After singing by the choir, and prayer by the President, Conference adjourned *sine die*, with the benediction of the President.

JOSEPH SMITH, President.
GUSTAVUS HILLS, Clerk.

MINUTES OF THE LAST GENERAL CONFERENCE, HELD IN ENGLAND.

SUNDAY, June, 4th.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, June 4th, 1843, and by adjournment, the two following days, in the large room connected with Hayward's Hotel, Bridge Street.

From the unsettled state of the weather, we were led to expect that our numbers would not be very great, but, to our astonishment, never before had we seen so many Saints assembled together.

MORNING SERVICE.

The meeting being called to order, Elder Thomas Ward was unanimously chosen to preside; brother William Walker being then appointed to act as clerk of the conference.

The meeting was then opened by singing "The Spirit of God like a fire is burning," &c. President Ward engaged in prayer. After the second hymn, the president addressed the conference at considerable length on the multitude before him, and the object that brought them together. He enlarged on the high purposes of God in the salvation of the human family, stating what the church of Jesus Christ understood by salvation, which was this, that intelligence, or the light of truth being connected with elementary matter, which constituted our existence, had become, through the fall as Gods, knowing good and evil; that in this condition, and retaining this knowledge, we, by the atonement of Jesus Christ, and the ordinances of his kingdom, had become sons and daughters of the highest, and by a faithful endurance unto the end, we should attain to the fulness of God, fitting us to enter into his presence to become heirs of God and joint heirs with Jesus Christ. He exhorted the Saints to cherish a spirit of love and charity, and suffering injury, even from their brethren, to be ready to forgive, and to maintain a continued purpose of heart, and whatever may arise, still to serve the Lord; by which means they would soon find the evils that affected them would disappear, and by the light of the spirit of God, they would see clearly their true position, and the clouds of darkness arising on their path, would soon be dissipated by the illuminating radiance of the light of heaven.

Elders Clark and Fielding followed, and gave some excellent teachings, in which the saints did greatly rejoice.

The number of officers present was then called for: high priests six; elders, 58; priests, 64; teachers, 40; deacons, 10. The representation of the churches being next called for, the following statements were made:—

Manchester Conference—Represented by elder Charles Miller, containing 1481 members, including 38 elders, 75 priests, 54 teachers, and 17 deacons, and comprising 30 branches.

Liverpool Conference—Represented by elder Ward, containing 558 members, 31 elders, 30 priests, 14 teachers, and 10 deacons, comprising four branches.

Preston Conference—Represented by elder William Snalem, containg 655 members, 1 high priest, 18 elders, 18 priests, 18 teachers, 2 deacons, comprising 15 branches.

London Conference—Represented by elder William Major, the West End containing 58 members, 3 elders, 9 priests, 3 teachers; the East End, Clerkenwell 156 members, 3 elders, 9 priests, 2 teachers, 2 deacons. Newberry, 22 members, 1 elder, 2 priest. Woolwich, 30 members, 1 elder.

AFTERNOON SERVICE.

The meeting being opened by singing the 144th hymn, elder Clark engaged in prayer.—After the second hymn, a blessing was asked upon the bread by elder Banks.

President Ward then rose and gave some suitable instructions to the officers and members respecting the ordinance of the Lord's Supper. He wished them to have a clear view of its nature and design. The ordinance of baptism was a sign between the sincere believer and God, a sign of power by which we legally claimed remission of our sins, in the name of Jesus Christ, according to the ordination of heaven. So also the ordinance of the Lord's Supper was a sign between God and us, to which we attended for a distinct and certain purpose, which was, that we might have the continued influence of the spirit of God to be with us. Hence the teachings in the revelations given to direct us in the administration of this ordinance, viz:, saying, O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments, which he has given them, that they may always have his spirit to be with them: Amen. So likewise in blessing the wine, the idea is given us that we attend to this ordinance as a sign by which we witness these things before God, and keep his commandments, in order that we may always have his spirit to be with us. Here,

then, we see the necessity of coming with clean hands to this ordinance, that we may eat and drink worthily, and not unto condemnation.—And again, we see the necessity of the exhortation, 'Neglect not the assembling of yourselves together as the manner of some is;' and, my dear brethren, as time rolls on, and the events that shall characterize the last days thicken aronnd us, we shall feel the necessity of a continual influence of the spirit of the Lord God to enable us to endure the things that shall come to pass; therefore let us comprehend the true nature of the ordinance, and seek, as Jesus exhorted, to 'do this until he come.'

The representation of the branches was then resumed.

Macclesfield Conference—Represented by elder James Galley, consisting of 250 members, 11 elders, 28 priests, 15 teachers, 9 deacons, comprising 6 branches.

Birmingham Conference—Represented by elder Cooper Royle, consisting of 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, comprising 16 branches.

Staffordshire Conference—Consisting of 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, comprising 12 branches.

Edinburgh Conference—Represented by elder Henry M'Ewan, consisting of 302 members, 10 elders, 10 priests, 8 teachers, 2 deacons, comprising four branches.

Garway Conference—Represented by elder Charles Taysom, consisting of 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, comprising 5 branches.

Glasgow Conference—Represented by priest Peter M'Cue, consisting of 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, comprising 14 branches.

Froome's Hill Conference—Consisting of 784 members, 1 high priest, 21 elders 47 priests, 21 teachers, 9 deacons, comprising about 36 branches.

EVENING SERVICE.

The meeting being called to order by elder Clark, was opened by singing 'Earth is the place where Christ will reign.' Elder Major engaged in prayer, when the representation of the various branches was resumed.

Carlisle Conference—Represented by elder John Barker, consisting of 154 members, 8 elders, 19 priests, 8 teachers and 3 deacons, comprising 4 branches.

Sheffield Conference—Represented by elder James Carrigan, consisting of 128 members, 4 elders, 9 priests, 3 teachers, and 3 deacons.

Bradford Conference—Represented by elder Robert Parker, consisting of 240 members, 8 elders, 15 priests, 11 teachers, and 6 deacons, comprising 7 branches.

Bedford Conference—Represented by elder Thomas Margetts, consisting of 242 members, 14 elders, 20 priests, 8 teachers, and 4 deacons, comprising 10 branches.

Ireland Conference—Consisting of Hillsborough, 55 members, 3 elders, 2 priests, 2 teachers and one deacon.

Lincolnshire—Louth, 14 members, 1 elder, 2 priests, 1 teacher.

Wigan—5 members.

Nottingham—5 members.

Worcestershire—Represented by elder Smith. Earl's Common, 61 members, 3 elders, 4 priests and one teacher. Penvin, 19 members, 1 elder, 2 priests and one teacher. Broomsgrove, 36 members, 1 elder, 3 priests.

MONDAY, June 5.

The adjourned meeting, held at Hayward' Hotel, Bridge Street, being opened with singing, prayer was offered up by elder Charles Miller.

President Ward then called upon all those whose circumstances would allow them to devote themselves entirely to the work of the ministry, to manifest their willingness to volunteer in the service of God by standing up, when the following names were taken, viz: Osmond Shaw, Thomas Shaw, elder Speakman, elder George Eyre, and Samuel Downes.

Elder Clark then rose and gave a general invitation to all who had a sincere desire to enter into the priesthood in order to glorify God, to come forth to be ordained. He said it was in accordance with the mind and will of the Father, that they who had a sincere desire to serve God, should be called unto the priesthood, that they might go forth and proclaim the pure principles of eternal truth, even the gospel of our Lord and Savior Jesus Christ.

The following then stood up as candidates, viz: John Williams, Joseph Smith and Thomas Jackson.

The subjoined nominations were then presented to the meeting, and were carried unanimously:—That R. Cowen be ordained elder; T. Pratt, elder; J. Flint, priest; S. Downes, elder; J. Williams, elder; J. Smith, priest J. Nightingale, priest; Peter M'Cue, elder; J. Lee, priest; Thomas Jackson, priest; Samuel Wells, priest; Joseph Walker, elder; Charles Turner, priest; Christopher Riding, priest; Levi Rigg, elder; George Robinson, priest; Geo. Hewitt, teacher; Thomas Jennings, teacher.—The above were then ordained to their respective offices under the hands of elder Ward, Clark Fielding, Miller, Major, Crook and Albiston.

The following appointments were then made: Elder Barradale was appointed to take the pres-

idency of the Cheltenham branch; elder Rudd to preside over the Nottingham circuit; elder Pritchard to labor in Derbyshire; and it was ordered that the conferences of Birmingham and Macclesfield give every assistance to elder Pritchard in their respective neighborhoods.—Elder Speakman was appointed to labor in conjunction with elder Parker in the Bradford conference; Osmond Shaw to labor at Addingham in Yorkshire; elder George Eyres in Lincolnshire and Hull, in connexion with elder Henry Cuerden; elder Samuel Downes was appointed to labor in Derbyshire in connexion with elder Hibbert. Other appointments not decided upon, being more immediately in connexion with the Manchester conference, were left in the hands of elder Charles Miller.

We must confess that the teachings from president Ward, and elders Clark and Fielding were rich indeed; they certainly appeared in excellent spirits at the prospect before them; the spirit of love and union was manifested in every countenance, while joy and gladness filled every heart at the varied testimonies borne by the servants of God.

Thus passed the general conference of the Church of Jesus Christ of Latter Day Saints in England; revealing the progress of this great work of the Lord in the last days, which has come forth in the exact time predicted by the prophets, and which must roll onward until the kingdoms of this world become the kingdoms of our God and of his Christ; Even so: Amen.

WILLIAM WALKER,
Clerk.

MINUTES OF A CONFERENCE HELD IN BUFFALO, N. Y.

Conference convened according to previous appointment, on September 1, 1843. The conference was called to order by Elder William Newland. J. P. Green was called to the chair, and William H. Folsom was chosen secretary of said conference. Brother Green then arose and retured his sincere thanks to the conference, for the confidence reposed in him, and was aware of the responsibility attending his situation as a presiding officer of the conference, and also of every member comprising the same. He stated that Kings and Potentates were accustomed to call councils to regulate the affairs of state, as all governments have been in the habit of meeting in councils from time immemorial. Therefore according to the usages of nations, we have a perfect right to meet in council, and God requires it at our hands, and while we contemplate the importance of such councils to regulate the affairs of nations, we are led to the conclusion that the business devolving on us, as loyal subjects of the King of Heaven, is of infinitely greater moment than the kings of the earth, and urged with great zeal the importance of this conference, calling upon God to direct us in wisdom. He then called upon the Lord in prayer.

Measures were then entered into to examine the characters and progress of all the members of said conference.

The following high priests were present, and received by the conference, viz: Elders John P. Green, Noah Packard, Alexander Williams, Phineas Young and Joel McQuithey.

The following elders were then examined, and unanimously received, viz: William Coray, Henry B. Jacobs, Michael Jacobs, Henry Jacobs, Edwin S. Little, George Thompson, Enoch Rees, Judson L. Stoddard, Julius J. Guimand, Calvin R. Clark, William H. Folsom and Bragford W. Elliot.

It was moved that the conference adjourn until to-morrow morning, 9 o'clock.

Conference convened agreeable to adjournment, and was called to order by singing and prayer.

Report of Branches—Alexander branch, represented by A. Sheffield, clerk of the branch, consists of 36 members, 12 elders, one deacon and three by letter since last conference, all in good standing.

Alabama branch, represented by L. Whiteing, 11 members.

Ackron branch, represented by J. P. Green, 26 members, 10 elders.

Atica branch, represented by Joel McQuithey, 13 members, three elders.

Brant branch, represented by Henry B. Jacobs, 15 members, one elder, one teacher.

Buffalo branch, represented by William H. Fulsom, 5 members, four elders, one teacher.

Bennington branch, represented by Joel McQuithey, 19 members, one high priest, one elder.

Batavia branch, represented by George Thompson, 18 members, eight elders.

East Bloomfield branch, represented by William Coray, consists of eight scattering members.

Cambria Branch, represented by Walter Hard, 22 members, six elders.

Hartland branch, represented by Henry Jacobs, 37 members, nine elders.

Charlotte and Salem branches, not represented.

Newfain branch, represented by Walter Hurd, nine members, one elder.

Centreville branch, represented by Charles Thompson, 11 members, one elder.

Weathersfield branch, represented by Geo

Thompson, eight members, two elders.

Eight members on Grand Island, represented by Counrod Staley.

Eleven seaboring members, represented by Henry Jacobs.

Conference adjourned for one hour.

Called to order at 2 o'clock.

It was moved that Joseph Shamp, Ralph Young and Josiah Tyler, cease from their labors in the ministry, until they go to Nauvoo and receive instructions. Brother Shamp for teaching false doctrine, and circulating false statements concerning conference.

Brother Young for making false statements concerning conference and time of holding the same.

Brother Tyler for immoral and unchristian-like conduct.

It was moved that brothers George Thompson and Lynus Whiteing go and labor with Philip Winegar.

It was moved that Lyman Stoddard, and Judson L. Stoddard go to Ligrange branch and labor.

It was moved that Michael Jacobs, Edwin S. Little, Julius J. Guinand enter into labors together, in Cataraugus county, and in the surrounding country.

It was moved that Bradford W. Elliott, and Ralph G. Coats go to Canada, Niagara District and Niagara county, N. Y.

It was moved that brother Counrod Staley, Samuel Liscom, and George Hartman, be ordained elders.

It was moved that this conference adjourn to Alexandria, until the first Saturday in December next.

It was moved that the minutes of this conference be published in the Times and Seasons.

JOHN P. GREEN,
Chairman.

WILLIAM FOLSOM, Sec'ry.

POETRY.

For the Times and Seasons.

Come listen to a prophet's voice,
And hear the word of God;
And in the ways of truth rejoice,
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,
Who lived in days before;
Another prophet now is sent
This knowledge to restore.

The gloom of sullen darkness, spread
Through earth's extended space,
Is banished by our living head,
And God has shown his face.

Through erring schemes in days that past
The world has gone astray,
Yet saints of God have found at last
The straight and narrow way.

Tis not in man they put their trust,
Or on his arm rely;
Full well assured, all are accursed
Whom Jesus Christ deny.

The Savior to his people said,
"Let ALL my words obey,
And signs shall follow you on earth,
Down to the latest day."

The sick, on whom the oil is pour'd,
And hands in meekness laid,
Are, by the power of God, restor'd,
Thro faith, as Jesus said.

No more in slavish fear we mourn;
No yoke of bondage wear;
No more beneath delusion groan;
Nor superstitious fear.

Of every dispensation past;
Of every promise made;
The first be last, the last be first—
The living and the dead.

Saviors shall to Mount Zion come—
Their thousands bring to rest
Throughout the great Millennium—
They Eternally be bles't.

The Times and Seasons,

IS EDITED BY

JOHN TAYLOR.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOHN TAYLOR AND WILFORD WOODRUFF.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 22.] CITY OF NAUVOO, ILL. OCTOBER 1, 1843. [Whole No. 82.

HISTORY OF JOSEPH SMITH.

(Continued.)

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the saints, concerning the books mentioned, and referred to in various places in the Old and New Testaments, which were now no where to be found. The common remark was, they were *lost books*; but it seems the apostolic churches had some of these writings, as Jude mentions or quotes the prophesy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, N. York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophesy of Enoch.

Extract from the Prophesy of Enoch.

And it came to pass that Enoch continued his speech saying, Behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye and get ye upon the mount Simeon.—And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hananihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they did. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass, that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: and so great was the faith of Enoch, that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion,

because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.—And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying: How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me, their Father, but behold they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold I am God; Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand, there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers:—Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore, should not the heavens weep, seeing these shall suffer? But behold, these, which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them. And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may

be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, the righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest—but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God and, he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up

into his own bosom; and from thence went forth the saying, Zion is fled.

(To be Continued.)

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—Dr. MOSHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(*Continued.*)

Brother Taylor:—

The people of this enlightened age profess to believe the Bible, but when we lay before them the glorious principles and truths it contains, they are ready to take our lives, persecute us with mobs, tar, feathers, stripes, stones, and heap all manner of reproach, abuse and indignities upon us. St. John, XV: 18—21; 'If the world hate you, ye know that it hated me before it hated you. If ye were of the word, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things will they do unto you for my names' sake, because they know not him that sent me.' For preaching the truths of the Bible, and worshipping God according to its teachings, the 'Church of Jesus Christ of Latter Day Saints,' has been driven four times from their peaceful homes. Many of them have died martyrs for the cause of Jesus, bearing testimony of the truth of the great latter-day work, which is to gather the house of Israel from their long dispersion, restore the Jews to the land of their fathers, gather out the honest in heart from among the wicked, and prepare the way for the second advent of the Messiah, when he shall appear in the clouds of heaven with power and great glory, to take vengeance on the wicked and they that know not God. The work of extermination has been carried to the very seat of domestic retirement, and the blood of mothers and children has flowed for the gospel which we preach, and declare to be the gospel of Jesus Christ. We preach the doctrine of baptism, for the remission of sins—so did Christ and the apostles. We believe in laying on hands for the reception of the Holy Ghost, and for the healing of the sick, &c: the apostles believed in, and practised the same ordinances. Acts—VIII: 14-17; 'Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto him Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus.') Why had they not received the Holy Ghost? They had been baptized but the Holy Ghost had 'fallen upon none of them.' The reason is very obvious They had not received the laying on of hands for the reception of the Holy Ghost, They had got just where the sectarian world stop with the ordinance. They could not receive the Holy Ghost without the laying on of hands, yet the religionists of the present day profess to have received the Holy Ghost, when hands has not been laid on for its reception, and some of them have not even so much as been baptized.—'They are surely going to heaven upon 'flowry beds of ease.' But we will see whether those who had been baptized at Samaria received the Holy Ghost, and what kind of an operation they had to go through to obtain it. Read the verse that follows, in the Bible, those we last quoted. It reads thus: 'Then laid they their hands on them, and they received the Holy Ghost.' This explains the whole matter and agrees precisely with the doctrine we have been advocating; that baptism is for the remission of sins, but before they can receive the Holy Ghost, they must attend to the imposition of hands. This is so plain that a school-boy, not yet out of 'baker' can see into it; yet our great men of science, biblical research and *literati accuminis*, cannot fathom this simple mystery. They are sending embassadors to the islands of the sea, and missionaries to the heathen, with the sacred volume in their hand, and they are as ignorant of its principles, and the glorious gospel it contains, as the veryest savage to whom they are sent. They boast of the rapid spread of the gospel, and the great light of heaven, which is daily augmenting, and spreading its radience over the world, but when we find out the truth of the matter, the world has not been saluted with the sound of the true gospel for several of the last centuries. Verily the great light of which men boast, has dazzled their eyes, so that they cannot see the first rudiments of the gospel of Christ. O, that the people of this enlightened age—who have been

——"By the glare of false science betrayed,
That leads to bewilder and dazzles to blind,—"

would read the Bible and learn doctrine. We have already proven by the Bible, that there was but one mode of baptism, and that was immersion. However, we will make another extract from Dr. Moshiem upon this subject. On page 28, paragraph 8, it reads thus: 'The sacrament of baptism was administered in this

[the first] century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an IMMERSION OF THE WHOLE BODY, in the baptismal font.' What do you say to this, ye priests of the sprinkling order? This testimony of Dr. Moshiem must be rather a use-up argument against you. However it must be taken as good testimony, until his character as a competent witness, and veracity as a man of truth can be destroyed. Can our modern gentlemen of the sacred desk, impeach Dr. Moshiem, and render him an incompetent witness to the facts now in controversy? His celebrated work has stood the test and scrutiny of many years, and his name for a correct historian stands unrivalled in the bright constellation of illustrious men. Then let the herd of modern wiseacres relapse into silence when they hear the testimony of this great man, who has a better right to state facts than they have to oppose them. We only disagree with him when he disagrees with the scriptures; but with many of the sectarian world it is visa versa:—They disagree with him when he agrees with the scriptures.

This testimony of Dr. Moshiem reflects great credit upon his head and heart, and it will give it a greater weight of truth when we consider that he had adopted another mode of baptism for himself. Under these circumstances, no other than a candid and honest historian would have made the acknowledgement. Mr. Gahan a Catholic priest, also bears evidence that immersion was the manner of administering the ordinance in primitive times. But the world have gone into an awful apostacy, and fallen away from those sacred rites and ordinances which were emplanted in the Apostolic church. Paul undoubtedly alluded to the great havoc which men have made of the word and ordinances of God when he said: Acts, XX: 29, 30; 'For I know this, that after my departing shall grievious wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The quotation clearly shows that Paul foresaw the calamity that would inevitably befall the church at some subsequent period. In the verse that follows the above, in the Bible, he says: 'Therefore, watch and remember, that by the space of three years, I ceased not to warn every one, night and day with tears.' These quotations clearly tell the foreknowledge of Paul as to the discensions that would arise and the apostacy that would ensue. He foretells also, that this great work of apostacy would commence even in their days: 'Also of your own selves shall men arise,' &c. Again, 'The mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way.' In his letter to the Thessalonians he says: Thes. I: 1, 2, 3; 'Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit nor by word, nor by letter as from us, as the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' This shows that the seeds of discord began already to spring up in the church, notwithstanding they were blessed with the daily ministry of the apostles, and many holy men. 'Let no man deceive you by any means.' Here he warns them of the deception of men, which had already began to show itself. 'For that day shall not come except there come a falling away first.' Here is a falling away plainly predicted, and that falling away is to take place previous to the second coming of Christ, for this was said after his resurrection; so it alludes to his second advent. But to trace the degeneracy of the church we make other extracts from Dr. Moshiem's history. On page 49, paragraph 13, it reads: 'The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous illurements, were immersed under water, and received under Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, to the express command of our Blessed Lord. After baptism they received the sign of the cross, were annointed, and by prayers and *imposition of hands*, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which, they received milk and honey, which concluded the ceremony. The reason of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept from time to time into the church.' This extract alludes to the second century, as will be seen by reference to the book, and shadows forth the horrors of Catholicism with an appalling force. No such ceremonies are found in the Bible, with the exception of that of 'imposition of hands,' which undoubtedly was preserved sacred until that time, and performed for the reception of the Holy Ghost, after baptism, as we have before shown. Another extract, from the same author: this refers to the third century. On page 70, paragraph 4: 'There were twice a year, stated times when baptism was admistered to such as, after a long

course of trial and preparation, offered themselves as candidates for the profession of christianity. * * * * We have already mentioned the principle rites that were used in the administration of baptism; and we have only to and, that no persons were admitted to this solemn ordinance, until by the menacing and formidable shouts, and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of God. The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinions of the times. * * * * The expulsion of this demon was now considered as an essential preparation for baptism, after the administration of which, the candidate returned home, adorned with crowns and arrayed in white garments, as sacred emblems; the former, of their victory over sin and the world, the latter their inward purity and innocence.' Thus we trace the gradual inroads which the theories of men have made upon the institutions of the church of Christ. The Bible tells us nothing of these 'stated times' for baptism, this 'long course of trial and preparation,' the 'menacing and formidable shouts and declamation of the exorcist,' this adorning with 'crowns,' and 'array in white garments as sacred emblems.' Of these, the apostles are completely silent; yet, as early as the third century, such disgusting ceremony and show, accompanied the sacred ordinance of God. O, shame! where hast thou hid thyself? Acts, XVI; 29—33; 'Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said: Sirs, what must I do to be saved?—And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.' We learn from this that all the preparation for baptism necessary in early times, was for people to believe on the Lord Jesus Christ. There is nothing in this like the sectarian system of six months trial, mourner's benches, &c. Paul and Silas spake unto the jailor and his household the word of the Lord, and the same hour that they believed, they were baptized. So in case of Philip and the eunuch, as may be seen from the 8th chapter of Acts. As soon as the eunuch believed with all his heart, that Jesus Christ was the Son of God, Philip commanded the chariot to stand still, 'and they went down both into the water, both Philip and the eunuch; and he baptized him.' This is the way they done up business in early times. O, that the world would learn wisdom by the examples that are set them! But to trace this ordinance into the fourth century, from the same author: On page 99, 7th paragraph: 'Baptism was administered during the vigils of Easter and Whit-Suntide, with lighted tapers, by the bishop and the presbyters, commissioned by him for that purpose. * * * In some places salt was employed as a symbol of purity and wisdom, and was thrown with this view into the mouth of the person baptized, and a double unction was every where used in the celebration of this ordinance, one preceding its administration, and the other following it.—The persons who were admitted into the church by baptism, were obliged after the celebration of that holy ordinance to go clothed in white garments during the space of seven days.'—Thus we see the pure and legitimate ordinances, which were placed in the Apostolic church, degenerating into all the senseless and hypocritical mummary so prevalent in the churches of the nineteenth century. These mock ceremonies and monkish rituals must be considered as the mere coungerings of man, hatched up in his own brain and sanctioned by his own darkened understanding. The idea of these lighted tapers, is a novel one. They are now used in the churches, and over dead bodies, at the full hour of mid-day. What this is practiced for we are not able to conceive, unless it be for the lighting of the holy spirit. It is probably thought that the eyes of the Almighty are so very dim that he cannot see even by day, without the pale sickly blaze of a taper. We would take it as a great favor if some Catholic friend could make us see the utility of this idolatrous practice. This salt using too, is to us a mystery, and probably will remain so until some one skilled in Royal Priesthood Legerdemain, has the magnanimity to unravel the secret. We have thought some times, whether or no, it was not used by the Priests in consequence of its *saving properties*. This is the only rational conclusion we can come to, considering the little prospect there is of these pontifical dignitaries being saved by the rules which God has laid down. We see also, from the above extract that the order of the kingdom of God was beginning to be reversed, or transposed by man. We see the bishop, who, in the primitive church, merely officiated in some ministerial office to the sick, in a temporal capacity, whereas they have now ascended the step-stones of ambition, seized the crown of ecclesiastical royalty, seated themselves upon the throne of power, and assumed a universal dictatorship over the religious faculties of the church.

This is derogatory to that great constitution

of which we spoke in prefacing our subject. Then they, as a matter of course, have no license to act. With great propriety we can exclaim with the prophet, who we have previously quoted: 'They have changed the ordinance, broken the everlasting covenant.'— We see in these 'formidable shouts' and 'declamations' spoken of by Dr. Mosheim, the infant germs from whence has sprung the boisterous clamor of Methodism. Whoever has been in the habit of attending the meetings of this sect, in the palmy days of their *'great revivals,'* can see their forms of worship mirrored forth in the church of the third and fourth century; but they cannot see them reflected by the customs of the apostles, or the teachings of the Bible. In these meeting we see the mourner's bench paraded in front of the stand, and the preacher from the pulpit deals so liberally in the articles of 'hell fire,' 'brimstone,' 'eternal damnation,' &c., that he soon frightens his hearers into submission, and the bench at length is filled with hopeless mourners. Then the priest, in the fire of his discourse, descends from his box, convulsed with excitement, with upraised and extended hands; he increases the fervor of his declamation, by heavy stampings on the floor, until at last his eloquence fans the flame of enthusiasm in the bosoms of the mourners, and they are readily seized with what is termed by them the 'power.' Then the groans, shouts, screams, and clapping of hands, stun the whole sense of hearing, and one continued scene of indecorous motions and tumultuous uproar ensues. The work of falling commences, and young ladies and gentlemen, and old ladies and gentlemen, lay in confused and disgustful disorder over the floor.

"Immodest acts admit of no defence,
For want of decency is want of sense."

This is one of the species of religion of this refined and enlightened age! Scene of depravity! how art thy devotees so lowly sunk amid the mouldering rubbish of bigotry and superstitious idolatry! The priest and his flowing robe, are worshipped as something more than mortal by these blind enthusiasts. Instead of worshipping at the shrine of Bible religion, they bow to the footstool of arrogance, within the pales of popular churches, where wealth and aristocracy sit robed in silks and satins. While they impregnate the trembling atmosphere with the deafening cries of 'Hallalujahs' &c., we very much question whether their heart and affections reach beyond the circle of the Priest and the gorgously clad *elite* that surrounds him. The fine, black, well-fitting coat of the Parson; his buff vest and starched choky; his rich-textured cravat, tied with a knot of latest fashion, and the delicate softness of his tender hands, rivit upon them the vain gaze of his auditors, while their hearts virtually proclaim him some immaculate personage or celestial God.

We have seen more worldly arrogance, pride of dress, and band-box frippery exhibited in these sectarian churches than in all the world besides. The congregation of each sabbath is but a panorama of fashion, exhibiting the external beauty of and gloss created by virtue of cologne waters, full-length mirrors, and all the various paraphernalia of the toilett; but no where is traceable the religion of the Bible.— The man of the greatest wealth, most costly dress, who rides in a fine carriage, with a train of attendants, is most generally the bosom friend and associate of his 'humble servant,' the parson; while the honest poor are merely received and continued in fellowship to swell the number of the flock, and increase the revenue of the priest. Wherever the priest can get the largest salary, that is the identical place where the Lord calls him to preach. In the language of the Bible, they 'make merchandise of the word of God, and divine for money.'

JUNIOR.

(To be Continued.)

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax County, Province of Nova Scotia, Sept. 18, 1843.

Conference convened pursuant to previous appointment, at 2 o'clock, P. M.

Elder Robert Dickson then presented before the meeting the object of the conference. The solemnities of the occasion were then opened by singing and prayer.

The conference was organized by unanimously electing Elder Robert Dickson, president, and Elder James Jermen, clerk.

Resolved, That this branch of the Church of Jesus Christ of Latter Day Saints, be called the Preston Branch.

It was moved by Elder R. Dickson, and seconded by T. J. Miller, that Edward Cooke be ordained to the office of elder, to preside over the Preston branch; carried unanimously.

Resolved, That Thomas Hamilton be ordained to the office of teacher of this branch.

Resolved, That Tobias Immanuel Miller, be ordained to the office of deacon of this branch.

The above brethren were then ordainded to their respective offices, under the hands of Elders Dickson and Jermen.

Representation of Branches.—Preston branch, represented by James Jermen, consists of five members, one elder, one teacher and one deacon, all in good standing.

In the city of Halifax there are four members, represented by elder Dickson.

In Onslow, Colchester county, Nova Scotia, there are five members, represented by elder Dickson.

Notice was given that Elder Dickson would preach in the evening, at 7 o'clock, from Mark's Gospel, 16th c. 16th v. The people turned out well to hear, and there was much solemnity, as well as great attention paid. There was an old gentleman from several miles distant, baptized immediately before conference commenced; and another man was baptized the next morning, after meeting, about 1 o'clock, A. M.

Resolved, That the saints uphold the First Presidency by their prayers.

A vote was then passed to transmit a copy of the proceedings of this conference to Nauvoo, for publication in the Times and Seasons.

The sacrament of the Lord's Supper was then administered. Afterwards the minutes of the conference was read and accepted.

The conference adjourned at 5 o'clock, to convene again at the house of T. J. Miller, on the 18th of December next, at 10 o'clock, A. M.

R. DICKSON, Prest.

J. Jermen, Clk.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCTOBER 1, 1843.

Several companies of emigrants have lately arrived in this place by steam boats, all apparently in good health and spirits.

Elder Erastus Snow, arrived with a company from Massachusetts, on Monday last.

The Twelve who have lately been on a mission to the east, have all returned, and enjoy good health.

A number of emigrants from England are expected soon.

Who shall be our next President?—This question we frequently hear asked, and it is a question of no small importance to the Latter Day Saints.

We as a people have labored, and are still laboring under great injustice from the hands of a neighboring state. The Latter Day Saints have had their property destroyed and their houses made desolate by the hands of the Missourians; murders have been committed with impunity, and many in consequence of oppression, barbarism and cruelty, have slept the sleep of death. They have been obliged to flee from their possessions into a distant land, in the chilling frost of December; robbed, spoiled, desolate, houseless, and homeless; without any just pretext or shadow of law; without having violated the laws of that state, or of the United States, and have had to wander as exiles in a strange land, without as yet, being able to obtain any redress for their grievances. We have hitherto adopted every legal measure; first, we petitioned to the state of Missouri, but in vain. We have memoralized Congress, but they have turned a deaf ear to our supplication and referred us again to the state, and *justice* (!!!) of Missouri. Doubtless many of the members of that honorable body were not sufficiently informed of the enormity and extent of the crimes of our persecutors, nor of the indelible stain which our national escutcheon has received through their inhuman daring. They have been allowed to revel in blood, and luxuriate in the miseries of the oppressed, and no man has laid it to heart. The fact is, that gentlemen of respectability and refinement, who live in a civilized society, find it difficult to believe that such enormities could be practiced in a republican government; but our wrong cannot slumber; such tyrrany and oppression must not be passed over in silence; our injuries though past, are not forgotten by us, they still wrankle in our bosoms, and the blood of the innocent yet cries for justice; and as American citizens, we have appealed, and shall still continue to appeal to the legally constituted authorities of the land for redress, in the hopes that justice which has long slumbered, may be aroused in our defence; that the spirit which burned in the bosoms of the patriots of seventy-six, may fire the souls of their descendants, and though slow, that their indignation may yet be aroused at the injustice of the oppressor, and that they may yet meet out justice to our adversaries, and step forward in the defence of the innocent.

We shall ask no one to commit themselves on our account; we want no steps taken but what are legal, constitutional, and honorable—but we are *American citizens*, and as American citizens, we have rights in common with all that live under the folds of the "star spangled banner." Our rights have been trampled upon by lawless miscreants, we have been robbed of our liberties by mobocratic influence, and all those honorable ties that ought to govern and characterize Columbia's sons have been trampled in the dust.—Still we are *American citizens*, and as American citizens we claim the privilege of being heard in the councils of our nation. We have been wronged, abused, robbed, and banished, and we seek redress. Such crimes cannot slumber in Republican America. The cause of common

humanity would revolt at it, and Republicanism would hide its head in disgust.

We make these remarks for the purpose of drawing the attention of our brethren to this subject, both at home and abroad; that we may fix upon the man who will be the most likely to render us assistance in obtaining redress for our grievances—and not only give our own votes, but use our influence to obtain others, and if the voice of suffering innocence will not sufficiently arouse the rulers of our nation to investigate our case, perhaps a vote of from fifty to one hundred thousand may rouse them from their lethargy.

We shall fix upon the man of our choice, and notify our friends duly.

MASSACRE OF THE NESTORIAN CHRISTIANS.

The massacre of a great number of the Nestorians, as reported by a former arrival, is unhappily confirmed by the papers brought by the last steamer. This interesting people, who have latterly been visited and instructed by American and other missionaries, were found to have retained the religion of the Bible in a great degree of purity, although surrounded by Mahometan tribes. It seems that the hostility of their enemies was excited towards them by the too zealous labors of the rival Christian missionaries.—*Nat. Intelligencer.*

A Constitantinople correspondent of the London Morning Chronicle, under date of August 17, states the particulars as follows:

'You have been informed of the combination between the Pasha of Mosul and several powerful Kurdish chiefs for the extermination of Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character so conspicuous in all other Christian sects of the East, has now, in the weakness of Mohammedanism and the strenght of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity.

In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the presence of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare among themselves.—The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans.—No means were left untried to effect their object. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country and their Governor, the Pasha of Mosul, readily believed the assertion; his suspicions were excited; from both parties he received accusations against the respective adversaries tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the dan

ger of English influence. At length the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as the ministers of Christ and the teachers of civilization. Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. But, as it is, one of the most ancient and most interesting sects in the world —interesting from its origin, from its language, and from the purity of its Chrirstanity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics.

Letters received in Boston state that it is probable the mother and only one brother of Mar Shimon, the Nestorian Patriarch, have been slain; that three other brothers have been taken prisoners, and two have fled to Persia. Dr. Grant, whose life has been considered in danger, is safe at Mosul.'

In the above statements we see the deplorable effects of christian diplomacy, christian intrigue, and christian proselyting. This much injured, and according to every christian testimony, this good, and virtuous people, have been made the dupes of those fiery bigots who when they could not accomplish their designs, in causing them to submit to their faith, have excited the jealousies of government, and offered them up as a sacrifice to their malice.—For the information of our readers, relative to this people, we publish the following from Buck's Theological Dictionary.

NESTORIANS,

"The followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons, of which the one was *divine*, even the eternal word; and the other, which was *human*, was the man Jesus: that these two persons had only one *aspect*: that the union between the Son of God and the son of man was formed in the moment of the virgin's conception, and was never to be dissolved: that it was not, however, an union of nature or of person, but only of will and affection. (Nestorius, however, it is said, denied the last position;) that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God.

One of the chief promoters of the Nestorian cause, was Barsumas, created bishop of Nisibis, A. D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the operations of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians had always filled, even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who, in the fifth and sixth centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldea, whence they are sometimes called *Chaldeans*, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary properly so called, and especially into that country called *Karit*, bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence it is said, his successors were each of them called *Presbyter John*, until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavors to reduce them under the papal yoke. Innocent IV. in 1246, and Nicholas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of pope Julius III. the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul; but a division arising among them, in 1551, the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous parts of Persia, where they still continue, distinguished by the name of *Simeon*; and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with a hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of Elias, and reside constantly in the city of Mousul.—

Their spiritual dominion is very extensive, taking in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honor of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which resided in the city of Amide, or Darbeker, and all assume the denomination of *Joseph*. Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the people's legate to conquer their inflexible constancy."

STEPHENS' WORKS ON CENTRAL AMERICA.

We have lately perused with great interest, Stephens' works on Central America, Chiapas, and Yucatan.

Mr. Stephens published about two years ago, a very interesting work entitled 'Incidents of travel in Central America, Chiapas and Yucatan,' in which he details very many interesting circumstances; discovered the ruins of magnificent cities, and from hieroglyphical representations, sculpture and rich specimens of architecture, proved one important fact, which had been disputed by many of our sages; that America had once been peopled by a highly polished, civilized and scientific race, with whom the present aborigines could not compare.

This work has been read with great interest throughout this continent, and tens of thousands of copies have been sent to, and sold in Europe, where it has been investigated with the greatest scrutiny and interest. It has already passed through twelve editions; it is published in two volumes, 8 vo.

Since the publication of this work, Mr. Stephens has again visited Central America, in company with Mr. Catherwood, and other scientific gentlemen, for the purpose of making further explorations among those already interesting ruins. They took with them the Daguerrotype, and other aparatus, for the purpose of giving views and drawings of those mysterious relics of antiquity. His late travels and discoveries, have also been published in two volumes of the same size, entitled 'Incidents of travel in Central America.'

It is a work of great interest, written with precision and accuracy. The plates are elegantly executed, and its history unfolds the ruins of grandeur, civilization and intelligence. It is published by Harper & Brothers, N. Y.

This is a work that ought to be in the hands of every Latter Day Saint; corroborating, as it does the history of the Book of Mormon. There is no stronger circumstancial evidence of the authenticity of the latter book, can be given, than that contained in Mr. Stephens' works.

Mr. Stephens gives an account of ancient cities he has visited, where once dwelt the powerful, the wise, the scientific, and to use his own words; 'architecture, sculpture and painting, all the arts which embellished life had flourished in this overgrown city; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence.' In the last clause, Mr. Catherwood is mistaken. It has fallen to his lot to explore the ruins of this once mighty people, but the 'Book of Mormon' unfolds their history; and published as it was, years before these discoveries were made, and giving as it does, accounts of a people, and of cities that bear a striking resemblance to those mentioned by Mr. Stephens, both in regard to magnificence and location, it affords the most indubitable testimony of the historical truth of that book, which has been treated so lightly by the literati and would be philosophers of the present age.

For the information of our friends who do not possess this work, we may at a convenient time collect and compare many of the important items in this work, and in the Book of Mormon, and publish them. To give some idea of the nature of the last work, we publish the following from the preface:

"In his 'Incidents of Travel in Central America, Chiapas and Yucatan,' the author intimates his intention to make a thorough exploration of the ruins of the latter country. That intention has since been carried into effect, and the following pages are the result. They discribe, as the author has reason to believe, the most extensive journeying ever made by a stranger in that penensula, and contain the account of visits to forty-four ruined cities or palaces, in which the remains or vestiges of ancient population, were found. The existence of most of these ruins was entirely unknown to the residents of the capital—but few had ever been visited by white inhabitants—they were desolate and overgrown with trees. For a brief space, the stillness that reigned about them was brokon

and they were again left to solitude and silence. Time and the elements are hastening them to utter destruction. In a few generations, great edifices, their facades covered with sculptured ornaments, already croaking and yawning, must fall, and become mere shapeless mounds. It has been the fortune of the author to step between them and the destruction to which they are destined, and it is his hope to snatch from oblivion these perishing, but still gigantic memorials of a mysterious people."

To all the saints and honorable men of the earth, to whom the Lord has given liberally of this worlds' goods:.....GREETING.

Our worthy brother, Elder George J. Adams, has been appointed by the First Presidency of the Church of Jesus Christ of Latter Day Saints at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the gospel to the people of that vast empire, and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God, in the last days; which cannot be explained at this time; but as the mission is attended with much expense, all those who feel disposed to bestow, according as God has blessed them, shall receive the blessings of Israel's God; and ten fold shall be added unto them, as well as the prayers of the saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter Day Saints.

PERSECUTION OF THE JEWS.

It would seem from the following, that there is a very material difference between Catholicism in Italy, and in the United States: and that while its advocates in this country cry loud for equal rights, and equal privileges, and profess great reverence for republican institutions, that in Italy, where they possess the power, they are most fierce and intolerant in their proscriptions and persecutions; and whatever may be said concerning the more liberal views of Catholics in this and the mother country, it is evident, from the following, that they want only the power to reinstate in England, and put in force in this, or any other country, all the damning horrors of the "*Holy Inquisition*" which has been lately revived in Italy, in their base persecutions of the Jews.

"At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

"We, Fra Vicenzo Salina, of the Order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10th, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews, who may possess property, either in town or country, permanent or moveable, or rents or interests, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less, any Hebrew family, shall inhabit the city, or reside in, or remove their property into, any town or district where there is no Ghetto (place of residence for Jews;) and that such as may actually be there in conformacy to the laws, must return to their respective Ghetto within

the peremptory period of six months, otherwise they will be proceeded against according to the tenor of the law.

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the State."

"After laying down these monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive; and still less to re-clothe with authority, and arm with tremendous pains and penalties. The savage order is issued that these intolerant laws shall be read in each of the Jewish Synagogues. It is added:—

"They who violate the above articles, will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition."

Why the Jews have been thus selected as the victims of their hellish wrath, is difficult for us to determine. We cannot account for it upon any other principle than that of legalized plunder—such as has been too frequently practised upon them by most of the courts of Europe.—It is thus that their property, in the second section, is not ostensibly confiscated; but it is virtually so, as it places them in the power of their enemies, if they cannot find purchasers for their property, which is very unlikely, when they are placed under these severe, inhuman restrictions. "The property must be disposed of within three months, whether in town or country, permanent or moveable, or rents, or interest or any rights involving shares in funded property." And if there are no buyers, what then? "*The Holy office* (rather say holy devils) is to sell the same by public auction."

We are led to ask, is this Christianity? Are these the followers of the meek and lowly Jesus? Is this the conduct of a church which professes to be the only true church? purely apostolic? Oh shame! where is thy blush?—The heart sickens at the contemplation. Only think of thousands of men, women and children, being dispossessed of their inheritance—robbed of their property—rendered houseless and homeless, and destined to wander about as vagrants and exiles, through the tyranny, rapacity and thirst for plunder, which is evidently manifested by these infernals of the Holy order. We had hoped that those days of horrid barbarity were gone by, and that even the Roman church would not have attempted to revive them: and still less did we imagine that the edicts of the Holy Inquisition would ever have disgraced the footstool of God. What if the governments of America, England, Russia, Prussia, Norway, Sweeden, and other powers, were to exercise the same spirit of intolerance towards the professors of the Catholic religion? Would they like to have meted to them the same measure which they give to others? We know that there was great dissatisfaction manifested by the Catholics of England and Ireland during the existence of the Test Act. They made long and loud complaints against the injustice, tyranny and oppression of that instrument; and no one felt more indignant than ourselves at such illiberal proceedings—but we must confess that in this instance they have "out-Heroded Herod" a thousand times.—What would the Irish Catholics have thought had the British government dealt with them as their great Pontificate has dealt with the poor Jews? How much misery, how much distress would not such a step create among them?

We cannot but feel indignant at such proceedings; and as the conductors of public journals, feel ourselves in duty bound to express our feelings. We heartily despise oppression in every shape; and if the European courts do not take sufficient notice of such proceedings as to frown down, indignantly, upon the perpetrators of those inhuman deeds, and awe them into a respect sufficient to ameliorate the condition of their victims, we shall, at least, have had the satisfaction of entering our protest against the proceedings of those heartless wretches, who would make a pretext of religion to plunder the inoffensive, and put in force these inhuman, savage edicts, merely because they have them in their power.

We had thought that the cup of misery of the Jews had been sufficiently wrung out, and that they had drank it to the very dregs. They have been persecuted by almost every nation in its turn. They have been plundered, driven and banished, and their lives have continually hung in doubt. We had hoped that the recent-

ly expressed opinion, concerning their persecutions in Damascus, by the European powers, and the revolutions in Spain, would have greatly ameliorated their condition, and have operated well for them, even in Italy; and we are yet in hopes that some steps will be taken to cause the power who oppresses them to mitigate their sufferings; and if not by power, out of respect to courtly influence, which may be used to remove the heavy load under which they groan.

The Rothschild's possess great influence in many European courts. Can it not be used at the present time, in behalf of their oppressed brethren?

From the Millenial Star.

THE GATHERING.

The doctrine of 'the gathering' is one peculiarly belonging to the people of God, and one which should claim the attention of all who are desirous of glorifying God by keeping his commandments. It is one in its practical operations which excites the attention of the world, and seems to arouse their indignation much. How often do we hear the question—'can we not serve God in this country as well as any where else?' and 'it is the devotion of the heart that the Lord wants, and that is all that is required.' That we can serve God in one country as well as another we doubt not, if it be the will of the Lord that we should do so; but if a commandment be given, as to the Israelites of old, to gather away from bondage and oppression, to give heed to the teachings of his servants, then we would ask, who can serve the Lord yet disobey his commandments?

It was ever the purpose of the Lord in every age, to classify his people by themselves—to seperate them from the wicked of the earth—and so to organize and establish them, that he might be able to bestow upon them the blessings of his spirit. And is there no necessity for this reparation? Most assuredly there is. We look upon the world as alienated from God by sin—as entirely cut off from the enjoyment of those privileges of which the Saints partake. The Lord has, in his infinite mercy, devised a plan by which a fallen race can be reconciled to himself; and that is effected by the gift of the spirit of God, bestowed upon the faithful in the exercise of obedience to the ordinances of his house. Let us then contemplate for a moment the relative circumstances and conditions of the people of God and of the world: the one is in darkness, and under condemnation in consequence of sin; the other is adopted into the family of heaven, and has received of the spirit of the Lord, filling his whole body with light, opening to his understanding the glories of eternity, and elevating him in dignity according to his faithfulness as a son of God; while his future prospects are sublimely developed to his understanding the full glories of the beatific vision.

What affinity, then, we would ask, has light with darkness? what amalgamation can take place between elements so diverse in their nature? or will not spirit seek its kindrid spirit? He that hath the spirit is no longer debtor to the flesh, but would rather be seeking the society of those who can multiply his happiness, who are so many individual reflections of the moral loveliness implanted by the spirit of God.

On these reflections then, do we arrive at the rationality of the doctrine of 'the gathering,' and see the necessity of the servants of God, who are destined to become partakers of his own glory, being associated together in order that they may be preparing for that high elevation, and growing in that wisdom and knowledge without which they cannot be prepared for his presence.

But, again, the last days are the days of vengeance and judgment upon the wicked. Let us then examine the conduct of God towards man when he was about to pour out his judgments upon them.

When he had determined, in consequence of the iniquity of our antediluvian forefathers, to destroy that race from the face of the earth, he did not do it without a warning unto the people, and without preparation for the safety of all who would give heed to that warning; but they heeded not the testimony of the servant, they rejected the offers of mercy and therefore perished. So also in the days of Lot, when he had determined a destruction upon the inhabitants of the cities of the plain, it was neither without a warning to them, nor a place of safety for those that would hearken and flee.

We read that in the last days there will be in existence a Babylon, of which the Chaldean city (the lady of kingdoms) was a lively type, in which the pollution of the holy things of the Lord's house showed forth that poilution of the last days, when men should sit in judgment as God, calling upon the people to recognize their authority, and render obedience to their precepts as they would unto the God of heaven. And we read also, that the Babylon of the last days shall fall, shall be utterly destroyed; and the people of the Lord are commanded to come out of her, lest they be partakers of her sins and receive of her plagues. Now, we feel no hesitancy in speaking freely of this Babylon, which we affirm to be neither more nor less than that Babel, that confusion of systems which

man has devised in the room of the kingdom of God; for verily as little understood of each other are the builders of the modern Babylon, as were those of antiquity when the Lord confounded their language and scattered them over all the face of the earth. In contemplating the modern builders of religious systems, we find some declaring one thing necessary as a foundation, and others another; and instead of laboring conjointly to build a tower to heaven, each individual party are raising paltry mounds of their own, with the most anxious ambition to look over their neighbor, until all has become confusion and weakness, and by and by the wrath of heaven shall sweep away every vestige of their folly from the face of the earth, for the mouth of the Lord God hath spoken it. And this judgment shall take place in the last days, and it shall be a judgment the like of which hath not been before. And will not the Lord act like himself in providing a place of safety for his people? or when he has commanded them to come out of her, will he not prepare a place of refuge for them—a Goshen in which they may be protected while his fury is poured out upon the nations.

We read, then, in the 24th chapter of Isaiah, that when his fury shall be poured out, when the inhabitants of the earth shall be burned up and few men be left, that there shall be in the midst of the earth a remnant among the people as the shaking of an olive tree, and as the grapes when the vintage is ended. And let us mark the location of those who are preserved: it will be in the midst of the earth, in the very place where Israel of old declared that the children of Joseph should become a multitude of nations, and in that place shall deliverance be. We rejoice, therefore, in the revelations made known in the last days, of the decendants of Ephraim and Manasseh, and of the land of Joseph, and of the place appointed for the gathering of his people. We read also, in the 4th chapter of Micah, that in the last days it shall come to pass, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: and that the law shall go forth from Zion, and also the word of the Lord from Jerusalem. And also in the 8th verse of the same we read, that the tower of the flock, the strong hold of the daughter of Zion, that unto her shall come the FIRST dominion; and that the kingdom shall also come unto Jerusalem.

And as we read in the old translation that from the seed of Joseph should the feder be appointed by the stone of Israel; even so as Joseph the patriarch (though various means were adopted in order to destroy him) through the providence of God, became the savior of his family, so shall his seed become a feder or shepherd unto the people of God and their land, into which the Lord has led them, as he did Joseph into Egypt, become a place of deliverance from the judgments that shall come upon the earth, for all that will hearken unto the tidings of salvation and become obedient unto them.

It is written in the first chapter of Ephesians and the 10th verse, 'that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.'

We also read in the second chapter of Daniel, of the setting up of a kingdom by the God of heaven, that should never come to an end; and, as we have before quoted, of the law going forth from mount Zion and also from Jerusalem.—Now the place from whence proceeds a law must be the seat of government, and the seat of government will be attended by subjects acknowledging its authority; and that kingdom which shall never come to an end, cannot be set up unless the people are gathered together to become the subjects of it; also the people of God must be gathered together in the fulness of times, in order to be prepared, instructed, and sanctified that they may be fitted to meet the glorified saints whom the Lord will bring with him at his coming, who are looking forward to the time when they shall reign as kings and priests on the earth, knowing that without us they cannot be perfected, and are longing for the hour when the Lord shall reign in Mount Zion, and in Jerusalem, and when his glory shall be before them.

Having made these reflections upon the great doctrine of 'the gathering,' we now bear testimony of what the Lord has commanded in the last days. We bear testimony that the Lord God hath sent the angel beheld by John in his apocalyptic vision, having the everlasting gospel to preach unto all people; that he hath appeared unto some, and shall hereafter appear unto many; that he hath committed a dispensation of that gospel unto men, and commissioned his servants to go forth bearing testimony of these things, and to make proclamation that the hour of his judgment is come; also to proclaim unto the people the gospel in its fulness, the glorious law of adoption into the kingdom of God, and warning them of the judgments speedily approaching to exhort them to flee out from Babylon, that they be not partakers of her sins, and receive not of her plagues; and that the western continent is the place appointed of the Lord for the assembling of his people, that

they may learn his will, receive blessings at his hands, and escape the consequences of the fury that shall be poured out upon the nations.

And while we bear this testimony, how many who may read these reflections will find the spirit within them bearing witness to the truth of these things, and feel its prompting influence bidding them arise and flee while the path is open, and hasten to assist in the building up of Zion, and in the establishment of that kingdom which shall never come to an end; but which, arising on earth, shall continue under the blessing of God to increase in glory and power, until clothed upon by the radience of heaven, its citizens shall be fitted to blend in harmony with the sons of light, in that glorious gathering of all things both in heaven and on earth, that shall be realized in the dispensation of the fulness of times.

Then away to the west, the glorious west,
The land which the Lord hath greatly blest;
Where the soil hath rested for ages past,
To make a rich home for the Saints at last.

Milford, Iroquois County, Indiana,
September 22, 1843.

BROTHER TAYLOR:—

Dear Sir—We started on our mission to the State of New York, according to appointment, on the 30th day of May. We arrived in this place on the 15th day of June, and preached once.

The people wishing to hear farther, we stopped and commenced laboring here and in the vicinity, until the Lord, through our instrumentality, caused a few individuals to see the error of their ways, and embrace the truth.

Thus we succeeded, with the assistance of brothers Tate and Monroe, for a short time, in organizing a small branch of the church, in this place, called the Milford Branch of the Church of Jesus Christ of Latter Day Saints, consisting of twelve members, one elder, and one priest.

Travelling elders are requested to call and instruct them farther in the things of the kingdom.

Yours, in the bonds of the new and everlasting covenant.

NORMAN B. SHEARER.
MARCELLUS L. BATES.

THE JEWS IN THE UNITED STATES.—The Saint Louis Organ says: 'As the number of Jews is greatly increasing in our midst, it may not be altogether uninteresting to learn something concerning their number. The greatest concentration of Jews exists in the Russian dominions, where, according to the latest estimate, they amount to 1,700.000, about one fourth of the Jewish population of the whole world; in France there are 115,000; in Great Britain 30,000, two thirds of which are found in London. The number of Jews in the Holy Land amounts to 40,000. The Jews in this country are estimated at 50,000, the great mass of which may be found in the Atlantic cities. There are six synagogues in New York, three in Philadelphia, and others in Charleston, Baltimore and Savannah. In Cincinnati the Jewish population is very numerous, so also in Cleveland, where there are two synagogues. Germany and Poland are the countries which exercise the influence over the developement of the religious views of the Jews of the present day.

THE SIGNS OF THE TIMES.

(FROM THE WARDER.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirit's living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circle groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear,
It may be that the Lord is near.

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

Soon after the words of Enoch were given, the Lord gave the following commandment:—

Revelation to Joseph Smith and Sidney Rigdon, given December, 1830.

Behold I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthed up the church whithersoever it is found, and more especially in Colesville: for behold they pray unto me in much faith.

And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold here is wisdom, and let every man choose for himself until I come; even so: Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the 2d of January, 1831; a conference was held in the town of Fayette, N. Y., at which was received, besides the ordinary business transacted for the church, the following revelation:

Revelation given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom: and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the vail of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore gird up your loins and be prepared. Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you; ye are clean but not all: and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned: and behold the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord, cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And

again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives: Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers: wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church:—and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. See that all things are preserved and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity: and it must needs be that the riches of the earth is mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves.—Be ye clean that bear the vessels of the Lord; even so: Amen.

Not long after the conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as his servant, and I received the following revelation, given at Fayette, New York, January 5, 1831:

Revelation to James Covill, given January, 1831.

Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me.—And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

And now behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head—nevertheless thou hast seen great sorrow for thou hast rejected me many times because of pride, and the cares of the world: but behold the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise and be baptized, and wash away your sins, calling on my name and you shall receive my spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days: the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith

and I will be with thee and go before thy face. Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word:—wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment: wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying Hosanna! blessed be name of the most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming: for the time is at hand: the day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold I come quickly; even so: Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word: given at Fayette, N. Y., January, 1831.

Revelation to Joseph Smith, jun. and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.

1. Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word;—wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good: Amen.

A LAND SLIP.

At half past three o'clock yesterday afternoon, another land slide occurred from the hill east of, and adjacent to this city, where the awful catastrophe of January 1, 1837, transpired, exceeding in extent and consequences that memorable disaster. Some ten dwellings were buried beneath the mass of earth. In these, it is supposed, there were not less than thirty or forty persons, only ten or twelve of whom, at the time, escaped. As soon as the alarm was given, the mayor and members of the common council, the sheriff of the county, together, with the city police, firemen, hook and ladder companies, repaired to the spot, accompanied by a vast concourse of citizens. Vigorous preparations were immediately commenced, and before the lapse of an hour several persons were taken out alive; and in course of three or four hours, fifteen dead bodies, and sixteen severely maimed were removed.—*Troy Budget.*

[For the Times and Seasons.]

Br. Taylor:—

Sir: I devote a few moments of time, to give a short sketch of the prosperity of the mission appointed me, to Tennessee, at the last April Conference. I left Nauvoo on the 11th of April and went to Greene county, Illinois, where I preached a few times and baptised two. From thence I went to Lebanon, St. Clair co., where I fell in company with W. H. Edwards, who accompanied me to Tennessee. We baptised eight near Lebenon, and organised them into a branch, known by the name of the Lebanon Branch. From Lebanon we continued our way, preaching every opportunity, and baptised two at the Elk-horn prairie, Williamson co.; crossed into Kentucky, May 16th; continued preaching in Warren, Baron, Hart and Monroe counties Ky., and Jackson and Overton counties, Tenn., for about five months; baptised ten in Hart co., all of whom will remove to Nauvoo this winter or next spring. The enquiries for the doctrines of the Church of Jesus Christ of Latter-Day Saints, in that country, are very great and the laborers are few.

With high esteem and respect, I subscribe myself,

Your fellow laborer,
In the bonds of the new
and everlasting covenant,
FRANCIS M. EDWARDS.

Nauvoo, Dec. 2, 1843.

Dear Sir,—As I am a traveller who am sometimes in the habit of committing my thoughts to paper, and having perceived that the people called Mormons are grossly abused and misrepresented, I extract the following remarks from

my journal. If you think them worthy of a place in your invaluable periodical, you are at liberty to insert them:—

"Having, whilst in my native land, heard a great deal said respecting the people called Mormons. I thought it would be well, in the course of my rambles (or tour) to visit their city, hold converse with them, see their city, investigate their principles, and judge for myself I had heard, previous to my leaving England, some of their missionaries, among whom was Elders Woodruff, Richards and Young. I thought they were setters forth of strange doctrine, yet it had an influence on my mind, so that I felt determined, as soon as opportunity served to hear both sides of the question, as well from the Missourians as from any other source. With an unprejudiced mind I had, previous to this time, been a member of the methodist church, but having observed that there existed in the breasts of those people a very strong prejudice with respect to the Mormons. I could not give full credence to their statements, neither could I rest satisfied with the statement of the Mormons. I thought it was possible that they might dissemble in England, but, as a people, they could not do so at home, their actions would appear ungarnished; they would there act out their principles, and their moral and religious influence would there be seen as clear as the sun at noon day; but above all I wanted to know something concerning the Missourian persecution; so after having overcome all opposition, (some of my friends being greatly alarmed lest I should become a follower of Joe, as they termed it. I took ship and arrived in safety at New Orleans. I then sailed up the Mississippi, and landed at St. Louis. As soon as I had taken lodgings I commenced my inquiries respecting the Mormons. What think you of the Mormons, I asked? I had scarcely spoken before my ears were saluted from all quarters, from high and low, rich and poor. The Mormons! The mean Mormons! The G—d d—— Mormons! The deluded Mormons, &c. I heard them calumniated, and vilified. nay, abused beyond belief. They informed me that their crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them; that they would rob and plunder; and that blood and murder was to be found in their skirts. That after they had stripped the poor stranger of his all, they confined him in a kind of dungeon, underneath the temple, where he was fed upon bread and water, until death put a period to his sufferings—left to die alone without a kind friend by him to perform the last sad offices, or to see him consigned to the silent tomb, but like a dog he was left to die, and like a dog he was buried. Well, one would have thought that after having heard all this my courage must have failed, and that I would at once have given up the search, but I called to mind the old adage, "Nothing venture nothing have." Pistory also informed me of the wonderful exploits performed in days of yore by the chivalrous and noble knights of England, and so I felt determined to see and behold the wonderful place, with the history of which I had become acquainted. I had, however, determined within myself to sell my liberty and life as dearly as I could, in case the reports I had heard should prove true, but the fact was, I did not place much confidence in their Jack the Giant Killer's tales, looking upon them as being too marvellous to be true. I landed at Nauvoo on a beautiful morning in the summer season. I felt a degree of superstitious dread to creep over me, as I set my foot upon the shore! Presently I discovered some armed men advancing towards where I was, but immediately perceived that they were peaceable citizens of the place engaged in a pleasure party. As I walked onward I felt myself comparatively at home, as I now and again met with an Englishman that I once had gazed upon in my native land. I directed my course towards the Temple, and after having gazed upon and thoroughly examined every part of it, I was soon led to the conclusion that there was not much danger to be apprehended from being confined in the subterranean vaults or dungeon, beneath the Temple. I took up my abode as convenient to that edifice as I could, in order that I might be the better enabled to take cognisance of every circumstance which might come under my observation. I had resolved to keep upon a strict look out, and to keep my head and understanding from being confused in order that I might be enabled to judge correctly, and have a true and correct report to send to my native land, should I be permitted to reach its shores in safety. The city is of great dimensions, laid out in beautiful order; the streets are wide, and cross each other at right angles, which will add greatly to its order and magnificence when finished. The city rises on a gentle incline from the rolling Mississippi, and as you stand near the Temple you may gaze on the picturesque scenery around. At your side is the Temple, the wonder of the world; round about and beneath you may behold handsome stores, large palaces, and fine cottages, interspersed with varied scenery. At the foot of the town rolls the noble Mississippi, bearing upon its bosom the numerous steam ships which are conveying

the Mormons from all parts of the world to their home. I have seen them landed, and I have beheld them welcomed to their homes with the tear of joy and the gladdening smile, to share the embrace of all around. I have heard them exclaim how happy to live here! How happy to die here! and then how happy to rise here in the resurrection! It is their happiness, then why disturb the Mormons as long as they are happy and peaceable, and are willing to live so with all men. "I would say, let them live!" The inhabitants seem to be a wonderful enterprizing people. The walls of the Temple have been raised considerably this summer; it is calculated, when finished to be the glory of Illinois. They are endeavoring to establish manufactories in the city. They have enclosed large farms on the prairie ground, on which they have raised corn, wheat, hemp, &c. and all this they have accomplished within the short space of four years. I do not believe that there is another people in existance who could have made such improvements in the same length of time, under the same circumstances, and here allow me to remark, that there are some here who have lately emigrated to this place, who have built themselves large and convenient houses in the town, others on their farms on the prairie, who, if they had remained at home might have continue to live in rented houses all their days, and never once have entertained the idea of building one for themselves, at their own expence. Joseph Smith, the Mormon prophet, is a singular character; he lives at the "Nauvoo Mansion House," which is, I understand, intended to become a home for the stranger and traveller; and I think from my own personal observation that it will be deserving of the name. The Prophet is a kind, cheerful, sociable companion. I believe that he has the goodwill of the community at large, and that he is ever ready to stand by and defend them in any extrimity, and as I saw the Prophet and his brother Hyrum conversing together one day, I thought I behel two of the greatest men of the nineteenth century. I have witnessed the Mormons in their assemblies on a Sunday, and I know not where a similar scene could be effected or produced. With respect to the teachings of the prophet, I must say that there are some things hard to be understood, but he invariably supports himself from our good old Bible. Peace and harmony reigns in the city. The drunkard is scarcely ever seen as in other cities; neither does the awful imprecation, or profane oath strike upon your ear; but while all is storm and tempest and confusion abroad, respecting the Mormons, all is peace and harmony at home.

With regard to the persecution in Missouri, I do not believe that the Mormons deserved it at their hands. But it is my firm belief that the Missourians did actually slay innocent men, defenceless women, and helpless children. From all the testimony that I have been able to gather, both from the inhabitants of Missouri and the Mormons, this is established in my mind beyond a doubt! Oh, Missouri, Missouri! what hast thou done? Thou hast slain the innocent and defenceless; driven twelve thousand men and women, from thy inhospitable bosom; thou has robbed them of their property —of their all; compelled them to wander on the wide-spreading prairie, in the depth of winter, there to endure cold, hunger, and thirst. Thou hast bound their leaders in chains, confined them in dungeons, without affording them a sufficiency of bread and water; feeding them on human flesh; setting demons to guard them, whose boast it was that they had robbed innocence of its charms, and trampled upon virtue with more than fiendish impunity. But cease my pen to rehearse the story, and take up a lamentation for her—the star whose glory is dimned; the state, whose escutcheon is tarnished with deeds of inhumanity and blood. Where, oh where is Washington? Where, oh, where is your fathers, who amidst the clash of arms, and the thunder of cannon, so nobly stood forward in defence of liberty and innocence? But they are gone, and what they bled and died for is abused and trampled upon by their recreant children! Yes, trampled upon by Missouri; and thou that mightest have been the glory of the west, hast fallen, thy honors are fled, thy glory is laid in the dust, and a dark page will forever rest on thy history. But what shall be done for thee, oh thou most mighty? Wherewith shall thou be restored to thy greatness? Is thy wound incurable? Is there no balm, is there no healing medicine, is there no physician? If there is a kind, merciful heart left in Missouri—a philanthrophist, he may exclaim, they shall be restored to their houses and homes, to their lands and to their all! and then shall not our glory and honors return to us again? But justice would answer in a voice of thunder, you cannot restore to the wife him whom ye have taken and murdered in cold blood! You cannot restore the innocent child to the fond embrace of its parent, which you, with more than savage barbarity, destroyed! Neither can you restore that virtue, which you have inhumanly taken away with devilish rage! Therefore do the devils rejoice, the heavens are ashamed, and thy name will never be mentioned by the virtuous and good but with detesta-

tion and abhorence. But, say some, the State of Illinois has disgraced itself by protecting the Mormons. Wherein, I ask? In protecting the innocent and the brave? The Mormons are calculated to do honor to any state! Look and see what they have done at Nauvoo during the comparatively short time they have been there, and if they are enabled to proceed as they have commenced their town ere long will become a great and mighty city. The Prophet and the Temple attract people from all parts; these must bring wealth into the state necessarily, and now I would say in conclusion, Beware men of Illinois, and let the Mormons alone; let them be protected; let their rights and privileges be preserved unto them sacred, and they will soon become a great and a mighty people, and the governor who received them from the lawless Missourians will be held in everlasting remembrance. Yea, his name will be had in honor through all generations.

Yours,

AN ENGLISHMAN.

Minutes of a Conference held in Brant township, Erie county, N. Y. 1843.

Agreeably to appointment we assembled at brother Ira Sermans' to organize a branch of the Church of Jesus Christ of Latter Day Saints. The conference was called to order at half past 9 o'clock, by elder H. B. Jacobs, who was appointed chairman. Elder O. B. Huntington was chosen clerk. The meeting was then opened by singing and prayer, by elder J. S. Gleason. The chairman then arose and made some remarks upon the design of the meeting, and upon the order of the kingdom of God; he then moved that brother Wm. A. Beebee be ordained an elder to preside over that branch of the church, seconded by elder Gleason, and carried by the unanimous vote of the conference.

It was also moved, seconded and carried, that brother Ira Sherman be ordained a teacher. Elder Taobs and elder Gleason proceeded accordingly and ordained them; after which the chairman read some of the church laws as laid down in the book of Doctrine and Covenants, and gave them much good instruction thereupon, and upon the scriptures. He was followed by elder Gleason, who made many very appropriate remarks. Elder Beebee then arose and expressed his feelings of inability to fill so high and responsible an office, but felt determined by the grace of God to press forward, and improve upon the talents which he had given him. He was followed by all the brethren and sisters, who expressed their warmth of feelings for the cause of Christ. The clerk then received the names of those that belonged to that branch, which were fifteen, viz: Wm. A. Beebee, Ira Sherman, Lemuel Lewis, John Sturdefont, Stephen Sturdefont, Philip Lewis, Cornelius Phelps and Walter Davis; Louisa Beebee, Phebe Sherman, Harriet Sherman, Waity Lewis, Sany Francis, Aurilla Dalrimple, and Mary Sturdefont.

By the unanimous voice of the conference, the branch was called Brant Branch.

The meeting was then closed by singing and prayer by the president.

H. B. JACOBS, Chairman.

O. B. HUNTINGDON, Clerk.

From the Boston Bee.

INCONSISTENCIES OF PROFESSED BIBLE BELIEVERS.

Reading an article in the Times of the 20th inst. headed "Taking the Veil," my thoughts were led to muse on the gross inconsistency of the present *professed* Bible believing generation. Now it is a well known fact, that the present christian world, (with the exception of a few that the last term infidels,) both priest and people, editors and readers, are professed believers in the Bible, and are ready to denounce a man as infidel, who dares question its authority; they believe it to be a revelation of the will of God to man, for the purpose of effecting his salvation; and (with the exception of the Mormons,) they believe it to be the *last* and *only* revelation that man ever did or will receive from his God. Now if they acted consistently, would they not receive and support those who come among them preaching and practising the plan of salvation, with its ordinances contained in the New Testament, to the very letter and repudiate and condemn all others. Would they not obey the injunction of John, 'if any come among you and obey not the doctrine of Christ, receive him not into your houses, neither bid him God speed.'

Should it make any difference whether they were old or new, popular or unpopular, learned or unlearned? Every candid mind will answer no, it should not, but the grand, and only question should be, do you preach the same plan of salvation which Christ and his apostles preached? Do you hold out the same blessings and promises they held out for believing, and threaten them with the same condemnation for disbelieving the New Testament being the rule of evidence? But how stands the case? what are the facts? Now for the purpose of testing this thing, I will make use of two denominations, viz: 'Catholics' and 'Mormons,' not out of any disrespect to either, but only to test the principle standing at the head of this article, particu-

lerty in regard to the press and pulpit.

The Mormons come among us preaching faith, repentance and baptism for the remission of sins, see Acts ii: 38 and xxii: 16. They practice the order of laying on of hands, for the reception of the holy spirit, see Acts vii: 17—18 and xix: 6 and Heb. vi: 2. They preach that the signs shall follow them that believe, see Mark xvi: 17. They preach that as the gospel, like its author, is unchangeable, therefore his church whenever and wherever found, will be built on the same foundation, organized with the same organization that characterized it in its early period, and that that organization consisted of apostles and prophets, &c., see Eph. ii: 20 and iv: 11, also Cor. xii: 28. And that these officers were to continue until perfection is come, 1 Cor. xiii: 8—10. And 'till we all come in the unity of faith, and of the knowledge (not belief) of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; Eph. iv: 13. They preach that as like causes produce like effects in all ages of the world, that those who are obedient to the gospel in this age and thereby receive the holy spirit, can and will claim and receive the holy spirit, can and will claim and receive all its blessings and fruits, which include revelations, visions, dreams, tongues, prophecies, interpretations, discerning of spirits, healing the sick, casting out devils, &c. Proof, see 1 Cor. xii, Mar. xvi: 17, James v: 14—15.—They preach that Zion is to be built in the last days, see Ps. cii: 16, and xlviii: 2, and also Ps. lx, and Mich. iv, and Joel ii: 32. They preach a gathering of the saints in the last days to this Zion, while God pours out his judgements upon the earth. Proof, Ps. iv: 5 and cii 22, Is. ix: 3, 4, 5, 6, and xxiv: 10, and the Parables, especially that of tares and wheat, 2 Thess. ii: 1, Rev. xviii: 4. These are some of the grand and important doctrines taught by the Mormons, all based and founded on the word of God in the Bible that the whole christian world profess to receive as their standard of faith and practice.

And now, I would ask, where, among the whole christian world, can be found another people that teaches or even believes one of these plain Bible doctrines? And where is the priest that dare meet the elders of the Mormons on any of these questions? I have heard elder Page, time and again, publicly challenge the whole clergy of Boston to meet him on any of these questions, using their own hall free of expense, the Bible being the rule of evidence, and where is there one that dare do it? Echo answers where? Bro. Cummings to the contrary notwithstanding.

And now, how are the Mormons, coming as they do, Bible in hand, received by the present Bible believing generation, especially editors and priests? I need not answer. Every one knows that each and all of the above Bible doctrines, preached by the Mormons, are met with scorn and contempt, ridicule and blackguardism, and by the very men that denounce men that honestly admit their disbelief in the Bible, as Infidels.

And here are the Mormons baptising weekly, having established a branch in this city of 250, and that in a year and a half, and yet not one of the Boston clergy dare meet them, and expose their delusion, as they call it, and thereby save the dear people from being deceived. And not the clergy alone, but the press also, professedly Bible believing, will in their turn ridicule each of the above doctrines, and publish every item that will tend to throw contempt and obliquy upon them, and not publish a word by way of reply, or in favor, unless paid for.

But now let us look at the other sect mentioned viz: the Catholics, not that they are any more inconsistent than other denominations, or even half so much, but I mention them because the article that gave rise to this communication involves their principles, viz: 'Taking the veil.' Merely to show the difference of treatment by the press, when the doctrines and ceremonies of an old, numerous and popular church, is concerned, than when an unpopular people are the subject for remarks. Now with what grace, and respect the ceremony of taking the veil is spoken of, in the article referred to. If they were written concerning the crucifixion of Christ, they could not be more serious or respectful. And what do we see in that article, why—'Taking the Veil,' 'Nunnery,' 'Sacrament of high Mass,' 'Reverend Archbishop,' dressed in the 'Pontificals of his station,' then the co-sisters in which, with their black veils and a lighted taper in their hands.' then we have a 'Reverend mother,' &c. &c. Now in what part of the Old or New Testament are one of these things alluded to? Where in the organization of the Church of Christ, can the office of 'Reverend Arch Bishop.' or 'Reverend mothers,' be found? We can read about Paul and Apostles and the Prophets dressed in sheep and goat skins, but nothing about Arch Bishops in their pontificals,' and where can you read of the white dress of the sisters—and their long black veils, and their lighted tapers, &c. Now I will challenge the whole professed Bible believing world, to point out a single passage, that even alludes to one of these ceremonies.

Then we may mention the enquiring meetings and anxious seats of the Orthodox and

Baptist. The camp meetings, class meetings, altars and the three baptisms of the Methodist, all verifying the predictions of Paul, that in the last days 'they would not enduro sound doctrines, but would turn from the truth, unto fables,' such as I have been referring to; that they should 'heap to themselves teachers instead of God sending them—and that they would have a form of godliness but deny the power,' also fulfilling the words of Christ to the Jews, that they made void the law of God by their own traditions, and 'taught for doctrines the commandments of men,' for instance, the doctrine of Christ, as I have before shown, is baptism for the remission of sins—but the commandments of men are, come to the anxious seats, the altars—or the mourners bench, for the remission of sins. The doctrines of Christ is 'laying on of hands for the reception of the Holy Ghost;' the commandments of men—go to the camp meeting to receive the Holy Ghost.

But enough has been said to show that this Bible believing generation care not a fig for the Bible, or the doctrines it contains, when speaking of the doctrines and ceremonies of any sect; but if the sect is wealthy, numerous and popular, they will be spoken of with respect and flattering words—whether their doctrines accords with the Bible or not; and the sect that is small, new and unpopular, will be met with ridicule and contempt, Bible or no Bible. The Catholics and Methodists and others will present to the community, doctrines and precepts, laws and ceremonies, that the Bible never dreamed of, and will be petted and supported by Pulpit and Press. The Mormons, on the other hand, come Bible in hand, ready to defend therefrom, both publicly and privately, each and every doctrine they present to the people, and they are met by Pulpit and Press with slang, vituperation, and any thing under heaven but argument. Oh! the consistency of this godly, Bible believing generation. J. H.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, OCTOBER 15, 1843.

TO OUR PATRONS.

As the next number will close this volume, it may be expected that we should say a few words to our subscribers. We owe them an apology for not having issued a few of the last numbers punctually on the publication day.—This on our part has been unavoidable, as it was occasioned principally by sickness, and circumstances over which we had no control. The next number will be issued in about one week after this, and will complete the volume; and although a little behind the time, there will be no delinquency on our part. Other than this we have no apologies to make, nor no painful reflections for what we have done, or left undone; nor have we any particular promises to make for the future. We have hitherto been governed by the plain principles of truth; it has been our endeavour to lay before our readers those principles which we thought would best conduce to their interest and to the good of the church in general. How far we have succeeded in this, and in satisfying the public mind, they themselves must be the judges.

We feel very highly flattered from the many high encomiums that we have received from gentlemen of intelligence and respectability, both in, and out of the church; and if our subscription list is any evidence of our labors' being appreciated by our brethren, then have we some encouragement to proceed.

We feel highly honored by, and very much obliged to our brethren the Twelve, for the kind interest which they have manifested in our behalf, in the following resolutions which were passed during our absence from home. It affords us pleasure to know that we are engaged in disseminating principles, and publishing a work which in their estimation is of so much importance to the church, and to the world, and we would embrace this opportunity of acknowledging to our brethren the many obligations we are under to them for the salutary counsel and assistance which we have so frequently received from them, which has aided us very materially in our arduous undertaking. We also feel obliged to our correspondents for their favors, and take this opportunity of soliciting a continuation of them; and though last, not least, are we indebted to our beloved brother JOSEPH, for his timely counsel, the access he has given us to his writings, and the many rich treats which have been furnished our readers through his instrumentality, without which, our sheet would in many instances have been comparatively dry and barren.

To our readers we would say, we are all the time promising ourselves that the paper will be richer and more interesting; we are expecting many things from Gen. SMITH, and from other sources, which will be highly interesting and edifying, but as we said before, we have no promises to make, but shall leave time which unfolds all things to decide this question.

With the close of this volume, the time will expire for which a great many of our subscribers have paid; it will be superfluous for us to

say, that their subscriptions will not be unacceptable at the present time, and our friends will not feel insulted when we say that we should feel ourselves much obliged, by them embracing the earliest opportunity of forwarding us their subscriptions for the ensuing year.

TO THE ELDERS AND CHURCHES ABROAD.

"The Twelve," on their late mission to the eastern states, discovered that the publications at Nauvoo, were very little patronized by the saints and branches, in the various sections of the country where they passed, while the common newspapers of the day received a liberal support, by those who pretend 'to hunger and thirst after righteousness.' They feel justified therefore, in reprobating such a course, as detrimental to the general good of the whole church, that shows a lack of charity in the elders.

'Do men gather grapes of thorns, or figs of thistles?'

Nauvoo at present, is the seat of the First Presidency; the place of the gathering for all saints, and the great centre of the world for pure religion, revelation, truth, virtue, knowledge and every thing else preparatory to the coming of the Son of Man; the best news, the best people, and the best plan of salvation must be there, Wherefore,

Resolved, Unanimously, that the travelling elders are hereby instructed to use due diligence in obtaining subscribers for the 'Times and Seasons,' and 'Nauvoo Neighbor,' and forward the pay, by safe hands, to the publishers at Nauvoo; that the saints and the world may receive 'line upon line, and precept upon precept; here a little and there a little,' together with such extracts of translations and revelations, as the Presidency of the church may direct, for the edification of the whole body of the church, in righteousness.

Done in council, at Nauvoo, November, 1843.

BRIGHAM YOUNG,
President of the Twelve.

WILLARD RICHARDS, Cl'k.

Will the elders and members of the Church of Jesus Christ of Latter Day Saints, unto whom the above resolution may come, or into whose hands it may fall, permit me, as an humble servant of Jesus Christ, to urge the necessity and importance upon you of giving diligent heed to the council offered in the foregoing resolution of circulating the Times and Seasons and Neighbor far and wide, to the extent of your influence. Shall I say that we have struggled through many difficulties until the present time, to maintain the press and circulate our periodicals to the churches abroad, for their benefit? I could say it in truth, but if I had no other motive in view, than my own personal pecuniary benefit, I would not call your attention to this subject, I would remain in silence. But the motive that stimulates me to action upon this subject, is of far more importance than my own temporal good. We as a people, have been called to pass through scenes of a peculiar nature and events of a singular character, for the last few years of our lives. A mighty struggle has been made by certain powers on earth, to crush the voice of those scenes and events in the dust, that they should not be heard by man. But a voice is destined to be heard, it can, it must, and shall be heard, as by the voice of thunders, until it penetrates the ears of the wise and good, friends and foes, Judges and Councellors, Governors and Presidents, Kings and Princes, saying, to all that hear, that oppressed American citizens are asking for those blessings, rights and privileges to be restored unto them, which God has destined for all his rational offspring, and which the constitution of the United States, and each state guarantee unto all her citizens; but have been unconstitutionally, unlawfully, unjustly, and inhumanly taken from them by the blood stained state of Missouri. Let me ask you then ye elders of Israel, where is the mouth peace of this voice that is to speak until the ears of man shall hear, and their hearts shall feel, if it is not in Nauvoo? If this be the case, then let duty be the mainspring of your actions. Foster not those engines that would trample your rights in the dust with impunity, turn a deaf ear to the cry of the oppressed, and seek to hush the voice of the innocent blood of the saints that has been poured out like water upon the ground, for the word of God and the testimony of Jesus Christ.

The period has arrived when that veil of falsehood and misrepresentation that has been drawn like a dark curtain over America to cover the black deeds of Missouri in their unhallowed persecutions against the saints, must be drawn back, that the world may have a view of the scene. But few heretofore have been made to believe the truth as it has existed, in scenes that have transpired in that state. Every engine that could be employed, has been put in operation to prejudice the minds of community against us as a people and lay the blame upon the saints, in order to draw a veil over the black deeds of Missouri; but the blood of the innocent cries from the ground, and that cry will not only be heard by man, but it will continually enter into the ears of that God who

rules the armies of heaven, and holds the destinies of the nations of the earth, until their blood is avenged, and what the nation will not do, God himself will perfect. The time has now come when the travelling elders and presidents of all the churches abroad in the vineyard, and also private members, can do much good, not only in circulating our papers among the saints, but all good and honorable men.—Things are about to transpire, appeals are about to be made through the channel of the press, that we want all to hear and to feel; and let not the sound thereof enter the ear and die away like a sound in the distance, but let it be written as with an iron pen upon the tables of your hearts, and a record of the same be carefully preserved in your houses for your children and your children's children, unto the latest generation, that they may learn the history of the persecution of the saints, the rise and progress of the church, and the deeds of their fathers. I would to God that not only every family of the saints in Nauvoo, but throughout the world, would carefully peruse and preserve a copy of each volume of the Times and Seasons, as they are issued from the press, not only for their present benefit, but as a future history, and I hope and trust, from this time forth, all the elders abroad will be awake to this subject, and sustain, support, and uphold that organ that will maintain your rights, and the rights of all the persecuted and oppressed.—While on my mission in the east, during the past season, in company with the quorum of the Twelve, I devoted a portion of my time for the cause of the press, and was sorry to find any indifference manifested among the saints about taking or circulating the periodicals published in Nauvoo, while other papers were liberally supported; for I deem it to be of great importance to the churches abroad to have the privilege of receiving instruction from the Presidency of the church while seperate from them, or before they have an opportunity of assembling here.—An account of the travels of the quorum of the Twelve during the past season, or minutes of the conferences which they held have not as yet been published, but probably something upon this subject will appear soon, in future numbers of the Times and Seasons. The present volume will soon close, and many things of interest to the saints will no doubt follow in the next volume, and it is desired that those who wish to continue their papers will forward their subscriptions as early as possible, that they may commence with the beginning of the volume.

May the Lord inspire the hearts of all the saints to labor while the day lasts, and do good while they have an opportunity, lest night come when no man can work.

W. WOODRUFF.

COMMUNICATIONS.

[For the Times and Seasons.]

BAPTISM—THE MODE OF ITS ADMINISTRATION—ITS EFFICACY—DR. MOSHIEM—STATE OF THE RELIGIOUS WORLD—THE APOSTACY, &c. &c.

(Concluded.)

BROTHER TAYLOR:—

But these things were clearly predicted by the prophets, and their downfall foretold. Isaiah, XLII: 17; 'They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our gods.' When we see the graven statues of Virgin Mary, and even that of the Savior, St. Paul, &c., adorning the churches of all who are able to procure them, we think of this passage of scripture. When we enter into these churches, and behold these images, golden vases, &c., it brings to our mind the time that 'Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessels through the temple.' St. Mark, XI: 15, 16. He could do the same things at the present day, with great propriety. Speaking of the fall of this worldly pride the prophet says: Isaiah, III: 16—26; 'Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their calls, and their round tires like the moon, the chains, and the bracelets, and the mufflers; the bonnets and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings; the rings, and nose jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses, and the fine linen, and the hoods, and the vails; and it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.' How cor-

rectly has the prophet described the arrogance and trappings of pride, of the present age. O, you worshippers of idols, followers of the precepts of men, rather than the word of God!—Away with your false theories, your man-made systems, your clashing creeds, your dogmas, your mock ceremonies, your monkish customs, your countless paraphernalia of worship, your tomes of learned ethics and studied literary lore!

'But he who truth from falsehood would discern,
Must first disrobe the mind, and all unlearn.'

St. Mathew, VI: 23; 'But if thine eye be evil, thy whole body shall be full of darkness. If, therefore the light that is in thee be darkness, how great is that darkness!' When we reflect upon these scenes of moral degradation, and hear the long prayers, the written sermons and horrid groans of these pretended christians, we say with the Savior: St. Mathew, XV: 8, 9;—'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.' If, in these scenes of confusion and uproar, they would read the instructions of Paul to the church of Corinth, we think their cheeks would mantle with the blush of honest shame, and they hold themselves in disgust for their depravity. We would be glad if we had room for the whole of these instructions; but a few verses must suffice. 1st Cor., XIV: 26—40; 'How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but peace, in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. Let all things be done decently and in order.' But, says one, 'how can we follow the instructions of Paul to the church at Corinth? He speaks of prophesying, of revelation, of speaking in tongues, of interpretation of tongues, &c., and we have none of these gifts and blessings in our church.' If you are without these, then we say you are not of God; for if you were of God, then you would believe in God. 'By their fruits ye shall know them.' We will see what Christ said about those who believed. St. Mark, XVI; 17, 18; 'And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpants; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.'

These are the fruits by which we are to know the true followers of Christ. 'But have you these blessing and gifts in the Church of Latter Day Saints?' We have. If we were built upon any foundation, other than the great apostolic rock, then we would not be the legitimate church of Jesus Christ. We told the reader in the beginning of our interview that we should preach no other doctrine, than those preached by the apostles. The world, to be the true followers of Christ, must have, as Paul said 'but 'one Lord, one faith, one baptism.' And they must worship without confusion, being united, of one heart and one mind. If you have so many different theories, you cannot be right. 1st Cor., III: 3, 4; 'For ye are carnal: for whereas there is among you envying and strife, and divisions are ye not carnal, and walk as men? For while one saith I am of Paul, another, I am of Apollos; are ye not carnal?' While one says, I am a Catholic; another, I am a Methodist; and another, I am a Baptist; are they not all wrong? 'A house divided against itself cannot stand.'

We have said so much about the creeds and theories of men, that it may be a query in the minds of some, whether the church of Latter Day Saints, have a creed or not. To satisfy such queries, we would say that we have a creed but not of man. Our only creed is the Bible. As much as may be said by our enemies about 'new revelations,' 'Jo Smith,' 'second Mahomet,' 'false prophet,' &c.; the Bible is our creed, and the great light that guides our worship. We must here introduce a little anecdote upon this subject. A minister in the city of Alton while addressing his congregation one Sabbath, informed his hearers that he had been to Nauvoo, and had an interview with Mr. Smith. During this interview he asked Mr. Smith to show him his creed, whereupon he handed him his Bible! This; said the learned minister, was enough to convince me that 'Mormonism is a humbug!' Poor man! because 'Mormonism' is predicated upon the Bible, you are convinced that it is a humbug! Weak mind, you are entitled to our sympathy. What a pity that your religious sensibility should be at last startled by the discovery of a religion founded

upon the Bible! This was an occurrance so strange to happen in the nineteenth century, and one so entirely different from any thing that had transpired since the days of the apostles, that our worthy minister was compelled to pronounce it a HUMBUG!

The following quotations describe the present religious world to a nicety. St. Mark, XXIII: 26—30; 'Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.—Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrasy and iniquity. Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' The 'whited sepulchers,' here spoken of, brings to mind the white robed priests who outwardly appear clean and beautiful, but inwardly are full of hypocrasy and all manner af iniquity. Annanias, called by the people, 'God's high priest,' received from Paul this withering curse. Acts, XXIII: 3; 'God shall smite thee thou whited wall.' We suppose this priest was clad in the snowy habiliaments of his high office, as the priests of the present day are when they officiate with such dignified pomposity in the sacred desk. Hence Paul called him the 'whited wall.' At that early age men

'Stole the livery of heaven,
To serve the devil in;'

and they have worn it for that purpose ever since. This building the 'tombs of the prophets,' and garnishing the 'sepulchers of the righteous,' named in the context, arrays before 'our mind's eye,' the many well 'garnished' churches now in our country, bearing these inscriptions: 'St Paul's Cathedral,' 'St. Paul's Church,' St. Stephen's Chapel,' &c. &c. They will place these inscriptions upon their churches and say, with an agonizing air, 'if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' This quotation will decide the matter: St. Luke, XI: 47, 48; 'Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them, and ye build the sepulchers.'

But if father Paul or any of the old apostles and prophets were here, they would be the first to stone them, and they would not let them preach the gospel of Jesus, even upon the step-stones of these churches. Some may think these are hard sayings, but they are nevertheless true. We draw our conclusions from analogy. If they will murder, mob, tar and feather, whip, way-lay, insult, and drive the servants of God, of Latter Day Saints, from their homes, without any cause or provocation, save that they preach the same gospel that the apostles preached, then we believe we are justified in saying they would treat the apostles, or even Christ himself, in the same way. For, be assured, the apostles know nothing of your idle mummeries, your ceremonies of Mass, your lighted tapers, your salt ceremonies, your sprinkling ordinance, or of your jumping, stamping, hollowing, groaning and falling down power. St. Mark, VII: 7; 'Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.' They do not understand the first rudiments of your worship. They would be like untutered babes among you, and you would have to 'teach the young idea how to shoot' before they could make any appearance at all, in your refined assemblies.—And, besides they were 'ignorant fishermen' too, and, you know, it would be looked upon as the height of impudence for them to presume to worship Almighty God, long side your most worshipful brethren, of such scientific attainments. O, no, this would never do. You must away with these fellows, lest they draw away your flocks, and 'take away your place and nation.' When the elders of the Church of Latter Day Saints, ask these sanctimonious men for a chapel to preach in, they first survey them from head to foot mistrustfully, and then eagerly ask: 'To what denomination do you belong?'—'To the Church of Jesus Christ of Latter Day Saints, Sir.' 'Imposters, Jo Smith-ites, false prophets, poor deluded men; you can't have it, Sir! you have come to make disturbance!' O, religious tolerance! where hast thou fled!—How different is this narrow contracted spirit of little minds, to the high-born and patriotic spirit of religious toleration that reigns in the bosoms of the noble citizens of Nauvoo. This may be most authentically shown by inserting the first Section of an ordinance, passed by the City Council of the City of Nauvoo, entitled *'An Ordinance in relation to Religious Societies.*

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the Chatholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mahommedans, and all other religious sects and denominations, whatever, shall have free toleration, and equal privileges in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting any religious meeting, within the

limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisonment not exceeding six months, or both, at the discretion of said Mayor, or Court.

Let Ex-Governor Duncan read this ordinance and blush with shame and confusion, for the erroneous impressions he has made upon the minds of honest citizens, in the southern part of the State of Illinois.

When we hear the religious world praying, 'O, thou great and unknown God,' we are forcibly struck with the words of Paul when he stood in the midst of Mars-hill, and spake to the superstitious people of Athens. Acts, XVIII: 23; 'For as I passed by and beheld your devotions, I found an altar with this inscription, *To the unknown God*, whom therefore ye ignorantly worship, him declare I unto you.' The same God that Paul declared, declare we unto this generation. We declare that God, that is unchangeable, in all ages of the world—that God that led the children of Israel through the wilderness, forty years—that God that is the God of Isaac and the God of Jacob. We declare unto man that God who is a God of revelation in the last days, as well as in the first, that God who has set his hand the second time to gather his people Israel to Mount Zion and to Jerusalem, and that God who will soon appear in the heavens with power and great glory to execute vengeance upon the earth, and reign a thousand years with his saints. This is the God that we declare unto you, and we warn you to flee from the calamities that must shortly come upon you unless you repent; for God will come with anger and fury poured out, and awful will be the situation of the unprepared. Turn from your idolatry, your graven images, your 'God without body or parts;' and pray to the one true and living God, who giveth liberally and upbraideth none. Alluding to this period, Isaiah says: 2d c. 22, 23; 'In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and the glory of his majesty, when he ariseth to shake terribly the earth.' Isaiah, VIII: 21, 22; 'And they shall pass throughout it, hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.' But of those that have on the wedding garment Isaiah says: XL: 31; 'But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.' Then obey the gospel of Jesus Christ and

——'thou shalt flourish in immortal youth;
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds.'

We bear record, and our record is true, that the Almighty God of Heaven and Earth, has revealed himself to man in these last days; that his kingdom is again set up and established, as in primitive times; that his church is again led by the light of revelation, and that the gifts and blessings of the apostles have been restored to man, Come into the fold of Christ, to the shepherd of Israel; walk with us by streams of water that never run dry; bask in the sunbeams of heaven, and in the light of revelation; receive line upon line, and precept upon precept, here a little and there a little, until ye be neither barren nor unfruitful in the knowledge of God; and there shall be continually within you a well of righteousness, springing up to everlasting life.

Yours, Respectfully,

JUNIOR.

REWARD OF MERIT.

It will be recollected by some, that a Mr. Caswell, professing to be an Episcopal minister, came to this city some twelve or eighteen months ago. He had with him an old manuscript, professing to be ignorant of its contents, and came to Joseph Smith, as he said, for the purpose of having it translated. Mr. Smith had a little conversation with him, and treated him with civility, but as the gentleman seemed very much afraid of his document, he declined having any thing to do with it.

The Rev. gentleman afterward published a book, informing the inhabitants of the earth, that he had been to Nauvoo, and had seen the prophet—had conversed with the Mormons, and had heard a Mr. Kilbourn, a very conspicuous character in our neighborhood, (and who, according to Mr. Caswell's account, had been robbed of more than half the inhabitants of Iowa, possessed by the Mormons,) relate many wonderful stories;—after telling all the tales that he had heard, went to making others in regular Episcopal order out of whole cloth, and published his misshapen batch to the world, as a 'History of Mormonism.' Thus as a reward of merit for publishing detraction and falsehoods already concocted, and adding a very splendid edition of his own, he has proven himself worthy of being exalted to the honor of bearing the sacredotal robes, and of being raised to the very high and dignified office of *curate* (!!!!) in the

English church. He has truly gained himself unfading laurels, and by continuing in well doing, and assisting some of the Rev. blackguards, whom the church of England have employed in England to abuse the Mormons, he may perhaps gain further honors. The following we clip from the Chicago Democrat:

"The Rev. Mr. Caswell, author of the 'History of the Mormons' late of the American Episcopal Church, has been admitted to the privileges of the English Church, under the provisions of a special act of parliament. He has also been appointed to a curacy."

THE JEWS.

It will be recollected that in our last number we published an account of the persecutions of the Jews by the Latin Church.

We are glad to find that those inquisitorial acts are nullified through the influence of the voice of the public. Would to God that a sufficient influence could be exerted to stop the more iniquitious persecution of the Greek Church. We publish the following from the Liverpool Albion.

"The 'Voice of Jacob,' a Jewish newspaper, announces from an authentic source that the execution of the atrocious decree of Leo, XII, against the Jews, which was recently revived by the Inquisitor General of Ancona, and some of the clauses of which had been actually put in force, has been suspended, in consequence of the feeling exhibited by the press of England and France, and the interference, perhaps, of some influential individuals. But whilst we have been exclaiming against the oppression of the Latin Church, the fact appears to have escaped notice, that a still more iniquitous persecution is now being perpetrated by the Greek Church, a ukase having been issued by the Emperor of Russia, by which from 300,000 to half a million of Jews are ruthlessly expelled from their homes, without even shelter or sustenance being assigned them, on no better plea than that their removal is necessary to put a stop to the contraband trade on the Polish frontier.

From the Westmoreland Intelligencer.

LETTER FROM REV. DURBIN.

SUMMIT OF MOUNT SINA, February 5, 1843.

My Dear Bishop Waugh:—How shall I put on paper what I feel this moment, as I set apart from my companions on the very summit of Mount Sina, with the expanded plains before me in which Israel encamped at the giving of the law? It is impossible to doubt; I feel the truth, and by faith I see the lightnings, hear the thunders, and the 'trumpet waxing louder and louder,' and feel this vast world of dark, dreary desolation within which Horeb is inclosed as a sanctuary, quake under the tread of the Almighty.

If I had been an infidel, and had come hither as I have, from Cairo, (near the ancient Memphis) by the Wady el Teh, or 'Valley of the Wanderings,' which connects with the Red Sea, about fifteen miles south of Suez, through Wady Tamarik, by one of the most fearful and peculiar mountain-passes to be found on earth; and had I there seen the physical truth of the scriptures, where the people were 'entangled in the land,' and 'the wilderness' of the Red Sea 'had shut them in,' the only place between the Nile and the sea of which the scripture history can be affirmed; then if I stood on the opposite shore, and looked down upon the waters in which Pharoah's host had 'sunk as lead,' and there read the triumphal song of Moses, (Exodus, chap. xv.) I should have felt that nowhere else, nor under any other circumstances, could that incomparable composition have been produced: then, if I had followed them 'three days in the wilderness of Shur,' to the present bitter fountain of Hamarah, (the scripture *Marah*,) and the next day to the Wadys Carundel and Usait, where yet are water and many trees amidst the surrounding desolation. I should have said, here is 'Elim,' with its 'twelve wells of water, and three score and ten palm trees.' (Exod. ch. xv.) and from thence following their track through Wady Feiran, I had suddenly issued through the Pass Nukh Hawy out into the Plain of Rehah, which now lies before me at the base of the perpendicular walls of Horeb, rising like a terrible battlement twelve or fifteen hundred feet high, with the valley of Wady Sheik to the right, and the wide mouth of Wady Leja to the left, all in full view of the gloomy, stern, desolate, 'thunder-splintered pinnacles,' where I now sit; I would have bowed to the holy history of Moses, simply upon the grounds of its geographical accuracy, which no writer, ancient or modern, has equalled, though he wrote three thousand five hundred years ago, and in the midst of an encampment of two million of people, who depended upon him for guidance and salvation. Yet this accuracy is not the result of revision through successive ages, for no Jew has ever made a pilgrimage to Horeb, (which is itself a miracle,) except the prophet Elijah who fled from Jezebel, and whose pretended resting place in a rock was shown to us the other day.

But the shades of evening are drawing on and the dark shadows of the lofty mountains are already projected far into the sandy plain. O! if you glorious sun, fast descending were

ward behind the distant gloomy mountains, and just now with his orient beams tinting the dawn in your heavens, under which dwell all that I hold most dear on earth; if his dim beams which now fall almost level on me, could but convey to you what I feel this moment, it would be an epistle indeed. But I must hasten down from the mount of God, and rest me in the monastery; built as tradition says, where Moses beheld the burning bush. There, I hope to finish this letter, and say how I have spent the day of the Lord in his holy mountain; in a cleft of which I was so fortunate as to find a young, vigorous shrub, planted by the hand of the Almighty in his own holy hill, which I have cut, and purpose if God spare us to meet again, and spend an hour of leisure together, to present to you, and to explain at length why I have adopted the new route (the southern) for Israel from the Red Sea, a route over which no one, I believe has passed heretofore, who has written expressly on the subject, but which has often been suggested by eminent travellers, who have felt pressed with the difficulties of the northern route by Suez; among whom are Buckhardt and Laborde.

I wish I could sit here in this deep solitude for an hour longer: but my companions and one guide are gone, and the other, a young active Arab, is crouched at my feet in astonishment at my writing and apparent earnestness; and seems to say as he casts a glance at the setting sun, 'the way is long and dangerous.' So I must say, *Fare thee well, Sinai!* I have stood upon the Alps, in the middle of July, and looked around upon the snowy empire—I have stood upon the Appenines, and looked upon the plains of beautiful eventful Italy—I have stood upon the Albanian mount and beheld the scene of the Eneid from the Circean promontory, over the Campagna, to the eternal city and the mountains of Trivoli—I have sat down upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, and the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose 'first born of man and beast in one night' filled the land with wailing; but I have never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reign around; and infinitely more heightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breaths around me, and seems to inhabit this holy place. I shall never set down upon the summit of Sanai again, and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the terrible thunders at the last day which once reverberated through these mountains, but have long since given way to the gospel of peace. I can scarcely tear myself away from this hallowed summit, and I wish I too could linger here forty days in converse with the Lord.

POETRY

For the Times and Seasons.

GOD

O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged thro' Time's all-devasting flight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the Ocean deep—may count
The sands, or the Sun's rays; but God! for Thee
There is no weight nor measure; none can mount
Up to the mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace thy counsels, infinite and dark;
And Thought is lost ere thought can soar so high,
E'en like past moments in eternity.

Thou, from primeval nothingness, didst call
First, Chaos, then Existence. Lord, on Thee
Eternity had its foundation; all
Spring forth from Thee: of Light, Joy, Harmony,

Sole origin—all life, all beauty, Thine.
Thy word created all and doth create:
Thy splendor fills all space with rays divine.
Thou art and wert, and shalt be glorious! great!
Life-living, life-sustaining, Potentate.

Thy chains the unmeasured universe surround.
Upheld by Thee, by Thee inspired with breath!
Thou the beginning, with the end hast bound,
And beautifully mingled Life and Death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
O! Heaven's bright army glitters in Thy praise;

A million torches lighted by Thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss:
What shall we call them? Piles of chrystal light?
A glorious companion of golden streams?
Lamps of celestial ether burning bright?
Suns, lighting systems with their joyous beams.
But Thou, to those, art as the noon to night.

Yes! as a drop of water in the Sea,
All this magnificence in Thee is lost:—
What are a thousand Worlds compared to Thee?
And what am I, when Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness—is a cypher brought
Against Infinity? What am I then? Nought!

Nought! but the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth Thy spirit shine,
As shines the sun-beam in a drop of dew,
Nought! but I live and on hope pinions' fly,
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy Divinity,
I am, O God, and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom midst immensity,
Still I am Something fashioned by Thy hand!
I hold a middle rank, 'twixt Heaven and Earth,
On the last verge of mortal being stand.
Close to the realm where angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is Spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived, unknown? This clod
Lives surely through some higher energy;
For from itself alone it could not be.

Creator! Yes! Thy Wisdom and Thy Word
Created me! Thou source of Life and Good!
Thou Spirit of my spirit, and my Lord!
Thy Light, Thy Love, in their bright plenitude
Filled me with an immortal Soul, to spring
Over the abyss of Death, and bade it wear
The garments of Eternal Day, and wing
Its heavenly flight beyond this little sphere,
Even in its source, to Thee, its Author, Thee.

O thought ineffable! O vision blest!
(Though worthless our conceptions all of Thee.)
Yet shall Thy shadowed image fill our breast,
And waft its homage to the Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence. Being wise and good!
Midst Thy vast works, admire, obey, adore;
And when the Tongue is eloquent no more,
The Soul shall speak in tears of gratitude.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 24.] CITY OF NAUVOO. ILL. NOVEMBER 1, 1843. [Whole No. 84.

HISTORY OF JOSEPH SMITH.

(Continued.)

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Witney. I and my wife lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it; though some strange notions and false spirits had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4th, 1831:—

Revelation given February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me —and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly: and ye shall see that my law is kept. He that receiveth my law, and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

And again it is meet that my servant Joseph Smith, jr. should have a house built, in which to live and translate. And again it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me: wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment; even so. Amen.

As Edward Partridge now apecars, by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Birkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, in Scotland, during the seventeenth century, and settled at Hadley, Mass. on Connecticut River. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and powered the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He, however, heard a universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by Elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y. where, on the 11th of Decem-

ber, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation given February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together, in my name, even Jesus Christ the Son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you: for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith jr. and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared that ye may be gathered in one, that ye may be my people and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress another shall be appointed in his stead; even so: Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

And again, the elders, priests and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness, in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he the committeth adultery and repenteth not, shall be cast out—but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is

sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me.—Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, wo unto them, for their death is bitter!

And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store house, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men:—for they shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have

been given; even so: Amen.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishops as counsellors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counsellors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church —and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: For, remember, that he hath no forgiveness, and it shall be proven according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.— And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivervd up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct all things.

[For the Times and Seasons.]

Mr. Editor,—I occasionally drop into the Prophet's office, and take a sly peep at matters and things; and in one of these moments of observation I spied a letter from Gen. Bennet, to Lieut.-Gen. Joseph Smith, and also the reply, both of which I thought a little too good to be lost among the rubbish, so I take the liberty to forward you a copy for publication.

VIATOR.

"Arlington House, Oct. 24, 1843.

"Dear General,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family. You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolick it was, without a moment's reflection or consideration. Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *undeviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave their influence to the mass. The boldness of your plans and measures, together with their unparallelled success, so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age. But my mind is of so mathematical and philosophical a cast,

that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination; whereas Moses derives his chief authority from proscription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, go a head, you have my good wishes. You know Mahomet had his "*right hand man*."

The celebrated Thomas Brown, of New York is now engaged in cutting your head on a beautiful cornelian stone, as your *private seal*, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your church. The expense of this seal set in gold will be about $40. and Mr. Brown assures me that if he were not so poor a man he would present it to you free. You can, however, accept it or not, as he can apply it to another use. I am, myself short for cash, for although I had sometime since $2000. paid me by the Harpers, publishers, as the first installment on the purchase of my copy right, yet I had got so much behind during the hard times that it all went to clear up old scores. I expect $38,000. more, however, in semi-annual payments from those gentlemen, within the limits of ten years, a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land, and therefore should I be compelled to announce, in this quarter that I have no connection with the Nauvoo Legion; you will, of course, remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf, therefore a known connection with you would be against our mutual interest. It can be shown that a commission in the legion was a Herald hoax, coined for the fun of it, by me, as it is not believed even now by the public. In short I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours, most respectfully,

JAS ARLINGTON BENNET.

Lieut.-Gen. Smith.

P.S. As the office of inspector general confers no command on me, being a mere honorary title, if therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good will resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer. J. A. B.

REPLY.

NAUVOO, Illinois, Nov. 13, 1843.

DEAR SIR:—Your letter of the 24th ult. has been regularly received; its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you: and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me, or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus: 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a *philosophical divine*, I must excuse you, when you say that we must leave these *influences* to the mass.' The meaning of 'philosophical divines,' may be taken in various ways, If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthend by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong; Such a combination of men and means, shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after the doctrines of Christ.' But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the '*influence is left to the mass*,' Do men gather grapes of thorns or figs of thistles?

Of course you follow out the figure, and say, 'the boldness of my plans and measures, together with their unparallelled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age.' *The boldness of my plans and measures*, can readily be tested

by the touch-stone of all schemes, systems, projects, and adventures,—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translatated the Book of Mormon from hieroglyphics; the knowledge of which was lost to the world: in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which, (if they would receive the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If, then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins; and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the saints, throws any 'charm' around my being and 'points me out as the most extraordinary man of the age,' it demonstrates the fact, that truth is mighty and must prevail; and that one man empowered from Jehovah, has more influence with the children of the kingdom, than eight hundren millions led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far,' has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels and the combined influence of the powers of earth and hell, I say these powers of righteousness and truth, are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Buonaparte, or other great sounding heroes, that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name, nor were the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self aggrandizing wisdom of the priests of Baal; the scribes and Pharisees of the Jews; Popes and Bishops of christendom; or pagans of Juggernaut; nor were they extended by the divisions and sub-divisions of a Luther, a Calvin, a Wesley, or even a Campbell; supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation; nor are they the lions of the land or the Leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain and fill the whole earth. Were I an Egyptian, I would exclaim Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flos-is-is; [O the earth! the power of attraction, and the moon passing between her and the sun.] A Hebrew; Haueloheem yerau; a Greek, O theos phos esi; a Roman, Dominus regit me; a German, *Gott gebe uns das licht:* a Portugee, Senhor Jesu Christo e libordade; a Frenchman, Dieu defend le droit: but as I am, I give God the glory, and say in the beautiful figure of the poet;

'Could we with ink the ocean fill;
Was the whole earth of parchment made;
And ev'ry single stick a quill;
And every man a scribe by trade,
To write the love, of God above,
Would drain the ocean dry;
Nor could the whole upon a scroll,
Be spread from sky to sky.'

It seems that your mind is of such 'a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me present with you for examination;' that 'Moses derives his chief authority from prescription and the lapse of time; you cannot however say, but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, Sir, to cut the matter short, and nodally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God,

prophetic vision, the truth of eternity cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts of figures, for 'mathematical' is an adjective derived from *Mathesis* (gr.) meaning in English, learning or knowledge. 'Problem' is derived from *probleme*, (French,) or problema, (Latin, Italian or Spanish) and in each language means a question or proposition, whether true or false. 'Solve' is derived from the Latin verb, *solvo*, to explain or answer.—One thing more in order to prove the work as we proceed; it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question, or problem is solved by figures. Now let me ask one for facts: was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the Bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply *certainly*. And was he a prophet? The same witnesses, or a part, have left on record, that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophesy of Balaam, which said, out of Jacob shall come, he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying; Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the 'city;' and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses 'divinity,' but also the events of Balaam, and Korah with many others, *as true*. Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children as *mummies*, after a lapse of near three thousand five hundred years, come forth among the living, and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: Ecce veritas! Ecce cadaveros. Behold the truth! Behold the mummies! Oh my dear Sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible, as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thousand years, and filled you with light; for facts, like diamons, not only cut glass, but they are the most precious jewels on earth. The spirit of prophesy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesid, Plutarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others, but where, tell me where, have they left a line, a simple method of solving the truth of the plan of eternal life? Says the Savior, 'if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' Here then is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus; *'veni mori, et reviviscere!'*

Your good wishes to 'go ahead' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, Sir, Cæsar had his right hand Brutus, who was his 'left hand' assassin, not however applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this state, which, I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say

when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, cast not your pearls before swine, lest they trample them under their feet and turn again and rend you.

Shall I who have witnessed the visions of Eternity; and beheld the glories of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fulness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchesedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a Monkey's cat's paw; and pettify myself into a clown to act the farce of political demagogusry? No, verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves, for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter dazz'es in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve mathematical problems of Universities: WITH TRUTH, *diamond truth, and God is my right hand man.*'

And to close, let me say in the name of Jesus Christ to you, and to Presidents, Emperors, Kings, Queens, Governors, rulers, nobles, and men in authority every where, do the works of righteousness, execute justice and judgment in the earth that God may bless you, and her inhabitants; and

The laurel that grows on the top of the mountain,
Shall green for your fame while the sun sheds a ray;
And the lily that blows by the side of the fountain,
Will bloom for your virtue till earth melts away.

With due consideration
and respect, I have the
honor to be your
most obt. servt.,
JOSEPH SMITH.

GEN. J. A. BENNETT, Arlington House, N. Y.

P. S. The Court Martial will attend to your case in the Nauvoo Legion.

J. S.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, NOVEMBER 1, 1843.

KIDNAPPING.

Missouri has been playing one of her old pranks again, and not content with stealing hundreds of thousands of dollars worth of property belonging to the saints, has been engaged again in stealing human beings.

Two of our brethren, Daniel and Philander Avery, father and son, were decoyed into the neighborhood of Warsaw, about the 4th of December, and by a gang of desperadoes were forcibly taken across the Mississippi river into Missouri. Daniel Avery was taken by nine men, three of whom were Missourians, and six inhabitants of the state of Illinois. The ruffians were armed, and having forcibly seized Daniel Avery the father, put him on a horse, and tied his feet underneath. Information was received at Nauvoo, relative to this affair, by Mr. Sission Chase who made affidavit before a magistrate relative to the affair, and a constable was immediately dispatched after a person by the name of John Elliot, one of the villains, who is a schoolmaster, and resides four and a half miles below Warsaw. Mr. Elliot was brought up to Nauvoo, was tried before Aaron Johnson, justice of the peace, proven guilty and committed to the Carthage jail, to wait his trial at the county court.

In the examination, facts were developed implicating others, who will in their own due time be brought to punishment. Testimony has since been received, which shows that a clan of those villains are associated with the Missourians to assist in killing or kidnapping Joseph Smith and others. Since their names and whereabouts has been ascertained, some of them we are informed have fled whilst officers are in pursuit of others. Col. Williams, we are informed is one of the parties engaged in this very honorable transaction.

To cap the climax, and put on the top-stone, we are really informed that this pack of renegadoes were taking these men for some alleged crime, committed some three or four years ago, and being such great sticklers for law and justice, came without process, decoyed and stole —not negroes, but free American citizens, for fear they could not get justice O, tempora!

O, mores!! What shall we have next—a Colonel in the Illinois militia, a stickler for patriotism, a lover of equal rights; a commander of military forces, leading forth his gallant band in the honorable employment of assisting nigger drivers to steal white men. And a schoolmaster who has come here for the purpose of 'teaching the young idea how to shoot,' is setting his pupils a lesson that will not soon be forgotten.

Missouri talk of justice! Missouri that has plundered by wholesale—Missouri that cherishes murderers in her bosom and protects them by law—Missouri that is now living on the spoils of her own citizens, and whose hands are yet reeking with the blood of the innocent. Shall she preach up law, and seek to enforce it by stealing. As well might the Algerine pirate talk of law, or the infernals in the lower regions chide his satanic majesty for iniquity.

We would here remind our readers that thousands of horses, cattle, sheep hogs, &c., were stolen by the Missourians, for which our brethren, as yet have obtained no redress. We should not be surprised if some of our brethren should have seen their own horses, and have taken them; they would be fools if they did not. And yet because Missouri stealing was done by wholesale, and the thieves paid for doing it by the legislature, they must of course be innocent in the eyes of the law; but a poor man who had every thing he had destroyed by those legalised robbers, and his last horse taken, if he was to recapture his stolen property, would according to the law parlance of Missouri, commit a crime worthy to be punished by the judges.—We are only surprised ourselves that the Latter Day Saints, did not arise en-masse and recover their stolen property, or take an equivalent from their robbers, when justice had been denied them by the legally constituted authorities of the land; and we know that nothing but that forbearance which their principles teach, could have caused them to endure silently and patiently what they have endured from the hand of Missouri.

We do not make these remarks because we suppose that Mr. Avery or his son, are guilty of any crime. We know of no such thing, we believe no such thing. We don't thing that they have been *guilty* of even retaking their stolen property, but we do it in order to show to the world the villainy, corruption and abomination that is practized by that state, and unless she, as a state revises her ungenerous laws, brings to justice her robbers and murderers, and makes recompense for what she has done, we shall still hold her amenable for all that is practized by all her citizens.

TO THE SAINTS.

MESSRS. TAYLOR & WOODRUFF:—

It has been so long since I addressed the saints through the medium of the Times and Seasons, that I feel confident that a few words from my pen, by way of advice, will be well received, as well as a 'way mark' to guide the 'faithful' in future. I was sorry to learn, by your remarks upon the resolutions of the 'Twelve' concerning your papers, which appeared not long since, that any of the saints abroad were more apt to patronize the common newspapers of the day, than yours: For the important reason, that the church of Jesus Christ of Latter Day Saints, has the words of eternal life, and your paper, as it has hitherto done, must continue to publish such portions of them for the benefit of the saints, and the salvation of mankind, as wisdom shall, from time to time, direct.

Freedom is a sweet blessing; men have a right to take and read what papers they please: But do men gather grapes of thorns, or figs of thistles? It certainly is no more than just to suppose that '*charity begins at home*,' and if so, what must such as profess to be saints think, when they patronize the splendor of Babylon, and leave the virtue of Zion to linger for want of bread?

Beside which, if virtue is justified rather than vanity: the best of every thing, calculated to happify man, and dignify society, will, yea, must be in Nauvoo: and as the new commandment, given anciently was, *to love one another;* even so, the works of the saints, at home and abroad, will bear its own testimony; *whether they love the brethren.*

In all the world, the Times and Seasons is the only paper that virtually sustains, according to the forms of Scripture and prophecy, 'apostles, prophets, evangelists and revelations'—and what shall be said of him that is like the 'Levite' passes on the other side of the way. When we behold men who 'have borne the heat and the burden of the day;' struggled against the popular opinions of a vain world, the burlesque of a giddy throng; the vulgarity of a self-wise multitude, and the falsehoods of what may justly be termed the 'civilized meanness of the age,' and not lend a helping hand? The 25th chapter of Matthew contains the simple answer.

Now let me say once for all, like the psalmist of old: 'How good and how pleasant it is for brethren to dwell together in unity.'

As the precious ointment upon the head, that ran down upon Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, that descended upon the mountains

of Zion, is such unity—for there the Lord commanded the blessing—life forever more! Unity is power, and when the brethren as one man, sustain the 'Times and Seasons,' they sustain me, by giving a spread to the revelations, faith, works, history, and progress of the church.—The brethren who conduct the paper have been appointed to that important station because they are worthy and well qualified, and what a blessed sign of a faithful friend to God and man is it, to see the charity of a brother support his brethren as an evidence that he means to pass from death into life?

Many of the articles which appear in the Times and Seasons, are extracts of revelations, translations, or are the united voice of conferences, which like 'apples of gold in baskets of silver,' are treasures more than meet for the called, chosen, and faithful among the saints; and should be more than *drink* to those that hunger and thirst after righteousness. As Nauvoo is rising in glory and greatness, so shall I expect to see the Times and Seasons increase in circulation by the vigilance of the elders and saints—so as to be a herald of truth, and a standard of pure and undefiled religion. Finally, men and brethren, when you support my friends, you support me.

In the bonds of the
new and everlasting
covenant, I am your
humble servant,
JOSEPH SMITH.

TO OUR SUBSCRIBERS.

We would say to our patrons that as this number closes the present volume, it also closes the time for which a great many of our friends have subscribed; and as we don't know, who among them may wish to discontinue, we shall be under the necessity of waiting for their orders, before we can send the papers. We pursue this course in order to preserve uniformity in the volume, as we publish a great number of extra papers more than is subscribed for. When we know the amount wanted we can regulate our number accordingly; and thus preserve our volumes entire, which are of as great value to us as those that are forwarded to subscribers.

We would also take this opportunity of informing our friends, that if they wish to obtain the whole of the last volume they can have it sent to them by forwarding two dollars post paid to this office.

For the Times and Seasons

BROTHER TAYLOR:—In compliance with council, we proceed to give you a short account of our recent mission. We left Nauvoo on the 15 of January: pursued our way to Burton, Adams county, where we preached three times and baptized one; from thence to Greene county, preached several times and baptized one; thence to Highland, Madison county; preached several times and baptized three, where by the help of brother Cooper, a high priest, we organized a branch, consisting of seven members: ordained one priest. We pursued our journey from there to Mercer county, Kentucky, where we preached six weeks, and raised up and organized a branch of seven members; ordained one elder, and one priest. From there we proceeded to Lexington, Ky., where earnest solicitations were made for preaching: doors and chapels were opened in every direction, and the cause of truth prospered wherever we had the privilege of raising our voices. It was the earnest request of the citizens of Lexington and its vicinity, that an elder should be sent to them, and offered to open their doors at all times to hear the gospel.

Yours, in the bonds of the
new and everlasting covenant,
THOMAS S. EDWARDS, jr.,
JAMES BUTLER.

ATTEMPT TO ASSASSINATE THE POPE.

A letter from Rome of the 27th ult., in the Gazette de France says:

A report has propably reached you of an attempt to assassinate the Pope. The fact is, that a physician, who is a great revolutionist but driven to desperation by want of money, went one day to the Palace and, although he has a wooden leg, entered as nimbly as if it was his own house. Being met, and asked who he wanted, he replied that he wished to speak to his Holiness on very urgent affairs. With much difficulty he was induced to withdraw. On reaching the court he fired a pistol, without its being perceived that it was he who caused the explosion. The next day he returned again, and went on till he met Cajitonino, the pontiff's valet, to whom he insisted on being immediately allowed to see the Pope on matters of high interest. His entrance was, however, again refused, and he went away, but was arrested on leaving the Palace. A loaded pistol was found upon him.

AN INTERESTING WORK.

A New York correspondent of the Charleston Mercury, describing an interview with General Bertrand, learned a fact that will be pleasing to our literary and military Statesmen. It is that

he has now in the press a work on the Campaign of Napoleon in Egypt, dictated to him by that great commander whilst he was at St. Helena, a few months before his death, and which goes fully into all the details of that extraordinary movement. It will contain also, Napoleon's views of the politics of the different Governments of Europe during the time.

From the Millennial Star.

THE DREAM.

The following facts came to our knowledge very soon after the melancholy fate of Mr. and Mrs. Foster, on board the Rothsay Castle steam packet, which our readers will remember was wrecked off Beaumaris in 1831. We at that time took a manuscript copy, only a few removes from the original, taken from the narration of the sisters by the lamented Mr. Foster. Considering it to be of an extraordinary nature, and being particularly requested, we have thought proper to record it in the pages of the Star.

THE SISTER'S TALE.

In A. D. 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the Rothsay Castle steam packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society. Two of these sisters were decidedly pious, but the third was volatile and just the contrary. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very pettish and despiteful manner, though they endeavored seduously to accommodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of 1814, she had been at an assembly very late, and the next morning at breakfast, was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and every person she had seen, and all that had been said and done, she sat sullen and silent and absorbed. The gloom of her brow was a mixture of temper and of distress, and seemed to indicate a fixed and dogged resolution, founded on circumstances disagreeable to her, yet as if she was resolved to pursue her own will, though it should lead her into the utmost distress and trouble, rather than to follow the course which she knew to be right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sisters asked her if she was unwell? She answered, 'No.' 'What is the matter?' 'Nothing.' They were afraid something had distressed her. She said, 'I have no idea of people prying into matters that do not concern them.' The whole of the morning was passed alone by her, in her own room; and at dinner time, the same conduct recurred as in the morning. She scarcely eat any thing; never spoke, except when she answered in an uncivil way, whatever was asked her; and all with an appearance of depression, obstinacy and melancholy, that spread its influence very painfully over the cheerfulness of her companions. Thus have I heard the wolfish winds howl and mourn, as if they mourned their own work of desolation; and yet they ceased not to blow, and to rage, and to howl the more, as the destruction became the more frightful and universal

She retired to rest late, and with the air of one who expects from sleep, neither alleviation nor refreshment. The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as on the preceeding day. One of her affectionate sisters again addressed her. 'Anna, you are not well, is it your head that pains you?' She answered, 'I am well and nothing pains me.'— 'Then you have something on your mind, and will you not tell us? Do we not love you?— Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?' 'O! you have superstition enough of your own without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I dare say you would be delighted to know it, for you would think it some spiritual triumph, but I laugh at these things; I am not quite old enough yet, to become the victim of dreams and visions.' 'Anna, we do not live in dreams and visions.'— She answered sharply, 'No; and I do not mean that you should.' The sisters looked at each other, and relapsed into silence. The second day passed as the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning she again began the day as one who loathed the light, who had no interest in being, and to whom the lapse of time and the prospects of eternity, brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, 'Anna, what was your dream?' She started and laughed wildly,

'Ah, sh, what was it indeed, you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions.' The sister replied, 'No more than we do in general; you know they are the offspring of a disordered body—confused images and fancies, whilst reason is dormant; and the memory of them usually passes away, the moment that we are fairly engaged in our usual occupations.' But there are, no doub', dreams which are as much sent from God, as our afflictions, or any other warning. There is a verse in the Bible where it mentions God, as speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man.' She laugh ed again and said, 'you have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in this way; and I have no doubt but I shall get it out of my head in a day or two.' 'Anna, we do beseech you to tell us; if you have really had a dream from heaven, you surely would not wish to forget it, and if not, we will help you laugh it off.' She answered in a sulky mood, 'Well if you must know it, you must.'—'No doubt it was very extraordinary.' 'I should have thought it the effect of the ball, but that I never any where saw any thing resembling it, and you must not suppose that you understand what I am going to say; for you never saw nor can imagine, any thing like it.'

THE DREAM.

'I thought I was walking in the wide street of a great city, many people were walking there beside myself, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaity, but having about them such dignity of repose, such high-settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange; it was not the sun, for there was nothing to dazzle—it was not the moon, for all was clear as noon-day: it seemed an atmosphere of light—calm, lovely and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass; the large and glittering windows seemed like divided rainbows, and were made to receive and remit nothing but the light of gladness: it was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along, surely these are the habitations of righteousness, and truth and peace! All was beauty, bright and perfect. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way, and I followed wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them but as far as the steps I approached out of curiosity; I saw persons enter wh. were dressed in every varied color, and in all the costumes of all nations, but they disappeared within the porch' and then I saw them cross the hall all in white. O! that I could describe to you that Hall! It was not crystal—it was not marble—it was not gold, but light, pure light, consolidated into form: it was the moon without her coldness, it was the sun without his dazzling rays: and within was a stair-case mounting upwards all of light, and I saw it touched by the moving of feet and by the white spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and as I turned I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me, 'Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and the same manner: I wished to avoid him, but I stood riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? put off thy own garments, and take the white livery.' Here he continued to press me, until I got weary and angry, and said, 'I will not enter, I do not like your livery, and I am oppressed with your whiteness; he sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and disturbed. At length one bright messenger, stationed on the steps, came up to me and entreated me to enter, with a voice and a manner I could not resist: 'Do not turn,' he said 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all people and all colors pass into that hall, and are they not washed, and clothed and comforted?'

He gave me his hand, and I entered the hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. O, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe, nor can mortal fancy in any way conceive it: Where are the living sapphires? Where are the glittering stars, that are like the bright radii in which I stood? Where are the forms of love, or looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt I had nothing in unison with the blessed existences of such a place. They moved in a dance to the music—to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms—all fair—all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and differences of each. At length I saw one taller than the rest, and in every way more fair, far more dignified, more awfully surpassing fair, what yet surpasses thought, and to him each eye was turned, and in his face each face was brightened; the songs and the dance were in his honor, and all seemed to derive from him their life and joy. As I gazed in trembling and speechless amazement, one who saw me left the company, and came to where I sat, and said, 'Why art thou so silent? Come quickly, unite in the dance, and join in the song?' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the tune, and I cannot join in the dance, for I know not the measure?' he sighed, and with a look of most humiliating pity, he resumed his place.—About a minute after, another came, and addressed me as he had done, and with the same temper, I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me; if heaven can know anguish, he seemed to feel it; but he left me and returned to his place. What could it be that could put such a temper in my heart? At length, the Lord of that glorious company, of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph; he saw me and came up to speak to me. I thrilled in every part with awe, I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come join in the dance, for I have triumphed; come join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone, I felt it, but melted not: I gazed an instant and said, 'I will not join in the song, for I know not the tune; and I will not join in the dance for I know not the measure.' *Creation would have fled at the change of his countenance, his glance was lightning, and in a voice louder than ten thousand thunders, he said to me, 'Then what dost thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke.'*

There was a momentary silence, for the sisters were shocked and surprised at the dream, and they neither of them thought the substance of it, nor the deep impression it had made, to be the effects of any natural cause on Anna's volatile mind. 'Anna,' they said, 'we cannot help you to forget such a dream as this; we surely believe it is from God, and it may be greatly blessed to your soul if you seek it to be so. Your description of the Holy City may be an impression from the word of God, for much the same account is described in the Revelations; 'The city has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof. All who enter must pull off their own garments and their own righteousness, and must be clothed in linen clean and white, even the righteousness of the saints, and their righteousness is of me, saith the Lord. Those who walk in the heavenly Temple are they, 'who have come through great tribulation, and have washed their robes, and have made them white in the blood of the Lamb, and they cease not day and night praising God,' and they sing a new song such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb, and wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps;—and the ministers of Christ are appointed to watch for souls, and in every way and by every means if possible to save some. O, Anna, you know something of the way, do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion.'—Anna's brow again darkened, and she answered, 'I do not want you to preach to me: I SHALL DO AS I PLEASE.'

She continued in this melancholy state to the end of the week, and was found in her room—A CORPSE. No one knew the cause of her death. She died without disease of body—she died without any apparent change of soul!

APOSTOLIC LETTER—[*Bull.*]
OF OUR MOST HOLY LORD
GREGORY,
BY DIVINE PROVIDENCE,
XVI. POPE (of that name,)
RELATIVE TO REFRAINING FROM TRAFFIC IN BLACKS.

(ARMS.)

ROME:—PRINTED AT THE URBAN COLLEGE.
1840.

Gregory XVI. of the Popes (of that name.)
For the further remembrance of the Case

Placed at the supreme head of the Apostolate, and, although with no merits of our own contributing thereto, acting as Vicegerent of Jesus Christ, the Son of God, who, in consequence of his very great love for us, having been made man, deigned to die also for the redemption of the world, we think it falls within the sphere of our pastoral care, that we strive by every means in our power to turn away the faithful from the inhuman traffic in blacks, or in any class of men whatsoever, It is true, when the light of the gospel began first to be diffused, those wretched beings, who at that time were falling in so great numbers into the cruelest servitude, by reason especially of wars then prevailing, felt their condition to be most alleviated with Christian masters. For, inspired by the Holy Spirit, the Apostles taught slaves themselves on the one hand to obey their masters in the flesh, as they would Christ, and to do the will of God from the heart; while, on the other hand they directed masters to treat their slaves kindly, and to render unto them whatsoever is just and fair, and also to forego any threats, well knowing that the Lord of these, as well as of themselves, is in the heavens, and that there is with him no respect of persons. (1) Since, however, true love towards all was most strongly recommended every where by the law of the gospel, and since Christ our Lord had declared that he would consider as done, or refused unto himself, whatever of kindness and compassion should have been extended or refused to the lowly and the needy, (2) it easily resulted therefrom that Christians not only regarded their slaves, especially if Christians, in the light of brothers, (3) but were also more ready to bestow freedom on those who might deserve it, which Gregory of Nyssa shows was a custom to be done on the celebration in particular of the Paschal Rites. (4) Nor were there wanting those who, animated by a still more ardent love for their species, consigned themselves to bondage in order to free others therefrom, many of whom that apostolic man, and also predecessor of ours, of most holy memory, Clement I. testifies that he was acquainted with. (5) In process of time, therefore, now that the darkness of heathen superstition has been more fully dissipated, and when the manners of less civilized communities also have been softened down by the gentle influence of faith working through love, things have come at length to such a pass, that for ages back no persons have been held in slavery among very many nations of Christians. There were, it is true, from time to time, we say it to our very great sorrow, some of the very number of the faithful, who, shamefully blinded by the desire of filthy lucre, did not hesitate to reduce to slavery, in widely-separated and remote lands, Indians, blacks, or other wretched individuals, or else by establishing and gradually enlarging a traffic in those who had been made captives by others, to countenance the shameful conduct of these last. Many Roman Pontiffs, it is true, of glorious memory, predecessors of ours, did not fail, in accordance with their high office, to censure severely the practices of those men, as injurious to their spiritual safety, and disgraceful to the Christian name; and from which also, they clearly saw that this result would follow, that unbelieving nations should be more and more confirmed in their hatred towards our true religion. The Apostolic Letter of Paul III. given May 29, 1537, under the Fisherman's Seal, (St. Peter's) to the Cardinal Arch-Bishop of Toledo, has this same object in view; as well as others in succession still further than this same one, given by Urban VIII. on the 22d of April, 1649, to the "Collector Jurium," of the Apostolic Churches in Portugal; in which letter those individuals are very severely censured by name who dared or presumed to reduce to slavery, to sell, to buy, to exchange, or give away the Indians of the East or West, to separate them from their wives and children, to despoil them of their property, to lead and send them away to other places, or in any way to deprive them of their freedom, to retain them in servitude, and also to afford to those pursuing the aforesaid line of conduct, advice, aid, favor and assistance, under any pretext or color whatsoever, or to preach or teach that this was lawful, or to aid in any other way whatever the practices above alluded to, (6) Those decrees of the Pontiffs just mentioned, Benedict XIV. subsequently established and renewed by a new Apostolic Letter to the clergy of Brazil, and of certain other regions, given on the 20th day of December, 1741, in which he strove to arouse the anxious feelings of the priests themselves towards this end. (7) Before this also, an-

other Predecessor of ours still earlier than these —Pius II. on the Empire of the Portuguese being extended in his time to Guinea, a country of the blacks, gave on the 7th Oct. 1462, a letter addressed to the Bishop of Rubi, who was about to set out for those parts, in which he not only bestowed upon that prelate full powers for exercising his sacred functions therein, with greater advantage, but, availing himself of this same opportunity, animadverted severely upon those Christians, who were accustomed to drag the Neophytes into slavery. (8) And even in our own times, Pius VII. influenced by the same spirit of religion, and love, as his predecessors, zealously interposed his official influence with those in power, that the traffic in blacks might at length entirely cease among Christians. Those decrees and anxious cares on the part of our predecessors have, with the blessing of God, proved of no little avail in protecting the Indians, and others above mentioned, from the cruelty of invaders and from the cupidity of Christian traders. Not to such an extent, however, that this Holy See can congratulate itself on the full success of its zealous efforts for the accomplishment of this end; seeing that the trade in blacks, though somewhat lessoned, is still carried on by numerous Christians.

We, therefore, desiring to remove so great a disgrace as this from all the borders of Christendom, and the whole subject being maturely weighed, (some of our venerable brethren the cardinals of the holy Roman Church being also admitted to our council) do hereby, treading in the footsteps of our predecessors, by virtue of our Apostolic Authority, admonish and earnestly adjure in the Lord all faithful Christians of every condition, that no one of them dare for the time to come, to harrass unjustly Indians, blacks, or any other persons of this class, or to despoil them of their property, or to reduce them to slavery, or to lend aid or favor to others while doing such things towards them, or to exercise that inhuman traffic, by means of which the blacks, as if they were not human beings, but the merest animals in whatever way reduced to slavery, are without any distinction, in violation of the laws of justice and humanity, bought, sold, and sometimes condemned to the endurance of the most painful labors, and by which, moreover, through the hope of gain, that originally offered itself to the owners of slaves, by means of this same traffic, dissensions also and perpetual hostilities are as it were continually nurtured in the countries of those unfortunate men.

We, then, by virtue of our apostolic authority censure all the aforesaid practices as unworthy of the christian name, and by that same authority we strictly prohibit and interdict any ecclesiastic or layman from presuming to uphold, under any pretext or color whatsoever, that same traffic in blacks as if it were lawful in its nature, or otherwise to preach [prædicare] or in any way whatsoever publicly or privately to teach [docere] in opposition to those things which we have made the subject of admonition in this our apostolic letter.

In order, moreover, that this same letter [bull] of ours may the more easily become known unto all, and that no one may allege an ignorance of it, we decree and command it to be promulgated according to custom by one of our messengers at the gates of the church of the first of the apostles [St. Peter's] and of the apostolic chancellory, as also at those of the Palace on the Monte Citatorio, and in the Campo Di Fiore; and copies of the same to be left affixed in those same places.

Given at Rome, at the Church of St. Maria Maggiore, under the Fisherman's Seal, on the 3d day of December, 1839, in the 9th year of our Pontificate.

ALOISE LAMBRUCHINI, Cardinal.

FATE OF THE APOSTLES.

St. Matthew—This apostle and evangelist is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia.

St. Mark—This evangelist was dragged through the streets of Alexandria in Egypt, until he expired.

St. Luke—This evangelist was hanged upon an olive tree, in Greece.

St. John—This apostle and evangelist was put into a cauldron of boiling oil, at Rome, and escaped death! He afterwards died a natural death at Ephesus in Asia.

St. Peter—This apostle was crucified at Rome, with his head downwards, at his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master.

St. James, the Great—This apostle was beheaded at Jerusalem.

St. James, the Less—This apostle was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

St. Philip—This apostle was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew—This apostle was flayed alive, by the command of a barbarous king.

St. Andrew—This apostle was bound to a cross, whence he preached to the people until he expired.

St. Thomas—This apostle was run through

the body with a lance, at Coromandol, in the East Indies.

St. Jude—This apostle was shot to death with arrows.

St. Simon, Zealot—This apostle was crucified in Persia.

St. Matthias—This apostle was first stoned and then beheaded.

St. Barnabas—This apostle of the Gentiles was stoned to death by the Jews, at Salania.

St. Paul—This apostle was beheaded at Rome, by the tyrant Nero."

POETRY.

For the Times and Seasons.

TO THE LATTER-DAY SAINTS,

BY MISS E. R. SNOW.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory; so also is the resurrection of the dead."—Paul.

Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Jesus Christ.

The trials of the present day
Require the saints to watch and pray,
That they may keep the narrow way
To the celestial glory.

For even saints may turn aside,
For fear of ills that may betide,
Or else induc'd by worldly pride,
And lose celestial glory.

O'er rugged cliffs, and mountains high,
Through sunless vales the path may lie,
Our faith and confidence to try
In the celestial glory.

Why should we fear, though cowards say
Old Anak's host in ambush lay,
Or there's a lion in the way
To the celestial glory.

Fear not, though life should be at stake,
But think how Jesus, for our sake
Endur'd, that we might yet partake
Of the celestial glory.

We here may sometimes suffer wrong,
But when we join with Enoch's throng
We'll loudly echo victory's song
In the celestial glory.

What though by some who seem devout,
Our names as evil are cast out,
If honor clothe us round about
In the celestial glory.

Be steadfast, and with courage hold
The key of God's eternal mould
That will the mysteries unfold
Of the celestial glory.

O, let your hearts and hands be pure,
And faithful to the end endure,
That you the blessing may secure
Of the celestial glory.

With patience cultivate within
Those principles averse to sin,
And be prepared to enter in
To the celestial glory.

Then let the "Times and Seasons fly,
And bring the glorious period nigh,
When Zion will be rais'd on high
In the celestial glory.

Morley Settlement, Nov. 24th.

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GENERAL JOSEPH SMITH'S

APPEAL

TO THE

GREEN MOUNTAIN BOYS;

DECEMBER, 1843.

NAUVOO, ILL.
TAYLOR AND WOODRUFF, PRINTERS.
1843.

AN APPEAL,

To the Freemen of the State of Vermont, "the brave Green Mountain Boys,"

and honest men.

I was born in Sharon, Vermont, in 1805,—where the first quarter of my life, grew with the growth, and strengthened with the strength of that "first born" State of the "United Thirteen." From the old "French War" to the final consummation of American Independence, my fathers, heart to heart, and shoulder to shoulder, with the noble fathers of our liberty, fought and bled; and, with the most of that venerable band of patriots, they have gone to rest,—bequeathing a glorious country with all her inherent rights to millions of posterity. Like other honest citizens, I not only, (when manhood came,) sought my own peace, prosperity, and happiness, but also the peace, prosperity, and happiness of my friends; and, with all the rights and realm before me, and the revelations of Jesus Christ, to guide me into all truth, I had good reason to enter into the blessings and privileges of an American citizen;—the rights of a Green Mountain Boy, unmolested, and enjoy life and religion according to the most virtuous and enlightened customs, rules, and etiquet of the nineteenth century. But to the disgrace of the United States, it is not so. These rights and privileges, together with a large amount of property, have been wrested from me and thousands of my friends, by lawless mobs in Missouri, supported by executive authority; and the crime of plundering our property; and the unconstitutional and barbarous act of our expulsion; and even the inhumanity of murdering men, women, and children, have received the *pass-word* of "*justifiable*" by legislative enactments, and the horrid deeds, doleful and disgraceful as they are, have been paid for by government.

In vain have we sought for redress of grievances and a restoration to our rights in the Courts and Legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress, and at the hands of the President. The only consolation yet experienced from these highest tribunals, and *mercy seats* of our bleeding country, is, *that* "*our cause is just, but the government has no power to redress us.*"

Our arms were forcibly taken from us by those Missouri marauders;—and in spite of every effort to have them returned, the State of Missouri still

retains them; and the United States' militia law, with this fact before the government, still compells us to do military duty, and for a lack of said arms the *law* forces *us to pay our fines.* As Shakspeare would say; "*thereby hangs a tale.*"

Several hundred thousand dollars worth of land in Missouri, was purchased at the United States' Land Offices in that district of country; and the money without doubt, has been appropriated to strengthen the army and navy, or increase the power and glory of the nation in some other way: and notwithstanding Missouri has robbed and mobed me and twelve or fifteen thousand innocent inhabitants, murdered hundreds, and expelled the residue, at the point of the bayonet, without law, contrary to the express language of the Constitution of the United States, and every State in the Union; and contrary to the custom and usage of civilized nations; and especially, one holding up the motto: "*The asylum of the oppressed;*" yet the comfort we receive, to raise our wounded bodies, and invigorate our troubled spirits, on account of such immense sacrifices of life, property, patience, and right; and as an equivalent for the enormous taxes we are compelled to pay to support these functionaries in a dignified manner, after we have petitioned, and plead with tears, and been showed like a caravan of foreign animals, for the peculiar gratification, of connoisseurs in humanity, that flare along in public life, like lamps upon lamp posts, because they are better calculated for the schemes of the night than for the scenes of the day, is, as President Van Buren said, *your cause is just, but government has no power to redress you!*

No wonder, after the Pharisee's prayer, the Publican smote his breast and said, *Lord be merciful to me a sinner!* What must the manacled nations think of freemen's rights in the land of liberty?

Were I a Chaldean I would exclaim: Keed'nauh ta-meroon le-hoam elauhayauh dey-shemayauh veh aur'kau lau gnaubadoo, yabadoo ma-ar'gnau oomeen tehoat shemayauh alah. (Thus shall ye say unto them: The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens.)

An Egyptian: Su-e-eh-ni: (What other persons are those?) A Grecian: Diabolos bassileuei: (The Devil reigns.) A Frenchman: Messieurs sans Dieu, (Gentlemen without God:) A Turk. Ain shems: (The fountain of light.) A German: sie sind unferstandig. (What consu mmat ignorance!) A Syrian: Zaubok. (Sacrifice!) A Spaniard: Il sabio muda conscio, il nescio no. (A wise man reflects, a fool does not.) A Samaritan: Saunau! (O stranger!) An Italian: Oh tempa! oh diffidanza! (O the times! o the diffidence!) A Hebrew: Ahtauh ail rauey. (Thou God seest me.) A Dane: Hvad tidende! (What tidings!) A Saxon: Hwæt riht! (What right!) A Sweede: Hvad skilia: (What skill!) A Polander: Nav-yen-shoo bah pon na Jesu Christus; (Blessed be the name of Jesus Christ.) A Western Indian: She-mo-kah she-mo-keh teh ough-ne-gah. (The white man. O the white man, he very uncertain.) A Roman: Procul. o procul este profani! (Be off, be off ye profane!) But as I am I will only add: when the wicked rule the people mourn.

Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to the rules of right:—I am compelled to appeal to the honor and patriotism of my native State; to the clemency and valor of "Green Mountain Boys;" for, throughout the various

periods of the world, whenever a nation, kingdom, state, family or individual has received an insult, or an injury, from a superior force, (unless satisfaction was made) it has been the custom to call in the aid of friends to assist in obtaining redress. For proof we have only to refer to the recovery of Lot and his effects, by Abraham, in the days of Sodom and Gomorrah; or, to turn to the relief afforded by France and Holland, for the achievement of the Independence of these United States: Without bringing up the great bulk of historical facts, rules, laws, decrees, and treaties, and bible records, by which nations have been governed, to show that mutual alliance, for the general benefit of mankind, to retaliate and repel foreign aggressions; to punish and prevent home wrongs, when the conservitors of justice and the laws have failed to afford a remedy, are not only common and in the highest sense justifiable and wise, but, they are also, proper expedients to promote the enjoyment of equal rights, the pursuit of happiness, the preservation of life, and the benefit of posterity.

With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and if possible to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State, for a "union of all honest men;" and to appeal to the valor of the "Green Mountain Boys" by all honorable methods and means to assist me in obtaining justice from Missouri: not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise, or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins.

I appeal also, to the fraternity of brethren, who are bound by kindred ties. to assist a brother in distress, in all cases where it can be done according to the rules of the order, to extend the boon of benevolence and protection, in avenging the Lord of his enemies, as if a Solomon, a Hiram, a St. John, or a Washington raised his hands before a wondering world, and exclaimed:—"*My life for his!*" Light, liberty and virtue forever!

I bring this appeal before my native State for the solemn reason that an injury has been done, and crimes have been committed, which a sovereign State, of the Federal compact, one of the great family of "*E pluribus unum*," refuses to compensate, by consent of parties, rules of law, customs of nations, or in any other way: I bring it also, because the national Government has fallen short of affording the necessary relief as before stated *for want of power*, leaving a large body of her own free citizens, whose wealth went freely into her treasury for lands, and whose gold and silver for taxes, still fills the pockets of her dignitaries, "in ermine and lace," defrauded, robbed, mobed, plundered, ravished, driven, exiled and banished from the "Independent Republic of Missouri!"

And in this appeal let me say: raise your towers; pile your monuments to the skies; build your steam frigates; spread yourselves far and wide, and open the iron eyes of your bulwarks by sea and land; and let the towering church steeples, marshal the country like the "dreadful splendor" of an army with bayonets: but remember the flood of Noah; remember the fate of Sodom and Gomorrah; remember the dispersion and confusion at the Tower of Babel; remember the destruction of Pharoah and his hosts; remember the hand writing upon the wall, *mene, mene, tekel, upharsin;* remember the angels visit to Sennacherib and the 185,000 Assyrians; remember the end of the

Jews and Jerusalem; and remember the Lord Almighty will avenge the blood of his Saints that now crimsons the skirts of Missouri! Shall wisdom cry aloud and not her speech be heard?

Has the majesty of American liberty sunk into such vile servitude and oppression, that justice has fled? Has the glory and influence of a Washington, an Adams, a Jefferson, a Lafayette, and a host of others forever departed,—and the wrath of a Cain, a Judas, and a Nero whirled forth in the heraldry of hell, to sprinkle our garments with blood; and lighten the darkness of midnight, with the blaze of our dwellings? Where is the patriotism of '76? Where is the virtue of our forefathers? and where is the sacred honor of freemen?

Must we, because we believe in the fulness of the gospel of Jesus Christ; the administration of angels, and the communion of the Holy Ghost, like the prophets and apostles of old,—must we be mobed with impunity—be exiled from our habitations and property without remedy; murdered without mercy,—and government find the weapons, and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in enjoying the constitutional privilege and right of worshipping Almighty God according to the dictates of our own consciences; and because we believe in repentance, and baptism for the remission of sins; the gift of the Holy Ghost by the laying on of the hands; the resurrection of the dead; the millenium; the day of judgment; and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country; the rights of citizenship, and the graves of our friends and brethren, and the government lock the gate of humanity, and shut the door of redress against us?—if so, fare well freedom; adieu to personal safety,—and let the red hot wrath of an offended God purify the nation of such sinks of corruption! For that realm is hurrying to ruin where vice has the power to expel virtue.

My father, who stood, several times in the battles of the American Revolution, till his companions, in arms, had been shot dead, at his feet, was forced from his home in Far West, Missouri, by those civilized, or satanized savages, in the dreary season of winter, to seek a shelter in another State; and the vicissitudes and sufferings consequent to his flight, brought his honored grey head to the grave, a few months after. And my youngest brother, also, in the vigor and bloom of youth, from his great exposure and fatigue in endeavoring to assist his parents on their journey, (I and my brother Hyrum being in chains, in dungeons—*where they tried to feed us upon human flesh*—in Missouri,) was likewise so debilitated that he found a premature grave shortly after my father. And my mother, too, though she yet lingers among us, from her extreme exposure in that dreadful tragedy, was filled with rheumatic affections and other diseases, which leaves her no enjoyment of health. She is sinking in grief and pain, broken hearted, from Missouri persecution.

O death! wilt thou not give to every honest man, a *heated dart to sting* those wretches while they pollute the land? and O grave! wilt thou not open the *trap door to the pit* of ungodly men, that they may stumble in?

I appeal to the "Green Mountain Boys" of my native State, to rise in the majesty of virtuous freemen, and by all honorable means help bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen; or a gleam from the shade of a Gen. Stark, let it mingle with

our sense of honor, and fire our bosoms for the cause of suffering innocence,—for the reputation of our disgraced country, and for the glory of God: and may all the earth bear me witness, if Missouri, blood stained Missouri;—escapes the due demerit of her crimes, the vengeance she so justly deserves, that Vermont is a hypocrite—*a coward*—and this nation the hot bed of political demagogues!

I make this appeal to the sons of liberty of my native State for help, to frustrate the wicked designs of sinful men; I make it to hush the violence of mobs; I make it to cope with the unhallowed influence of wicked men in high places; I make it to resent the insult and injury made to an innocent, unoffending people, by a lawless ruffian State; I make it to obtain justice where law is put at defiance; I make it to wipe off the stain of blood from our nation's escutchion; I make it to show presidents, governors and rulers, prudence; I make it to fill honorable men with discretion; I make it teach senators wisdom; I make it to learn judges justice; I make it to point clergymen to the path of virtue;—and I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the son of God, is my Great Counsellor.

Wherefore let the rich and the learned, the wise and the noble, the poor and the needy, the bond and the free, both black and white, take heed to their ways, and cleave to the knowledge of God; and execute justice and judgment upon the earth in righteousness; and prepare to meet the judge of the quick and the dead, for the hour of his coming is nigh.

And I must go on as the herald of grace,
Till the wide-spreading conflict is over,
And burst through the curtains of tyrannic night.
Yea, I must go on to gather our race,
Till the high blazing flame of Jehovah,
Illumines the globe as a triumph of right.

As a friend of equal rights to all men, and a messenger of the everlasting gospel of Jesus Christ,

I have the honor to be,

Your devoted servant,

Nauvoo, Ill.
December, 1843.

JOSEPH SMITH.

THE

TIMES AND SEASONS,

CONTAINING A

COMPENDIUM OF INTELLIGENCE PERTAINING TO THE

UPBUILDING OF THE KINGDOM OF GOD,

AND THE SIGNS OF THE TIMES;

TOGETHER WITH A

GREAT VARIETY OF USEFUL INFORMATION, IN REGARD TO THE DOCTRINES, HISTORY, PRINCIPLES, PERSECUTIONS, MURDER OF THE PROPHETS, AT CARTHAGE, AND THE ONWARD PROGRESS

OF THE

Church of Jesus Christ of Latter Day Saints.

VOLUME V.

"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."—John.

NAUVOO, ILL.:
EDITED, PRINTED, AND PUBLISHED
BY JOHN TAYLOR:

1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 1.] CITY OF NAUVOO. ILL. JANUARY 1. 1844. [Whole No. 85.

HISTORY OF JOSEPH SMITH.

(Continued.)

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters and as every person (almost) has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given: and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr. and uphold him before me by the prayer of faith. And again I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work wherewith I have commanded him: and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit: and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free: saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants; and by the ministering of angels; and by mine own voice; and by the voice of thunderings; and by the voice of lightnings; and by the voice of tempests; and by the voice of earthquakes; and great hailstorms; and by the voice of famines

and pestilences of every kind; and by the great sound of a trump; and by the voice of judgment; and by the voice of mercy all the day long; and by the voice of glory and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labor ye, labor ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment

Hearken ye to these words; behold I am Jesus Christ the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so: Amen.

The latter part of February I received the following revelation which caused the church to appoint a conference to be held on the 6th of June, ensuing. It was given at Kirtland, February, 1831, to me and Sidney Rigdon.

Revelation to Joseph Smith jr. and Sidney Rigdon, given February, 1831.

Behold thus saith the Lord unto you my servants it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received: Amen.

At this age of the church many false reports, lies and foolish stories were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the saints who had to struggle against every thing that prejudice and wickedness could invent. I received the following revelation, at Kirtland, March 7th, 1831.

Revelation given March 7th, 1831.

Hearken, O ye people of my church to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shall overtake you: in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day and harden not your hearts: for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world; to be a light to the world and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let

me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were seperated from the earth, and were received unto myself —a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations: and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the word cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes, also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven: and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall

utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thine hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any farther concerning this chapter, until the New Testament be translated and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you; that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you: that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble: and all nations shall be afraid because of the terror of the Lord, and the power of his might; even so: Amen.

COMMUNICATIONS

To the Editor of the Times and Seasons.

PITTSBURGH, Dec. 11th. 1843.

Beloved Brother Taylor:—It is with pleasure I address a few lines to you concerning the onward march of the work of God in this place. I have been here between two and three weeks during which time I have lectured to large congregations, some fifteen times; held one public discussion with one of the learned priests of this generation. A number have come forward for baptism. The priest backed out after the second night. I have attended baptism four times within the last week; prejudice and lies are giving way on every side before the power of eternal truth; to God be all the glory, Amen. I visited Cincinnatti on my way to this place, and converted the '*Infernal Regions*,' (that is the large hall formerly occupied by the Infernal Regions) into a preaching place, and caused their travelling *Hell*, or *Tophet* to decamp. Thus you see, truth is mighty, and will yet no doubt overthrow the devil's king-

dom: "So mote it be." The people turned out well to hear the truth, and I had the glorious privilege of crushing falsehood and slander, in that city. The saints and people were very kind, some came forward for baptism. The field is truly all white, and I bless God that I have the unspeakable privilege to assist in gathering the harvest. The saints in Pittsburgh are truly a lovely and united people, and do their duty to a man: 'Honor to whom honor is due.

G. J. ADAMS.

P. S. I have just baptized five, making 12 this week. Yours in haste,

G. J. A.

Waynerville, Dec. 5th, 1843.

Dear Brother Woodruff,—My ears being constantly saluted with the onward progress of this glorious kingdom of the "eleventh hour dispensation," through the untiring struggles, and faithful perseverance of the servants of God, in Europe, as well as in America, and that too, through the medium of your respectably conducted periodical, that comes, as it were like a heavenly messenger, holding upon its pages the intelligence of the future glory and reward of that servant, that shall be found laboring when the Lord again shall visit his vineyard, induces me at this time to trouble you with a short sketch of the increase and prosperity of the of the kingdom of our God, in this part of his vineyard.

On my arrival at Clinton Co., the adjoining one to this, I had the happy fortune of meeting with Elder Ball, who was lifting up a warning voice to the inhabitants of that region, which induced many to come forward and renounce the world, and be buried with Christ by baptism for the remission of sins. They now number between 60 and 70 in good standing. Elder Ball and myself commenced labering together, in the adjoining region of country, and, "God giving the increase," 12 more were immersed for the remission of sins, and are now rejoicing in the truth, with their faces Zionward.

There being quite a manifestation of feeling in this place by some of the citizens, and having received a special invitation from them, I came to this place and commenced preaching the word, and soon the seed sprouted and needed watering. I was joined by Elder Elliot, from Cincinnatti, who laid hold of the work with undaunted courage, and through many struggles of debate and refutation of lies and slanders, we have been enabled, through the grace of God, to plant the standard of truth, in defiance of all the opposition of men and devils —for truly we have been visited by both The faithful in this region numbers about 22, and there are many more that will obey from the heart that form of doctrine which we have delivered unto them.

I remain yours truly,

S. BRAMAN.

Mr. Editor,—Sir,—Wishing at all times to be obedient unto our heavenly calling, we have deemed it a duty we owe to God and our brethren, to give a short account of our stewardship and mission. Brother Crosby and myself left Nauvoo on the 30th of July last for Cook Co. Ill. and Nova-scotia, we labored a short time in Cook Co. with but little success, the spirit propelling us onward until we reached Jefferson Co. N. Y. where we have been laboring for three months with good success.

We commenced preaching the gospel in spirit and power, which soon stirred up the whole mass, both priests and people, and while we are sounding the gospel of Christ Babylon's watchmen spare no pains in their calling of publishing falsehoods of the darkest and blackest kind, both in public and private; so w have it both up hill and down—hip and thigh, as Sampson slew the Phillstines. But thanks be to God who has thus far given us the victory through our Lord Jesus Christ. Brother Crosby has held a public debate with one of their Goliah priests, which has resulted greatly in favor of the saints, and has caused the work to spread far and wide. Thirty have already embraced it and a great many more believing. We have appointed a conference on the 30th of Dec. after that we will give the particulars.

Bretheren, our prayer to God is for the welfare and glory of Zion.

Jefferson Co. N. Y. Dec. 6th, 1843.

BENJAMIN BROWN
JESSE W. CROSBY.

A SHOWER OF FLESH AND BLOOD.

In 1841, accounts were published in the newspapers of two showers of flesh and blood —one in Tennessee, and the other in Massachusetts. A correspondent of the South Carolian, writing from Union District, S. C. under date of the 30th ult., who signs himself L. M. Davis, gives the following account of a similar occurrence which lately took place in that State: 'On Saturday last, whilst Mr. Wm. M. Inlow and his two sons were picking cotton on his plantation, (in Laurens District, near Enoree river, and about two miles below Musgrove's Mill,) the younger son called to the others, who were a little distance from him, to listen, for he heard something falling near him. They thought he was mistaken, and paid but little

attention to it; but he insisted, and told them if they would come, he would show it to them on the ground. They went and found the ground strewed with what appeared to them to be pieces of meat, varying from the size of an ounce ball to larger than a hen's egg. These pieces were very moist, and as red as blood or any thing else could make them; and the grass, cotton, or whatever they came in contact with, was stained as with blood. They were scattered several feet apart, over a space of ground some twenty or thirty yards in width; and they examined it for something like fifty yards in length, but did not go to the end of it.

I was informed of it yesterday, and went in company with two gentlemen, to visit the place in person. We were so lucky as to find some of the articles still remaining, and all agree that it had the appearance of flesh, of the finest mould, much finer than we had ever seen before. Some of the pieces seemed to be entirely fat, but most of it lean, very red, and some what transparent when held up toward the light, but it was considerably dried when I saw it, having lain twenty-four hours.

The younger Wm. Inlow, a very intelligent and credible youth of fourteen, says he first heard a few scattering pieces fall, and looking up, saw the air darkened with them; and that it looked something like snow falling slowly, when the flakes are far apart; but that the pieces fell more rapidly. The shower fell about the middle of the day, while the sun was shining, and a few light clouds were in the atmosphere; but nothing visible could be assigned as the cause of the phenomena."

SINGULAR PHENOMENON.

Mr James Arlington Bennet has written an interesting and curious letter to the Commercial Advertiser respecting several meteors he has noted during the last year. Respecting the first he says:

'Being near the sea shore some years ago, in the month of August, I observed a bright meteor descending right in front of me, almost in a perpendicular line, and not, to appearance, three rods distant, and being between me and the sea it maintained its light until it almost touched the ground. A light shock instantly struck my ear as though something had fallen. I approached the spot, but there being only star light could see nothing. On feeling on the ground, however, I stuck my finger into something soft, which I found to have a most peculiar fetid smell, like something I had never met with in the laboratory or any where else. Next morning I examined the place and found about two pounds of brown jelly, which had descended in globular form, but had been broken by the fall and formed a small segment of a sphere. Having no means of either weighing or analysing this matter, I passed it by with the conjecture that it was the substance which forms these meteors or falling stars. The altitude of this meteor could not be more than one hundred yards.'

The next fell in the pail of his milk-maid, depositing the same kind of jelly without her observing its fall. The only effect of the shock was to throw the pail a little on one side.

'The third that presented itself was about the latter end of July, last year. Having gone toward the stable between 11 and 12 o'clock, of a very clear night, I noticed all of a sudden that the east end of the coach-house presented a brilliant light, and turning to look for the cause, a most splendid meteor, which had run nearly half its course, leaving a brilliant streak of light after it, was descending directly towards me, on an angle of about 45 degrees, when it immediately ceased to shine. 'There goes another jelly,' said I to myself, 'which I must hunt up in the morning.'"

Mr. Bennet marked the spot where it fell, and next morning proceeded with a lad to find it. It had fallen farther off than he expected, and he says:

I passed four fields without success, when at the lower end of the fifth field, a piece of meadow land, full half a mile from where I stood, to my wonder and admiration I discovered a little on the right of the line of search, a body of dark brown jelly, exactly like one side of a convex lens, three feet in diameter, but broken into many pieces by the fall. The stench was most insufferable. This body of jelly before it fell must have formed a globe of from ten to twelve inches in diameter, if not more. This jelly, which lay on the spot where it fell until the 12th of September following, entirely destroyed all the grass under and near it. Now I think that taking the base line of a right angle triangle at double the distance from where I stood, and this meteor having its formation at the head of the perpendicular, its altitude must be counted at least one mile, as its downward course would trace the hypothenuse of the same triangle for some distance.

I put a piece of this jelly on the coals, the odor from which drove the servants from the kitchen. There arose neither flame nor smoke, yet it extinguished the coals where it lay. Being very busy at the time, I did not attempt to determine its constituents. Its fracture was not, however, like that of jelly, but it appeared to break into cubes.

'There is a possibility of this meteor having had its origin much higher in the atmosphere

than here supposed, as its velocity appeared to be very great, but as I heard no explosion by which its true distance and altitude might have been determined, the elevation of one mile is but hypothesis. The meteor of the 18th August, 1793, described by Mr. Cavello, in the Philosophical Transactions of London for 1794 he places by vague and uncertain data at an elevation from the earth of 56 1-2 miles, and pretends to have heard the explosion twelve minutes after, at 130 miles distance!

May not each of these jellies be the residum or symthetical result of the combustion or discharge of a large portion of gasses, through an electrical agent? The universal downward tendency of their motion shows that their specific gravity is much more than that of the atmosphere, and that they therefore must be formed at the moment of discharge.

'The editor puts directly after this the account of the shower of flesh and blood that fell lately in South Carolina, and says perhaps Mr. B.'s theory will explain it. There may be something in this; and the two substances noticed in each case may result from the same cause, and that so often laughed at under the name of 'a shower of flesh and blood' be a very philosophic and true thing after all.

But Mr. B. is mistaken in calling them meteors in the common acceptation of that term, we have no hesitation in saying. Those fiery masses that pass so rapidly through the air, accompanied often with loud detonations and throwing off fragments that reach the earth, are something entirely different. Those fragments are stone and are hurled so violently as to be embedded in the soil. The meteor described by Mr. Cavello, in 1783, and to which Mr. Bennet refers, we take to be an entirely different thing from ordinary shooting stars. That it had a great altitude is also highly probable, for some of them most certainly have. The heavy stones which they have frequently hurled to the earth, would have effectually demolished, we think, the maid's milk pail. The substance of the meteoric showers, so called, no one pretends to know. They are supposed, however, to be entirely different from the ordinary shooting stars.

The falling star that any one may see of a clear night, has long been regarded by philosophers as a gelatinous matter, inflated with phosphuretted hydrogen gas: and the splendid meteor of Mr. Bennet was doubtless one of these ordinary shooting stars appearing very bright by its proximity. The gelatinous substance he found, accords with the experience and theory of others, and indeed is a very singular and curious corroboration of them.

That these substances must be formed at the moment of discharge, we do not think necessary. Their ascent and descent would depend entirely on the amount of gas they contain.

The idea of accounting for the shower of flesh and blood on this theory is certainly new to us, and deserves, we think a second thought.'

We think the following scriptures will explain it more scripturally, if not more philosophically.

And there shall be signs in the sun, and in the moon, and in the *stars*, and upon the earth, distress of nations with perplexity:' Luke, XXI; 25.

'And I will show wonders in the heavens and in the earth, *blood* and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come:' Joel, II; 30, 31.—Ed.

ANCIENT RUINS.

Every day adds fresh testimony to the already accumulated evidence on the authenticity of the "Book of Mormon." At the time that book was translated there was very little known about ruined cities and dilapidated buildings. The general presumption was, that no people possessing more intelligence than our present race of Indians had ever inhabited this continent, and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land, was generally disbelieved and pronounced a humbug. Priest, since then has thrown some light on this interesting subject. Stephens in his "Incidents of Travels in Central America," has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than those discoveries now demonstrate to be even in existence.—Ed.

(From the Texas Telegraph, Oct. 11.)

We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the west. He says that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but con

tains many rooms generally of a square form, without windows, and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.—Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian sea. In one of the valleys of the Cordileras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation, and were it not for the want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquarian who is desirous to trace the Aztic or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.

PHENOMENA.—The brig Foster, from Bath, (Me.) on her passage to Key West, reports that on the 21st Nov. during a gale at sea, "A huge ball resembling fire, about the size of a hogshead, appeared between the two masts of the vessel, about 30 or 40 feet from the deck, and burst with a report like that of a heavy clap of thunder, followed by a sharp flash of lightning, stunning nearly all on board. It was indeed an "awfully beautiful" sight—the emenating sparks illuminating the air for several minutes after the explosion."

"WONDERFUL CAVE IN IOWA.—In the lead district, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, ful of spar and other formations. In one section, the caverns extend to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side.—Compared to this the Mammoth Cave of Kentucky, and other subterranean wonders dwindle into littleness. The American continent, when fully explored, will will be found to contain the most magnificent natural curiosities in the world."

Accounts from Java of the 6th of June, state that an earthquake had occurred at Nias, which destroyed a great many houses, and that numbers of the inhabitants were buriad in the ruins.

Nearly all the barracks in Ireland are in a state of military defence. This looks as if the British Government was preparing for the worst.

"MILLERISM.—Reuben H. Brown publishes in the Portland American an appeal to the people called "Millerites," that he has given away all his money to various brethren and in aid of the cause under the impression that the world was to come to an end on the 14th of April. His wife told him better, but he would not listen to her, and some of the Millerites told him he was crazy, but took his money. Now he says he finds that although the world has by no means come to an end, his money has. He wants them to refund, but they place their fingers on their noses and tell him he "can't come it." Well; served him right."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONNDAY, JANUARY 1, 1844.

EDITORIAL ADDRESS.

We now present ourselves before our readers in a new volume at the commencement of another year. Forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and

like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That 'knowledge is power,' is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Savior made his appearance in the world, it was said of him, 'whence hath this man this wisdom, seeing he has never learned?' 'he spake as never man spake,' and his 'fame went out to all the country round about.' The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Eloheim were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told was brought to light in the days of our Savior by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men: they have produced a mighty effect. The diamond has shone in all its resplendant beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens, in these last days when they spread more rapidly than they do at the present time. Our elders are going forth 'bearing precious seed,' and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to Islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandise which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for that building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri, and a standing police of forty men have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much infest our river, and who in so many instances, (in consequence of the credulity of the people,) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves, and facilitate the landing of steamboats on our shores. A charter has also been granted by the City Council for the erection of

a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed, will not only form one of the best harbors on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing and building, seems to be the order of the day. 'The wilderness is' indeed being 'made glad, and the desert blossoms as the rose.'

Many branches of mechanism are going on; brick makers, carpenters, brick layers, masons, plaisterers, black smiths, and many other branches of business have found abundance of employ. There is however one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woolen, silk, iron and earthen-ware could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the state of Missouri, and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this state has declared himself in favor of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of 'burglary, arson, treason, murder, &c.,' is worn so thread bare, that nobody will pay and attention to it.

Orin P. Rockwell has also been acquitted, before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter enemies; and as he was falsely charged with being the principal in the attempted murder of Ex-Governor Boggs, there can no further charges be made against Joseph Smith, as 'accessary before the fact.'

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the state of Missouri can institute the least shadow of charge against.—We are informed also that Governor Ford has ordered the sheriff of this county, to take those persons who assisted the Missourians in kidnapping in this state; and to hold them in recognizances to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us those bitter and acrimonious feelings which have so long been engendered by many are dying away, and a more friendly, amicable and peaceable spirit has taken its place.

Our influence abroad is also an the increase, truth and innocence is triumphing over falsehood and malace, and the most honorable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth, and all nations see the salvation of God.

CORRESPONDENCE OF GEN. JOSEPH SMITH AND HON. J. C. CALHOUN.

NAUVOO, Ill. Nov. 4th 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic), have been robbed of an immense amount of property, and endured nameless sufferings by the state of Missouri, and from her borders have been driven by force

of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action, relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,
And the friend of peace, good order,
And constitutional rights,
JOSEPH SMITH,
In behalf of the church of Jesus Christ
of Latter Day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(Hon. J. C. Calhoun's reply,)

"Fort Hill, 2d Dec. 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter Day Saints, should I be elected President, to which I answer; that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri candour compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am &c. &c.
J. C. CALHOUN.

Mr. Joseph Smith."

Nauvoo, Illinois, Jan. 2, 1844.

Sir:—Your reply to my letter of last November, concerning your rule of action towards the Latter Day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man; as a well wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all, according to the dictates of every persons' conscience, to say *I am surprised*, that a man, or men, in the highest stations of public life, should have made up such a fragile view of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent, and fair on a white sheet of paper, and who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principle men, held up for public stations, so *cautiously careful*, not to publish to the world, that *they will judge a righteous judgment*—law or no law: for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that 'according to your *view*, the federal government is one of limited and specific powers,' and has no jurisdiction in the case of the Mormons. So then, a state can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious *'views of the case,'* 'though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri,' after another set of inhabitants, (as the Latter Day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon: go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter Day Saints, and take their lands and property as a spoil: and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal Government are so *specific and limited that it has no jurisdiction of the case!* Oh ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the iron

hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed;' buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a *glorious* nation; but remember a '*sovereign state!*' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it: yea, even murder you, as an edict of an Emperor, *and it does no wrong*, for the noble senator of South Carolina, says the power of the federal government is *so limited and specific that it has no jurisdiction of the case!* What think ye of *Imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there *is safety*, and when you have learned that fifteen thousand innocent citizens after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority: and their right of migration into said state, denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompence allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgment, and tell me when the virtue of the states was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh nullifying Carolina!—Oh little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered and many murdered, instead of searching into the course taken with Joanna, Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellious niggers, in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh it is *my* bull that has killed *your* ox, that alters the case! I must enquire into it, *and if, and if*?'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatise;—wheedle the drunkards to swear, and raise the hue and cry of *imposter false prophet, God damn old Joe Smith*, yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoliations, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no!—While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—'where the worm dieth not and the fire is not quenched.

Why Sir, the power not delegated to the United States, and the states, belongs to the people, and congress sent to do the people's business, have all power—and shall fifteen thousand citizens groan in exile? Oh vain men, will ye not, if ye do not restore them to their rights and $2,000,000 worth of property relinquish to them, (the Latter Day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience, as well as inconvenience.—'The world was not made for Cæsar alone, but Titus too.'

I will give you a parable, A certain lord had a vineyard in a goodly land, which men labored in at their pleasure; a few meek men also went

and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompence them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and those men, loving the fame and favor of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Savior, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the 8th section and 1st article of the constitution of the United States, the *first, fourteenth* and *seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power—to the sublime idea that congress, with the President as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have
the honor to be your
obedient servant,
JOSEPH SMITH.

Hon. ('Mr.!') J. C. Calhoun,
Fort Hill, S. C.

Minutes of the general conference, held December 2d 1843.

The elders of the Church of Jesus Christ of Latter Day Saints, composing the Gennessee conference, in the state of New York, met at the house of elder George Thompson, in the town of Alexander, in the county of Gennessee; on the second day of December, 1843.

High priests present, 2; Seventies, 1; Elders, 21; Deacons, 1.

The house was called to order by Elder Noah Packard, and was organized by calling Noah Packard to the chair, and Wm. Brown was appointed clerk.

The conference was opened by singing a hymn and prayer by Elder Almon Babbit.

The chair then stated the object of the conference, and presented brother Hartman to be ordained to the office of an elder, which was carried.

The representation of the different branches was then called for, composing the Gennessee conference, which were represented as follows:

The Alexander branch, represented by Anson Sheffield, composed of 32 members, 12 elders: four members were cut off since the last conference.

The Acron branch, represented by Elder Heat; 10 members, five elders

The Utica branch, represented by Elder Shadbolt; 17 members, including three elders.

The Brant branch, represented by elder Beebe, 15 members, including elders and teachers.

The Buffaloe branch represented by elder Gunniue; 10 members, two elders.

The Cambro branch, represented by Elder

Gleason; 25 members, six elders.

The Benington branch, not represented.

The Hartland branch, represented by Elder Brown; 15 members, two elders.

The Charlotte and Salem branches, not represented.

The Newfane branch, represented by Elder Gleason; 10 members, two elders.

The Centerville branch, represented by Elder Hasking; 20 members, two elders.

The Neathersfield branch, represented by elder Crabarth; five members; Grand Island, eight members, Yats, six; Rochester and Otto, fourteen members.

The Batavia branch, represented by Elder Tylor; 22 members, eight elders.

After the representation of the several branches, Joseph Shamp presented a petition to the conference, setting forth his grievances concerning the manner that he was dealt with in the Buffaloe Conference. He stated that he was not labored with according to the requisition of the gospel; and that he was not notified to appear at the conference, so that he might be prepared to make his defence. The conference after hearing the whole matter, decided that the proceedings in the Buffaloe conference were illegal.

The conference then adjourned for two hours.

After the recess, they proceeded to hear all charges against Joseph Shamp, who, after a thorough investigation, was restored to fellowship.

The conference then went into the business of Elder Tylor's case. The charges were sustained against him for unchristian-like conduct. Brother Tylor then made confession to the conference, and it was voted that he be restored to the office of an elder.

The conference then investigated the case of Elder Young; but as the charges were not sustained against him, it was voted that he retain his office.

The conference then adjourned until Sunday morning at ten o'clock.

Sunday, met according to adjournment. Elder Babbit addressed the conference upon the subject of the gospel, with his usual zeal and eloquence, illustrating many principles of the gospel. At 2 o'clock Elder Babbit again addressed the congregation, on the subject of the second coming of Christ, and the gathering of the house of Israel, in contradistinction to Millerism; showing from the scriptures that the house of Israel must be gathered before Christ could come; and that this 'gospel of the kingdom must be preached as a witness unto all nations,' and that the church of Christ must be organized on the earth, with all its offices, gifts, and authorities.

At 6 in the evening, Elder Babbitt preached upon the subject of the mammon of unrighteousness, arguing the necessity of the saints overcoming the principle of covetousness; that they be given to hospitality, and that they assist with their means as just stewards, in rolling forth the kingdom of God, and the building up of the same. After some remarks from several others of the elders, on different subjects, for the furtherance and prosperity of the Genneseee conference, it was

Moved, that the conference be adjourned until the first Saturday and Sunday in March, 1844. NOAH PACKARD, Prest.

Wm. Brown, Cl'k.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Coldstick, Kalamazoo Co., Mich. the 8th 9th and 10th days of December, 1843.

Conference met at 2 o'clock. Elders present, E. M. Webb, P. Webb, E. Lee, J. Cuykendall, D. M. Grant, W. R. Loveland, S. Willard, J. Bottonis, C. Dunn, D. Savage, D. A. Cobb and J. H. Sosee.

Elder E. M. Webb, was chosen president, and Elder C. Dunn clerk.

Opened by singing and prayer, by elder Grant; after which the elders gave a history of their travels, the spread of the truth and their determinations to labor in the vineyard; after which, E. M. Webb represented the Kalamazoo branch as consisting of forty-two members, two elders, one priest, one teacher, and two deacons.

Elder Grant represented Duck Creek branch, Lake Co., Ind., nine members, one elder; also Porter branch, Porter Co., Ind., one elder.

Elder Dunn represented the Mottville branch, St. Joseph Co., Mich., seven members, one elder.

J. Bottoon represented the Albion branch, ten members, two elders, one priest, one deacon.

Elder Gamut represen ed the Quincy branch, six members, one elder, one priest.

D. Savage represented the Pawpaw branch, Van Buren county, sevan members, three elders, sixteen scattering members.

On motion the conference adjourned till 6 1-2 o'clock, P. M.

Conference met agreeable to adjournment, and was opened by C. Dunn.

Elder Savage then addressed the meeting upon the necessity of receiving a continuation of revelations, and was followed by elders Dunn and Gamut.

Adjourned until 11 o'clock the following day.

Conference met pursuant to adjournment, and was opened by the president.

C. Dunn then addressed the meeting on the subject of the priesthood, and was followed by elder Grant.

Adjourned for 1-2 hour.

Met pursuant to adjournment; opened by brother Loveland, after which Samuel Willard, Edward Willard, Jeremiah Crumm, were ordained elders by the voice of the conference, under the hands of elders Gamut and Webb;—Jonathan Willard and John R. Gilbert to the office of priests by the same.

Adjourned till 1-2 past 6 P. M.

Met pursuant to adjournment, opened by brother Loveland.

J Bottom spoke on the literal fulfilment of prophesy.

Adjourned until 9 o'clock next day, A. M.

Met pursuant to adjournment.

Brother S. Willard opened the meeting by singing and prayer. Elder Gamut then addressed the meeting on the subject of the marriage supper of the Lamb. Elder Webb then spoke on the gospel.

Conference adjourned to meet at Albion, Calhoun county, Mich., on Friday preceding the second Sunday in March next, 1844. The elders bring us cheering news from abroad, of the speed of the gospel, truly the harvest is plenty but the laborers are few.

E. M. WEBB, Prest.

E. C. DUNN, Clk.

At a special conference held at Macedonia, December 26th, 1843, J. M. Benson was arraigned on a charge of seduction and adultery.

Upon defendants plea of guilt,

Resolved, That Elder J. M. Benson be cut off from the church, and published in the Times and Seasons.

After some very appropriate remarks by the President, conference adjourned *sine die*.

JOHN SMITH, Prest. pro tem.

J. E. JOHNSON, Recorder.

POETRY.

For the Times and Seasons.

QUEEN VICTORIA.

BY MISS E. R. SNOW.

Before leaving London, Elder Lorenzo Snow presented to her Majesty Queen Victoria, and his Royal Highness Prince Albert; through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose; which circumstance suggested the following lines:

Of all the monarchs of the earth
That wear the robes of royalty.
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw it's light;
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honor often brings
The scaffold or the guillotine.

But still her sceptre is approv'd—
Allnations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
One thing is lacking, even there.

But lo! a prize possessing more
Of worth, than gems with honor rife—
A herald of salvation bore
To her, the words of endless life.

That GIFT, however fools divide,
Is worthy of her royal care;
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's "nursing mother" be;

Thus with the glory of her name
Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions call'd to reign—
Herself a powerful nation's boast;
'Twould be her everlasting gain
To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
And kingdoms there, to be confer'd—
There honors wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear.

In distant isles the sound is heard;
Ye heav'ns rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth;
The Son of God, will take command
And rule the nations of the earth.

THE ODE OF GENIUS TO TRUTH.

I'll sing to thee, O Truth!—Thy laws are giv'n
For my directory o'er earth and heav'n!
I sing of thee—I prize thy presence more
Than all the gifts of richly treasur'd lore—
I sing thy praises—thou art all to me—
I crave no pow'r but that confer'd by thee.

Eternal beauties in thy features glow,
And from thy lips eternal fountains flow;
Let the pure lustre of thy radiant eye
Beam thro' my soul and lift my nature high;
The master strokes that on my pulses roll
Are but the emanations of thy soul.

Let the fierce tigress chide her churlish brood;
Monster on monster, vent its spiteful mood—
Let crawling reptils of the reptile school
Chastise offenders of their puny rule—
Let insects feel the weight of insects' paw
For the transgression of an insect law:
But Truth! thy advocate shall not descend
To sordid means, thy honor to defend;
For thou, O Truth! wilt not ignobly bend
To servile measures, for a noble end.

Should lofty Genius strike a feeble string;
No: in thy presence Truth, of Truth I'll sing:
Thou art the basis of each worthy theme—
Thine is the lustre in each golden beam:
Wide as eternity, diffuse thy light
Till joyous day shall burst the shades of night:
Benighted earth, illumine with thy rays—
The slumb'ring nations, waken with thy blaze,

In falsehood's stream, let error bathe his soul
And slander bend to envy's base control;
Be thou, O Truth! my arbiter and guide—
Beneath thy standard, let my feet abide—
Let thy celestial banner be unfurl'd,
Until its crescent circumscribes the world;
On hope's high pinion, write thy burnished name,
And plant thy signet, on the spire of fame.

Go forth and conquer—all to thee shall bow,
And fadeless laurels wreath thy noble brow:
The palm of victory waits to crown thy war—
The seal of triumph lingers not afar.
Victorious Truth! the conqu'ring scepter wield
Till all thy foes in meek submission yield—
Until inquiry spreads himself abroad,
And knowledge smiles to his instinctive rod—

Till party zeal is shrowded with disgrace,
And superstition hides his lengthen'd face—
Till old stupidity is forc'd to fly—
Till ignorance and prejudice shall die—
Till pompous error, vanquish'd, licks the dust
And princely falsehood fires his smoking bust;
Then shall thy fiat hold the world in awe
And barb'rous isles exult to hear thy law;
Strong as omnipotence, thy arm shall prove,
And as eternal as the throne above.

Morley Settlement, Nov. 25th, 1843.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 2.] CITY OF NAUVOO, ILL. JANUARY 15, 1844. [Whole No. 86.

HISTORY OF JOSEPH SMITH.

(Continued.)

The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost; given at Kirtland, March 8th, 1831.

Revelation given March, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

And again I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them: for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal: And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so: Amen.

The same day that I received the foregoing

revelation, I also received the following, setting apart John Whitmer as a historian, inasmuch as he was faithful; given at Kirtland, March 8th, 1831.

Revelation to Joseph Smith, jr. and John Whitmer, given March, 1831.

Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things; even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon; and where they should finally make a permanent location; I received the following revelation, given at Kirtland, March 1831.

Revelation given March, 1831.

It is necessary that yo should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement. to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive; even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers; and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March 1831.

Hearken unto my word my servant Sidney and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it: but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment. for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another:—wherefore the world lieth in sin; and wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth:—wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness;—and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold I will go before you, and be your rereward; and I will be in your midst, and you shall not be confounded; behold I am Jesus Christ, and I come quickly; even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow.—In May a number of elders being present, and not understanding the different spirits abroad in the land, I inquired and received from the Lord the following revelation.

A revelation given May 1831.

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also satan hath sought to deceive you, that he might overthrow you.

Behold I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shal be detected and shall be cut off, either in life or in death, even as I will, and wo unto them who are cut off from my church, for the same are overcome of the world: wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I the Lord reason with you that you may understand: wherefore I the Lord asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong.

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God: therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may cha * dark

ness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit, and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things, except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you:

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God: and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P Pratt, go forth among the churches and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward Partridge, is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost:—and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me, ye are in me, and I in you: wherefore I am in your midst; and I am the good Shepherd, (and the stone of Israel: He that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so:—Amen.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years, we had come to the resolve that, the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose, and obtained for her the title of "free and independent" among the sister states. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war, during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots, who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeisable right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign state, admonishes us that the day of American liberty is on the wane. That unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Calagulia. It is not unknow to you that the entire church of Latter Day Saints have been expelled from the State of Missouri, for the simple fact that they believed the fullness of the gospel of Christ, had been restored to them through the ministration of angels; and that the Book of Mormon, was a divinely inspired record of the aboriginees of the western hemisphere. These two facts were sufficient in that state, with L. W. Boggs at the head of the executive department, to exterminate us in the chill of winter; to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and helpless children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American

operatives, all which were lost to us; the managers of the war, acting under the direct authority of the chief magistrate, forced us, at the point of their bayonets, to sign a treaty, the items of which would have disgraced the damning deeds of a Pharaoh or an Antiochus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do any thing whereby the citizens might take offence; for, said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children:" and in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him; our final departure from the state was the grand object with him, and he would see it accomplished. A third article claimed, that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved Prophet. A court martial was immediately instituted, in which it was decreed that the Prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had; none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that infernal affair, that should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings from imprisonment—from hunger—the chills of winter, being reduced to the necessity, in many instances, of braving the winter blasts in a naked situation, were subjected to various disorders, that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country who being informed of the times in other counties entered into stipulations to live in peace with their new neighbors. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other. Thus agreeing the delegates retired each to their respective party. The saints were busy about that time in preparing their dwellings for the approaching winter; and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, were they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave. Being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every saint while the world shall survive, they shall have an imperishable mansion; an everlasting monument to perpetuate their name. We have sought for justice in the courts of that state; we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens. We have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us. Nay, they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow.—They have from time to time kidnapped our brethren, citizens of the state of Illinois. Loud and frequent demands are made on the Governor for the body of Gen. Joseph Smith. Several times, since leaving Missouri, he has been tried in the courts of Illinois and the Federal courts, and has always been honorably acquitted.

We have also presented our memorial to Congress, accompanied with a schedule of claims, but the only consolation we have yet received from them is, that 'our cause is just, but government has no power to redress us.' Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every

source whatever, we still shall have gained one point, 'to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor.' Another point we shall have gained, to be the discoverers of a desiderum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. 'In vain they toiled, they bled in vain,' if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if lawbreakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately to redress us. We expect it. We have the most inalienable right to expect it. While the crimson current that administers to our being, shall flow, we will contend for our injured rights.—We intend to test the efficacy of the government to the core. We believe that peradventure, there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous, as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence, that we will remember them. We will do all in our power to mete out justice to those who without the least cause have murdered our friends. And if we fail may heaven and earth bear us witness that, what is wanting in this case, is not strength in the law, arising from 'the peculiar nature of American institutions;' but a faithful and virtuous administrator. Now therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country, and believing as I have every reason to, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state, are at this time suffering the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful saint, especially those who received their birth and education in Maine, appeal to your wisdom, to that high legal attainment which characterizes you as a sovereign state—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power, to redress us. We declare to you and to all the world, that we are an innocent people; and that for the gospels' sake, for the sake of the principles of glorious and eternal truth; we have been mobbed, whiped, imprisoned, tormented and slain. Should any man reply that if we are persecuted for the truths' sake, we ought to receive it patiently, and not seek that which is our own, we respond, that if no other consideration whatever, should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the state of Maine* to let them know that an injury has been done the church of Christ in the nineteenth century. An injury which if unrepaired by government, will establish the most dangerous precedence, as others of a more direful nature will have license to follow. All past experience admonishes us that in a republican government, when vice and corruption gain the ascendency over virtue, the most terrible revolutions are *sure* to follow.

I will now relate a dream which I had, near the time that the Church of Jesus Christ of Latter Day Saints was driven from Jackson county, in Missouri.

In my dream, I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honorable, the rich and poor together, all were clad in mourning. Indeed, nature herself, and all things seemed to participate in the general gloom.—All was silent but the voice of one man. His, was low and solemn as the lonely sepulchre. In the archives of state, there was a twilight, by which, with some difficulty, one could perus

the records. As I was returning from a spacious bureau, where it seemed I had been reading; in an opposite part of the room, I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, 'these were the archives of state,' and while in the act of placing it in my hand, finished the sentence he had commenced, 'but it is turned to blood.' I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect,
I remain your humble servant,
BENJAMIN ANDREWS.

For the Times and Seasons.

PEKIN, Illinois, Dec. 1, 1843.

BROTHER TAYLOR:—In compliance with my promise to the citizens of Fort Wayne, (In.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there, for a season.

They are intelligent and liberal minded, and offer to support an elder well.

Query; If Joseph Smith and the Mormon leaders, (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the priests and men of learning in sectarianism were wont to say, why the necessity or the propriety, of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories; which notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intelligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author; a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:

The author says he was on board the steamboat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted, until he would be informed by some of his followers of any thing that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium; giving an account of death bed scenes, and wonderful conversions.

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter Day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Purcell † of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigor of life: or if he is convinced at last of the extreme shortness, and deficiencies of his system, let him, like an honest man acknowledge it. But if he will do neither, we call on him to cease to backbite, and misrepresent us as he does in his 'Millennial Harbinger.'

Why is the world in a state of alarm, and all priestcraft in danger? Why are things that have been hid up for ages continually coming forth? Why do mankind now treat the Latter Day Saints as they did the former day saints, 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Ill., by Mr. Wiley, together with ethmology and a thousand other things, go to prove the Book of Mormon true? —Ans. Because it is true!

Why were all the leaves of an honest man's Bible found turned down?—Because he turned those down that favored Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfilment of the covenant of circumcision, made to Abraham, Gen. 17, ch. 8, 10. God hath again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone, seen in the prophetic vision of Daniel, has commenced to roll, and it will

continue to move on in mighty power, with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry—Great is Babylon, great is Babylon! as did the ancient Ephesians, yet the time is near at hand when it shall be announced, Babylon the great is fallen! she is fallen!! The rapidity of the latter day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000 how many will 150,000 gain in 25 years at that rate; but I must close.

It is the fervent prayer of every saint—Roll on thy work, mighty God, let thy kingdom come, and on earth be established.

Your's in high esteem.

H. TATE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 15, 1844.

THE GATHERING.

The gathering of the saints is a subject which has created not a little speculation among the religious world, although some of its leading features are very familiar to the saints. It is thought a strange thing that the saints should gather; and mankind being generally "ignorant of the scriptures, and of the power of God," are ready to ascribe it to an impure motive political intrigue, a thirst after power, or some other unholy influence. It is true that the gathering of the Jews is a subject which has obtained some credence, and has been advocated by a portion of our modern theologists; the scriptures pertaining to this subject have been thoroughly investigated, and the idea of "Jerusalem being inhabited again in her own place, even in Jerusalem," is one that has been entertained by many; and they have reflected with pleasure and delight upon the time when the promises made to God's ancient people should be fulfilled; when "he that has scattered the house of Israel shall also gather them." But upon what principle, for what purpose, or by whom they should be gathered, is a subject about which men are most egregiously ignorant. Nor has it entered into their minds that any other people should be gathered together, under the direction and guidance of heaven, nor that the principle of the gathering was one upon which Jehovah had acted in the different ages of the world, for the building up of his kingdom, and the accomplishment of his purposes. Whereas the scriptures are full of subjects of this kind, unfolding the designs of Jehovah, pertaining to the different nations of the earth. Not only are Israel and Judah mentioned, as objects of God's mercy, but other nations also. The Moabites, the Amorites, and the Elamites will not be among the least of those who shall participate in God's mercies As the father of the spirits of all flesh, Jehovah does exercise a paternal care over all his creatures, and in order to accomplish this will erect a standard, for, according to the prophet, 'Zion shall be established in righteousness, and *all nations* shall flock to her standard."

The purposes of God, in regard to the human family, are great and comprehensive, and are marked by the most consummate wisdom, and as in the formation of worlds, the organization of the solar system, and the order of nature, his intelligence is displayed, so in regard to the well-being, safety and happiness, both present and future, of the universal world, he, as the great father of the human family, feels highly interested. It is true that he adopts plans and makes use of means, which in the estimation of men in many instances would be foreign from the point, yet when we consider, that with Him dwells wisdom, that "his thoughts are not as our thoughts, nor his ways as our ways," we shall not be surprised that he makes use of means for the accomplishment of his designs, which in many instances are, to us, incomprehensible.

When the Lord created the heavens and the earth, he had a design in it, and had certain purposes to accomplish, and when he created the beasts of the field the fish of the sea, and the fowls of the air, he did it to promote his purposes and to advance his glory, and when man was placed as lord of the creation, it was for a purpose, and the which, though it may now be mysterious, yet when the curtain of heaven shall be withdrawn, and we shall comprehend eternal things, we shall see and acknowledge "that the judge of all the earth has done right," The council of heaven was had among the Gods' in the eternal world, pertaining to all these subjects, of their creation, before ever they were formed, "or the morning stars sang together for joy;" and by him who comprehends the end from the beginning and before whom, and with whom, the present, the past, and the future are one eternal now, their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how, and by what means they would be made happy, and increase his glory, was fully

understood by him who has done "all things well."

The world was not made to be annihilated nor the creatures that he has formed: all of them were intended to fulfil the measure of his creation. The sun, the moon, the stars, the earth, man, beast, bird and fish, all occupy their several spheres, all were made for the glory of God, and all were intended to fill up the measure of their creation, and to bring about his purposes and the beast of the forest, the fish of the sea, or the fowl of the air, all are necessary in the vast works of creation and the chirping sparrow upon the house top, fulfils the measure of his creation, in his own sphere, as much as an archangel does in his.

"Whichever link you from the order strike,
"Tenth, or tenth-thousand, breaks the chain [alike."

It is true that they move in different spheres and occupy a different glory; but although we cannot now see those various connecting links, the time will come, when we shall hear "every creature in heaven, every creature on the earth, and every creature under the earth, say blessing, and glory, and honour, and might, and majesty, and dominion, be ascribed unto Him that sitteth upon the throne, and unto the lamb forever." It is true that they will occupy their several spheres, they will not all obtain the same glory, 'for there is one glory of the sun and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory, so also will it be in the resurrection. There are also celestial bodies, (and telestial bodies,) and bodies terrestrial; and the glory of the celestial is one,' (and the glory of the telestial is another;) and the glory of the terrestrial is another. Again, 'all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' All occupy their own place, fulfil their own sphere and glorify God. And as there are different glories that the children of men will inherit, in the eternal world according to their faithfulness, diligence and capacity, in keeping the commandments of God while here; each one will be enabled to find his own element, and participate in that kind of glory which is the most congenial to his nature and suited to his capacity, according to the testimony of the prophet.

"And they who are not sanctified through the law which I have given unto you; even the law of Christ must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for the kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it fulfilleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still". — Page 101, Doctrines and Covenants.

It is evident from the above, that no man need murmur or complain, at the dealings of God, for he will be enabled to obtain the very thing which he is looking and living for.

The earth, as part of the creation of God, has and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have abode a celestial law, and of none

other; after it has thus become purified, and made celestial. It was to obtain an inheritance of this kind, that all the prophets, apostles and ancient worthies, suffered and endured so patiently, all that they had to pass through. They had found out the way to come to God; the curtain of futurity was withdrawn from before their vision, and having a knowledge of the designs and purposes of God in regard to the earth, 'they endured as seeing him who is invisible,' they 'were tempted tried, and sawn asunder;' They wandered about in sheep skins, and in goat skins; they dwelt in deserts and in dens, and in the caves of the earth, for they had respect unto the recompense of reward; they looked *for a city* which hath foundation, whose builder and maker is God.' Well hath Paul said 'they that say such things, declare plainly that they seek a country, * * wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' What is this city? a heavenly one; but it will come to this earth when the earth is prepared to receive it; Hence John says, Rev., XXI: 1—5; 'And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.—and he said unto me, Write: for these words are true and faithful.'

This then was the thing that the ancient saints had in view; it was to obtain this glory that they sought; it was for this they suffered and endured. Eternal life with them, was the only thing desirable; it was for this they lived; for this they died. And what to men with minds unenlightened, would be folly and nonsense; to them was the greatest height of wisdom, even the teachings of Jehovah, pertaining to their eternal welfare. And as man's everlasting tabernacle was designed to be on this earth; by faith they sought, and by faith they *obtained promises*.' Abraham obtained a promise of the land of Canaan for himself and his posterity. The land of the Gentiles was allotted to their several owners. Joseph had a promise of a land at the utmost bounds of the everlasting hills. Jared, at the destruction of the 'Tower of Babel' had the promise of an inheritance in this land The twelve tribes of Israel had their inheritance divided unto them by lot, and unto various heads of families, God gave similar promises. Yet we are told that though Abraham had the land of Canaan promised to him, for an everlasting inheritance, 'God gave him none inheritance in it,' (in his life time) 'no not so much as to set his foot.'—Yet according to the scriptures he will do and inherit it eternally.

Abraham, and many of his coadjutors were willing to abide a celestial law, and therefore obtained promises by faith through the priesthood of a celestial inheritance, when the earth should be renewed; and as celestial glory was a prize worth seeking after, and enduring that they might obtain, men of faith in ancient days made every effort to get in possession of the blessings flowing therefrom—it was for this that the tabernacle and ark was made; it was for this that the temple was built; and if those people who had already the Aaronic priesthood, had received the Savior when he 'came to his temple,' he might, and would have unfolded to them many great and eternal principles, pertaining to futurity, connected with the priesthood, for which the temple was originally built.

It was the policy of all those ancient men of God, and the order of their Heavenly Father, to collect the people of God into one place, for the purpose of teaching them the things of God, that they might be prepared to reign with him in a celestial glory. Thus when the earth was becoming corrupt, Enoch collected together a people who were virtuous and pure; who professed a willingness to be governed by the law of God, and as the earth was then becoming corrupt, and the children of men departing from God, and his ordinances, Enoch was selected as a faithful man of God, to whom was committed the priesthood, that he might assemble together God's chosen people and save them from the contaminating influence of the world, and through the intercourse that he had with the Almighty, and the teaching of heaven, lead the people in the paths of righteousness, teach them a celestial law, and prepare them for a celestial inheritance. Thus Enoch built up a Zion in his day, and as he 'walked with God,' he of course received teaching, not only pertaining to himself; but also pertaining to those chosen ones, over which God had given him the oversight: he did receive revelations and some of those revelations have been revealed to us, and after the pure in heart thus assembled, were prepared by upwards of one

hundred years of divine teaching, and there was no hopes of reclaiming the rest of the world, Enoch, and his Zion was removed out of the world; they were not for God took them, and the saying went abroad, that 'Zion is fled.'

Noah, who was left upon the earth for the purpose of preserving a pure seed after the earth should be destroyed, in consequence of having filled up the measure of their iniquity, 'and every imagination of their heart being evil, preached but in vain to the then devoted inhabitants of the earth.' He was preserved however and his seed, and thus when the earth was laid desolate, there was a little gathering or Zion left, to fulfil God's purposes, in regard to the earth, and perpetuate a pure seed. Having the priesthood Noah was prepared to teach them correct principles, and the seed of Noah thus assembled together were divinely taught. But it soon became evident, that man's heart was deceitful;' that it was ready to start aside like a broken bough; and we find the people, as they became wicked, trying to arm themselves against the judgments of God. They knew that a short time before the inhabitants of the world had been destroyed by a flood in consequence of their wickedness. They had no doubt been warned by Jared and others, of their wickedness, and what it would tend to, therefore, partly fearing lest the testimony of the servants of God might be true, and partly braving the Almighty, they commenced building a tower whose 'top would reach to the heaven,' for the ostensible purpose, as they said, of 'getting them a name.' God however, took them in hand; confounded their language as a curse, and scattered them abroad upon all the face of the earth.

The brother of Jared, as a man of God, then pleaded with the Almighty, that his speech and that of his family, might not be confounded, and that he and his seed might be preserved from the corruptions of the earth, and that other families who feared God might be preserved with them; and that if the Lord would drive them from that land, that he would give unto them another land, where they might fear God, and keep his statutes, and observe his ordinances. The Lord heard his prayer, and gave them an inheritance in this land.

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also thy brother Jared and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and the seed of thy brother, and they which shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because of this long time which ye have cried unto me."

Thus we find that they were taken from another people who had become corrupt, and set apart, or, gathered together, as a righteous branch of God's planting upon this land; for the purpose of raising up a righteous seed unto God, 'and there will I bless thee, and thy seed, and raise up *unto* ME of thy seed, and of the seed of thy brother, and of they who shall go with thee, a great nation.' The promise of God moreover, to them was, that if they continued to fear God, they should be blessed; but if they departed from his ways, they should be cursed, for the decree was, as this was 'a choice land, above all others;' that 'it should be preserved' (as a place of gathering,) 'for a righteous people; and he had sworn in his wrath, unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

(To be continued.)

CHINA

Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty Christians.—We beg the particular attention of christians of every class, to the details of persecution given in the extract from a letter which we subjoin, and which is contained in a letter received from Paris, by the Rev. Dr. O'Connell, hon. secretary of the society for the Propagation of the faith:—'On the 26th of May last, the Rev. Mr. Libois, procurator of the foreign missions at Macao, wrote to his lordship, the bishop of Drusiparis: I have received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Castro, the admistrator apostolic of Pekin, announced to me that according to the information which reached him in January, 1843, his lordship, Dr. Imbert, and Messrs. Chastan and Manban, were beheaded in the month of Sep-

tember, 1839, seventy christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Coreal! It is a very terrible trial. May the holy will of God be done! In China, all is tranquil in regard to religion.'—*Dublin Post.*

TREMENDOUS HURRICANE AT CARTHAGENA.

We have been favored with the following extract from a letter received by Mr. E. Turner, M. P. for Truro, from his son, Mr. Charles Walsingham Turner, her Britannic majesty's consul at Carthagena, dated October 23:—'On the morning of the 21st inst. a most awful catastrophe occurred here, within 200 yards of my balcony, and in sight of my house. About four o'clock in the morning most vivid lightning came on, with tremendous thunder—such lightning as was never seen at Carthagena within the memory of man. I left my bed, and proceeded to the window, where I had not been five minutes before I heard a great rushing of wind proseeding from the east, and I observed also a waterspout, which I no sooner saw than it burst, carrying with it into the air five large felucca boats, of 40 or 50 tons each, which fell into the water again, upside down and of course sunk, with the poor sailors on board, fifteen of whom were drowned. It then proceeded in a north west direction, unroofing houses, carrying off timber, trees, and even rocks of great weight. This morning, two poor fellow sailors, who belonged to one of the vessels, were found dead about a league from Carthagena, having been carried off and dropped by the whirlwind. On the mole were thrown huge stones, houses were demolished, and the roof of the Prisichi, where the convicts are confined, was completely carried away. You may well imagine the heartrending cries of the poor mariners—*O Dios mio.* Strange, however, as it may seem, an English brig was at anchor within 50 yards of the spot, where the waterspout burst, and sustained no damage whatever. I have just been informed that two of the feluccas only the day before brought 300 prisoners for political offences from Barcelona. Had I not been an eye witness of this awful visitation, I could not have believed it.'—*West Briton.*

FROM MONTEVIDEO; THE WAR DREADFUL SHIPWRECKS.

The war between the Montevidians and Buenos Ayreans continues without abatement, both parties maintaining about the same position as when last heard from. The French Consul has issued a Proclamation, forbidding his countrymen to interfere in the war, either directly or indirectly, under the penalty of loeing the protection of the French Government. The harbor of Buenos Ayers was visited with a dreadful storm between the 8th and 10th October, in which the Palmer went down at her anchora, and every soul on board perished! Her officers and crew numbered about fifty men. Many vessels were driven on shore in the sama storm; among them the ship Brutus, and schooner Jersey, of New York; and brig Arcturas, of Boston, are total wrecks, and cannot be got off.—*Cin. Daily Sun.*

HORRIBLE EFFECTS OF INTOXICATION.

At St. John, N. B. on the 26th ult., as a boy on board the bark Lesmahagow was boiling a pot of pitch in the cook's galley, a sailor in a state of intoxication, entered the galley, and by some means managed to upset the contents of the pot in the fire, and in an instant the place was in flames. The boy rushed out on deck, and one of the hands (supposing the boy to have been the only person in the galley) immediately closed the doors for the purpose of extinguishing the fire. After the flames were subdued, the intoxicated man was found in a most melancholy condition—his face and other parts of his body being much burned. He was conveyed to the Marine Hospital, and we understand is not expected to live.

SOURCES OF HAPPINESS.

'The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness, is confidence in the integrity of man; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.'

To the Editor of the Times and Seasons.

Sir,—Twelve months have now passed away since my arrival here, and many changes have taken place during that short period by death or otherwise, I feel desirous of addressing a few lines to you, expressive of my faith in the latter day work. I may say, with one of old—truly I have seen affliction, and tasted her bitter dregs, having been brought down to the gates of death, through sickness, and thrice, within the short period of one year, has my peace been slain, and I called to attend the remains of those that were dearer than life to the house appointed for all the human family. The charm that knit me to the earth has been dissolved, but yet will I not sorrow as one having no hope, for it is but a short time—a night of mourning, and I shall again be united to the

wife of my youth, and the children of my bosom. Though death's shafts fly thick, and our friends drop off like leaves in autumn, yet the time is at hand when they shall hear the voice of the Son of God, and their slumbering dust, animated at the call, again wake up to life and immortality, clothed with eternal youth, no more to drink of sorrow's cup or heave the parting sigh, but forever basking in the rays of everlasting joy.

We may be called to pass through much tribulation; and in our gathering together from all climes and nations to this place, we may reasonably expect to meet with difficulties and privations, and in all probability we may have our patience tried to the utmost, yet will we sing with the excellent Wesley—

Let sickness blast, let death devour,
If heaven but recompence our pains,
Perish the grass, and fade the flower,
If firm the word of God remains!

Indeed we do not often read of any people living godly in Christ Jesus, but they had a good share of suffering, both from the world and the powers of darkness, but they were enabled to rejoice in prospect of the glory to be revealed, and we have not been called to suffer more than the saints of former days, when they wandered about in sheep-skins and goat-skins, in caves and dens of the earth, being afflicted and tormented.

We will joyfully suffer tribulation and death for the excellency of the knowledge of Christ Jesus our Lord. For in Nauvoo we receive line upon line, precept upon precept, and the great things of the kingdom are unfolded to our understandings from time to time, so that we can grow in grace and in knowledge; and those things which have been hid for generations are revealed in these last days. The dark mantle of error, that covered the earth, and the superstition that reigned in the hearts of the children of men, so that they were led captive by the devil at his will, is fast vanishing before the rays of truth and righteousness. Zion is beginning to rise in beauty and majesty, and her light has already reached the nations afar off, and her children are coming in great ships from distant lands, to learn the ways of God more perfectly. The kingdom is set up which will never be destroyed, but break in pieces all other kingdoms, and finally sway the sceptre over all the earth. Babylon has been weighed in the balance and found wanting, therefore her time is fixed, and all her days are numbered. Tis true her merchants are strenuous, and cry mightily, Great is the lady sitting on a scarlet coloured beast; but the axe is laid to the root of the tree, and down she must come, and great will be the fall thereof, for no man will buy her merchandize.

The more we investigate the principles of truth the more lovely they appear. The more we understand the greater our thirst for knowledge. My prayer shall still ascend for Zion's prosperity I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

NAUVOO, Nov. 20, 1843.

ELDER TAYLOR, *Dear Sir:*—

With pleasure I spend a few moments in giving a short sketch of the mission I took this summer and fall. At the April conference I was called upon to take a mission to Lawrence county, New York; consequently I made arrangement to leave as soon as possible, and on the last day of July, left Nauvoo, in company with Gen. Wilson Law, for the east, via. Chicago and the lakes. We had a very pleasant time, many very anxiously inquiring after the principles of our holy religion, but none opposed.

While upon Lake Huron, Gen. Law composed the following beautiful lines, which I cheerfully submit for publication.

LAKE HURON, August 8, 1843.

Farewell Illinois, I must leave thee awhile,
Tho' thy fields of the woods, do so charmingly smile,
Deck'd with sweet blooming, herbage so fair to the view;
Like a wild flower garden, from the lake to Nauvoo.

Dear city of Zion, when I mention thy name,
How my heart does exult in thy glory and fame;
For thy glory shall shine, and thy fame spread too,
'Till the Queen of the West, will be lovely Nauvoo.

For Jehovah has said that his people should come,
And gather together and make there a home,
And build him a Temple and worship him too,
In spirit and power in the city of Nauvoo.

And when 'tis erected, so lovely to see,
And 'God of our fathers,' dedicated to thee;
Great power thou'lt bestow on the saints that are true,
And thy glory shine forth in thy house at Nauvoo.

But farewell dear friends, that I now leave behind,

I'm going to see those who're still loving and kind;
And I'll tell them the tidings, so joyful and true,
And perhaps they'll believe me and come to Nauvoo.
For my prayers are unceasing to Israel's God,
Since I sailed on the waters of Michigan broad,
And now on Lake Huron, so lovely to view,
They ascend that my kindred may come to Nauvoo.

For there is the place where the living may learn,
How the hearts of the children to their fathers shall turn,
And do that work for them, which they could not do,
Even save them by baptism at the city of Nauvoo.

Brother Law is a very pleasant and agreeable fellow traveller, and an able defender of the truth. At Cleveland, Ohio, I parted with him, and stopped a few days in that vicinity, visiting with my friends; after which I proceeded on my journey, and soon found myself in St. Lawrence county, where I commenced my labors. I found several warm hearted brethren, and many friends in that region; preached some four or five weeks, and baptized three, in Depeyster; when I went to Jefferson county, where I tarried about a week, and baptized three more.

In Clayton, Jefferson county, I met with elders Benjamin Brown and Jesse Crosby, who were on their way to Nova Scotia. They had labored some weeks in Adams, and baptized seven; and there was a prospect of more obeying soon. They are faithful brethren, and the spirit of the Lord attended their labors.

There are several faithful elders also, living in that country, who are doing their utmost for the furtherance of the cause; among whom I will mention elder Ira S. Patten, who spent about a week with me, in St. Lawrence; he is a worthy man, and is an honor to the cause in which he is engaged. Also, elders Childs, Nichols and Silsby, all of whom spend all the time they can obtain, aside from the support of their families, in promulging the gospel with good success.

There is an extensive field open in that part of the country, where several elders could find labor. Prejudice has greatly subsided, and calls for preaching are very numerous.

I left New York on the 4th of October; spent few weeks in Ohio, and arrived home on the 18th of November, after a very pleasant mission of near four months.

On my arrival at this place, I was not a little surprised at the improvements that had been made during my absence; splendid brick houses now occupy places which were vacant when I left; the Temple is progressing rapidly, and finally Nauvoo bids fair to soon rival any city in the west.

Yours, Respectfully.
E. ROBINSON.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons:—

Sir: In a communication from a friend of mine, Elder Wm. Martindale who is now preaching in Wayne county, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned, as witnesses to the fact, believing them to be men of probity and having confidence in their statement, it was somewhat interesting to me; thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it, or not at your discretion.

The following is the account given.

Washington, Wayn co. In.
Dec. 22, 1843.

Mr. John Hatfield,

Sir: * * * 'But I must hasten to give you an account of a singular phenomenon which was seen in this neighborhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan deadening (you know the place) and on the evening of the 19th. Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson, and William Cole, with some others repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall at which place they stayed a short time, while there they discovered a ball rising from the east in an oblique line, and as it ascended it moved towards the west with great rapidity until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it then was transformed into a figure of 0, which also remained for about a minute; it then was formed into a cyphes or O;

which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular and has been a matter of great speculation with us.'

Respectfully yours, &c.,
WILLIAM MARTINDALE.

[For the Times and Seasons.]

BIOGRAPHY OF NATHAN PRATT.

Died in this place, on the 21st December last, Nathan Pratt, Son of Parley P. Pratt, aged five and half years.

As his life has been rather extraordinary, perhaps the following sketch may be worthy of publication.

He was born in Caldwell Co. Missouri, A. D. 1838. The honoured place of his birth, was not a stable, like his Redeemer's of old, but a small house belonging to Mr. Isaac Allred.

At the age of two weeks, he was removed into a new house, without a floor, door, window, or chimney. This being soon demolished by the rage of persecution, he removed nine miles, to the town of Far West, being then six weeks old.

Here he lived in a house nine feet square, built of logs; but even here, the rage of his enemies soon searched him out, and when he was three months old, his father was torn from him and confined in a Missouri dungeon, leaving him and his mother, who lay sick of a fever, exposed to the wrath of a band of savage murderers, who at that time over-ran and ravaged the whole town: they fired several rifle balls into the house, and scores of them were afterwards picked up in the door yard.

Soon after this, he came with his mother and spent much of the winter in prison with his father, where he some times served as a shield, to guard his bosom from the threatened violence of the angry guards.

At the age of nine months, the exterminating order of the modern Nero. (L. W. Boggs.) was so far enforced as to banish him and his mother from the state at the point of the bayonet: leaving his father still in prison.

They fled to Quincy, Illinois, a distance of two hundred miles; where they lived till the following July, without the assistance of a husband or father.

On the grand national Aniversary of American independence, the glorious 4th of July, his father being instructed and warned, by an Angel of the Lord, in a vision of the night, burst his chains, threw open his prison doors, and emerged forth from his prison: and after wandering for near a week, night and day, almost without food, he avoided all pursuit and arrived at the residence of his family: thu closes the first twelve months of the events connected with the life of Nathan Pratt.

The second campaign opens with a removal from Quincy to Nauvoo, a distance of 50 miles, where he and his parents took up their residence, in a small log cabin, consisting of one room, already occupied by another family.

After a stay of about one month, he started on a mission to England, in company with his father and mother. The first part of this journey was performed in about four weeks by land distance 600 miles. This brought them to Detroit, from thence they journeyed by water to New York, about 800 miles distant. Here he took up winter quarters, and thus closed the second year of our young hero.

The third opens with a journey to the State of Maine and a return to New York; making twelve hundred miles travel. In September following he sailed with his parents for England. After a long and tedious passage they landed safe in Liverpool: he resided in England, and visited most of the principal towns.

In October 1842, he sailed for New Orleans, where he arrived in safety, after a voyage of ten weeks. From thence he sailed up the Mississippi, as far as Chester, Illinois, where he again took up his winter quarters. In April following he arrived at Nauvoo, having been absent about three years and six months, during which he had travelled near twenty thousand miles.

From this time he attended school, and was rapidly advancing in knowledge, when falling from the stairs of his father's new building into the cellar, he broke his thigh.

This accident confined him for several weeks, but recovering, he continued his studies till he was seized with his last illness which was very severe until his death.

He has often requested singing and prayer, and dwealt with great delight on the lines of Wesley which commence as follows:

"The morning flowers display their sweets,
"And gay, their silken leaves unfold."

He has often while in perfect health enquired of his mother if he should die, and concerning death, and the resurrection, and whether, if he died he should see Sister Harrington and other friends who were dead. He has often solicited the laying on of hands and prayer, when sick and has many times been healed.

He has had the gift to discern both good and evil spirits, who sometimes visited him; and on one occasion a kind angel ministered to him, and told him things for his comfort and instruction.

He has fought the good fight and finished his

ourse, and now rests in paradise,

He died an infant, but he can say with Paul, in prisons oft, in stripes more abundant, in tribulations, in persecutions, in perils by sea and land, in perils among robbers, and among false brethren, and in travels more abundant,'

His remarkable life of little more than five years, has won him thousands of friends, and acquaintances, both in Europe and America in whose memory he will long live. While his faith, and his sufferings for Christ's sake and the Gospel's will be had as a sweet memorial through all succeeding ages.

A severe shock of an Earthquake was felt at Jaipoor, Upper Assam, on the 17th June last. It did no damage, but excited great alarm.

This is the third shock felt in that district since January last.

A Relic of the Pegasus.—*The Journal des Debats* states, that a few days since, a bottle was found on the coast of Holland, containing a slip of paper, on which was writen, "Pegasus Steamer, to Fern Islands, night of Wednesday, July 19, 1843. On board, fifty-five persons: vessel must go down, and no Grace Darling." [In giving the last two words, they translate the first, (Grace) "safety" (*salut!*) not aware that they referred to the intrepid girl now unhappily defunct.]

Singular Phenomenon.—At the period of high water, on Monday evening last, the tide in Blennerville Bay, Tralee, ebbed and flowed a few feet five times within an hour.

Such a phenomenon is supposed to indicate an earthquake, and probably, on the opposite extreme of the globe. During the night succeeding it blew very hard,

POETRY.

For the Times and Seasons.

LOVE NEVER SLEEPS.

"Love never sleeps!" The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed; she sits and weeps
With beating heart! "Love never sleeps."

Yet e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'er burdened nature sinks to rest;
But o'er them both ANOTHER keeps
His midnight watch—"Love never sleeps!"

Around—above—the angel bands
Stoop o'er the care worn sons of men;
With pitying eyes and eager hands,
They raise the soul to hope again;
Free as the air, their pity weeps
The storm of time! "Love never sleeps!"

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answer'd—and relief is given
In hours of wo, when sorrow steeps
The heart in pain—"He never sleeps."

Oh, God of Love, our eyes to thee,
Tired of the world's false riddiance, turn;
And as we view thy purity,
We feel our hearts within us burn;
Convinced that in the lowest deeps
Of human ill, "Love never sleeps!"

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 3.] CITY OF NAUVOO, ILL. FEB. 1, 1844. [Whole No. 87.

HISTORY OF JOSEPH SMITH.

(Continued.)

Not long after the foregoing was received, and the saints from the state of New York began to come on, and it seemed necessary to settle them; at the solicitation of bishop Partridge, I inquired and received the following revelation.

Revelation given May 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore if another church would receive money of this church, let them pay unto this church again according as they shall agree —and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a store house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws: and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years;—and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not;—even so: Amen.

On the 6th of June, the elders from the various parts of the country where they were laboring came in, and the conference before appointed, convened, in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints. The next day as a kind continuation of this great work of the last days, I received the following

Revelation, given June, 1831.

Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant.

Wherefore, verily I say unto you, let my servant Joseph Smith, jr. and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily: and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way, unto this same land. And again let my servant Isaac Morley, and my servant Ezra Booth, take their journey, also preaching the word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jr. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen, and heard, and most assuredly believe, that the prophesies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again let my servants Joseph Smith, jr. and Sidney Rigdon and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold I the Lord will hasten the city in its

time, and will crown the faithful with joy and with rejoicing. Behold I am Jesus Christ the Son of God, and I will lift them up at the last day; even so. Amen.

TO THE HONORABLE, THE SENATE AND HOUSE OF REPRESENTATIVES OF PENNSYLVANIA, IN LEGISLATIVE CAPACITY ASSEMBLED.

Your memorialist, a member of the Church of Jesus Christ of Latter Day Saints, and now an exile in the state of Illinois, begs leave, most respectfully to represent to your honorable body, that he was born in the state of Pennsylvania, on the 19th of February, A. D, 1793, in Alleghany county, and township of Saint Clair, that he continued his permanent residence in said state until the year 1826, when he moved into the state of Ohio. In 1831, he went into the state of Missouri, and in connexion with other members of said Church of Jesus Christ of Latter Day Saints, became the owner of real estate in the county of Jackson, in said state; but by reason of the violence of a fermidable mob, and the unwillingness of the authorities of Missouri to protect your memorialist, and those connected with him, in the possession of their rights, they were forbidden the privilege of enjoying their property, or receiving any benefit therefrom; that in the month of April, 1838, your memorialist moved with his family into the state of Missouri, into Caldwell county, and became the owner of real estate in the said county of Caldwell, without however being privileged to enjoy the benefit of his lands in Jackson county. All the lands owned by your memorialist and his brethren, in Jackson county, were purchased from the United States, for which payment had been made in full; the benefits of which payment the United States now enjoy, and has, ever since the purchase. There had a large number of the Church of Jesus Christ of Latter Day Saints settled in Caldwell county, at the time your memorialist went into that county, as also many in Davies county, in said state. We commenced building houses, and improving our lands; building mills and other machinery, for our mutual benefit; quietly and peaceably enjoying our new homes, and using much industry and economy, to render the desolate waste, whither we had been driven, a pleasant habitation for man. The toils of the day, were followed by the sound of the hammer, the noise of the plane, and the hum of the wheel, at night. Day and night all was bustle, all was stir; every hour of the day, and many of the night, brought forth the fruits of industry, for the benefit of the settlers, and added additional improvement, beauty and comfort to our new homes. Our social circles, however, were not unfrequently disturbed by the tears and sobbings of some disconsolate widow, or the weeping of some bereaved orphan, bewailing the loss of a husband or a father, who had fallen a victim to the violence to the Jackson and Clay county mobs. Jackson county was the place of our choice, and nothing but violence could have caused our people to leave it. Their hearts were set upon it, and all their feelings associated with that place, as the future home of themselves and their posterity. The location in Caldwell and Davies counties, was only made by our people, by reason of violence and lawless outrages committed upon them. It was always received by us as a place of exile, and not of choice, and in dispite of all our efforts at cheerfulness, at times, the mind would be almost overwhelmed with melancholy, and we would say in our hearts, and often with our lips, 'what availeth us that our ancestors bled, and our fathers fought for liberty, while we are as captives in a strange land?' and like Israel along the streams of Babylon, we would be almost ready to hang our harps on the willows, and refuse to sing the song of Zion. O where is the patrimony our fathers bequeathed to us? Where is the liberty they purchased with their blood? Fled! alas, fled!! but we hope not forever.

But the wants of our families would dissipate our feelings; we would engage in the labors of the day, and the toils of the night, with untiring perseverance, and struggle with all the powers of both mind and body, to render our families comfortable, and make our homes pleasant. But alas! this privilege was not allowed us. Our quiet industry, and untiring perseverance soon awakened the jealouay of our enemies, and the cry went forth, that if the Mormons (as they called us) were let alone, Caldwell county would, in five years, be the most wealthy and populous county in the state. This our enemies could not endure; and a regular system of mobocracy, of violence, and plunder, was formed to check us in our course to wealth and greatness, as our enemies supposed: and, indeed, they had some reason to think so; for an extent of improvement had been made in this remote and wild region, in the space of a few months, which had no parallel in the history of our western settlements, and I strongly doubt whether any where else.

This banditti of marauders increased in numbers and violence, until by device and stratagem, duplicity and falsehood, they got the authorities of the state to interfere, and aid them in their diabolical purposes; and the then Gov

ernor of the state, Lilburn W. Boggs, actually sent a large military force into the county, with orders to exterminate us and confiscate our property; or such was the authority the commanders of the military array claimed, by virtue of the order received from the governor.—Suffice it to say, that our settlements were broken up, our towns plundered, our farms laid waste, our crops ruined, our flocks and herds either killed or driven away, our houses rifled, our goods, money, clothing, provisions, and all we had, carried away; men were shot down like wild beasts, or had their brains dashed out; women were insulted and ravished, until they died in the hands of their destroyers. Children were killed, while pleading for their lives. All intreaties were vain and fruitless; men, women and children, alike, fell victims to the violence and cruelty of these ruffians. Men moving into the county with their families, were shot down; their waggons, teams and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands; leaving them no means of conveyance but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner while pleading for their lives, in the name of American citizens. Many were thrown into prison to endure the insults of a mock trial, that would have disgraced an inquision. This last part of the scene, was doubtless designed to make the distant public believe, that there was some excuse for all this outrage and violence. Among the number of those cast into prison, was your memorialist, who had to endure four months imprisonment, part of the time in chains.

To give your honorable body a correct idea of the origin of these scenes of cruelty and woe, we will here transcribe the preamble to a set of resolutions passed by these plunderers, at their first meeting held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

"We the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious society of people that have settled and are still settling in our county, styling themselves Mormons; and intending as we do, to rid our society, peaceably if we can, forcibly if we must, and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least, a sufficient one against the evils which are now inflicted on us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self defence."

Your honorable body will see by the above, that the reason assigned for the formation of the company (and this was the first that was formed,) was the want of power in the civil law to enable them to effect their object. Hear their own words—'And believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted on us.' What were the evils complained of? Strange must be the answer, themselves being judges; the existence of a religious society among them; a society too against which even envy and malice themselves could not find an accusation, or ferret out a lawless impropriety, or one act which the laws recognised as crime. For, says the complainants, we form ourselves into a company, because the laws do not provide for the evils which afflict us; or this is in effect what they say. If any individual or individuals of said society, or the society as a body, had transgressed the laws, had not the state power to lawfully inflict the punishment due to said offence? The sequel shows they had. What are the facts then of the case, our enemies being the judges themselves? They are, that our people had so deported themselves, as to be justified by the laws; claiming no rights but such as the laws guaranteed; exercising no power beyond the limits set for them by the laws of the country; and this was the reason why our enemies formed themselves into a company for our expulsion, or at least, they so say. If our people had been transgressors of the laws, no need then, for the people of Jackson county to form themselves into a company to drive us from our homes; they could have done this lawfully; no need of a companys' being formed, all could have been done without, that humanity could have demanded.

By virtue then of the unholy determination, as stated above, our people were attacked, indiscriminately, men women and children: their houses were rifled; the inmates driven out into open fields or wild prairies; their farms desolated; their crops all destroyed; their goods, and chattels carried off or otherwise destroyed; men were caught, tied up, and whipped, until some died in their hands, others had to tie handkerchiefs round their bodies to keep their bowels from falling out: others were shot down; their wives and little one's driven from their habitation! and this often in the night, having nothing but their night clothes on; their

houses would be set on fire, and all consumed, leaving hundreds of women and little children thus destitute and naked. wandering bare-footed and nearly naked, in the darkness of the night and dead of winter, in the fields and open prairies, without any covering but the heavens, or any bed but the earth; and their condition so terrible that they might be followed by their blood, which flowed from their lacerated and bleeding feet. Females in this heart rending condition, gave birth to children, in the open air, and exposed to the inclemencies of the winter. The consequences were that many sickened and many died. And if we ask, why all this abuse? the answer must be, because the people had not transgressed the laws; if they had, their persecutors would have punished them by the laws: but they had not done it, and for this cause they must suffer all the cruelties which the most inhuman barbarity could invent. The lands which your memorialist and his brethren had purchased from the general government, and on which large improvements were made, were thus taken possession of by our persecutors, and the same are held by them till this day, and we are forbid the privilege of enjoying them or any benefit arising from them, I mean the lands in Jackson County.

After wandering about for a length of time, those that were thus unlawfully deprived of their earthly all and cruelly driven from their homes, got into Clay county in said state of Missouri; and again began to get homes; but in a short time, the same scenes began to be acted in Clay, as had been in Jackson county, and the people were again driven, and got into Caldwell or what was afterwards Caldwell county, and into Davies county, or a large majority of them, and here again purchased lands from the general government.

To give your honourable body a correct idea of how those who had been thus driven and stripped of their all, were enabled again to purchase, it is only necessary to say, that there was a constant emigration into the country of the members of the Church of Jesus Christ of Latter-day Saints; many of those had money, and they loaned part of what they had to those who had none, and enabled them to purchase homes. The lands soon began to rise in value, and the first purchasers were enabled to sell part of what they had purchased for enough to pay for the whole, and save themselves a home: some more and some less. There were few, if any, who did not in this way get homes, but were privileged only a very short time to enjoy them. We were followed into Caldwell and Davies counties, by the same relentless spirit, and by the same persecutors who had desolated our people in Jackson county, under the command of Major General Lucas, of Independence, Jackson county seat of the first mob, and the place where the first company was formed for our destruction. He was joined on his way hither by many of other counties, and invaded our towns and settlements, laid all waste and drove us into exile.

Lilburn W. Boggs, who was Lieutenant Governer of the state, when the persecution first commenced, and one of the principal actors in the persecution, was now (1838) governor of the state, and used his executive and influence to have us all massacred or driven into exile; again taking all we had, and holds it till this day; and all this because we were not lawless and disobedient. For if the laws had given them a sufficient guarantee against the evils complained of by the existence of our religious society among them, then would they have had recourse to the laws. If we had been transgressors of law, our houses would not have been rifled, our women ravished, our farms desolated, and our goods and chattels destroyed; our men killed, our wives and children driven into the the prairies, and made to suffer all the indignities that the most brutal barbarity could inflict, but would only have had to suffer that which the laws would inflict, which were founded in justice, framed in righteousness and administered in humanity. But scourged by this banditti, without the forms of law, and, according to their own declaration, in violation of all law, or the principles of humanity, we were doomed to suffer all kinds of cruelty which barbarity or inhumanity could invent. And they have gravely told the world that they deem it almost superfluous to say that their cause was justified, as well by the law of nature as by the law of self defence. Now, in the name of all humanity, what law of nature justified, or law of self defence required the infliction of such shameless cruelties? In so saying they show most assuredly but very little respect to the intelligence or humanity of American citizens, and in the eyes of the civilized world have cast a shade, and a dark one too, on the character of the sons of a noble ancestry, for they have virtually said that Americans look upon such cruelties as the acts of virtue and the fatherly chastisements of humanity.

During the whole progress of those scenes of cruelty, from the beginning, we petitioned the authorities of Missouri for protection and redress. In the name of American citizens, we appealed to their patriotism, to their justice, to their humanity, and to their sacred honors; but they were deaf to our entreaties, and lent a listless ear to our petitions. All attempts at

redress or protection were vain, and they heeded us not, until we were exiles in a strange land, though one (and to its honor be it spoken) where we found both friends and a home. But since our residence in Illinois, Missouri has followed us with the same relentless spirit of persecution. Warrants have been sent by the governor of Missouri to the governor of Illinois, demanding the body of your memorialist, and a number of others; for that of Joseph Smith three several warrants have been sent, all of which have been set aside by the legal authorities of Illinois; and yet they cease not their persecution. Our people are kidnapped, and carried into Missouri, and there insulted and whipped (as many have been) and cast into prison, and left to get out as they could. All this without the forms of trial. Missouri is by these brutal means endeavouring to make the public think that they have cause for this barbarity. But, let me ask your honorable body, what excuse can be pled for such inhuman barbarity and brutal recklessness? Let me further ask the attention of your honorable body to the fact, that all the before described outrages were committed by a body of men calling themselves militia, called out by order of the governor for the professed object of seeing that the laws were kept, and their supremacy maintained. Such was their pretended object, and under this cover they put at defiance the laws of both God and man; of nature, humanity, and decency; and in these unhallowed abuses of all the laws of civilized society in the world, they were upheld by the authorities of the state, and actually paid by the state, for committing theft, robbery, rapine, violence, rape, and murder, with innumerable cruelties, painful to mention And when we made application to the authorities for redress, we were insulted instead of receiving common civilities. The constitution of the United States provides, that the United States shall give to each state a republican form of government. Is it a republican form of government where such outrages can be committed in the face of the authorities, and yet no redress can be had; where all law is suspended to give place to cruelty, barbarity, and inhumanity? Let your honorable body answer.

Her statesmen in the national councils may attempt to plead excuses for these diabolical outrages, but all they can do is to stamp infamy on their own characters, and engrave disgrace on the urn that contains their ashes after they sleep. What, I ask your honorable body, can be pled in extenuation of crimes so barbarous, cruelties so infamous, and outrages so violent. What crime can any man commit, it matters not how flagrant, which can, according to the laws of the civilized world, subject his wife to insult, his daughters to rape, his property to public plunder, his children to starvation, and himself and family to exile. The very character of the outrage is all the testimony I think your honorable body can ask—that it was without provocation on the part of the sufferers; for if there had been provocation then would the transgressors have had to suffer the penalty of broken laws, but their punishment—if such it can be called—was not the penalty inflicted for the breach of any law, for no law in existence knows such a penalty or penalties. Why then all this cruelty? Answer, because the people had violated no law; and they could not be restrained by law, nor prevented from exercising the rights, which they, (according to the laws,) enjoyed, and had a right to be protected in, in any state in the union.

Being refused redress by the authorities of Missouri, to whom shall your memorialist look? He answers, to the people of his native state, and through them to the general government, and where can he look with more confidence, than to the patriots of Pennsylvania, the state of his nativity, and the place of the sepulchres of his fathers. Yes, your memorialist says in his heart, "I will tell my wrongs and grievances and that of my brethren, in Pennsylvania; I will publish them in the streets, high ways and high places of the 'Key Stone State,' that *her* statesmen may plead the cause of suffering innocence in the halls of the National Legislature; her matrons may arise in the strength of patriotism; her fair ones in virtuous indignation, and their united voices cease not, until the cause of the innocent shall be heard, and their most sacred rights restored." To your honorable body then, the representatives of the people of his native state, your memorialist utters his complaining voice; to you he tells the tale of his wrongs, and his woes, and that of his brethren, and appeals to your honorable body, as one of Pennsylvania's native sons, and asks you in the name of all that is patriotic, republican and honorable, to instruct the whole delegation of Pennsylvania in congress, to use all lawful and constitutional means to obtain for us redress for our wrongs and losses. Believing as your memorialist does, that the general government has not only power to act in the premises, but are bound by every sacred obligation by which American citizens are bound to one another, in our national compact, to see that no injury is inflicted without redress being made.

Weak indeed must be our republican institutions, and as contemptible our national ca-

pacity, if it is a fact, that American citizens, after having purchased lands from the government, and received the goverament guarantee to be protected in the enjoyment of them, they can be lawlessly and causelessly driven off by violence and cruelty, and yet the government have no power to protect them, or redress their wrongs. Tell not this in Pennsylvania, publish it not in the streets of Harrisburgh, for surely, the sons of the 'Koy Stone State' will feel themselves insulted.

Well may the nations of the old world ridicule the weakness, and impotency of our free institutions, a government not able to protect its own citizens! A government, it must be famous indeed in the annals of history, and a pattern to the world, which is so governed as to admit of the most flagrant abuses known to the civilized world, and acknowledged by all to be such; and yet no power to redress them. Hear it O ye barbarians! Listen to it O ye savages!! and hasten, yea hasten all of you to America; there you can glut your avarice by plunder, and riot in the blood of innocence, till you are satisfied, and the government has no power to restrain, nor strength to punish, nor yet ability to redress the sufferers at your hands.

From the acquaintance which your memorialist has with the history of his native state, he has been induced to make his appeal to your honored body—a state whose people are noted for their civic virtues and zealous attachment to the principles of civil and religious liberty; a people venerable from the beginning of our national existence; whose virtuous efforts to the sacred principles of freedom, religious, civil, and political, have obtained for themselves imperishable laurels in the history of our country's glory; a people whose colonial organization was based upon the holy principles of equal rights and equal privileges; a people whose national escutcheon has never been stained with the martyr's blood; a people whose statesmen, divines and heroes, labored in the cabinet, the desk and the field, to secure, and hand down to their posterity, in all succeeding ages, the boon of heaven, the sacred rights of freemen.

It was in the honored metropolis of Pennsylvania, the seat of the first colonial congress, when the principles of liberty were matured, from whence emanated the voice of independence, whose echoes rolled and reverberated, till it reached the circumference of the colonial settlements, and inspired the sons of freedom, until there was but one voice heard "Freedom or Death." It was there when the leaders and heroes of the revolution, pledged their lives, their fortunes and their sacred honors, to each other, to be scourged by a tyrant's sceptre no longer, until all they had, and all they were, were offered on the altar of freedom.

Not only were the principles of equal rights inscribed in legible characters on the flags which floated on her towers, in the incipient stages of our national existence, but they were engraven on the hearts of the people, with an impression which could not be obliterated. All who collected in her towers, or fought under her banners, could contend and fight for freedom only. Her teachers of religion, whose influence in the pulpit, and eloquence in public assemblies, wielded an overwhelming influence in forwarding the cause of liberty: did they use this influence in securing to themselves governmental patronage, or religious preferences? All acquainted with the history of the times answer no. They were citizens of Pennsylvania, and the immortal *Penn* had inscribed on every pot and bell in the colony, 'Civil and Religious Liberty.' The patriotism of Pennsylvania's religious teachers was pure. They threw in their whole weight of character and influence to promote a cause which made others equal with themselves; for the glorious privilege of seeing a people free. Her heroes bore the horrors of war, not to sway the tyrant's sceptre, or enjoy a lordling's wealth, but to found an asylum for the oppressed, and prepare a land of freedom for the tyrant's slave.—Her statesmen, while in the councils of the nation, devoted all their wisdom and talents to establish a government where every man should be free; the slave liberated from bondage, and the colored African enjoy the rights of citizenship; all enjoying equal rights to speak, to act, to worship, peculiar privileges to none. Such were Pennsylvania's sons at the beginning; and surely *their* sons and successors must have degenerated, lamentably degenerated, from the purity and patriotism of their fathers and predecessors, if crimes and cruelties, such as your memorialist complains of, go unheeded and unregarded. Honorable regard for the people of my native state forbids the thought.

In confidence of the purity and patriotism of the representatives of the people of his native state, your memorialist comes to your honorable body, through this his winged messenger, to tell you that the altar which was erected by the blood of your ancestors, to civil and religious liberty, from whence ascended up the holy incense of pure patriotism and universal good will to man, into the presence of Jehovah, a savior of life, is thrown down and the worshipers thereat, have been driven away, or else they are laying slain at the place of the altar.—

He comes to tell your honorable body, that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated; its portals closed, so that those that go up hither, are forbidden to enter.

He comes to tell your honorable body, that the blood of the heroes and patriots of the revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of heaven to man, has cried, and is crying in the ears of the Lord of Sabaoth, saying, 'redress, redress our wrongs, O Lord God of the whole earth.

He comes to tell your honorable body, that the dying groans of infant innocence, and the shrieks of insulted and abused females—and many of them widows of revolutionary patriots have ascended up into the ears of Omnipotence, and are registered in the archives of eternity, to be had in the day of retribution, as a testimony against the whole nation, unless their cries and groans are heard by the representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; and as a memorial will be presented to congress this session, for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils, to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P. M.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 1, 1844.

NOTICE.

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.

THE GATHERING.

(Continued.)

Jared and his brother, together with the families that were with them, and their several offsprings, were greatly blessed of God, for a length of time upon this continent; they prospered exceedingly. They were blessed with communion with the Lord, with revelations, visions, faith wisdom, and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage, to whom God would commit his laws and ordinances, and to his seed after him, and in order that he might accomplish his purposes, he gave unto him, the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law, and establish the priesthood. It is true, that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials, had proven his unflinching integrity and faithfulness to God, for many years, and when the Lord saw that he was a proper person to exalt, he said unto him, 'get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.' And when Abraham had journeyed to the place appointed, 'the Lord appeared unto him and said unto thy seed will I give this land,' and he afterwards entered into a covenant with Abraham, saying, 'unto thy seed have I given this land, from the river of Egypt unte the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and the Rophaims, and the Ammorites, and the Canaanites, and the Girgashites, and the Jebusites.'

That land was given unto Abraham, and unto his seed, for an everlasting inheritance, and 'Isaac, and Jacob were heirs with him, of the same promise.' The land was allotted unto the

Twelve Tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant, upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and to possess this land. There was no doubt provision made also for many others; the Ten Tribes of Israel were carried away to a distant land, 'where never mankind dwelt;' *where they should remain 'until the latter day;'* then should they return according to the word of the Lord, and become one nation with Judah, 'in the land upon the mountains of Israel, and one king shall be king over them, and they shall no longer be two nations any more at all.' That there were then remnants of the house of Israel, is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that 'the Jews were broken off because of their unbelief, and that they, (the Romans) stand by faith;' he tells them not to 'boast against the branches,' for the obvious reason, that 'thou bearest not the *root*, but the *root thee;* and that although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers, forgotten; for God said that he would graft them in again, not only so; but the house of Judah was only one branch of the house of Israel, whereas, there were many branches, who were not broken off. For, says Paul, if *some of the branches be broken off*, and thou being a wild olive tree, wert graffed in AMONG *them, and with them* partakest of the root and fatness, of the olive tree; boast not against the branches;' (that yet remain,) 'but if thou boast, thou bearest not the root, but the root thee.' From the above, it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only 'graffed in' as a wild olive' '*among* the natural branches, and *with them* partook of the root and fatness of the olive tree.'

The Lord provided for all these things; and before he destroyed, or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy, and the ordinances of his house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon.

"And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it, according to his word. And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof: and these which I have plucked off, I will cast into the fire, and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard, did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way; watch the tree, and nourish it, according to my words.—And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee: and I do it, that I may preserve unto myself the natural branches of the tree: and also, that I may lay up fruit thereof, against the season, unto myself: for it grieveth me that I should lose this tree, and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and

pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come let us go down into the vineyard that we may labor, in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it it came to pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprang forth and began to bear fruit. And he beheld that it was good: and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof, the wild branches have brought forth tame fruit: now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth: and the fruit thereof I shall lay up, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant, behold these; and he beheld the first, that it had brought forth much fruit; and he b held also, that it was good. And he said unto the servant, take off the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self: for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him, counsel me not: I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither, and behold another branch also, which I have planted: behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last: behold this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others."

From the above, it is very evident that there did exist other branches of the house of Israel, that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself; he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them, that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid*, in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion, that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God forever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans, in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root, but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it; that they were neither the root nor the main branches, but "grafted in *among* the branches, and *with them partaking* of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the vineyard, some in one part and some in another. The

Ten Tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches, besides those, according to the parable, and also according to the account given by our Savior when he conversed with his disciples on this continent. "And verily, verily, I say unto you, that I have other sheep; neither of the land of Jerusalem; neither in any parts of that land round about; where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore, I go to shew myself unto them;"—7th chap., book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whither these were the branches referred to or not, is not for us at present to say;—certain it is, however, that they do exist some where; according to the accounts given both in the Bible and the Book of Mormon,—there are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121 we have the following: "For I command all men, both in the east, and in the west, and in the north, and in the south, and in the *islands of the sea*, that they shall write the words which I speak unto them. * * "For behold I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, XI; 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*." No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, somewhere on the Islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding places of the branches of the house of Israel. The Ten Tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in Little Thibet, Bucharia, and those on the islands of the sea are not known: and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522.

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you.—And verily I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have oth-

er sheep, which are not of this; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer."

(To be continued.)

Our accounts from abroad continue to be interesting, in many parts of the eastern, as well as the southern and western states, churches are being raised up, and the work of God is rolling forth. Many opposers to the work of righteousnes, begin to see that their efforts are fruitless, and they are leaving the ministers of truth to pursue unmolested, the even tenor of their way. Whether this feeling arises from necessity or choice, is not for us to say; neither do we care much, so that we can obtain peace on any reasonable terms, without the sacrifice of truth. Whether men violently oppose, or quietly receive the truth, it will roll forth; its cause is onward; "men can do nothing against the truth, but for the truth:" It is always easier, however, and certainly much more desirable, to live in peace with all men, than to be at variance. Righteousness and peace, and good will to *all* men is our motto, if they will receive it; if they will not, they must not blame us for bearing the "olive branch."

Who shall be our next President? We have not forgotten what we said a few weeks ago.—We have our eye on the man; we shall notify our friends in due time; and when we do, we will take "a long pull, a strong pull, and a pull all together."

A discussion came off on Tuesday evening last, in this city, between one of Miller's disciples and Sidney Rigdon, Esq., which excited a good deal of interest. The Millerite holds out the idea that the Savior will make his appearance between this and the first of April, while Mr. Rigdon contends, and clearly proves that the prophecies which are to be fulfilled before the Saviors' coming, would not allow of so short a time as is specified.

We have understood from different sources, that there has been two or three persons drowned, in attempting to cross the river opposite this place, recently, but whether the information is correct or not, we are not able as yet to learn. One or two teams have lately been lost while crossing on the ice.

For the Times and Seasons.

SIR:—It may not be uninteresting for a little time to look at the weakness that man is heir to when left to run his length without the voice of inspiration to guide him through this vale of tears, even though they may have previously obtained great light. For the enlightened nations of antiquity have not been exempt from the most degrading superstition and idolatry, any more than the most ignorant. The Jews were with difficulty restrained from idolatrous and superstitious practices, they having imbibed these notions during their four hundred years sojourn in the land of Egypt. The Egyptians had a number of ideal Gods, to whom they erected temples of prodigious sizes and architectural splendor. The principal of these deities were Osiris and Isis, which are thought to be typical of the sun and moon. But they also offered worship to various creatures, as the ox or bull, with divers animals, birds, &c. They likewise paid adoration to the Nile, personifying it in the crocodile, to which temples were erected, and priests set apart for its service.—They had abundance of omens, charms, unlucky days and magic. In a word, they were grossly superstitious with all their learning.

The superstitious absurdities of Greek and Rome had their rise in Egypt, and their notions of deity were grovelling and contemptible. The gods whom they adored were imagined to have been at one period, rulers or heroes on the Grecian territory. They had great faith in oracle and magical powers. Bees, ants, reptiles and beasts were fearful omens, comets and eclipses were certain signs of approaching trouble.

In Denmark, Norway, Sweden and Iceland, their deities were remarkably in accordance with the cold and stern character of the regions which they occupied; they had seats of

the gods and the blest, which they called Asgard and Walhalla, and these bore the same relation in their character to the Olympus and Elysium, of the Greeks. They believed that the universe was originally a chaos or mass of confused vapors, peopled by a race of evil spirits of gigantic bulk. A being of nobler nature sprung up among these, named Bure, from whom were descended Odin and his two brothers, Vile and Ve. These younger divinities followed exactly the same course with the northern giants, that was pursued by Jupiter and his brothers; with regard to the older giants or deities of the Greeks, Odin began to war with the evil spirits, and having at last overcome their great chief, he created the world out of that giant's body. His flesh became the mould, his bones the rocks, his hair the vegetable tribes, his blood the ocean, and his skull the heavens, at the four corners of which were placed certain dwarfs, called North, South, East and West; whose duty it was to sustain the celestial dome. After this, the luminaries of the sky were set in their places, and the order of the seasons appointed. Natt (night) wedded one of the Aser or celestial family of Odin, and gave birth to Dag (day.) These deities travel alternately round the world in cars, drawn by single horses. Frigga, or the earth, was the daughter of Odin, and also became his wife. The inhabitants of the earth, or mankind were created by Odin and his brothers.—Two pieces of wood, the one of ash, and the other of elm, formed the materials of the first pair of mortals, who were distinguished for personal beauty and intellectual ability.

We find a belief in all nations, of witches, wizards, fairies, &c., with innumerable charms and cures for those that should be seized therewith, when they had long been destitute of revelation and the knowledge of God. In the days of the apostles, light and intelligence spread abroad, and the heathens threw their idols to the bats and the moles, and the knowledge of God spread to the ends of the earth, comparatively speaking; yet so prone is man to evil, that it requires a continuation of revelation to keep him from falling again into darkness and superstition. After the apostles had been slain and the church of Christ disorganized and drove into the wilderness; superstitions and idolatry more gross and abominable than those of the heathen soon found their way into enlightened christendom, and men imagined a deity that could not appease his wrath without his devotees lacerating and mortifying their own bodies. The most shameful penances were practiced, such as going on a visit to certain shrines, in a state of nudity, eating the most nauseous filth, &c., &c., Miracles, and prodigies without number were believed in, till the whole christian world had fallen into idolatry, as absurd as that of any heathen nation. And, indeed, the account which I have just given of the creation of the world, and the formation of man, seems as reasonable as the one entertained by professors of christianity in the nineteenth century, who have imagined a God without either body or sense, (parts) whose dwelling is beyond the bounds of both time and space, where he sits in unsubstantial majesty enthroned; that he spoke (without either mouth or tongue) and formed this solid globe from nothing. Tho heathen believe that it was made out of a giant's body, which is more probable than to have no material for such a vast undertaking. The heathen believe that they will exist again after death, in some happy spot of the earth, and have power to indulge their apetites to the full. Tho christians believe that they will live again, but that their bodies will change their nature, and become as spirits, and wing their way to a land of shadows, where nothing is material, and spend eternity in gazing at the God they imagine to exist in this strange country, casting their crowns before him, which will constitute their happiness.

Such was the state of enlightened christendom, when the Lord again sent a prophet to turn men from their superstitious notions and idolatrous practices, to the true and living God. So that we who were a little time ago, worshipping, we knew not what, are now enabled to rejoice in the truth, having been brought from darkness to light, and from the power of sin and satan, to serve the true God. Seeing then, that we ourselves have been in the like pitiable condition, it behoves us to use wisdom and charity towards our fellow men, if so be that we may be the means in the hands of God of setting their feet upon the rock, and plucking them as brands from the burning.

We as a church have nothing to boast of, for it is God that has made the difference in raising up a prophet to instruct his people, for of ourselves we know nothing, and should we be left without a man of God to direct us, we should soon become weak as other men; therefore to him be the glory, for now can we sing with the poet:

The morning breaks, the shadows fly,
Lo! Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises on the world.

I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

DEAR BROTHER:—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of, as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality, I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which 'the Lord hath spoken good concerning it.' You have, I am well aware, been made acquainted, through the medium of a friend, that we bid adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly saints. We had a fine commodious vessel called the 'Metoka,' commanded by McLarren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbbed within our bosoms, on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasingly surprised, after having had our ears continually assailed with the doleful accounts of 'the wretchedness of the place,' its 'log and mud' built 'cabins,' its 'knee deep' muddy streets, the 'poverty and starvation' that awaited us, the 'villainy and roguery' of its inhabitants, the 'awful delusion of Mormonism,' beware of old Joe Smith,' and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast; while gazing with rapturous delight, first upon the 'TEMPLE,' which already assumes a lofty bearing, from the commanding eminence on which it is being erected; then the 'Nauvoo House;' the 'Mansion House;' (the residence of him of whom the world is not worthy;) the 'Masonic' 'Music' and public halls, some completed, and others are being so, besides numerous well built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mississippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land; a land above all lands, a choice land;—where the Lord hath commanded his people to gather unto; in order that they may be instruc- of Him through the mouth of His seer and prophet. When I think of this unspeakable privilege and blessing of listening, like those of old, to the voice of the Lord's servants; receiving divine revelation and communication, from Him the source of all truth, when I know that he has thus spoken to, and honored his servant *'Joseph,'* delivering him, time and time again, from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises, relating to the latter day glory, and also the covenant to gather his ancient people should be accomplished; besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old: 'I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh; or if I gather around me in 'fancy's mystic circle,' those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connections, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zions' stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the topstones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth forever and ever.

I remain, dear brother,
yours, very sincerely in
the new and everlasting
covenant, W. ROWLEY.

Nauvoo, January 25, 1844.

SIR,

Having had occasion to visit New Orleans, a few weeks since, and being anxious to economise, I went as a deck passenger, and on returning from thence, it was my good fortune,

to fall in with a company of Latter-day Saints, who had just arrived from England.

On sailing up the "Father of Waters," the mighty Mississippi, I was much amused at studying the variety of character, met with on board the Steam Boat: without entering at the present time, into a minute description of those, who formed the greater part of this motley company, I shall just relate an incident, that passed under my own observation, otherwise, I could not have supposed that in this "Land of the brave,"—this "Haven of rest;" a scene so disgraceful and revolting, as the one I then witnessed, could have transpired in a professed free country like unto America.

The incident alluded to was so repugnant to a free-born Englishman's mind and feelings, that had not principles of a higher and nobler, character, pervaded the bosom of the Saints, a general conflict must have ensued.

It was well known, that there was "Mormons," on board, and a party of Missourian Farmers, and Dealers, took every occasion to tease and insult them, especially on this occasion, one miscreant looking fellow, armed with a bowie knife, and without any previous provocation whatever, went up to the berth of one of the Saints and violently dragged him from thence, at the same time, ferociously striking him over the temples,—his colleagues looking on, and joining in a laugh of fiendish triumph at their supposed victory. It was evidently their intention, by this coward and dastardly act, to have excited the Mormons to retaliate and being far more in number, they had gloated over their fancied prey, with savage and relentless ferocity, that had most likely inspired them and others, on a former occasion when they drove an harmless and inoffensive people from their borders; robbing, plundering, and even murdering many an helpless, and innocent victim, which the perusal of several heart-rending "Appeals", and documents, inserted in your highly respectable Columns, fully prove and substantiate.

When, I would ask, Mr. Editor, is there to be a stop put to such proceedings as these?

Can this be called "a Land of liberty and freedom," when such unheard-of cruelty and oppression is practised, and no redress available?

But fearful of further trespassing upon your room,

I remain,
Sir,
Yours very respectfully,
JOHN HUSBAND.

Nauvoo Jan. 25th. 1844.

P. S. The name of the Gentleman, who was thus insulted, is Mr. Henry Needham of this City.

MISSOURI.

BY MISS E. R. SNOW.

What aileth thee, Oh! Missouri! that thy face should gather blackness, and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals—corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking, and why art thou terrified? Thou hast become like Belshazzar. *Mene, mene, tekel, upharsin,*' is indeed written against thee; but it is the work of thine own hand—the characters upon thy wall, are of thine own inscription, and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily, one greater than a Daniel was in thy midst; but thou hast butchered the saints, and hast hunted the prophets like Ahab of old.

Thou hast extinguished the light of thy own glory—thou hast plucked from thy head the crown of honor—thou hast divested thyself of the robe of respectability—thou hast thrust from thine own bosom, the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution—thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors, thou didst pollute the holy sanctuary of female virtue, and barbarously trample upon the most sacred gems of domestic felicity!

Therefore, the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an igneminious stain on the escutcheon of a noble, free and independent Republic—thou art a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set forever; thy memory will not be erased—thou wilt be had in remembrance even until the saints of God shall forget that the way to the celestial kingdom is 'through great tribula-

tion.'

Though thou shouldst be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee up; thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated with Herod, Nero and the 'bloody Inquisition'—thy name has become synonymous with oppression, cruelty, treachery and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood—the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! Ye executives of the nation! Ye distributors of justice! Ye advocates of equal rights! Arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contagious spirit of corruption wither the sacred wreath that encircles you, and spread a cloud of darkness over the glory of your star spangled banner.

Lest the monarchs of the earth should have you in derision—lest you should be weighed in the balance with the heathen nations, and should be found wanting.

Lest the arm of the Lord should be revealed in judgment against you—lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest.

For the cries of the widow and fatherless—the groans of the oppressed, and the prayers of the suffering exile, have come up before the Lord God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.

Morley Settlement, Jan. 1844.

POETRY.

For the Times and Seasons.

A SONG OF ZION.

By W. W. PHELPS.

How sweet is the communion
Of saints that fear the Lord,
And strive, in perfect union,
To gain the great reward.
'Tis like the oil on Aaron
Anointing him a priest,
Perfumed with rose from Sharon,
And Cassia from the east,

'Tis like the dew of Hermon,
Where God began to bless,
And promised in his sermon,
Eternal happiness.
'Tis like the precious ointment
That God Almighty had
At Jesus Christ's appointment,
Which made his heart so glad.

'Tis like a little leaven
The woman hid for good,
When she, as queen of heaven,
In gold of Ophir stood.
'Tis like the court of Zion,
Where garments all are white;
Who'll reign like Judah's Lion,
In everlasting light.

Their robes alike in beauty,
Their hearts and faith agree,
They'll ever be on duty
Till all their race is free,
They'll eat the hidden manna,
Receive the precious stone,
And sing the great hosanna
Where God and Christ are one.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 4.] CITY OF NAUVOO, ILL. FEB. 15, 1844. [Whole No. 88.

HISTORY OF JOSEPH SMITH.

(Continued.)

Shortly after the foregoing was received, at his request, I inquired and received the following

Revelation to Sidney Gilbert, given June, 1831.

Behold I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling, and election in this church, which I the Lord have raised up in these last days.

Behold I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon. Behold these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end; even so: Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to inquire of the Lord for them, which I did, and received the following

Revelation to Newel Knight, given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.—Behold, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you: and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and as the covenant which they made unto me has been broken, even so it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you: and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.—And thus you shall take your journey, into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls; even so: Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time, from that section, dated

Kaw Township, (Mo.) May 7, 1831.

"Our dearly beloved brethren:—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from; in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and in the name of Jesus we called on the people to repent; many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame.—God forbid that I should bring a railing accusation against them, for vengeance belongeth

to him who is able to repay: and herein brethren we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoos. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labors and travels; believing as I do, that much is expected from me in the cause of our Lord:—and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh, as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well (bless the Lord) and preach the gospel we will, if earth and hell oppose our way, and we dwell in the midst of scorpions: for in Jesus we trust. Grace be with you all: Amen.

P. S. I beseech brother Whitney to remember and write; and direct to me, Independence, Jackson county, Missouri.

OLIVER COWDERY.

While we were preparing for our journey to Missouri, about the middle of June, W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I inquired and received the following

Revelation to W. W. Phelps, given June, 1831.

Behold thus saith the Lord unto you, my servant William, yea even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.

And again let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter; even as I will:—Amen.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow, in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following

Revelation given June, 1831.

Hearken O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold I the Lord commandeth, and he that will not obey shall be cut off in mine own due time: and after that I have commanded and the commandment is broken, wherefore I the Lord command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious saith the Lord: wherefore I revoke the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin shall also go with him: for behold I revoke the commandment which was given unto my servant Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson; and their rebellions: wherefore let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jr. must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri,

that those of whom he shall receive may be rewarded again, according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold thus saith the Lord unto my people, you have many things to do, and to repent of: for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs: for behold the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice: and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you; even so: Amen.

On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by waggon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or Newlitt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel, according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, Ky., where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Coe, went on foot by land, to Independence, Jackson county, Missouri, where we arrived about the middle of July: and the residue of the company came by water a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirits manifested towards us on account of our belief in the Book of Mormon; at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day: and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness;—how natural it was to observe the degradation, leaness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement or religion! yea, and exclaim in the language of the prophets: 'When will the wilderness blossom as a rose? when will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?' Our anxiety was soon relieved by receiving the following

Revelation given in Zion, July, 1831.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house: wherefore it is wisdom that the land should be purchased by the saints: and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded: and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a licence, (behold here is wisdom, and whoso readeth let him understand,) that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church: and lo, if the world receiveth his writings, (behold here is wisdom,) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter; even so: Amen.

From the (Eng) Weekly Despatch.

THE REVIVAL OF THE INQUISITION AND OF PERSECUTION.

Mr. Editor:—In your paper of last week you inserted exclusively an article of much importance; it was an extract from the *Malta Times*, a copy of which had been sent you by a correspondent from the Mediterranean. It is little to the honor of the London press that this important article has not been copied in its columns. I allude to the revived persecution of the Jews in Ancona. If persecution be allowed to commence it will soon make rapid strides, and we shall have all the horrors of the good old times revived among us. Persecution can never be confined within its limits;—let it exist at all, and it is boundless. With respect to the Court of Inquisition, it was the glory of the immortal Napoleon that, wherever he went, he destroyed it; and to the shame and disgrace of the Duke of Wellington, it is recorded, that wherever he was successful he restored or allowed to be restored, this detestable Court of Priests. When the illustrious Emperor possessed Spain and Portugal, the Courts of Inquisition in both countries, were annihilated. When the Duke of Wellington drove the French out of those countries, the Inquisition revived in all its horrors. It may be truly said, that the march of Napoleon was that of liberality, whilst the progress of the Duke of Wellington was always that of absolute tyranny.

The revival of the Inquisition at Ancona is a fearful feature of the times. This hateful Court of Priests has its sittings and proceedings in secret; there is no appeal from its horrible decisions, and the chief judge has a power known to no other court in the world. Its president can aggravate a sentence to any amount. In all other courts throughout Europe the Sovereign has the prerogative of mitigating, but certainly not of increasing, a penal sentence: but in this terrible court of the priests the Inquisitor has the power of augmenting the punishment to any extent he pleases. This, of course, renders a trial, at best, a mere mockery. The sentence of the Court generally consists in torture, and the Grand Inquisitor, may increase this torture to the utmost extent of his disposition.

The Inquisition is re-established at Ancona, and its first proceeding is against the Jews.—Ancona is the third city in the Pope's dominions It contains about 26,000 inhabitants—an immense number for a city of the dominions of this wretched sovereign, called the Pope. A great portion of the population are Jews, Greeks and Mahomedans. It has a cathedral and churches innumerable. Its manufactures are in the hands of the Jews, to whom the town owes all its prosperity Now comes out a proclamation against these Jews, the sole object of which is to plunder them by extorting bribes for getting rid of this proclamation. In most parts of Europe liberality towards the Jews, for half a century at least, has been a prominent feature of the age. The French emancipated them as we did the Irish Catholics. In England, our Queen, very much to her honor, has conferred titles upon the Jews. We have had, we are glad to say, Jews as High Sheriffs of counties, and even of London itself; but the spirit of persecution must, like a pestilence, break out somewhere, and in the Pope's do-

minions it is now directed against the Jews of Ancona. The real motives of the priests, of course, consists in a knowledge that the Jews are worth plunder. By this edict of the Pope's Inquisition, a Jew is prohibited from marrying with a Christian; a Jew is not allowed to eat with a Christian, or to visit a Christian family. He is not permitted to employ Christian men or women, day or night. We fancy that this will prove sadly detrimental to the Christians, for the Jews are the great capitalists—the monied men—and employ half the town, and this part of the edict will throw the Catholic population of Ancona out of employment. It is really dreadful to know that such a hateful spirit of persecution can exist in any part of Christendom. The Jews are confined to a district of the town, and they are prohibited from employing Christian nurses, or Christian domestic servants, under the pain of fines and penalties, according to the Pontifical constitution. As we placed the Pope on his trumpery throne at an immense expense, we see not why we should not exercise a discretion in checking such enormities. Why should English gold have been spent, and English blood have been spilled, to establish such a system of Popish tyrranny? One section of the edict amounts to the ludicrous. It enacts that all Jews possessed of property must alienate that property by *bona-fide* contracts, and within the space of three months, or otherwise the whole property will be forfeited to the Sacred Court of Inquisition. Is not this enough to make the English people alive to religious persecution? The principle fully exists in this country, although it is not carried to quite as great an extent. The Jews are prohibited from eating with Christians, or sleeping out of their quarters, and from permitting Christians to sleep within them. Another clause of the edict prohibits the Jews from visiting Christians without a license, but the license being paid for, the Jews may visit where they please. Then, these Israelites are prohibited from trafficking in sacred things, or in trading in books of any sort whatever. These chosen people are forbid to read any thing. This, I suppose, is a step in the progress of education—in the march of intellect. I will give the English public an idea of the horrible nature of this Catholic edict of the Inquisition:—"XI. That the Jews in carrying their dead to the grave, must not use any religious rite, or public pomp, and especially must abstain from saying prayers, or displaying torches, or other lights in the streets, and out of the Jewish quarter, under the pain of 100 scudes, the loss of the wax lights, and other things, to which the nearest relation shall be subjected." Such are the proceedings of what is called, "The Sacred Inquisition of Ancona."

The priests, of course, have the power of granting licences to the Jews for breaking all the orders of this edict of the Sacred Inquisition, and as the Jews are the only active, wealthy, and useful portion of Ancona, of course the priests make a good revenue of their licenses. Such a case as this ought to open the eyes of the English public as to the spirit of priestcraft, which is as rampant in this country as it is in Ancona, only it assumes a very different name. PUBLICOLA.

VOLCANO IN GEORGIA.

The editor of the Athens (Ga.) Banner has been informed by a gentleman in whom he places the most implicit confidence, that there is a mountain in Raibun county, in that state, which is now throwing out immense quantities of very black, dense smoke, and manifests the appearance of being volcanic. It is said that the smoke issues through fissures in the rock; and that there is a continued rumbling sound constantly heard in the bowels of the mountain, resembling that of low, distant thunder.

THE STATE TRIALS.

Sir:—The state persecutions in Ireland are causing so much general excitement as to the probable termination that I beg of you to notice the following very curious remarks. They would, I think, rather surprise those who are looking for the end of the trials.

On dit, that O'Connell can bring forward three millions of witnesses. Now, supposing this, we would allow the Court of Queen's Bench to sit six days in the week, and fifty-two weeks in the year, it would take upwards of ninty-six years to examine them, at the rate of one hundred witnesses per day. We will not deal in such large numbers, but at once deduct one million of witnesses, and even then it would take sixty-four years and upwards to examine them. We will go further still, and deduct another million, and even then the poor lawyers would be 'fagged' out, for they would only have a thirty-two years' job of it. Now, supposing the great agitator, instead of giving the poor lawyers a ninety or a hundred years' job, would think of mitigating it to ten years' trial, the 'poor fellows,' in this case would have to examine about three hundred and twelve thousand witnesses, and so on.

Now, if O'Connell is at liberty to bring forward as many witnesses as he plesses, and with plenty of the 'implement' of war to carry on the trial, there is no doubt that he will de-

feat and tire out the whole of her majesty's great counsellors.

If Mr. Attorney-General Smith never had a long job before, I think he will sicken before he gets half through the present case; and I think the sooner the indictments are 'quashed' the better. The briefs and all those kind of documents would be regularly polished before the trials were finished.—*Liverpool Standard.*

I remain, sir, your
most obedient servant, T. C.

THE OJIBBEWAY INDIANS AT WINDSOR CASTLE.

Thursday morning a party of Ojibbeway North American Indians, viz. three females and four males, came to the castle, conducted by Mr. Catlin, the celebrated traveller, and were presented to her majesty, and his Royal Highness Prince Albert, and her Royal Highness the Duchess of Kent; the gentlemen and ladies of the court being also present. After which the chief made a speech in his own native language, (which was translated by Mr Catlin, who acted as interpreter,) describing the loyalty of his tribe, and the gratification they experienced at seeing the Queen of England. Afterwards they danced several of their national dances to their own music, which consisted of a sort of tambour and bells, to the great amusement of her majesty. They were all dressed in their national costume, which was exceedingly grotesque. Previously to leaving the castle they were regaled with the old English fare, roast beef and plum pudding, to which both ladies and gentlemen did ample justice, handling the knife and fork with admirable dexterity. They then lighted their pipes and departed for town, evidently much delighted with their reception at the castle.—*Globe.*

THE NEW COMET.

At one o'clock on the 22d of November, 1843, a comet only visible through a telescope, was discovered near Gramma, of Orion, by M. Faye, an astronomer attached to the Royal Observatory at Paris. Notwithstandig the clouds and vapours which impeded the view, and rendered the observation uncertain, the position of the star was ascertained to be as follows:—On the 22d of November, 1843, at 14 hours 44 minutes 11 seconds, medium time of Paris, reckoned from mid-day, the right ascension of the comet was 81 deg. 56 min. The sky was so cloudy on the following night, that it was only on the 24th that the comet was again seen, when its position was ascertained with complete precision. On the 24th of November, 1843, at 17 h. 4 min. 43 sec. medium time of Paris, counted from mid-day, the right ascension of the comet was 80 deg. 50 min. 42 sec. Boreal declension of the comet, 6 deg. 30 min. 35 sec. Thus the apparent right ascension of the comet diminished by seven minutes of a degree within about 24 hours, and in the same interval of time the declension likewise diminished by 12 minutes. This comet presents a head so distinct, that the observations are singularly facilitated. From the head, slight trains of light diverge nearly opposite to the sun. This tail is at present in length about four minutes of a degree.—*London Paper.*

EARTHQUAKE.

MULL, Dec. 2.-A shock of an earthquake took place in this island lately. It was felt at the manse of Torosay, Loch-Don-Head; and Mrs. Maclaine of Lochony states that it happened a quarter after eleven o'clock, P. M., on the 1st of November. A deep rumbling sound accompanied the undulations, which were from west to east.—*Edingburg Register.*

PUSEYISM.

As Puseyism has excited a good deal of commotion in the religious world, particularly in England, it may not be uninteresting to our readers to give an epitome of their principles.

Mr. Pusey was a graduate of one of the English colleges, and was ordained a minister of the church of England. He is a man of great literary attainments, and connected with a highly respectable family; both of which circumstances has given him great influence. He has differed very materially from many of his more orthodox brethren of the church of England, and has been the means of making a great schism in that church; his principles tending very much towards Roman Catholicism, as the following extract from the Quincy Whig will show. * * * * * *

"28th. Puseyism asserts that 'The task of the true children of the Catholic Church is to unprotestantize the Church.' [British Critic—one of the Journals which are the organs of the Oxford tractarians.]

29th. Puseyism teaches the doctrines of *Purgatory.*

30th. Of *Human Pardons.*

31st. Of *Images.*

32nd. Of *Relics.*

33rd. Of the Invocation of Saints. (On these five heads see Tract No. 90, Art. 6.)

34th. Puseyism teaches that 'in losing visible union with the Church of Rome, we have lost great privileges.' (British Critic.)

35th. Puseyism teaches that 'the tendency

of Romanism is at bottom only a fruit of the profound desire which the Church, greatly moved, experiences to become again that which the Savior left her—one.'

36th. Puseyism asserts that 'the scriptures, it is evident, are not according to the principles of the Church of England, the Rule of Faith.' (Tract No. 85.)

37th. Puseyism asserts that 'the doctrine or message of the gospel, is but indirectly presented in the scriptures, and in an obscure and concealed manner.' (Ib.)

38th, Puseyism asserts that 'Catholic tradition is a divine informer in religious things;—it is the unwritten word.' (Newman on Romanism)

39th. Puseyism asserts that 'these *two* things, (the Bible and the Catholic traditions) form together a united rule of faith.' [Ib.]

40th, Puseyism teaches that 'Catholic tradition is a divine source of knowledge in all things relating to faith.' [Ib.]

41st. Puseyism teaches that 'the scriptures are the only *document* of ultimate appeal; but that Catholic tradition is the *authoritative teacher*.' [Ib.]

42nd. Puseyism teaches that 'tradition is *infallible*.' [Keebles' Sermons.]

43rd. Puseyism teaches that tradition is 'the unwritten word of God,' and that it 'of necessity demands of us the *same respect which his written word does*, and precisely for the same reason,—because it is his word.' [Ib.]

44th. Puseyism demands that the *whole* of the Catholic tradition shall be taught. [Palmer's Aid to Reflection,]

45th. Puseyism teaches with Rome and the formalists of all ages, that the visible church must of necessity be externally one.

46th. Puseyism teaches with the Donatists and fanatics of all ages, that the church must absolutely be composed of saints only—thus losing sight of the example of the husbandman who commanded that the tares and wheat be permitted to grow until the harvest.

The 11th Article of the Confession of Faith of the Church of England says 'that we are justified by *Faith only*, is a most wholesome doctrine.'

47th. Puseyism commenting on this article says 'in adhering to the doctrine that faith alone justifies, we do not at all exclude the doctrine that works also justify. If it were said that works justify in the same sense in which it is said that faith alone justifies, there would by a contradiction in terms. But faith alone in one sense justifies us, and in another good works justify us: this is all that is here maintained. Christ alone, in one sense justifies, faith also justifies in its proper sense: and so works, whether moral or ceremonial may justify us in their respective sense,' [Newman on Justification.]

48th. Puseyism teaches that 'there are some Catholic truths which are imprinted on the surface of the scripture rather than enveloped in its profound meaning; and such is the doctrine of justification by works.' [British Critic.]

49th. Puseyism teaches that the preaching of justification by faith ought to be addressed to Pagans by the *propagators* of Christian knowledge; its *promoters* ought to preach to baptized persons justification by works.' [Ib.]

50th. Puseyism teaches that 'justification is a progressive; work it must be the work of the Holy Spirit and not of Christ.' [Newman on Justification.]

51st. Puseyism teaches that 'the distinction between deliverance from the guilt of sin, and deliverance from sin itself, is not scriptural.'—[Ib.]

52nd. Puseyism teaches that the system of justification by grace through faith, is 'radically and fundamentally *monstrous, immoral, heretical*, and anti-Christian.' [British Critic.]

53rd. Puseyism teaches that the custom which has prevailed of advancing on all occasions, the doctrines of justification explicitly and mainly, is evidently and entirely opposed to the teaching of the holy scriptures.' [Tract No. 80.]

54th. Puseyism condemns those who make 'justification to consist in the act by which the soul rests upon the merits of Christ only.'—[Newman on Justification.]

For the Times and Seasons.

SIR,

Your having given insertion within the columns of your invaluable 'Times and Seasons,' and also in the "Neighbour," to a few reflections touching the conduct of our Missourian neighbours, (or rather murderers and robbers ;) I feel somewhat emboldened to intrude again upon your notice, and on the patience of your readers, in presenting an opposite and different character before them, who came under my observation, while on board the Steam Boat.

The individual alluded to was, a gentleman from the state of Tennessee, he was evidently a close and rigid scrutinizer of men and things around him, and in the course of several interviews, I discovered he was thoroughly impressed, that the present professing world,—split up into the thousand different sects and parties, were all radically wrong ; he felt assured, that none of these knew, what vital religion was,

anch, as, he said, was taught and known by the Apostles. He then pointed out, some of those glaring inconsistencies and contradictions; the fallacy and impiety of one party, presuming to arrogate a supremacy over the other, when both had fallen into the ditch and dirt of unbelief and apostacy.

I then took occasion to refer him to the principles and doctrines as taught in your church.

I endeavoured to shew him, that you believed in the necessity of Divine Revelation, being continued, and of the Priesthood, being restored, as the legitimate channel, through which alone divine truth could flow, and thence as a matter of course the reasonableness, as well as the order and beauty of the same.

After thus expatiating upon the gifts and blessings enjoyed among you as a people, to which he paid the greatest attention; he then with equal sincerity and candour acknowledged he had previously only heard one side of the question, and that only of a prejudiced and unfavourable character, having only listened to the "worn out tales," of "delusion",&c.

But of the cruel, persecuting spirit, even unto the death,—with the despoiling of your lands, houses and goods, by a lawless multitude, headed by a monster in human shape, clothed with the garb of justice, in order to perpetrate his deeds of darkness with the greater malignity—of these he had not heard.

Neither had he been told, that in so free a country, so preominently proud of her civil and religious Institutions; that she yet denied to them a redress of all their injuries and wrongs; notwithstanding the repeated appeals the prayerful petitions and remonstrances presented in her Legislative Courts and Halls of State.

These astounding facts so completely changed the current of his thought, and so satisfactorily drew him over to the cause of truth and justice, that, what with the scriptural and constitutional grounds on which you rested your claims, he was almost ready, then and there to exclaim with the Eunuch, "See! here is water, what hindereth." He then expressed a great desire to become more acquainted with your principles. wished to hear your Preachers, as well as to read your Publications, to which I had referred him.

He surprised me very considerably, by stating that he had never heard of any one being in that state, promulgating these things, and this brings me Sir, to ask a question.

How is this, that none of your Elders, have lifted up their voices and "made proclamation" of such glad tidings as these, in so vast a region of country as the state of Tennessee? Surely it cannot be from a want of men, "zealous of good works?" It cannot be that we have "Cowards in our band!" Is it then, from a fear of arousing the same hell-malignant like spirit, that took possession of the blood-thirsty Missourian, personified through the Ex. Gov. Boggs, down to the mere child, at his father's hearth? Can it be possible, that such monstrous deeds, could be again acted in civilized America?

But fearful of trespassing too long,

I remain,

Dear Sir,

Yours, very respectfully,

JOHN HUSBAND.

Nauvoo, Feb.2nd, 1844.

We would state, for the information of Mr. Husband, that there has been preaching in different parts of the state of Tennessee, and several churches raised up, some of whom have emigrated to this place; probably they have not preached in the neighbourhood of the gentleman's residence above referred to. The world is wide; the harvest great, and the labourers few —Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 15, 1844.

WHO SHALL BE OUR NEXT PRESIDENT?

This is an enquiry which to us as a people, is a matter of the most paramount importance, and requires our most serious, calm, and dispassionate reflection. Executive power when correctly wielded, is a great blessing to the people of this great commonwealth, and forms one of the firmest pillars of our confederation. It watches the interests of the whole community with a fatherly care; it wisely balances the other legislative powers, when overheated by party spirit, or sectional feeling; it watches with jealous care our interests and commerce with foreign nations, and gives tone and efficacy to legislative enactments. The President stands at the head of these United States, and is the mouth-piece of this vast republic. If he be a man of an enlightened mind, and a capacious soul—if he is a virtuous man, a statesman, a patriot, and a man of unflinching integrity; if he possess the same spirit that fired the souls of our venerable sires, who founded this great commonwealth, and wishes to promote the universal good of the whole republic, he may indeed be made a blessing to community. But if he prostrates his high and honora-

ble calling, to base and unworthy purposes; if he makes use of the power which the people have placed in his hands for their interests, to gratify his ambition, for the purpose of self-aggrandizement, or pecuniary interest; if he meanly panders with demagogues, loses sight of the interests of the nation, and sacrifices the union on the altar of sectional interests or party views, he renders himself unworthy of the dignified trust reposed in him, debases the nation in the eyes of the civilized world, and produces misery and confusion at home. 'When the wicked rule, the people mourn.'

There is perhaps no body of people in the United States who are at the present time more interested about the issue of the Presidential contest, than are the Latter Day Saints. And our situation in regard to the two great political parties, is a most novel one. It is a fact well understood, that we have suffered great injustice from the State of Missouri, that we have petitioned to the authorities of that state for redress in vain; that we have also memorialized congress, under the late administration, and have obtained the heartless reply that 'congress has no power to redress your grievances.' After having taken all the legal, and constitutional steps that we can, we are still groaning under accumulated wrongs. Is there no power any where to redress our grievances? Missouri lacks the disposition, and congress both lacks the disposition and power(?) and thus fifteen thousand inhabitants of these United States, can with impunity be dispossessed of their property, have their houses burned, their property confiscated, many of their numbers murdered, and the remainder driven from their homes, and left to wander as exiles in this boasted land of freedom and equal rights, and after appealing again and again, to the legally constituted authorities of our land for redress, we are cooly told by our highest tribunals, 'we can do nothing for you.' We have paid hundreds of thousands of dollars into the coffers of congress for their lands, and they stand virtually pledged to defend us in our rights, but they have not done it. If a man steals a dollar from his neighbor, or steals a horse or a hog, he can obtain redress; but we have been robbed by wholesale, the most daring murders have been committed, and we are coolly told that we can obtain no redress. If a steam boat is set on fire, on our coast by foreigners, even when she is engaged in aiding and abetting the enemies of that power, it becomes a matter of national interference, and legislation; or if a foreigner, as in the case of McLeod, is taken on our land and tried for supposed crimes committed by him against our citizens, his nation interferes, and it becomes a matter of negotiation and legislation; but our authorities can calmly look on and see the citizens of a county butchered with impunity;—they can see two counties dispossessed of their inhabitants, their houses burned and their property confiscated, and when the cries of fifteen thousand men, women and children salute their ears, they deliberately tell us we can obtain no redress. Hear it therefore ye mobbers! proclaim it to all the scoundrels in the Union! let a standard be erected around which shall rally all the renegadoes of the land; assemble yourselves, and rob at pleasure; murder till you are satiated with blood, drive men women and children from their homes, there is no law to protect them, and congress has no power to redress their grievances, and the great father of the Union (the President) has not got an ear to listen to their complaints.

What shall we do under this state of things? In the event of either of the prominent candidates, Van Buren or Clay, obtaining the Presidential chair, we should not be placed in any better situation. In speaking of Mr. Clay, his politics are diametrically opposed to ours; he inclines strongly to the old school of federalists, and as a matter of course, would not favor our cause, neither could we conscientiously vote for him. And we have yet stronger objections to Mr. Van Buren, on other grounds. He has sung the old song of congress—'congress has no power to redress your grievances.' But did the matter rest here it would not be so bad. He was in the Presidential chair at the time of our former difficulties. We appealed to him on that occasion, but we appealed in vain, and his sentiments are yet *unchanged*. But all these things are tolerable in comparison to what we have yet to state. We have been informed from a respectable source, that there is an understanding between Mr. Benton, of Missouri; and Mr. Van Buren, and a conditional compact entered into, that if Mr. Benton will use his influence to get Mr. Van Buren elected, that Van Buren when elected, shall use his executive influence to wipe away the stain from Missouri, by a further persecution of the Mormons, and wreaking out vengeance on their heads, either by extermination, or by some other summary process. We could scarcely credit the statement, and we hope yet for the sake of humanity, that the suggestion is false; but we have too good reason to believe that we are correctly informed.

If then this is the case can we conscientiously vote for a man of this description, and put the weapons into his hands to cut our throat with? we cannot; and however much we might

wish to sustain the democratic nomination we cannot—we will not vote for Van Buren. Our interests, our property, our lives and the lives of our families are too dear to us to be sacrificed at the shrine of party-spirit, and to gratify party feelings. We have been sold once in the State of Missouri, and our liberties bartered away by political demagogues through executive intrigue, and we wish not to be betrayed again by Benton and Van Buren.

Under these circumstances the question again arises, who shall we support? GENERAL JOSEPH SMITH. A man of sterling worth and integrity and of enlarged views; a man who has raised himself from the humblest walks in life to stand at the head of a large, intelligent, respectable, and increasing society, that has spread not only in this land, but in distant nations; a man whose talents and genius, are of an exalted nature, and whose experience has rendered him every way adequate to the onerous duty. Honorable, fearless, and energetic; he would administer justice with an impartial hand, and magnify, and dignify the office of chief magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task.

One great reason that we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their loathsome arrows at. And every story has been put into requisition to blast our fame, from the old fabrication of "walk on the water" down to "the murder of ex-Governor Boggs." The journals have teemed with this filthy trash, and even men who ought to have more respect for themselves; men contending for the gubernatorial chair have made use of terms so degrading, so mean, so humiliating, that a billingsgate fisherwoman would have considered herself disgraced with. We refuse any longer to be thus bedaubed for either party; we tell all such to let their filth flow in its own legitimate channel, for we are sick of the loathsome smell.

Gentlemen, we are not going either to "murder ex-Governor Boggs," nor a mormon in this state for not giving us his money;" nor are we going to "walk on the water;" nor "drown a woman;" nor "defraud the poor of their property;" nor send "destroying angels after Gen. Bennet to kill him;" nor "marry spiritual wives;" nor commit any other outrageous act this election to help any party with, you must get some other persons to perform these kind offices for you for the future.—We withdraw

Under existing circumstances we have no other alternative, and if we can accomplish our object well, if not we shall have the satisfaction of knowing that we have acted conscientiously and have used our best judgment; and if we have to throw away our votes, we had better do so upon a worthy, rather than upon an unworthy individual, who might make use of the weapon we put in his hand to destroy us with.

Whatever may be the opinions of men in general, in regard to Mr. Smith, we know that he need only to be known, to be admired; and that it is the principles of honor, integrity, patriotism, and philanthropy, that has elevated him in the minds of his friends, and the same principles if seen and known would beget the esteem and confidence of all the patriotic and virtuous throughout the union.

Whatever therefore be the opinions of other men our course is marked out, and our motto from henceforth will be GENERAL JOSEPH SMITH.

PUBLIC MEETING.

On Friday evening last a public meeting was held in the room over Joseph Smith's store, at which a public address, of General Joseph Smith's, to the citizens of the United States was read by Judge Phelps. The address is certainly an able document, big with meaning and interest, clearly pointing out the way for the temporal salvation of this union, shewing what would be our best policy, pointing out the rocks and quicksand where our political bark is in danger of being wrecked, and the way to escape it and evincing a knowledge and foresight of our political economy, worthy of the writer.

Appropriate remarks were made by several gentlemen after the reading of the address.

THE GATHERING.

(Continued.)

From the whole of the preceding, it is very evident, that God has had a great design to accomplish, in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two fold object; first, for the convenience, happiness, and teaching of the parties immediately concerned; and secondly, for the benefit and salvation of themselves and their posterity, in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assem-

bled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confoun-founded, and they were *scattered* abroad upon the face of the whole earth, as a curse, that that they might be prevented from combining together, to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. XXVIII, one of the greatest blessings was that they should dwell in peace in their land: "The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou sittest thine hand unto; and he shall bless thee *in the land* which the Lord thy God giveth thee. The Lord shall *establish* thee an holy people unto himself:"—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them.—"And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other:" Verses 63 and 64. Ezekiel speaking on the same subject says, "and I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

(To be Continued.)

PACIFIC INNUENDO.

The very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honor to address to "the Citizens of Hancock county, "Mormons and all," and which appears in the "Warsaw Signal," of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain, which has troubled the heads and hearts of the Carthagonians, Warsawvains, and other over jealous bodies for *weal and woe*. It certainly must be admitted, on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, Governor, peace maker, and friend of all; not only to magnify the law and make it honorable, but also in pointing out the *path of peace*. Such is what the Latter Day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the chystal spring: and with a laudible intention, warm as the summer zephyr; and with a charitable prayer, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease: and give way to reason, sense, peace and good will. The saints if they will be humble and wise, can now *practice* what they *preach* and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter Day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory: let them solemnly testify whether Nauvoo has *willfully injured* the country, county, or a single individual *one cent*: With the strictest scrutiny publish the facts whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering: Political views and party distinctions, never should disturb the harmony of society; and when the whole truth comes before a virtuous people: we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of habæs corpus, of Joseph Smith, when arrested under the requisitions of Missouri. The first, in June 1841, was tried at Monmouth, before Judge Douglass, of the fifth Judicial Circuit, and as no exceptions have been taken to that decision, by this State or Missouri, but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838, it is taken and granted *that that decision was just!* The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court, and, from that honorable discharge, as no exceptions from any source have been made to those proceedings, it follows as a matter of course, *that that decision was just!!* and the third, in July 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions to that discharge, have been taken, and as the Governor says there is "evidence on the other side to shew "that the Sheriff of Lee county *voluntarily* car-"ried Mr. Reynolds (who had Mr. Smith in cus-"tody,) to the city of Nauvoo, without any coercion on the part of any one," it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that, *Orin Porter Rockwell*, who, Boggs swore, was the principal in his assassination, and, as acces-

sary to which Mr. Smith was arrested, *has returned home, "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this State," have returned to their families in peace, and there seems to be no ground for contention: no cause for jealousy; and no excuse for a surmise that any man, woman, or child, will suffer the least inconvenience, from General Smith; the charter of Nauvoo; the city of Nauvoo; or even any of her citizens. There is nothing for a bone of contention! even those Ordinances which appeared to excite the feeling of some people, have recently been *repealed*—so that, if the "intelligent" inhabitants of Hancock county, want peace; want to abide by the Governor's advice; want to have a character abroad grow out of their character at home; and really mean to follow the Savior's golden rule: "*To do unto others as they would wish other to do unto them,*" they will be still, *now*, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter Day Saints to shew the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong: for truly said Jesus: *pray for thine enemies.* Humanity towards all; reason and refinement to enforce virtue: and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship*, and the "one thing needful," that no vision for the future: guide-board for the distant; or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbor's good, his country's good, and all good, seem to whisper to every person: the Governor has told you what to do: *now do it.* The constitution expects every man to do his duty, and when he fails the law urges him: or should he do too much the same master rebukes him. Should reason, liberty, law, light, and philanthrophy now gide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety, or welfare; there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford A PEACE MAKER. The Latter Day Saints will, at all events, and profit by the instruction: and call upon honest men to help them cherish all the love; all the friendship; all the courtesy; all the kindly feelings and all the generosity that ought to characterize *clever people*, in a clever neighborhood, and leave candid men to judge which tree exhibits the best fruit, the one with the most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit; and by the fruit ye know the trees. Our motto then, is, *peace with all.* If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like, as when Paul started with recommendations to Damascus, to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus saying: "*It is hard for thee to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the Governor in his laudable endeavors to cultivate peace and honor the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shews that their is rest for the soles of the Saints' feet, we give it a place in the Neighbor, wishing it God speed, and saying, *God bless good men and good measures*, and, as Nauvoo has been, so it will continue to be, a good city, affording a good market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen.*

GOVERNOR FORD'S LETTER.

SPRINGFIELD, Jan. 29, 1844.

DEAR SIR:—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honor to send me.

I have observed with regret, that occasions have been presented, for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a Governor have no right to interfere in your difficulties.

As yet, I believe, that there has been nothing like war amoung you; and I hope that all of you, will have the good sense to see the necessity of preserving peace. If there is any thing wrong in the Nauvoo charters, or in the mode of administering them, you will see that noth-

ing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honor of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons: to raise the militia to arrest a supposed fugative; and in fact to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence: and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests give some color, to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candor, it would be more credible to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war, for the advancement of party ends. But if there should be any truth in the charge, (which God forbid) I affectionately entreat all the good citizens engaged in it, to lay asside their designs, and yield up their ears to the voice of justice, reason, and humanity. All that I can do, at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this; let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and privileges; and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, Dear Sir, you will do me the favor to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest
respect, your obedient
servant,
THOMAS FORD.

NEW ZEALAND SUPERSTITIONS.

Man, according to the notions of the natives, is endowed with an immortal incorporeal spirit, which at his death departs from the body, and goes as a falling star to the nether world, the entrance to which is down the face of a rocky cliff at the Cape Maria, van Diemen. An ancient tree stands there, upon the branches of which the spirit descends. The natives hold this place in great awe and veneration; and even christian natives who accompanied me would not go near it. But the spell has been partly broken by a missionary cutting off the branch of the tree on which the spirit was supposed to alight. In the interior the natives still adhere to their ancient notions. The lower world is the common dwelling-place of spirits, but it is not the only one. Before the spirit of an hereditary chief descends into it, it goes into Heaven; there his left eye remains and becomes a star. In the lower world the spirits live as men do on earth; but they can leave it, and influence the actions and the fate of those who are alive, communicating with them through the medium of the priests who hear them. Their voice has a whistling sound which others beside the priests sometimes perceive, when they walk out in the dark. If travellers come into the neigborhood of the infernal regions, they throw down a piece of fern or of the slikaw palm, to let the spirits know whether the wanderers are inhabitants of the open land or forest. The spirits often speak in dreams to the priest or chief who announces their communications in the moons; and these often lead to important resolutions.

Duffeabach's Travels in New Zealand.

For the Times and Seasons.

CLINTON COUNTY, Indiana, Feb. 5, 1844.

BROTHER TAYLOR:—As It may not be uninteresting to you to hear how the stone of the mountain is rolling forth in this part of the country, I would just say that there has been several elders through this section of country, and that elder Standage is now in this part. Six have been baptized in Clinton township, and many are enquiring for the truth.—We should like to see more laborers here, there are calls on the right and on the left; prejudice is giving way, and I think I might safely say that ten faithful laborers might be set to work in these parts. The world tell us many things about the Saints and Nauvoo, also about brother Joseph, but blessed be the Lord, while we find by reading the Times and Seasons, that while all is storm, tempest and confusion through the country respecting the Saints, all is peace and harmony with the Saints at home, and things are going on well with you at Nauvoo. Hoping you may continue to abound in every good work.

I remain your's in the everlasting covenant,
ALFRED HALL.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at the city of Halifax, Halfax county, Providence Nova Scotia, November 18th 1843.

Conference convened pursuant to previous appointment, at 11 o'clock, A. M., and after singing and prayer, by elder Dickson; the meeting was addressed by elder Cooke, from John's 1st epistle, 4th c. 19—21 v.

On motion, Resolved, That we adjourn till 1 o'clock, P. M.

At 1 o'clock, P. M., conference re-assembled, and elder Dickson presented before the meeting the object of the conference. The solemnities of the occasion were then opened by singing and prayer by elder Cooke.

The conference was organized by unanimously electing elder Rober Dickson, president, and elder Edward Cooke, secretary.

Resolved; That this branch of the Church of Jesus Christ of Latter Day Saints, be called the Halifax Branch.

Resolved, That elder R. Dickson be chosen to preside over this branch of the church.

Resolved, That brother John Skerry be ordained to the office of elder, to preside over this branch, in the absence of elder Dickson.

Resolved, That brother William Gumb be ordained to the office of Deacon of this branch of the church.

Resolved, That conference adjourn till 7 o'clock.

Conference reassembled at 7 o'clock P. M., and after singing and prayer by R. Dickson, the above brethren were ordained to their respective offices, under the hands of elders Dickson and Cooke.

Representation of branches—The Halifax branch, represented by Robert Dickson, consists of 13 members, one elder, and one deacon.

In Onslow, Colchester county, Nova Scotia there are four members, represented by R. Dickson.

The Preston branch, represented by Edward Cooke, consists of 17 members, one elder, one teacher and one deacon.

The official members present, spoke, and bore testimony to the truth of the great work of the Lord in these last days. Official members present, two elders and one teacher.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference then adjourned to meet again in Halifax, on the 18th day of February, 1844.

ROBERT DICKSON, Prest.

Edward Cooke. Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax county, Providence Nova Scotia, Dec. 19th, 1343.

Conference convened pursuant to previous appointment, on Tuesday, at 11 o'clock A. M.

The meeting being called to order, and after singing and prayer by elder Cooke, elder Dickson briefly stated the object of convening.

The conference was organized unanimously; electing elder Robert Dickson, president; and Edward Cooke, secretary.

Representation of branches—Preston branch represented by elder Cooke, consists of 15 members, one elder, one teacher, and one deacon; ten having been added since last conference, by the labors and administration of elder Dickson; two having moved to Halifax since last conference.

The Halifax branch, represented by elder Dickson, consists of 18 members, two elders, and one deacon; 17 having been added by baptism since last conference in this place.

There are four members at Onslow, Colchester county, N. S, represented by elder Dickson.

Resolved, That brother John Whiston be ordained to the office of priest of this branch.

Official members present—three elders, one teacher, and one deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo for publication in the Times and Seasons.

Resolved, That elder Dickson read before the conference, from the book of Doctrine and Covenants, the revelation on the word of wisdom.

The conference adjourned at 4 o'clock, P. M., to meet at the house of T. Miller, on the 10th day of March, 1844.

ROBERT DICKSON, Prest.

Edward Cooke, Sec.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Brownstown, Main county, Michigan, on the 12th of January 1844.

Conference convened pursuant to previous appointment. Present, seven elders, two teachers.

M. Scirine was chosen to preside, and G. Savage appointed clerk.

The conference was opened by singing and prayer. The president then made some remarks on the object of the meeting; after which elder Savage delivered a discourse from the 7th chapter of Rev. Conference then adjourned till 11 o'clock next day.

Met according to appointment, opened by singing and prayer.

Elder O. Jefferies preached from the 2d chapter of Daniel, 44th verse; wherein he proved that the kingdom spoken of by Daniel could not mean the kingdom set up in the days of Jesus Christ, that kingdom having been taken from the Jews and given to the Gentiles; and in place of its having rolled forth and broken in pieces all other kingdoms, the kingdoms of this world brake that in pieces, and the man of sin was revealed, the son of perdition, spoken of by Paul in 2d Thess., 2Gth chap. The president afterwards made a few remarks upon the same subject. Conference adjourned two hours.

Met according to appointment; opened by singing and prayer: some remarks were made by the president to the conference by way of instruction.

The different branches were then represented as follows:

Franklin branch, represented by elder M. Serrine; two elders, one priest, one teacher, 17 members.

Pleasant Valley branch, represented by elder O. Jefferies; one elder, one priest, one teacher, 22 members.

The Rose branch, represented by elder O. Jefferies; one teacher, 10 members.

The Lapeer branch; represented by elder Slater; one elder, three priests, one teacher, 16 members.

Brownstown branch; represented by president Buncl, one priest, one teacher, 19 members.

The Livonia branch; represented by elder Wood, one elder, one priest, one teacher, one deacon, 15 members.

The Serrine branch; represented by elder M. Serrine, one priest, one teacher, 14 members.

The Bedford branch; represented by brother Wright, one elder, 16 members.

The Wiltsdale branch; represented by elder M. Serrine, one priest, seven members; besides there was about 45 scattered members, not represented in the above branches.

Since our conference in July, upwards of one hundred members have left this state for Nauvoo. Conference adjourned till evening.

Met according to appointment, opened with singing and prayer. Elder G. Savage delivered a discourse from the 12th chap. of Rev., in which he described the fall of the church, and its reorganization in the year 1830, according to the predictions of the apostles and prophets. Adjourned till 11 o'clock, next day.

Met according to appointment, opened by singing and prayer. G. Savage spoke from 2d Peter, 1st chap., 21st and 22d verses; from which he proved that the Bible was its own expositor, and that all those prophecies had had, and would receive a literal fulfilment.—He was followed by elder Serrine. Conference adjourned two hours. During the intermission elder Serrine baptized one individual.

Met according to appointment, opened by singing and prayer. The president then administered the sacrament, and confirmed the person who had been baptized; blessed four children. Adjourned till evening.

Met again according to appointment, opened by singing and prayer. Elder Serrine preached from 1st Co., 15th chap.; he set forth the first and second resurrection, and the reign of the saints of God on the earth, when purified. Several members then bore testimony of the truth of the gospel, and as they spoke the spirit of God seemed to rest upon the congregation. The power of God was manifested; the gifts were received in the church, and a lively impression seemed to have been made upon the minds of the congregation. The parting hymn was sung, and conference adjourned until the first Friday, Saturday and Sunday, in May, to be held in the town of Waterford, Oakland county, Michigan, six miles west of Pontiack.

Moved and carried, that the minutes of this conference be sent to the editor of the Times and Seasons for publication. We should be glad if the elders which are travelling through this place could meet with us at the next conference. M. SERRINE, Pres.

G. SAVAGE, Clerk.

To the Editor of the Times and Seasons.

HANCOCK Co., Ill., Jan. 20th, 1844.

DEAR BROTHER:—I embrace this opportunity to give you a brief account of my labors the past season. I left Nauvoo the 27th of May, last, in company with elder D. P. Rancy. After a pleasant passage to Mills' Point, Hickmond Co., Ky.; we commenced preaching the gospel. At our second meeting, Doctor Riddle—a Baptist preacher—came forward and was baptized. From thence we travelled south into Tennessee, passing through Boine, Gibson, Dyer, Madison and Henderson counties; we preached in every Court House and settlement where we could get the privilege. The people generally were very attentive. We visited

brother Raney's friends, in McNary Co., and combated the priests there, with good success. We returned back to the Point the last of August. After a few days, brother Raney left me and started for Nauvoo. I then enlarged my borders and formed a circuit including a part of five counties in Tennessee, and preached in thirty places. After breaking down abundance of prejudice, by confounding the opposers of truth, and proving to the satisfaction of all present, (in a debate with a Campbelite preacher) that Joseph Smith is a prophet of God, and the perpetuation of the gifts, &c., the honest in heart began to obey the gospel ordinances. I had large and attentive congregations, many believing; and more calls for preaching than I could fill. I organized five branches, ordained one elder and three teachers, the whole number of members is sixty-five. I baptized but thirty-five this mission, the rest were baptized during a previous mission, in the winter of 1842. The work of the Lord is gaining in the south very fast: may it continue until the honest in heart are all gathered out of Babylon; Zion built up, and the saints endowed with the blessings of the gospel, which is the power of God unto salvation.

I remain as ever, your affectionate brother in the new covenant,

Z. D. WILSON.

POETRY.

For the Times and Seasons.

FAREWELL TO NAUVOO.

Fair city of the saints! my heart to thee
Will often turn with sadness and regret,
When far away my dwelling place shall be,
For there are scenes I never can forget,
Connected with the memory of Nauvoo;
Scenes which my heart will often dwell upon.
And memory to her station ever true
Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time
Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
When once imprinted cannot be erased.
These principles have now become to me
Part of myself—a portion of my mind,
And I must lose my own identity
Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the saints! I love thee well;
To me thy memory will be ever dear.
I would to God I could forever dwell
Amidst thy pleasant scenes where I could hear
The words of inspiration every day,
And hourly treasure up within my heart
Wisdom and knowledge that will not decay;
Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath
To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
Nor all the powers combined of earth and hell
Could never force my heart to turn aside
From principles so holy and sublime.
Truth be my only creed, and God my guide,
And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransomed in the new creation.

Farewell, Nauvoo! I must again return
Back to my gentile bondage as before,
But oftentimes my heart will sadly yearn
To hold communion with the saints once more
How I shall long the prophet's voice to hear—
The words of wisdom flowing from his tongue
Truths most sublime are made so plain and clear
That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration!

L..... S.....

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 5.] CITY OF NAUVOO, ILL. MARCH 1, 1844. [Whole No. 89.

HISTORY OF JOSEPH SMITH.

(Continued.)

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived: and I also received the following

Revelation given in Zion, August, 1831.

Hearken O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the counsel of his own will: or in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them for th. Behold here is wisdom.

And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my storehouse: wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubt-

ful heart, and keepeth it with slothfulness. the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing:—than they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled.—But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the storehouse: and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land.—And also, he hath need to repent, for I the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order.—And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jr. return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land; and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson, be taken from him: and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also, hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them: for verily the sound must go forth from this place unto all the world: and unto the uttermost parts of the earth, the gospel

must be preached unto every creature, with signs following them that believe. And behold the Son of man cometh: Amen.

On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder Rigdon: and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. As we had received a commandment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object.—Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locus, mulberry, coffee bean, hackburry, box elder and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plumbs, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle and hogs, though of an inferior breed, are tolerable plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffaloe, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkies, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants; there would be a measure of the good things of life: for the benefit of the saints, full, pressed down and running over, even an hundred fold. The disadvantages here, like all new counties are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society with the polish of science overcome. But all these impediments vanished, when it is recollected that the prophets have said concerning Zion in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious, where for brass, he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people: the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.

On the third day of August, the spot for the Temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in presence of the Colesville branch of the church. The spirit of the Lord was there. On the 7th, I attended the funeral of sister Poly Knight, the wife of Joseph Knight, Sen. This was the first death in the church in this land, and I can say a worthy member sleeps in Jesus till the resurrection.—I also received the following

Revelation given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who

have come up unto this land with an eye single to my glory, according to my commandments: for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength: and they shall also be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou myest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fulness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards: yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man, both to please the eye, and to gladden the heart: yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record: Amen.

On the 8th, as there had been some inquiry among the elders what they were to do, I received the following

Revelation given August, 1831.

Behold thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord ruleth in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him,

a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time: neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife: and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant Joseph Smith, jr. it shall be made known concerning Sidney Rigdon and Oliver Cowdery, the residue hereafter; even so: Amen.

TO PARENTS.

There is no parent possessing even good moral feelings, who does not desire to see his children become good, great, and useful in society; and admitting the position that the better children are trained or brought up, the more interesting they are, and the more useful they are prepared to be in their sphere of action through life, the parent has liberal ground to hope for the consummation of an object so desirable. The minds of children are susceptible of cultivation, not only for the growth, but also for change, or improvement of the will or disposition, if needful; and every mother and father of children, and especially the "Saints" may be able to judge by the common results of the works of mankind, and to understand by divine revelation and experience, what general habits or ideas should be found, or instilled into the minds of their children, that they may be inclined to lead an honorable and a useful life; and few, if any who have the care of children, can, with all the vocabulary of information before them that history, divine revelation, and experience has spread over the world, be ignorant of the responsibility that rests upon them to train up their children in the way they should go. Children are not accountable for the deeds of their parents; but if through neglect, or example, they are encouraged in vice, they will grow up, perhaps to pierce the heart of the heedless father and care worn mother, with shame; and bring their grey hairs down with sorrow to the grave; for the child becomes, perhaps a vagabond, to regale himself upon the sneers and universal disgust of a virtuous community, until he finds a pauper's end; or a criminal, to atone under the penalty of his country's laws for the work of his guilty hands; or a tyrant in power, to make the people mourn under the dread sway of his sceptre, in the cruel exercise of the poisonous principles that were fostered in his heart while dandling upon his mothers lap, or sporting in wanton strife under a father's heedless eye.

Thousands are brought to these varying and disgraceful points of character, with all their attendant train of evils, where the very essence and power thereof is first planted, or suffered to grow in the mind of the offspring, through the neglect or example of the parent, until the current becomes of such force and magnitude as to defy the power of human skill to prevent its desoluting march.

But, is there no remedy for these things? If, then, we hope or look for a remedy, where shall we go? Surely to the parent; to the tribunal where all the inflictions of the human mind can be corrected while it is in the milk of formation, and weighed while in the mould of habit; for

"Just as the twig is bent, the tree's inclined,"

So early habits lead the human mind.

Could parents only appreciate the ceaseless round of good that would result from the proper cultivation of the human mind while in the infant or juvenile state, the grand bane of virtue and happiness, *the web of fashion and indifference*, is probably *not* so perfectly interwoven with all sense of the duty and privileges of our race, as to cause them to forego the use of any lawful means for the consequent prevention of an almost incalculable amount of shame and needless suffering. But even while in consideration of so desirable an object as the universal honor and happiness of mankind, the necessity of the proper cultivation of the youthful mind is admitted. It would be impossible to organize a complete system to apply successively, as the rule of action in all particular cases in the government of children; for as children differ in temper or turn of mind, so must the rule or particular mode of government differ also. Nevertheless, there are some general rules that will apply in all cases; and such was the apostle Paul's manner of instruction to parents; hence he says: "Fathers, provoke not your children to anger, lest they be discouraged." This rule will apply in the government of all children, and accordingly, no child should be punished for a crime, until

he is first made sensible that he has done wrong, otherwise he will be angry, believing he had been punished without a just cause, and if such a course should be persisted in, the child would soon become discouraged, or weary of trying to please or obey, and even resort to deceit and treachery, to revenge or shun his parent's power. In order to avoid this and other difficulties, the parent should never suffer himself on any occasion, however trifling or however important, to deceive or to lie to his children. This rule, although it is almost universally violated, can easily and reasonably be pursued, for there is no occasion wherein falsehood or deception is needful to make any requisition or permission profitable for children; and it will be found much easier to amuse and please them without the use of any false means whatever; in fact, this is the only way by which children can be made *always* to delight in your voice and presence, or in your precept and example; and there is no danger of the discouragement or anger of your children, under your corrections or requirements, if they find that they always meet with truth in your words, and justice in your conduct towards them, but on the contrary will consider themselves guilty in the violation of your orders, and worthy to be punished accordingly. This is a just principle, and children are not so ignorant of the nature of right and wrong, as to confide in those who trifle with them, or lean upon the arm that deceives them, but will struggle to the extent of their knowledge and power to be free from such influences.

HEMONI.

(To be Continued.)

THE GIPSIES—WHO ARE THEY?

The following extracts are taken from a long article in the London Christian Examiner, written by a gentlemen of great literary research. Whoever has read Borrow's Bible in Spain will at once recognize the character of the Gipsies, Gritanas, or Rhomas—all of which are synonymous terms:

"And whom have we seen, with the mark of fugitive imprinted on his brow? yes, with that more infamous brand-mark of vagabond also; but one who strongly resembles, while yet he widely differs from the descendant of the patriarch Judah? He who has travelled on the continent of Europe, has met with him in every European land. He who has visited Asia has met with him there. He who has visited Africa and America has met with him there. And what British, or Scotish, or Welsh, or Irish child, knows not the swarthy hue, remembers not the dark and piercing eye, of the ever restless, wandering tribes of the Gritana, or as they are called in this country the Gipsey race?—a race whose origin none can tell you, and of which none are more ignorant than themselves. Ask them whence they came?—They know not. From whence they sprang?—They know not. What is their religion?—They have none. Whom do they worship?—They are without God in the world. What is their language? That of the nations among whom they sojourn. Are they Jews? They tell you they are not. Are they Gentiles? No. Like the Jews they are wanderers without a home. Like the Jews, they are mingled among all people, and yet distinct from all, despised, suspected, persecuted, and hated, without a country, without a king; with nationality unbroken either by time, persecution, or admixture of blood; with a spirit of clanship or brotherhood that nothing can quench; with a distrust of the Gentiles that nothing can overcome.

But the Jew is a worshiper of Jehovah—the Gritana, or Rhoma, knows him not. The Jew professes, and venerates, and studies, the ancient oracles of revealed truth—the Rhoma scarcely knows that such oracles exist. The Jew would rather die than defile himself with what to him is ceremonially unclean—the Rhoma will feed on the most loathsome food, even that which is torn, or which hath died of itself, eating his defiled bread among the Gentiles, fain to fill his belly with the husks that swine do eat. How then, can these wanderers be of common origin? The Jew, though cursed, has been still intrusted with the oracles of God, and has therefore retained his name and a zeal for his worship; a knowledge of the language of his forefathers, of the history of the country from whence he has been driven; and a hope, an undying, an unquenchable hope, of one day returning to that land, around which hover all his thoughts, and whose very dust is dear to him as the gold of Ophir. But the Gritana was sent forth to wander without the written word, and consequently he has, and must have, lost all trace of the name and character of the God of his fathers; all knowledge of the country from whence he came; of the parental source from whence he sprang; of the language in which his father spoke; of the meaning of his judicial wanderings; and of the glorious hopes that the word, the promise, and the oath of the God of Abraham, Isaac, and Jacob, hold out to the scattered tribes, whither of the house of Judah or of Israel.

Of these mysterious wanderers, be they who they may, (and who they are, I presume not to say, although I firmly believe that they represent the house of Israel,) there are not fewer

than three millions scattered over the face of the earth, and of the well known tribes of Judah and Benjamin about ten millions more—each testifying, though in different ways, to the truth of a faithful but offended God."

HOW DID IT GET THERE?

A gentleman exhibited to us a piece of cedar, the history of which is as follows: 'In digging a well on the property of Smith, Brothers, & Co., at Bunker Hill, Illinois, at the distance of *fifty-three feet* beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off; was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie, and the gentleman who has it in his possession, who is a bit of a Yankee, 'wants to know how that log of cedar got out there?'

SHOCK OF AN EARTHQUAKE IN NEW JERSEY.

We see by the Trenton papers that on Saturday night there were several distinct jars of the earth felt at that place. On Sunday morning, between 2 and 7 o'clock, at Morristown, two of the shakes jarred some of the dwelling houses so much as to wake up the families.—The doors and windows rattled distinctly.—Soon after daybreak, a crack of some hundred yards in length was discovered in the earth, in the vicinity of Gibbon's new Hotel, the opening being about a fourth of an inch in width.

RUINS OF INDIAN GREATNESS.

The surplus wealth of India, that used to be employed in building extensive towns, crowded ghaunts, magnificent stone or brick terraces, some of them capable of containing from six to eight thousand people, enormous massive bridges, splendid morques and temples, is all gone; it has disappeared entirely. All the towns in India, with a very few exceptions, are in ruins. Delhi is surrounded by ruins; Agra, Booranpore, Aurudgabad, have immense suburbs in ruins. The Deckman is a heap of ruins. Many towns in Central India that had their hundreds of thousands of inhabitants, are now literally without one, and are swarming with leopards, tigers, elks, and buffaloes. In deep forests you stumble upon Hindoo temples, Mohammedan gateways, stone talks eight hundred yards square, brick walls of large dimensions; scores of acres of burying grounds, and all the other concomitants and proofs of wealth, and power and population. Malthus would never have written his too celebrated work, nor Godwin ever written his too little valued answers, had they been in India. India is a large forest, with a great many cultivated spots. India—I say it after due consideration—could contain and support five times its present population with ease; and yet it is unquestionably the poorest country in the known world. To the state of the wealth and resources of the original Hindoo monarchs imagination can assign no limits. The more I think on the subject, the more I am confounded.

MILLERISM.

It appears from the Boston Post that the second advent cause is flourishing in that city with as much zeal as it did during the early part of the past year. Mr. Miller is preaching at the great Tabernacle, to crowded audiences, night and day. The Post says:

"From the great number of people who daily throng the Tabernacle and listen to what is there said, there appears to be no abatement of zeal or earnestness in this cause, and no want of confidence in the principles held out, although the expiration of the time (the ensuing spring) is so near at hand. Mr. Miller appears to have fully recovered his health, and to have renewed his youth and vigor."

The proselytes of Miller are also holding forth in this city, as well as in the principal cities of the west. The Cleveland (Ohio) Herald, of the 23d ult., has the following:

"As the end of time, according to Mr. Miller draws near at hand, his disciples profess to discern the future more clearly. The Rev. Mr. Fitch, of this city is now preaching the doctrine of *annihilation of the wicked!* and we learn that a portion of the second advent hearers have embraced the same views."

MORE TURKISH FANATICISM.

A letter from Constantinople in the *Gazette des Tribunaux*, has the following: "The great subject of conversation here, is an instance of fanaticism which has taken place at Salonica. Ibrahim Pacha, noted for the severity of his administrations, was lately appointed governor of that district, and chose for his secretary a young man of good abilities and high family. The young Secretary was proceeding, to his post in the Austrian steamer, the *Crescent* when he perceived on board a Circassian, who was going to sell, to any rich personage, his two daughters, young girls of extraordinary beauty, who accompanied him. The secretary, when he heard of this intended act of barbarism, could not restrain his indignation, and spoke in very indignant terms to the father relative to

his unnatural conduct. The latter maintained that he was acting in every respect according to the laws of the Koran, and that no man had a right to interfere in his private affairs. The young man gave up the dispute, and paced the deck, smoking several pipes to allay his indignation. The Circassian, on landing, lodged a formal complaint before the Cadi against the secretary for having smoked his pipe and taken refreshments on a day during the Ramazan, when every true mussalman is expressly forbidden to touch any thing to recruit nature, before sunset,

The young man was summoned before the magistrates to answer for such an infringement of the sacred law, and not only avowed that he had done so, but declared that it was high time to give up such ridiculous practices. The cadi immediately proceeded to pass judgmennt on a man guilty of such heterodox doctrine, and sentenced him to death. The sentence was transmitted to Ibrahim, who, though willing to save his secretary, did not venture to act from his own authority. He referred the matter to Constantinople, in order to cause delay; but the cadi, on his side, having sent in his report the matter was of necessity brought before the grand council, where the judgment was confirmed, and the execution ordered to take place immediately. Probably, at the present time, the young man has ceased to exist."

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 1, 1844.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

Having now raised the name of our General and Prophet to the head of our columns, it becomes us, as Latter Day Saints, to be wise, prudent, and enerjetic, in the cause that we pursue; and not to let any secondary influences control our minds, or govern our proceedings. The step that we have taken is a bold one, and requires our united efforts, perseverance, and diligence; but important as it may be, it is no greater than others have taken, and they have conceived that they had a right, without molestation to pursue that course, and to vote for that man whose election, they in their wisdom, thought would be most conducive to the public weal. As American citizens, then, we presume that all will concede to us this right; and whatever may be their views respecting the policy of such a step, they will acknowledge that we act legally, justly, and constitutionally in pursuing our present course. Some have nominated Henry Clay, some Col. Johnson, others John C. Calhoun, others Daniel Webster, and others Martin Van Buren. Those several committees unquestionably thought that they had each of them made the wisest selection, in naming the man of their choice: they selected their several candidates, because they thought that they were the wisest, the greatest statesmen, and the most competent to fill the Presidential Chair, whilst they severally thought that the other candidates were incompetent.—We have been governed by the same principles; and if others think they have made the wisest selection, so do we; if others think they have nominated the greatest statesman, so do we; and while those several committees think that none of the nominations made are so good as their own; we think that the man of our choice is the most able, the most competent, the best qualified, and would fill the Presidential Chair with greater diguity to the nation, and that his election would be conducive of more happiness and prosperity at home and abroad, than that of any other man in these United States.

This is a thing that we, as Latter Day Saints know, and it now devolves upon us, as an imperative duty, to make others acquainted with the same things; and to use all our influence at home, and abroad, for the accomplishment of this object. Mr. Smith is not so generally known personally as are several of the above named candidates, and although he has been much spoken of as man, he has been a great deal calumniated and misrepresented, and his true character is very little known. It is for us to take away this false coloring, and by lecturing, by publishing, and circulating his works; his political views; his honor, integrity, and virtue; stop the foul mouth of slander, and present him before the public in his own colors, that he may be known, respected, and supported.

CONFERENCE.

A special conference of the Church of Jesus Christ of Latter Day Saints will be held at Nauvoo, near the Temple, commencing on Saturday, the 6th of April next.

All the elders abroad who can by any means

make it convenient to attend, are requested to be present on the occasion, as there is business of importance to attend to.

As this conference is going to call a multitude of elders together, from different parts, we would remind them of one or two things, and as we always begin with the least first, we would inform them that it would be a good opportunity to forward or bring along subscriptions for the 'Neighbor,' and 'Times and Seasons,' and they would thereby very much assist the press, and help to spread the principles of intelligence.

Again those who are desirous of forwarding means to the Temple can do so, and help to liberate the hands of the committee, and the Trustee in Trust.

It is in contemplation to devote all our energies to the completion of the Temple this season, and to let the Nauvoo House stand until the Temple is finished. By a unity of efforts, it is expected that the roof can be put on by next fall, and the building be enclosed.

Another thing that we would remind the brethren of, is that of the Presidential election. Dont forget to mention this thing in your perigrinations. Tell the people who would be the best man, and the most able statesman; who could stand uncorrupted by bribes, and uninfluenced by power, other than the power of justice, and the cause of right; tell them where they can find a man of morality, purity, and virtue; tell them where they can find a man of sterling integrity, who is governed by the principles of righteousness; a patriot and a philanthrophist, who has both the disposition and moral fortitude to administer justice, and whose delight it would be to administer to the wants of the nation; to 'break of every yoke and to let the oppressed go free.' Use all of your own influence, and get the brethren, in every part to use theirs also. Recollect, for President, General Joseph Smith.

THE GATHERING.

(Continued.)

In speaking of the blessings of the House of Israel, in the last days, one of the greatest blessings is that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favorable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says:—

Ezek., xx; 33—42: "As I live, saith the Lord God, surely with a mighty hand, with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says:—

Isaiah, xi; 10—12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is so fully demonstrated in the oracles of truth, that he that runs may read, and

that man must be blind indeed who does not recognize it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring, them, and when the Lord founds Zion, "the nations will be gathered together and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her stadard." During the Millennial reign, the saints will have their place of gathering, and when satan is let loose, and Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends we shall find the people of God within it, and outside the walls, dogs, torcerers, &c. &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous will then be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever, and ever.

VARIETIES.

The work of the Lord is rolling on in different parts of the United States, in the Canadas and also in England; our accounts from all these places are very interesting.

It is impossible for us to find room for all the communications which are constantly teeming in upon us, relative to the prosperity of the cause of our common master. We give however, a few extracts which may be of interest.

Elder David Savage writes us from St. Joseph, Michigan, under date of February 8th, as follows:—"I am exceedingly happy of the privilege of writing to you to let you know the state of the church, and the minds of the people generally throughout this country, and also to forward you subscribers for your invaluable paper, the "Times and Seasons."

There is calls for preaching on every hand and every prospect of an abundant harvest.—There are several elders in this neighborhood; but like myself, they are all young in the gospel, and we should esteem it a peculiar privilege if some more experienced elder could come to our assistance, for, "the harvest truly is great, but the laborers are few." By the help of our divine master we have been enabled to gather a few sheaves; but there are a certain set of scape-goats running around trying to poison their minds and to rob them of their pearl of great price: Their labors however to the present have proved ineffectual, and "truth has prevailed." * * *

We have received the following from elder John Gregg:—

"I send you these lines to inform you that I wish you to send on your excellent paper, and I herewith transmit. * * * We truly wish to do all we can to spread those wholesome truths contained in your papers, which to us that are deprived of the privileges of meeting with the saints, are indeed a welcome messenger. We know God in his providence will soon open the way, that we may enjoy the happy privilege of living with the saints at home; but until then, and while we are at a distance, we wish not to be idle, and I am endeavoring to thrust in the sickle, in my way, which I hope is not without success. Of late I have been laboring among the scattering branches, built up by brother Mower and others. They are generally strong in the faith of the new and everlasting covenant, and rejoicing in the Lord; they are intending to move up to Nauvoo as soon as possible. We should feel ourselves much obliged if any of the travelling elders who are passing this way, would give us a call. I both long and pray for the prosperity of the cause and that our Heavenly Father would smile on the saints at Nauvoo, and on their beloved presidency."

Elder George T. Leach, of New York, writes under date of January 29, 1844, as follows. * * * "I have only time to say that the saints of New York and vicinity, are rejoicing in the truth, and the good cause is moving onward; our numbers are increasing from week to week, in New York, and we feel determined by the grace of God to keep the ball in motion. I close with my best wishes for your prosperity and happiness."

The following is from Smith Tuttle, Esq., of Fair Haven, Connecticut, bearing date of February 15th.

P. S. Since writing the foregoing, Mr. Davis has called on me, and says he baptized four last week, in North Haven, and expects to baptize a number more next week. His meetings are very much crowded, and he feels very

much incouraged. He expects to send for several numbers of the Times and Seasons in a few days. I send here enclosed, by his requeet, three dollars for the building of the Temple; from Miss Eliza Johnson, of Madison, Connecticut."

A letter from John E. Page, states that he has been "making a great many Mormons in Boston and vicinity:" that he has collected and given into the hands of Jedediah Grant, of Philadelphia, twenty one dollars and seventy-five cents, to be forwarded to the temple; he speaks of elder Grant in the highest terms, as a workman that need not to be ashamed, "rightly dividing the word of truth," as a "prudent faithful man of God." We are glad to hear so good an account of our esteemed brother, and we wish him success in his labors. Elder Page has gone to Washington, where he purposes proclaiming to the rulers of our nation, the great principles of eternal truth. We are pleased to knaw that he has gone there, for we think that he is the very man to "counsel our counsellors, and to teach our senators wisdom."

We have various other accounts which we must omit at the present time.

We feel very much obliged to those elders which we have named, and to all others who have kindly assisted us in circulating our papers. They are subserving the cause of truth: spreading intelligence, and putting people in possession of principles that will speak when they themselves, are far away.

OATH.

The Philadelphia Sun states that a man named Zimerman, residing in Huntington, in proving an arbitration with his neighbor, when affirming in relation to his account, said: "*If what I have stated be not true, I hope the Almighty will send me to hell!*" The words were scarcely uttered, when he fell over and expired.

PUBLIC MEETING.

The inhabitants of the city were called together last Thursday, (the 7th inst.,) by president Joseph Smith, for the purpose of giving some general instructions relative to our temporal economy, and also to enter into some general arrangements relative to the building of the Temple. There was a very large congregation assembled on the occasion, who listened with great interest to the timely and judicious remarks of the prophet, and other speakers who addressed the assembly. Appearances would indicate that there is every prospect of the Temple being enclosed this next season.

THE WEATHER.—Winter has gone, and we are no longer in the ice bound, frozen regions. The ice has all floated out of the river, which is fast rising; and numbers of boats have passed up and down the majestic Mississippi. The weather is getting warm, and every thing bears the aspect of an approaching spring.

The High Council of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, to the Saints of this Stake:.....GREETING.

BELOVED BRETHREN:—Realizing as we do, the importance of the work in which we are engaged, we deem it expedient to lay before you such matters from time to time, as in our opinion, will be beneficial to the saints, and the spirit in us may seem to require. We would remind our brethren, the elders, who have at sundry times been sent forth as flaming heralds: messengers of the everlasting gospel; who proclaim a message of salvation to their fellow men, thereby gathering and bringing up to Zion the scattered elect of God, to be taught more perfectly the principles of salvation; that whilst their messages is abroad, we have had our mission to remain at Nauvoo, and to participate with the saints in the blessings of poverty, if such it may be called, amid sickness and distress, in the vexations and turmoils of the unruly and ungodly, for which no man has paid us, for days, weeks, months and years; that our time has been spent in endeavoring to settle difficulties, set in order the things needful to salvation; in trying to reconcile and cement the feelings of our brethren to each other in the spirit of the gospel, whilst at times, circumstances of a more painful nature have been presented. Individuals have been brought before us, charged with high crimes in the violation of the laws of heaven, on whom much patient exertion in the labors of love have by us been bestowed, to reclaim them from the error and evil of their doings. We regret to have it to say, that in some instances our efforts have been fruitless, for after we have found in them an obstinate and unyielding spirit to the principles of right, we have (reluctantly) been compelled to sever them from the church as withered branches. Such persons not unfrequently manifest their wickedness by their trifling with, and bidding defiance to all, and every good rule, regulation and law, set forth for the guidance of all saints. One singular trait of their depravity is frequently manifested by their going to some excluded elder and getting re-baptized into the church, not having first made the least satisfaction, (as was required) to such as they have injured. We have to say that baptism in such cases is not valid,

and cannot profit; we here continue to say let such expelled persons first be reconciled to his injured brother, and bring forth fruit meet for repentance, or in case of dissatisfaction with our decision, take an appeal and reverse it, if found wrong.

Expelled persons, not complying with these rules (which we believe are in accordance with the order of heaven) whom we have been once necessiated to withdraw fellowship from, cannot be restored in any illegal way, and we would say that all such clandestine creepings in to the church, is climbing up some other way, and that such persons can only be considered as thieves and robbers, we would also remind the elders that it is improper for them to re-baptize any such expelled persons, while they remain thus obstinate, as aforesaid, and that it will subject them to censure, and bring them to trial before a proper tribunal of the church.

We therefore, hope for the future, that certain officious, forward feeling elders will be more prudent in such cases hereafter.

We remain yours in the bonds of the new and everlasting covenant,

WILLIAM MARKE, } Presidents.
CHARLES C. RICH, }

Councillors.

Samuel Bent,	James Alred,
L. D. Wilson,	Alpheus Cutler,
David Fulmer,	George W. Harris,
Thomas Grover,	Aaron Johnson,
Newel Knight,	W. Huntington, sen.
Leonard Sobey,	H. G. Sherwood,

HOSEA STOUT, Clerk.

To the Editor of the Times and Seasons.

DEAR SIR:—As you are placed as a watchman in Zion, and your opinion is respected by the members of the church, I should be very much gratified by your informing me, and not only me, but the public, through the medium of your valuable paper, the Times and Seasons, what your views are in regard to balls and dancing, as it has lately existed in our city.

I assure you Sir, that it is not through any captious feeling that I make the request, but as I am the father of a family, having both sons and daughters, over whom the great God has placed me as a father and a watchman, and to whom I feel responsible for the conduct of my children: being moreover an elder in the church, I feel desirous to know what to teach my children, and the world. I have heretofore been very scrupulous about these matters, with regard to this thing, some being for, and some against the principle I wish Sir, not to be superstitious, but to know what is right and then to do it. There are many others who possess the same feelings as myself, and who would feel highly gratified by an expression from you relative to this subject.

With sentiments of respect
I am Sir, yours in the everlasting covenant,

A FATHER AND ELDER IN ISRAEL.

P. S. If the prophet could spare time, and would favor us with his views on the subject, I should feel highly gratified.

In answer to the above, if our opinion is considered worth any thing, we are free to give it.

We have always considered that there existed on the minds of the religious community, a great deal of unnecessary superstition in relation to dancing, but perhaps this feeling is engendered more through other associations and evils connected with it, than from the thing itself. There certainly can be no harm in dancing in and of itself, as an abstract principle, but like all other athletic exercises, it has a tendency to invigorate the system and to promote health. Gymnastic exercises were considered as necessary in former days as any other part of tuition, and in England, and other parts of Europe, they have been revived of late, and are considered beneficial; and even in America, in the east, we have accounts of gymnastic exercises being introduced, and practiced even by the ladies;—wrestling, running, climbing, dancing, or any thing that has a tendency to circulate the blood is not injurious, but must rather be considered beneficial to the human system, if pursued in moderation.—Therefore, looking at dancing merely as an athletic exercise, or as something having a tendency to add to the grace and dignity of man, by enabling him to have a more easy and graceful attitude, certainly no one could object to it. So much then for dancing as a science.

We find by referring to the scriptures that dancing was not only tolerated, but practiced as a religious rite in olden times. In the second book of Samuel, vi chapter, 13th and 14th verses, we have an account of a day of rejoicing. When the ark of God was brought from the house of Obededoin to the city of David with gladness we read; "and it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings, and David *danced before the Lord* with all his might; and David was girded with a linen ephod." Here was a man of God engaged on one of the most solemn religious exercises, and dancing was one prominent part of the ceremony. We find also by a reference to the

21st chapter of Judges, that when the children of Benjamin had sinned against God, and had been nearly destroyed, and their wives and and children cut off, that they made use of a stratagem, in order that they might obtain more wives, and went to Shiloh, where there was a *yearly feast of the Lord;* and where the daughters of Shiloh *came forth in the dance.*

At the time that the Lord delivered the children of Israel out of the hands of the Egyptians, "Miram, the prophetess, sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and withdances. And Miram answered them, sing ye to the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea;" Exo., xv; 18. In all of the above instances, it was adopted for the purpose of celebrating the praise of God. Such was the case with David on his return from slaying Goliah: "Did they not sing one to another, of him in *dances*, saying, Saul hath slain his thousand, and David his ten thousand;" 1st Samuel, xxi; 11.—When Japthah had gained a signal victory over the Ammonites, his daughter "came out to meet him with timbrels, and with dances," and David, in speaking of Israel, says: "Let them praise his name in the dance; let them sing praises unto him with timbrels and harp." From the whole of the above, it is very evident that dancing was always used as a part of the service of God, and not as an idle recreation; and that it was generally practiced to celebrate some signal victory, some remarkable deliverance, or on some particular days of religious festivity or rejoicing; and Jeremiah in speaking of the blessings that shall flow to his people in the last days, looks at it in this point of view, and says: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from sorrow."

This then is the kind of dancing spoken of in the scriptures, and if we are asked what our views are concerning dancing, we can only answer, that they are just such as the scriptures set forth, and when we can see such a dance, we shall join in it heartily. We do not consider that the dancing that is now practiced is of that kind. We never heard God's name praised, nor his glory exalted in any of them. Nor do we think that there is the least desire to glorify God in the dancing of the present day. So far then as the dancing that is now practized is concerned; we do not believe that it is a scriptural dancing; or the thing that was practised in former days, and that it has not a tendency to glorify God, or to benefit mankind. As an abstract principle, as we stated before, we have no objections to it; but when it leads people into bad company and causes them to keep untimely hours, it has a tendency to enervate and weaken the system, and lead to profligate and intemperate habits. And so far as it does this, so far it is injurious to society, and corrupting to the morals of youth. Solomon says that "there is a time to dance:" but that time is not at eleven or twelve o'clock at night, nor at one, two, three or four o'clock in the morning.

ELDER TAYLOR—

Sir: If you should judge the following to be of any interest to your readers, it is at your disposal. W. WOODRUFF.

Pleasant Springs, Kemper co., Miss.,
January 29th 1844.

ELDER WOODRUFF—

Dear Sir: It is not with an ordinary degree of satisfaction that I embrace the present opportunity of writing a few lines to you, to let you know where I am and what I am doing. I left home on the 12th of August last; came down the river to Vicks Burg; travelled into the county about forty miles; preached a few times; was taken very ill, and remained unable to preach for about four weeks. I then got better and began to preach as soon as I felt able. In company with Elders Hewet and Gully, I started for Alabama, travelled about 140 miles and came into Kemper county, where I am now. The weather being rainy, and the waters high, we commenced preaching the everlasting gospel. Large congregations turned out to hear and many soon began to believe. The waters still continued high and I continued to preach in this and the adjoining counties, until I, with the help of my brethren, have succeeded in organizing two branches of the church consisting of 6 and 7 members. The spirit of the Lord has been poured out, and some have spoken in tongues while others have rejoiced in the blessings of the new and everlasting covenant. I have not yet been to Alabama; the waters have continued so high that it has been impossible to get there. It happened pretty much by chance, a few days ago, that I got hold of one of the late numbers of the Times and Seasons, in which I discovered an article on the necessity of a more extensive spread of your very valuable paper, upon which I determined to use what influence I could in that way, and feel still determined, with the help of the Lord, to be the means in the hands of God of spreading this work as far as I can, both by preaching and obtaining subscribers for both the Times and Seasons and Neighbor.—Brother S. Gully, the bearer of this, will hand

in the names of some ten or twelve subscribers, with the pay. The brethren here have subscribed liberally for the papers, in a general way.

I have seen many ups and downs in this world since I first heard the gospel by your mouth; but the circumstances which transpired in those days are still fresh in my mind and well do I remember the many times that I repaired to the silent grove and poured out my soul in mighty prayer to God, that I might receive authority as a minister of Jesus Christ, and little did I realize the importance of the calling. But I chose it, not because I was eloquent, not because I was learned, nor yet because I was desirous of obtaining vain glory; but because I could not bare the idea of God's people being gathered and not to have a hand in it; believing that God was able out of weakness to bring strength and with weak and foolish things to bring to nought the strong and wise in the things of this world.

May the Lord, in his mercy, direct me in all things that I may follow the spirit of truth and the council of the church of Latter-Day Saints.

Pray for me that the Lord may bless me and keep me in the right way. Write to me, if you please, and give me such instructions as I need, and you will confer a great favor on me.

I am your brother in the bonds of the new and everlasting covenant,

BENJAMIN L. CLAPP.

To the Editor of the Times and Seasons.

NAUVOO, Feb., 28th, 1844.

DEAR SIR:—Information came to me recently, through a letter written by brother Reid and Holt, Rutherford county, Tenn., giving an account of an imposition practiced upon them and others of the same branch, by an impostor who came into that branch about the 15th of November last, professing to be an elder of this church, calling his name Lorenzo Hedges. He preached a number of discourses in that vicinity; telling them that he was wounded in the Missouri difficulties, and was unable to travel on foot; and that he left Nauvoo with a good horse and saddle, but being solicited to stop at a campmeeting, had his horse stolen; he could not proceed further on his mission without assistance. The branch, ignorant of his designs, and wishing to advance the cause of righteousness, readily fitted him out with a horse, saddle, bridle and martingills, worth at least one hundred dollars, which he took to use until he should return to Nauvoo, there he was to deliver up said property to the Temple committee, to be applied on their tithing. He started to visit the different branches of the church, with a promise of returning; left several appointments to preach, but has not as yet been heard of by them; and from the best information that I can gather, has gone to Texas. He is known in this city by the name of *Curtis L. Hodges.*

The matter contained in this communication is at your option.

Yours, sincerely,

JOHN D. LEE.

AN ACROSTIC ON THE GREAT MORMON PROPHET.

Jehovah's voice let every nation hear!
On mighty winds, his chariot wheels doth roll!!
Sing loud his praise, and let the heathen fea
Earth tremble—heaven inspire the holy soul
Proclaim his will as *now to me* tis' giv'n
Heaven's last direction in the way to heaven!

The Spirit cries come to my standard, come,
Haste all ye pilgrims,—fill our fertile plains
Enlarge our borders,—find with us a home,
Gain peace and joy, where heavenly pleasure reigns!
Reject the creeds, that long have kept you bound,
Enter our *sanctum Nauvoo's holy ground.*

Attend ye nations to his great command!
The time is *now* when men must rise or fall,
Proclaim his will—the judgment's near at hand!
Regain *your* freedom and obey *this* call—
On Zion's shore doth hope and virtue dwell,
Peace to the righteous that no tongue can tell!

Hosanna to the Lord who guards our host—
Encamped with gospel armour purely bright,
'Tis with the *sword of truth* we conquer most,
Our *foes* shall *perish*, when they dare to fight.
Fierce bigots with their creeds dare not contend,
They fall beneath the *truth* and find their end.

Hold fast *ye saints*, and keep your eyes on heav'n—
'Ere long you'll hear the mighty trumpet sound!
Woe to the men who are not then forgiv'n
Each cries for pardon, when it can't be r found.
See cloud on cloud in august grandeur roll!
To judgment come, to judgment every soul!!

Earths mighty mountains then shall disappear—
Rivers and seas to mingled blood shall turn,
Night's awful reign is now approaching near,
Each saint rejoices while the wicked mourn!
'Midst flaming worlds, thy servants God of Love,
Pass on unharmed, to glorious realms above!

In Christ believe and God who dwells on high;
Repent and pray your sins may be forgiven;
Escape the death that's never doomed to die,
On wings of faith your souls shall soar to heaven—

Farewell! to Earth—now joys immortal rise,
Sing loud hosanna's as you mount the skies.

Almighty Power! protect our little band,
Increase our faith, our virtue and our love,
Nor let our foes e'er get the upper hand,
To drive our people from their chosen land—
Surround us with a HALO from above.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held at Tuscaloosa Co., Ala., on the 10th of February, 1844.

Conference met according to previous appointment, and organised by calling elder John Brown to the chair, and appointing George W. Stewart clerk; after which a hymn was sung, and the throne of grace addressed by the president.

Resolved, That the clerk take the names of all the official members present, which were as follows:

Of the Seventy, H. W. Church.

Elders, John Brown, Wm. Stewart, Joseph Turnlow, Zimri Kitchens, George W. Stewart, Wm. Matthews.

Priest, Augustus Skinner.

Teacher, William Townsend.

Deacons, James Skinner and James Turnlow.

Representation of branches:—Cypry Branch, represented by Wm. Steward, consists of 57 members, five elders, one priest, one teacher, and one deacon.

Bogueehetto branch, represented by James Turnlow, consists of 43 members, two elders, one teacher, and one deacon.

Buttehalchy branch, represented by William Matthews, consists of 23 members, two elders, one priest, one teacher, and one deacon.

Resolved, That the saints uphold the presidency by their prayers.

Resolved, That the president and clerk transcribe these minutes after their true meaning, and forward them to the editor of the Times and Seasons, requesting them to be published.

JOHN BROWN, Pres't.

GEO. W. STEWART, Clerk.

From the Southern Reformer.

ANCIENT EGYPT.

The last of the course of Mr. Gliddon's lectures on Ancient Egypt was delivered before the Lowell institute of Boston on Friday evening. It was (says the Transcript) on the "The cubit," and existence of a perfect system of authentic measures in Egypt in the times before the pyramids, and, as he thought, even prior to the days of mathematical science—coeval with hand of our first father Adam!

"The primitive sources of all ancient or modern metrical systems were application of different members of the human body; the hand and the foot, in whole or in part, gave origin to all our ideas of length. Mr. Gliddon said that the adoption of the hands and feet as measures had probably been taught by Mizraim to his Egyptian children, more than 1,000 years before Cadmus, or 2,000 before Romulus, with reference to Greece and Rome. In fact, like the art of writing, (which, in his public character, the lecturer shows to have existed before Noah) he carries the cubit also back into antediluvian periods quoting the command in the 6th verse of the 6th chapter of Genesis, with reference to the ark of "gophir wood." And this is the fashion which thou shalt make it of; length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits.

"Gliddon proceeded to show the cubit in the hieroglyphical writings, and its phonetic sign with regard to the cubit, or human arm from elbow to end of middle finger; and also its existence in the modern Coptic and Hebrew language, as derived from the Egyptian pictorial symbol. The Egyptians had two cubits—the royal and the common. An arm, or common cubit, is exactly two spans of the hand, of six handsbreadth or palms, or twenty-four digits; and thus we have the cubits. The royal cubit is an arm and one palm.

The lecturer presented a "fac simile" of an ancient Egyptian mason's rule, the original of which was found among the ruins of the Propylea of Karnac. One of the pylons (or gateways) had been erected by Pharoah Hor, of the 18th dynasty, B. C. 1661; and during the process of some workmen who (after the outer-casing, by the Pasha's orders, had been blown off with gunpowder, in 1839) were employed to remove some of the interior blocks, a seeming stick was picked up by an Arab laborer. This had fallen between the stones on the first building of the structure, and being covered up with masonry, had remained where it first fell 3,500 years before.

"A French gentleman Mons. Prisse, an eminent hierologist and professional architect, then residing at Thebes, was present, and found it to be a mason's rule, marked off into divisions and subdivisions. He purchased the useful relic, and, having shown it to many a scientific gentleman, he ceded it to A. C. Harris, Esq. of Alexandria, in whose collection it now is. Mr. Gliddon exhibited a precise copy of this measure, its exactly length being three feet five inches and three-tenths, divided into fourteen compartments, with subdivisions. With this rule he illustrated the application of the human hand in measuring, suiting the action of his statements, and introducing many calculations and ad-measurements, impossible for us to attempt here to transcribe, and rendered more in-

teresting by oral applications than they could be in a dry printed detail. Mr. Gliddon observed that the Egyptian cubit corresponds to the dimensions of the Tabernical of Moses. He showed that it was the cubit of Solomon, on the first construction of the Temple, B. C. 1012; and he quoted Ezekiel xl. 5, and xliii. 13, to establish the identity of the Egyptian cubits of B. C. 1661, or rather prior to B. C. 2500, from the pyramids (with which these cubits correspond!) with Ezekiel's two cubits B. C. 535, on the second erection of the Temple He showed that Bishop Cumberland is wrong in his estimates of Hebrew cubits, as he confounds the cubit of seven palms with the cubit of six palms. He also showed the perfect analogy between the Arab cubit or arm, 4300 years ago; exemplifying his subject with modern Italian, Greek, and Turkish correspondences. He referred besides to other ancient cubits in Europe and Egypt.

"Having proved the propriety of the Egyptians and the Hebrews with regard to the cubit, the lecturer fully showed what he termed 'the plagiarisms of Greece and Rome,' and how the hand applied to their measures, as in every thing else, the Greeks and Romans are 'the mere children of the venerable and profound Egyptians, and that we are their grand-children.'

POETRY.

For the Times and Seasons.

TO MRS. MARY PRATT

ON THE DEATH OF HER LITTLE SON.

BY MISS E. R. SNOW.

Time with an arrow's speed has gone
Since I beheld a blooming flower,
As fresh as summer morning's dawn—
Its beauty grac'd the vernal bow'r.
Twas lovely, and its op'ning bloom,
A 'oy inspiring halo spread;
And rich as Eden's first perfume
Was the sweet fragrance which it shed.

Such was your little one; and more
Than rosy beauty grac'd its air—
A higher charm its features bore—
A noble intellect was there,
With fondest hopes, from earliest hour
You saw its mind, a royal gem,
Expand with reason's genial pow'r
To form a future diadem.

But oh! a frost has nip'd the flow'r,
And all its loveliness is gone!
A hand unseen with ghastly pow'r
Has laid full low, your little one!
But soon, by nature's annual round
That flow'r beneath the vernal skies
Will bloom. Ere long the trumpet's sound
Will bid your sleeping cherub rise.

How was that lov'd, departed one
Endear'd by scenes of deep distress!
Missouri's prison walls have known
Its infant cry—your fond caress:
When in your arms with tenderness
You bore it to the wretched cell;
That with your presence you might bless
The heart of him you love so well.

But hush the sorrows of thy breast,
And wait the promise of the Lord,
To usher in a day of rest,
When all will be again restored,
Although a tender branch is torn
Asunder from the parent tree;
Back to the trunk it shall be borne,
And grafted for eternity.

Morley Settlement, Jan. 17h, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 6.] CITY OF NAUVOO, ILL. MARCH 15, 1844. [Whole No. 90.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 9th, in company with ten elders, I left Independence landing for Kirtland. We started down the river in 16 canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at McIlwain's bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation given August, 1831.

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand. and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whither upon the land or upon the waters, as it remain-

eth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnatti; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the saints, I received the following

Revelation given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God: even Jesus Christ, your advocate who knoweth the weakness of man and how to succor them who are tempted: and verily mine eyes are upon those who have not as yet gone up unto the land of Zion: wherefore your mission is not yet full:—nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good: it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I the Lord promised the faithful and cannot lie.

I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo I am with the faithful always; even so: Amen.

After this little meeting of the elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.—In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the saints and the purchase of the land and other matters, and received the following

Revelation given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve: who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear

and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he showeth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands; nevertheless, I the Lord rendereth unto Cæsar the things which are Cæsar's:—wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion;—and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much sent up unto the land of Zion, unto them whom I have appointed to receive,

Behold I the Lord will give unto my servants Joseph Smith, jr. power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the moneys which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinklidg of an eye; wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not my counsel, but grieved the Spirit: wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ.—Wherefore let all men beware, how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation: Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise a greater condemnation: Amen.

TO PARENTS.

(Continued.)

The parent who contemplates the honor and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from

ine voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from a sense of duty, pleasure or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously, or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the neccessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is, not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverence both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, that can say: 'The fear of the Lord is with me!' Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not be amiss to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict observers of the words and actions of mankind, even before they are able to understand their meaning, and not unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life, when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each days' experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by council, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

HEMONI.

(To be Continued.)

Elder Taylor,

Sir,—I forward this communication to you to make what disposal of it you may judge proper.

B. YOUNG.

Feb. 12, 1844.

Dear Brother Young,—I left this place on the sixth of December last, according to council, and travelled in an easterly direction, preaching three or four times a week. I baptized two at Mackenaw, stopped at Bloomington, Mc Lean Co. Illinois, and baptized three. I proceeded

through Vermillion Co. to Middle York, when I found brother Joseph Coon, where we together baptized eight persons in eight day's labor.

We thought it advisable to hold a conference, and organize the members into a branch. The conference was called by Elder Daniel Botsford who was chosen chairman, and Joseph Coon; clerk. The branch was called "The Middle York Branch of Vermillion County."

Levi Murdock was ordained an elder to preside over the branch, Silas Springer, a priest, Perry Fitzgerald, a teacher, and David A. Judal, a deacon. There were ten members present on the occasion.

We feel encouraged to go on in the name of Lord, and labor in the vineyard, as he shall direct. We feel that there is a great work to be done. The harvest truly is great and the laborers few. We feel our weakness and inability, and we cease not to call on the name of the Lord to grant unto us wisdom and understanding, humility, and strength of body and mind, that we may go forward in the strength of Israel's God, to combat and overthrow error, and establish the principles of eternal truth in the place thereof.

DANIEL BOTSFORD.
JOSEPH COON.

EARTHQUAKES.

At Coudrie, in Perthshire, a smart shock was felt on the 14th ult. The day was calm and frosty, with sunshine. The accompanying sound was very loud. At Aberfeldy, on the same day, two shocks were felt which lasted several moments. A letter from Rome states that several slight shocks of earthquake had been felt there, but no injury had arisen. The German papers state that two more earthquakes had taken place at Ragusa on the 22d ult.—*Scottish Paper.*

THE LATE EARTHQUAKE IN THE CHANNEL ISLANDS.

It is remarkable that the men working when the phenomenon happened in the mines in the Island of Sark, more than 400 feet beneath the surface, neither heard any noise, nor felt the least motion of the earth around them, although the effects above ground were of a very alarming character. The person engaged in the steam mill house, observed the machinery shaking most violently, and he thought the boiler had burst, the shock being so tremendously awful. At Cherbourg the houses were much shaken and the furniture displaced, and many articles were thrown down. No personal injury, however, attended the concussion.

EARTHQUAKE IN GUERNSEY

(*Abridged from the Guernsey (Eng.) Star of Dec.*)

On the afternoon of Friday last, at a few minutes before four o'clock, the shock of an earthquake was felt throughout the whole of this island, of very considerable violence. For some days previous the weather had been perfectly calm, and the temperature so mild that many persons continued sea-bathing; the only remarkable meteorological circumstances being, that a luminous body, resembling a clouded moon, was seen over the island at seven o'clock on Wednesday evening, which continued visible for ten or fifteen minutes, and that the evenings, excepting during the short appearance of the meteor, were impenetrably dark. The whole of Friday, till about three o'clock, had been fine and bright, but the sky had somewhat an unusual appearance, the clouds being singularly tinted with pale green, red, and purple. At the time when the shock was felt—seven minutes before four—the sky was partially overcast, and had a rainy appearance, the wind blowing in slight squalls from the southward and south-westward. At the time above-mentioned, a loud rumbling or undulating noise was heard in every part of the island, accompanied by one or two shocks, which, to our apprehension, had much less affinity to the concussion produced by an explosion, than to the benumbing effect created by electricity. This phenomenon, it is generally agreed, lasted about four seconds, and was evidently subterranean.

The shock, as we have already stated, was felt in all parts of the island, and every where appears to have produced the same effects. Persons out of doors felt the earth heave under them, in some cases so violently as to oblige them to lay hold of the nearest object for support. The banks and hedges of fields were seen to be in motion, and in the houses the furniture and goods were rocked and shaken.—Buildings of all kinds were distinctly seen to heave and shake, as well as the pier walls, the iron railings at the south west corner of the quay, and the massive quay at St. Sampson's harbour. The vain of the town church was violently agitated, and the bell struck twice.—Many imagine that heavy pieces of furniture were being removed over their heads, whilst many more believed that their houses were falling, and there was a general rush into the streets. So severely was the shock felt in the office of this paper, that the numerous persons employed, simultaneously, and without concert, sought safety out of doors, in the full conviction that the building was falling about their ears. We have not heard of any damage be-

yond the shaking down of a few tiles, bricks, &c. All the accounts which we have collected from various parts of the island differ as to the apparent direction of the shock, and the time of its occurrence. We are inclined to believe, that the shock must have taken various directions, guided either by the fissures of the earth, or by other causes acting on the electric fluid. The shock, we believe, took place simultaneously throughout the whole island, and we are the more inclined to this opinion from having learnt from Jersey that the shock was felt at that place precisely at the time it occurred at this town—namely, seven minutes before four o'clock. We learn from Sark, that the shock was felt in that island at about the same time, and in the same manner as in Guernsey.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

RELIGION AND POLITICS.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seem in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate, or will. We have looked with abhorence upon the monster, and shrink from the idea of introducing any thing that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful, lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated and the funeral dirge be chanted in the "Land of the free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians is altogether culpable, that the division is extending too far, and that in our jealousy lest a union of this kind should take place, we have thrust out God from all of our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's; providence, has no control, about which his direction or interposition, never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them, if "he raises up one king and puts down another, according to the counsel of his own will;" if "the powers that be, are ordained of God;" then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently, we will cease to pray for our president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we shall find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him; but their laws were given them of God; hence says the prophet: "The Lord is our king; the Lord is our judge; the Lord is our law-giver, and he shall reign over us;" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil, as their religious affairs, as the book of Kings abundantly testify. Hence, Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone; but other nations also, acknowledged his supremacy and sought his aid.

Abimelech, king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord

appeared to him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand, and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belteshezzar saw on the wall the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms, that should come after his.

The Lord sent by Jonah a message to Ninevah, saying: 'that in forty days Ninevah should be destroyed;' but when the *king* proclaimed a fast, and sat in ashes, both him and his people—the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel, and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when 'the Lord shall be king over all the earth,' and when 'the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God.'

Certainly if any person ought to interfere in political matters it should be those whose minds and judgments are influenced by correct principles—religious as well as political; otherwise those persons professing religion would have to be governed by those who make no professions; be subject to their rule; have the law and word of God trampled under foot, and become as wicked as Sodom and as corrupt as Gomorrah, and be prepared for final destruction. We are told "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of humanity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God requires us to use our endeavours to put in righteous rulers. Our revelations tell us to *seek diligently* for good and for wise men. Doc. and Cov. Sec. lxxxv. Par. 2:—

"And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free; therefore ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith: he is wise, prudent, faithful, energetic and fearless; he is a virtuous man and a philanthropist; if we want to find out who he is, his past history shows his indomitable perseverence, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself; but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY, AND THE PRESENT ASPECT OF AFFAIRS.

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principle portion of their time in obtaining the necessary means for the sustenance of their families; therefore little improvement has been made. But old boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zi-

on, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel the carpenter's hammer, the teamster's voice; or in oth er words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer, than in the preceding one. Almost every stranger that enters our city, is excited with astonishment, that so much has been done in so short a time; but we flatter ourself, from the known industry, perseverence and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land; and should the season prove favorable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the saints here of late, have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speaks to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to the saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally, as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true hearted saint that does not with jo, and delight, contemplate the endowment of the servants of God, and the blessings he has promised his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the ma ter upon your minds, hoping you will become aroused to a sense of your duty; that every company of saints, every elder that comes here, and every mail, may bring money and other property for this important work, which when completed will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate the prosperity of the great cause of truth, which we all are actively engaged in.

For several Sundays past, when the weather was favorable, large crowds of our citizens assembled near the Templ, where they have been favored with very interesting and eloquent discourses, from Gen. Joseph Smith, President Hyrum Smith, Elder P. P. Pratt, and others. On the last occasion that Gen. Smith favored us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience, that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles, which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labors under in speaking to a congregation thus situated, also that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

A NEW PUBLICATION.

We have before us a very neat work in pamphlet form, containing forty royal octavo pages, bearing the following title: "An appeal to the inhabitants of the State of New York, Letter to Queen Victoria, (reprinted from the tenth European edition;) The Fountain of Knowledge; Immortality of the Body, and Intelligence and affection;—by P. P. Pratt."

The reputation of Mr. Pratt, as an author, and faithful minister of the gospel, is such as to render it unnecessary for us to attempt to eulogize the above work; for the name of the author alone, is sufficient to recommend it to every lover of truth and literature; and we would say to every such person, that he should be the owner of one.

In order to give our readers a specimen of the work, we will insert a few extracts from it, in our next number, which we are obliged to omit in this, for the want of room.

The above work can be had of Mrs. Pratt, at the corner of Young and Wells streets, or at this office.

A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, *to forgive that sin:* and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also.* Verily, verily such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage.—Well might the wise man exclaim: "a soft answer turneth away wrath:" for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire.*

Jesus said, "blessed are the peace makers, for they shall be called the children of God;"—wherefore if the nation, a single state, community, or family ought to be greatful for any thing, *it is peace.* Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthrophy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter Day Saints; yet, compassion dignity, and a sense of the principles of religion, among all clases; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose, that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: "Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, *The tree is known by its fruit?"*

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statue law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration
I am the friend of
all good men,
JOSEPH SMITH.

Nauvoo, Ill., March 8, 1844.

Nauvoo, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrince is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entire'y alone*: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,
I am
Your obedient servant,
HYRUM SMITH.

ATMOSPHERIC PHENOMENON.

The "Glaneur du Haut Rhin," of the 21st ult. gives the following on the subject of the phenomenon observed at Colmar on the 21st:—"The same event was observed in several parts of Alsace, and also of Switzerland. Two violent detonations took place in the regions of Vosges. They were accompanied by a bright light. The doors and windows of the houses in the villages of the valleys and lower Vosges were greatly shaken, but on the plain they were much less so. At Colmar, the phenomenon was considered by many persons to have been a peal of thunder preceded by a flash of lightning; but the duration was much longer than any such flash, and produced a species of scintillation in the fog. The shock there was feeble compared to what was felt at Berghheim, Riquewihr and other communes at the foot of the Vosges. In the valley of Munster, the light inflamed the whole of the horizon, and was equal to the light of day, and the shock was very strong. In the valley of Girogmagny the shock was also strong, and the light effaced the light of the candles. At Belfort, the light was seen through the fog in the direction of the north, and had all the appearance of lightning, but the weekly journal of the town does not state that any noise was heard or any shock felt. The light was also seen at Delemont, in Switzerland, but here there were two flashes with two corresponding detonations. The town, enveloped in a dense fog, was suddenly illuminated as by a gleam of the sun in August. This brightness occurred twice within two or three seconds. The Helvetie, from which we borrow this account, makes no mention of either detonation or earthquake. These data are too incomplete for us to decide upon the cause of the phenomenon; but from the wide circle in which it was observed, and the time which elapsed between the flash and the shock, it may be presumed that it came from a great height above the horizon." The *Federal* of Geneva noticed that the same day, and at the same hour, a meteoric light was seen of such brightness that those who were on the heights above the town say, that all Fribourg appeared to be on fire. The journal adds, that it must have extended very widely, as it was perceived at Berne and in the Jura.—*Galignani.*

THE JEWS.

"The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled hers within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The number who entered Palestine, from the wilderness were evidently not much more than three; and the census according to the German statistics, which are generally considered to be exact is now nearly the same as that of the people under Moses; about three millions. They are thus distributed:—

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000 of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morrocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report of 1825—the number probably, remains the same. This extraordinary fixedness in almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive that a people thus preserved without advance or recession; dispersed yet combined; broken yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradistinction to the common laws of society, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?"

THE COMET.—Sir James South has received a letter from Professor Schumacher, stating that the comet recently discovered by M. Faye in the constellation of Orion, actually belongs to our system. In a postscript to his letter, the professor says that its period is six years and 219 days. It is much to be regretted, says Sir James South, in a letter to a contemporary,

owing to extraordinary unfavorable weather, which, since its discovery, seems to have prevaded not only Great Britain but even Europe, the observations of it are so few. Since the 30th November, he has seen it but once; and in Ireland neither the Earl of Rosse nor Dr. Robinson obtained even a glimpse of it.

Dreadful Coal-pit Explosion.—A terrible coal-pit explosion, accompanied by fearful loss of human life, occurred in the vicinity of Whitehaven, between the hours of five and six on Thursday evening week. The dreadful event took place at a colliery called Duke's Pitt, at the time it was in full operation, and arose, it was supposed, from the fire-damp becoming ignited and exploding in the lowermost gallery in the pit, where no fewer than sixteen miners were at work, and eleven horses, all of whom were instantly hurled into eternity. Most of the unfortunate sufferers, we regret to say, are married men, and have left large families, totally unprovided for, to lament their dreadful fate. Up to ten o'clock on Friday morning only eight out of the sixteen bodies had been recovered.—*Liverpool (Eng.) Albion.*

From the Quincy (Ill.) Herald.

Mr. Editor:—

Sir:—As I was perusing the Whig of the 28th of February last, my eye caught some remarks made by the editor of that paper, justifying himself for publishing an article from the New York Tribune, reflecting severely upon the Mormon leaders. I read the article alluded to, after which I made the following observations:

"I have heard it observed by medical gentlemen, that if a person wish to commit suicide by taking poison, he will fail to accomplish his object if he take a very extravagant dose, for it being too strong for the stomach to retain, it meets with an immediate resistance, and is thrown off before time will allow it to be conveyed to the blood. So with the article in the Whig. It is so strongly tinctured with the bane of falsehood, slander and reproach, that it can do the Mormons no harm; for every person who has been to Nauvoo and witnessed there the fruits of industry and untiring perseverance which exhibit themselves both in the city and on the wide-spread prairie, must confess that the statements in the above named article are false; and how the editor should be ignorant of the fruits, I am at a loss to determine, for they have not grown in a corner!!

He says of the Mormons, "we are sorry we cannot please them," but he need not be. We are not sorry, and why? Because Christ has said, "If ye were of the world, the world would love you; but as ye are not of the world, I have chosen you out of the world, therefore the world hates you."

I was very glad he had modesty enough to qualify the terms, "Mormon friends" with, "or rather acquaintances;" for conscious as he must have been, that he had forfeited all claim to our friendship by giving publicity to an article which we verily believe he knew to be false, his conscience smote him with guilt when he called us friends, and therefore modestly altered it to 'acquaintances.' We would inform the editor of the Whig, that considering the way in which not only the Mormons, but several other worthy citizens have to feel the lash of his abusive tongue, we shall not be very jealous if he leave out all those endearing words, expressive of friendship and good will when he talks about us, neither shall we feel ourselves very highly complimented if he put them in. If we are wrong, his course will never reclaim us: but if we are right, the flood of abuse and scandal against us, which he endorses for truth, must sooner or later recoil upon his own head, and associate him and give him a place with those "who love and make a lie."

He is very jealous of religious and political power being united. But I would ask, does not every wise legislative body invoke the aid of a religious power to order their deliberations in wisdom, and direct their political course with prudence? If not, why all these Chaplains, in our legislative halls, in the army and in the navy? But probably the editor of the Whig would say: "It is true, in all christian governments, there are men selected of acknowledged worth and piety to ask wisdom upon the State and National councils, and also blessings upon the army and navy: yet says he, it is all a sham and mock ceremony; for if God were to give a revelation of wisdom and knowledge by the Holy Ghost, or by an Angel to any of these Chaplains, and they should declare it in the National councils, it would not be regarded at all, only as the height of extravagance, presumption and folly. So you see it is all a sham." Yes, Mr. Editor, your views are, no doubt, correct. They are too self evident for me to contradict. But Joseph Smith, more sincere and consistent than they all, prays to God for wisdom, receives it by revelation, and then as a test of his implicit confidence therein, acts upon it.

Would the editor have us to understand that there is one department in heaven to guide the

destinies of the political world, and another directing the affairs of religion? If so, he is much mistaken. There is one God who presides over the destinies of all nations and individuals, both religiously and politically, and numbers the hairs of all our heads. I would ask if the editor of the Whig ever prays after the following manner: "Thy kingdom come, and thy will be done on earth as it is in heaven;" if he does, he virtually asks God to destroy the distinction of Church and State on earth; for that distinction is not recognized in heaven. With God, polities and religion are both one, but not with us. He also prays that God may establish a government on the earth like that in heaven, and that "the kingdoms of this world become the kingdom of our God and of his Christ." Church must not triumph over State, but actually swallow it up like Moses' rod swallowed up the rods of the Egyptians.—If this be not so, the kingdom of God can never come. Satan can never be bound, the millennial glory never dawn upon our world, Christ never reign king of nations, as he now does king of Saints, neither can death be swallowed up in victory. But Christ will reign, and put down all rule, and authority and power.

Whoever, therefore, will always labor to keep up a distinction of Church and State, must oppose his own prayers, fight against the decree of heaven, and perpetuate strife and confusion in the earth. Whoever are to be the honored instruments in carrying forward the ark of this covenant and effecting this union, time must determine; whether the Monks, the Methodists or Mormons, or any of them; yet it will certainly be that people whom the Lord shall choose.

But to close. It may sometime happen to him who freely indulges in abusing a virtuous, industrious, and sincere people; a people who have been made poor by cruelty and oppression a people who are trying to live by all laudable industry, who have faced opposition in almost every form, and waded through "much tribulation;" a people against whom the popular cry is raised, mingled with vengeance and extermination, and whose voice can seldom be heard in reply, that he fall into the same difficulties in which he tries to involve them, that he die in poverty and disgrace when no relatives can lament, nor friends can bury.

A FRIEND TO THE MORMONS.

To the Editor of the Times and Seasons.

NEW ORLEANS, Jan., 22, 1844:

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, convened in the City of New Orleans, January, 14th, 1844.

The conference was composed of one high priest, two of the seventies, six elders and thirty-four members.

Conference opened by prayer.

F. B. Jackaway was called to the chair, and W. Crowell appointed secretary.

The chairman then made some very appropriate remarks on the occasion, upon the order of the kingdom of Jesus Christ. It was then motioned and carried unanimously, that a branch of the church be organized in this place.

F. B. Jackaway was then unanimously elected president, and E. L. Brown, and W. Crowell, assistants. E. L. Brown was chosen clerk.

It was then motioned that James Lawson be ordained a priest for the branch, which was carried unanimously, and the ordination attended to.

Resolved, That the branch be called the New Orleans and La Fayette branch of the Church of Jesus Christ of Latter Day Saints.

Fellowship was withdrawn from Samuel C. Brown.

T. B. JACAWAY, Prest.

E. L. BROWN, Clerk.

From the Troy Daily Whig.

APOSTOLIC SUCCESSION OF THE FIRST CHRISTIAN CHURCH AT ROME.

The foundation of the Church of Rome is equally attributed to Peter and Paul, the one as apostle of the circumcision preached to the Jews; the other as the apostle of the circumcision preached to the Gentiles.

Its Bishops succeeded in the following order.

1st. St. Peter and St. Paul, who both suffered martyrdom under Nero.

2nd. Linus, the son of Herculanius, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.

3d. Clitus or Anaclitus, a Roman, the son of Æmilius, who sate nine years.

4th. Clemens, a Roman, born in Mount Cœlius, the son of Portimus, near akin, say some, to the Emperor. He was condemned to dig in the marble quarries near the Euxine Sea, and by command of Trajan thrown into the sea, with an anchor around his neck. He was bishop of Rome nine years and four months.

5th. Euristas, by birth a Greek, but his father a Jew of Bethlehem. He is said to have been crowned with martyrdom the last year of Trajan, and in the eighth year of his bishoprick.

6th. Alexander, a Roman, though young in years, he was grave in his manner and conversation, he sate ten years and seven months and died a martyr.

7th. Xystus or Sixtus, a Roman; he was martyred in the ninth year of his bishoprick, and buried in the Vatican.

8th. Telesphorus, a Greek, succeeded. Justin the Martyr flourished in his time. He died a martyr, having sate eleven years and three months and was buried near St. Peter in the Vatican.

9th. Hyganus, the son of an Athenian philosopher, was advanced to the chair under Antonius Pius. He sate according to Eusebius eight years.

10th. Pius, an Italian, born at Aqueleia.—He died after being bishop one year and four months.

11th. Aticetus, born in Syria; he is said after eleven years to have suffered martyrdom, and buried in the Via Appia, in the cemetry of Calistus. In his time Polycarp went to Rome.

12th. Soter, or as Nicepheros calls him Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionysius bishop of Corinth. He died after he had sate nine years.

13th. Elitheusinus, born at Nicopolis in Greece. To him Lucius, King of Britain sent a letter and an embassy. He sate fifteen years, died A. D. 186, and was buried in the Vatican.

14th. Victor, an African, the son of Felix, a man of furious and intemperate spirit, as appeared from his passionate proceedings in the controversy about the observation of Easter. He was bishop ten years.

15th. Zephyrinus, a Roman, succeeded and possessed the chair eight years. He was a pious and learned man.

16th. Calistus or Calixtus, the son of Domitius, a Roman, a prudent and modest man, he suffered much in the persecution under Alexander Severus under whom he became a martyr, being thrown into a well by the procurement of Ulpian the great lawyer, but a severe enemy to Christians. He sate six years, and though he made a cemetery called after his own name, yet he was buried in that of Calipodius in the Appian way.

17th. Urbanus, the son of Pontianus, a Roman, after six years he suffered martyrdom for the faith. He was buried in Pretextatus in the Appian way.

18th. Pontianus the son of Calpurnius, a Roman. For his bold reproving of the Roman idolatry he was banished into the Island of Sardinia, where he died. He was bishop for five years.

19th. Antirius, a Greek, the son of Romilus. He died after he had kept his place one month, though others without reason make him to have lived in it many years.

20th. Fabianus, a Roman was unexpectedly chosen bishop. While several others being in competition, a dove suddenly descended and sat upon his head; the great emblem of the holy spirit. He died a martyr after fourteen years.

21st. Cornelius a Roman. Frequent letters passed between him and Cyprian. After somewhat more than two years he was cruelly whipped and then beheaded.

22d. Lucius a Roman sate two, or as others say three years. He suffered martyrdom by the command of Valerian.

23d. Stephanus a Roman, the son of Julius. Great contests were held between him and Cyprian about re-baptizing those who had been baptized. He was beheaded after he had sate two or three years, and was buried with his predecessor.

24th. Xystus, a Greek, formerly a philosopher of Athens, after one year and ten months he suffered martyrdom.

25th. Dyonythus, a monk, made bishop in the judgment of Dyonythus, bishop of Alexandria, a truly learned and amiable person. The time of his bishoprick is uncertainly assigned, but is supposed to have been twelve years.

26th. Felix, a Roman. In his time arose the Manichean heresy. He suffered much about the fourth or fifth year of his episcopate, and was buried in the Aurelian way in a cemetery of his own, two miles from Rome.

27th. Entycianus, a Tuscan. A man exceedingly careful of the burial of martyrs. After one year's space he crowned himself with martyrdom.

28th. Caius, or as Eusebius call him, Guiarius, a Daimatian; kinsman to the Emperor of Diocletian. After holding the see eleven years he was beheaded.

29th. Marcilinus, a Roman. Through fear of torment he sacrificed to the gods; but recovering himself, he died a martyr, after he had sate eight or nine years he was beheaded, and buried in the cemetry of Priscilla.

30th. Marcalus, a Roman, succeeded. He was condemned by Maxentius, the tyrant, to keep beasts in a stable which he performed with his prayers and exercises of devotion. He died after five years and six months, and was buried in the cemetery of Priscilla.

31st. Eusebius, a Greek, the son of a physician. He suffered much under the tyrrany of Maxentius. He sate six years and was buried in the Appian way near Calistus cemetry.

32d. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maxunus, as some assert. He sate three or four years, and was buried in the cemetry of Calistus.

33d. Sylvester, a Roman. He was elected to the place A. D. 214. He was brought from the mountain in Soracte, whither he had fled for fear of persecution. He was highly in favor of Constantine the Great, and sate twenty-three years. F. B.

For the Times and Seasons.

TUSCALOOSA CO., ALA., Feb. 10, 1844.

SIR:—This is to inform you that a conference was held in the above mentioned place, by the elders of the church of Jesus Christ of Latter Day Saints; and inasmuch as it is the first conference that has been held in this region of country, where churches were represented, it was the request of the conference that a copy of the minutes be transmitted to you for publication, if you should deem them worthy of an insertion in your valuable paper: so that the church may know how the work of the Lord is progressing in the south, I should feel much obliged. There is a great call for preaching in this country, and many are coming into the covenant, and rejoicing that they ever heard the fulness of the everlasting gospel.

J. BROWN.

POETRY.

For the Times and Seasons.

TO MRS. SYLVIA P. LYON.

ON THE DEATH OF HER LITTLE DAUGHTER

BY MISS E. R. SNOW

Earthly happiness is fleeting—
Earthly prospects quickly fade—
Oft the heart with pleasure beating
Is to bitterness betray'd!

Ah! methinks I see you bending
Like a willow o'er the urn:
But a heav'nly voice descending
Sweetly whispers, "do not mourn."

Scenes of sorrow most distressing—
Scenes that fill the heart with pain
Often yield the choicest blessing—
Present loss is future gain.

In the darkest dispensation
Oh remember, God is just:
Tis the richest consolation
In his faithfulness to trust.

Let the heart oppress'd with sorrow—
Let the bosom fill'd with grief—
Let the wounded spirit borrow
From his promise, kind relief.

While affliction's surge comes o'er you
Look beyond the dark'ning wave!
See a brighter scene before you—
Hail the triumph o'er the grave.

Though your lovely child is taken
From your bosom to the urn;
Soon the sleeping dust will waken
And its spirit will return.

Yes, again you will behold it
Fairer than the morning ray—
In your arms you will enfold it
Where all tears are wip'd away.

Morley Settlement, Feb. 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 7.] CITY OF NAUVOO, ILL. APRIL 1, 1844. [Whole No. 91.

HISTORY OF JOSEPH SMITH.

(Continued.)

The fore part of September was spent in making preparations to remove to the town of Hiram and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:

A Revelation given in Kirtland, September, 1831.

Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world: wherefore I will have compassion upon you. There are those among you who have sinned; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, jr. through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. Therefore those who have sought ocasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord forgiveth sins unto those who confess their sins before me, and ask forgivness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins.and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may, not offend him who is your Lawgiver.

Verily I say, for this cause ye shall do these things. Behold I the Lord was angry with him who was my servant Ezra Booth; and also my servant Isaac Morley; for they kept not the law, neither the comandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil, that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold he hath sinned, and satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven.

And now verily I say, that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion;and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that this farm should be sold. I willeth not that my servant Frederick G. Williams should sell his farm, for I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I the Lord will not hold any guilty, that shall go, with an open heart, up to the land of Zion: for I the Lord requireth the hearts of the children of men.

Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon. Wherefore if ye believe me, ye will labor while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not

take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and what ever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in those last days, that they may obtain an inheritance in the land of Zion; and behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work.—And out of small things proceedeth that which is great,

Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion: and liars, and hypocrits shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead: for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people: and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones; the Lord hath spoken it: Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county and about thirty miles south easterly from Kirtland. From this time until the forepart of October, I did little more than to prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church, he was ordained an elder; as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience, and tribulation, were before blessing; and that God brought low before he exalted; that instead of "the Savior's granting him power to smite men, and make them believe" (as he said he wanted God to do him;) he found he must become all things to all men, that he might peradventure save some, and that too, by all diligence, by perils, by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said; "verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth, and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters which by their coloring, falsity, and vain calculations to overthrow the work of the Lord exposed his weakness wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "Evening and Morning Star." The first Sunday in October, Orson Hyde, a clerk in brothers Sidney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is.—He was, in his own words, left in his infancy, an orphan with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years, he saw no one in whose veins flowed a drop of kindred blood, and consequently grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy, and whose burden is light; and who rewardeth his sons and daughters, who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life, to feed the poultry of the gentlemen with whom he had resided; for says he when I

poured the corn upon the ground, the fowls all came together en-masse, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church, they were all united and ate the living bread, but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. His further history will come in, in place hereafter. In the fore part of October I received the following:

Revelation on prayer, given October, 1831.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdoms of God which is set up on the earth:—wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

Soon after the above revelation was received I re-commenced the translation of the scriptures, in company with elder Rigdon, who had removed to Hiram to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer, and Reynolds Cahoon were appointed as two of the said committee, with the further duty on their mission, of setting forth the condition of Br. Joseph Smith, jr. and SidneyRigdon, that they might obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett,in Orange, Cuyahoga county. On the 21st I attended a special conference to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference, on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorized by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris. At the request of William. E. McLellen, I inquired of the Lord and received the following

Revelation given October, 1830.

Behold thus saith the Lord, unto you my servant William E. McLellin, blessed are you,inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily I say unto you, my servant William, that you are clean, but not all; repent therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you. And now verily I the Lord will show unto you what I will concerning you, or what is my will concerning you, behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land,and from city to city, yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but inasmuch as you can send, send; otherwise think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people

Let my servant, Samuel H. Smith go with you, and forsake him not, and give him thine instructions: and he that is faithful shall be

made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads Continue in these things, even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.—Verily thus saith the Lord your God, your Redeemer, even Jesus Christ: Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following revelation.

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has mensured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth: and the arm of the Lord shall be revealed: and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might increase in the earth; that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding: and inasmuch as they erred it might be made known: and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jr. might have power to translate through the mercy of God, by the power of God, the Book of Mormon: and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscu-

rity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion: and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgement upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

To the Editor of the Times and Seasons.

NAUVOO, March, 1844.

ELDER TAYLOR:—

Dear Sir—On the 25th of October, last, we left this place for Mississippi; we arrived at Vicksburg on the 4th of November, proceeded back in the country fifty miles, where we had the pleasure of getting in company with brother Benjamin L. Clapp, who had just recovered from a long and severe attack of fever. We remained there a few days; three of us then started together; brother Clapp for Tuscaloosa, Alabama; we, for Pleasant Spring, Kemper county, where we arrived on the 20th of November. Brother Clapp stopped with us, intending to stay but a few days, the weather however being very unfavorable and an immense quantity of rain falling; caused travelling impossible; he then come to the conclusion to remain until the weather become more favorable. We began to preach, and had very large and attentive congregations, and more calls in a short time than could possibly be attended to by us. In a few days we had a Methodist minister to make an attack upon us: being ready, determined, and as he thought, able, to put us down, not knowing any thing about the doctrine we preached, or the principles we held forth: he came out in full array, and perfectly full of every thing but the spirit of God and truth.

He made a perfect failure, as all do, when they come in contact with the truth, by error and falsehood; he however succeeded finally in opening the door of disgrace and falsehood to his heart, and his followers many of them saw it so very plain, that he was a wolf in sheep's clothing; and that he had been teaching for hire; that when they heard the true principles of the gospel set before them, by those that were authorized and commissioned to do it, they immediately saw the error of their ways, repented, and were baptized for remission of sins, and hands laid on them for the reception of the Holy Ghost.

We all three continued to preach in the surrounding country, having calls on the right and left, until the last of January. During this time we organized two branches of the church: one consisting of twenty-two members, known as the Kemper county branch, at Pleasant Spring, in which we ordained three elders, one priest, one teacher, and one deacon: and also a branch of thirty-seven members; three elders, one priest, one teacher, and one deacon, known as the Running Water Branch, in Noxubee county.

There was a spirit generally manifest through the country to hear preaching. There were some few priests that would stay at a distance and howl, but would not come up like men of God, and if they found they were in possession of errors, trade them off for truth, which would make them free.

Notwithstanding many that had embraced the gospel, had evidence to satisfy them of the truth of the work they had embraced, and some enjoying the gifts of the gospel, yet this was not sufficient to convince them of the error of their ways. But we are pleased to be able to say that many more were believing the doctrine, while those that had obeyed were enjoying its blessings.

We left brother Clapp industriously engaged among the people, and with a prospect of many more joining the church. He was of the opinion when we left him, that the prospects were more flattering than he had had in any former mission.

So Sir, you will see, notwithstanding there has been comparatively but few elders as yet

gone south, that the people there are disposed to hear and obey the truths of the gospel, and we hope ere long that many more will have an opportunity of hearing and obeying the fulness of the gospel of our Lord and Savior, Jesus Christ.

Respectfully, your brothers
in the new and everlasting
covenant, W. HUITT,
S. GULLY.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I spent with my family the last winter in Tazwell county, Illinois, three miles south of Pekin, where we engaged in spiritual and temporal labors. On the 4th day of February, fifteen came forward for baptism, all in the bloom of life; ten of them young men of first rate abilities. It was a glorious sight and a refreshing season. On the next Sunday three more young men came forward. The branch now numbers forty members, who have resolved to gather, in obedience to the commandments. I now find myself a citizen of your beautiful and prosperous city, on Warsaw street, one block south of Mulholland street, where I indulge a hope of being useful in my profession.

H. TATE, M. D.

Nauvoo, Illinois, April 1, 1844.

From the Cross and Journal.

BAPTISM BY IMMERSION.

Now for testimony on this subject, we will call on some of the most pious, most learned, and most elevated pædo-baptists that have ever written.

Dr. Witsius, of North Holland—born 1708, learned in the oriental languages. So learned and eminent divine, that he was chosen professor of divinity, 1st, at Franeker, after at Utrecht, last at Leyden. He testifies as follows:

"It cannot be denied that the native signification of *baptein* and baptizein is to plunge, to dip. So that it is doubtless, more than epipolazein, which is to swim light on the surface; but less than dunein, which is to go down to the bottom, to be destroyed. Yet I have observed, that katadusis is frequently used by the ancients, with reference to baptism. "To baptize means to plunge, to dip; not to swim lightly—not to sink to the bottom, to destroy."—But it means to dip in, and take out again.

Salmasius, an eminent French scholar; educated at Paris Heidleberg—his knowledge of language extensive—succeeded Scaliger in the university at Leyden. Salmasius—*Baptism* is immersion; and was administered in ancient times, according to the force and meaning of the word. Now it is only *rhantism* or sprinkling; not *immersion* or *dipping*.

Calvin, John, known and read of all men, says "the word baptize, signifies to immerse; and the rite of immersion was observed by the ancient church.

Beza—a Catholic—1548 went to Geneva and publicly abjured popery. After this he accepted a Greek professorship in Lausanne, which he filled for ten years, and returned to Geneva. Here he became a colleague to J. Calvin, through whom he was appointed rector, and theological professor. He succeeded Calvin, at his decease, in his offices and influence, and was thence considered the head of the Calvinistic church.

Beza says "Christ commanded us to be baptized, by which word it is certain *immersion* is signified. Baptizesthai in this place is more than Kerniptein; because *that* seems to respect the whole body, *this* only the hands. Nor does Baptizien signify to wash, only by consequence; for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baltizo* differs from the verb *dunai*, which signifies to plunge into the deep and to drown." So he says it does *not* mean to drown, but it does mean to immerse.

Calmet. "Generally people (speaking of the Jews) dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism."

Martin Luther. "The term baptism is a Greek word. It may be rendered a dipping when we dip something in water, that it may be entirely covered with water. And that custom be entirely abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a litle water) nevertheless they ought to be entirely immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *taeff* from depth, which they call *tieff* in their language: as if it were proper those should be deeply immersed, who are baptized. And, truly, if you consider what baptism signifies, you shall see the same thing required: for it signified, the old man, and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond with the signification of baptism, that it may show a certain and plain sign of it."

For the Times and Seasons.

TO PARENTS.

(Concluded.)

One grand principle in the government of children is, for the parent to have equally as much or more interest for the welfare and happiness of his children, than they themselves have. Another is, to convince them by an example of virtue, and the display of superior wisdom, that he is competent to stand as their counsellor, and worthy to rule in their conduct: and a third is, to administer justice and judgment with an even temper, and an equal hand in all cases under his parental jurisdiction and power. These are three important principles in the administration of all governments where the good of mankind is contemplated, but more particularly in that of families—and by the exercise of which, children may begin to be influenced to willing obedience, due respect, and living pleasure, in parental authority, even before they are able to lisp their own mother tongue; and thus the more safely led on, in the practice of virtue, and to tread the pathway for usefulness in riper years.

The minds of children are more flexible and attractive, while in infancy, and may then be more easily and successfully influenced to the love and practice of correct principles; and no time need be lost for want of age, for all their infant sports and amusements may be made so many instruments of instruction to their tender minds; and their toils and disappointments, and their numerous changes and mischievous experiments to which they often resort, are no less than so many *opportunities* to begin to plant in their minds the deeds of true nobility and greatness; for it is by the convincing power of experience, in connexion with appropriate instructions in every passing incident that comes under their notice in these early hours, that their character and notion of things begins to be contracted. The parent, therefore, whose mind is well fortified against the powers of fashion and indifference, by a true sense of his obligation, and a proper understanding of his duty, will in no wise let the golden moment of infancy pass from the head of their offsprings without sealing to their minds every possible token of the faithful discharge of the same.

Parents should therefore, not only possess an interest for their children, but let it be *manifest* sufficiently to secure their confidence that no good thing will be withholden that is possible for them to have. The performance of this part of parental duty calls for a liberal exercise of the attributes of love and kindness which awaken a spirit of affection and forbearance in the mind, and overlooks the errors and faults of children, and also gives patience an pleasure to listen to their numberless little inquiries, and to serve their innocent demands. The faults of children however, should not always be overlooked, neither should they be put to the whip for encouraging a reckless and petulent disposition, and punished when they cannot otherwise be rendered faithful and obedient. When children are punished, it should always be attended with a perfect subjection of the will; and when forgiven, with counsel and reproof; and no fault should be forgiven that the child will not confess, nor punishment inflicted without a sense of guilt; and thus children will be always penitent when punished, and greatful when forgiven, while the tie of parental love and kindness will serve, not as abusing it, to kindle the flame of vanity and dissipation, but as a mighty engine to bind their affections more closely to the arm of correction and the sound of reproof.

Hence appears the necessity of the principle of virtue for example, and of wisdom to direct, without which parental kindness and love could not secure the end intended, for no counsel would be given, however productive of good, and no pleasure refused, however productive of evil. But when the lenient feelings of the heart are directed by the exercise of wisdom, and polished by the practice of virtue, this danger subsides, and true merit and excellence is seen springing up on every hand.—Where then is wisdom, and where the virtuous life? Open the doors and come in ye pearls of purest lustre, and shake terribly the powers that bind the understanding of the sons and daughters of Adam's line; and break the fetters from their feet. Arise ye children of the blest; ye parents, awake, behold the Lord hath crowned you with blessings; and treasures fill your borders; for, lo, children are an heritage of the Lord, and blessed is the man whose quiver is full of them. Awake then; rise up and shake off the trembling power of the fashions, and the binding chains of indifference, and listen to the voice of wisdom, for she crieth in the gates, and her voice is unto the children of men. Hear, for she speaketh excellent things, and the words of her mouth are truth and righteousness, and there is nothing froward or perverse in them. She dwelleth with prudence, and virtue is her companion, and length of days are in her hand. Wisdom hath builded her house, and her habitation is in the midst of the treasures of knowledge. Blessed are they that walk in her ways; watching daily at her gates for instruction, and refuse it not. Lay hold upon her munition, ye fathers, and resort to her strong hold ye mothers, that your

children may see it, and fly to your arms for safety, and seek your power for protection—that justice and judgment may bring forth—that your labors may be crowned with success. For notwithstanding, that in love and kindness is possessed the spirit of idulgence and forgiveness; and virtue and wisdom is able to direct and reprove; yet without judgment and justice, all the reproofs and counsels, and the forgivenesses and indulgences that may be given to children would fall fruitless to the ground; so far as their willing obedience and faithfulness; and their happiness and welfare is contemplated: for, the reproofs of the virtuous, and the counsels of the wise would be trampled down with impunity; and the excess of indulgences and pardons, that mercy and affection would lavish out, could find a consummation of their work only in dissipation and ruin. But, by the additional and united exercise of justice and judgment, all the evils consequent from the want of power, would meet with a deserved end; and the judicious allotment of a proper degree of love and kindness, and the counsels and reproofs that virtue and wisdom dictate, be aided by the just and legal enforcement of every requirement, until by patient endurance in the faithful exercise of every principle in the line of parental duty, the father may gain the unspeakable reward of living to see his sons rise up and fill their different places of honor and usefulness in society; and the mother to behold her daughters shining like the polished stones of a palace, fitted and adorned with virture and intelligence, to shed forth the cheering rays of civil and religious prosperity and happiness over the face of the whole earth; and the name, and the glory, and the honor thereof shall roll onward for ages, and ages, and ages to come.

HEMONI.

THE LAST HOUR OF THE FALSE PROPHET.

The signs of the speedy fulfilment of the predictions against Mohammedanism, are multiplying every day. At the present time, anarchy and confusion prevail throughout the Turkish Empire, and the attempts of the European powers to support her, hasten her ruin. An intelligent traveller thus writes of his country.

"Turkey is in the agonies of dissolution, and will soon be a mere corpse. One of the provinces under her protection, Servia, has been lately revolutionized, and its reigning prince dethroned. The government at Constantinople acquiesces, because it is too feeble to oppose the revolution. In Syria is the same anarchy. The Druses and Christians of Mount Lebanon are prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country. What does the Sultan do? He promises to act against the rebels, but does not. Is it not a sign that the last hour has come for the followers of Mahommed?"

TIMES AND SEASNS.

CITY OF NAUVOO,

MONDAY, APRIL 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

EXTRACT FROM A NEW WORK JUST PUBLISHED.

(BY PARLEY P. PRATT.)

In our last, we gave the title of the above work, and promsed to insert in this, a few extracts in order to exhibit a specimen of it to our readers.

Elder Pratt in his article on the "Fountain of Knowledge" thus eloquently describes the capacity of the mind.

"Let us contemplate for a moment the mind's capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting inquiry and meditation.

O man! burst the chains of mortality which bind thee fast; unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, organs of sight, and thought, and speech, which cannot be impaired or weakened by time or use; soar with me amid unnumbered, worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence.—Learn the present facts, the past history and future destiny of things and beings: of God and his works; of the organizations of angels, of spirits, of men and animals: of worlds and their fulness; of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated high on a throne celestial surrounded with the chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and

exalted, all nature seeks a grand sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen, or heard, or know of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet.

Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky."

In his chapter on the "Immortality and Eternal Life of the Material Body;" he reasons thus:

"If it still be argued that something can be made from nothing, we would enquire how many solid feet of nonentity it would require to make one solid foot of material substance? The very idea is the climax of absurdity.

Therefore we argue that it is a self-evident fact, clearly manifested to every reflecting mind, that the elements of matter are eternal. That the earth was formed out of the eternal elements, and man's body out of the earth.—These facts are not only proven from scripture, reason, and philosophy, but are also demonstrated or confirmed by daily experience. The work of creation has been proceeding in every age up to the present time upon the same unchangable principles. That is, all material organization in our world is produced from the earth, or from its own elements, as we daily witness; while there is not a single instance of a thing, or being, produced from nothing, so far as has come within the sphere of man's observation.

Modern discoveries in the science of geology have had a tendency to illustrate and confirm these important facts; and to explode the systems of mysticism, which while they throw a vail over the whole subject, as if too sacred for investigation, would fain make the world believe, that a God without body or parts, whose centre is every where and his circumference no where; originated all things from nothing, some six thousand years since, while at the same time formations are found in the bowels of the earth which indicate an existence of perhaps hundreds of thousands of years."

The following is from the article on "Intelligence and Affection."

"It is true, that, in this life the progress of the mind in intelligence, is not only gradual, but obstructed in various ways. It has to contend, not only with its own prejudices and the errors of an opposing world, but with innumerable weaknesses, temptations, cares, and troubles, with which it is continually beset.

And finally, its organs are weakened by disease, or worn with age, till it sinks into a backward tendency—loses a portion of that which it has been able to comprehend, and partakes of a kind of secondary childhood.

From this fact, some are ready to conclude, that the mind, like the body, has its limits; its point of maturity, beyond which it can never expand; and that arriving at this climax of maturity, like a full grown plant, it is incapable of a further advance. But this is a mistake. It is not the mind itself that is thus limited and confined within a circle so narrow, but it is the circumstances in which it is placed. That is, its bodily organs, once strong and vigorous, are now weakened by disease, or worn with age.—Hence, the mind, while connected with them, and dependent on them, is compelled to partake of their weaknesses. And like a strong traveller with a weak companion, or a strong workman with a slender tool, it can only operate as they are able to bear.

What then is the means by which this formidable obstacle can be overcome, and the mind be enabled with renewed vigor, to continue its onward progress in the reception of inteligence?

We will best answer this question by a parable.

A certain child had continued the use of food until its teeth were worn, loosened, and decayed to that degree that they were no longer able to perform their accustomed office. On this account, its food was swallowed in such a manner as not to digest properly.

This soon caused a general weakness and disorder of the system. Some unthinking persons seeing this, came to the conclusion that the child had come to maturity—that it no longer needed its accustomed nourishment, but must gradually sink and die. But in process of time, nature provided its own remedy. The old teeth were shed, and a new set more strong and durable took their place. The system being thus restored in every part to a full, vigorous and healthy action, was enabled to make rapid progress towards perfection, and to receive and digest food far more strong and hard of digestion than before.

So with the organs of the mind. This temporary body, frail and mortal, is to the mind

what the children's teeth are to the system.—Like them it answers a momentary purpose, and like them its organs become decayed and weakened by age and use; so that many truths which present themselves to the mind, cannot be properly digested while dependent on such weak organs.

But let this feeble and decayed body share the fate of the child's first set of teeth—let it be plucked by death, and the mind set free. Nay, rather let it be renewed in all the freshness and vigor of eternal life; with organs fresh and strong, and durable as the powers of eternal intellect.

And the mind, thus provided with organs, fully adapted to its most ardent powers of action, will find itself no longer constrained to linger on the confines of its former limits, where impatient of restraint, it had struggled in vain for freedom. But like a prisoner, suddenly freed from the iron shackles and gloomy dungeons of a terrible tyrant, it will more nimbly onward with a joyous consciousness of its own liberty. It will renew with redoubled vig or its intellectual feast, and enlarge its field of operations amid the boundless sources of intelligence, till earth, with all its treasures of wisdom and knowledge, becomes too small, and the neighboring worlds too narrow to satisfy a capacity so enlarged. It will then, on wings of faith, and by the power of the spirit waft itself far beyond our visible heavens, and "far above earth's span of sky" and explore other suns, and other systems; and hold communion with other intelligences, more remote than our weak minds can possibly concieve.

In these researches and discoveries, the mind will be able by degrees to circumscribe the heavens, and to comprehend the heights and depths, and lengths and breadths of the mysteries of eternal truth, and like its maker, comprehend *all things; even the deep things of God.*"

* * * *

"Man, know thy self,—study thine own nature,—learn thy powers of body —thy capacity of mind. Learn thine origin, thy purpose and thy destiny. Study the true source of thine own happiness, and the happiness of all beings with which thou art associated. Learn to act in unison with thy true character, nature and attributes; and thus improve and cultivate the resources within and around thee. This will render you truly happy, and be an acceptable service to your God. And being faithful over a few things, you may hope to be made ruler over many things.

What then is sinful? I answer, our unnatural passions and affections, or in other words the abuse, the perversion, the unlawful indulgence of that which is otherwise good. Sodom was not destroyed for their natural affection; but for the want of it. They had perverted all their affections, and had given place to that which was unnatural, and contrary to nature. Thus they had lost those holy and pure principles of virtue and love which were calculated to preserve and exalt mankind; and were overwhelmed in all manner of corruption; and also hatred towards those who were good.

So it was with the nations of Canaan who were doomed to distruction by the Israelites.—And so it was with the Greeks, Romans, and other Gentiles in the days of Paul. Hence his testimony against their wicked works, and his warnings to the churches to beware of these carnal, sinful, corrupt and impure works of the flesh; all of which were more or less interwoven with their natures by reason of long and frequent indulgences therein. Now it was not because men's natural affections were sinful that all these sins existed: but it was because wicked customs, contrary to nature, had become so prevalent as to become a kind of second nature.

So it is in the present age; men who do not govern their affections so as to keep them within their proper and lawful channel; but who indulge in every vice, and in unlawful use of that which was originally good, so far pervert it that it becomes to them a minister of evil; and therefore they are led into the other extreme; and begin to accuse their nature, or him that formed them, of evil; and they seek to change their nature; and call upon God to make them into a different being from what he made them at first. In short they seek to divest themselves of a portion of the very attributes of their nature instead of seeking to govern, to improve, and to cultivate and direct their powers of mind and their affections, so as to cause them to contribute to their happiness. All these are the results of incorrect traditions, teachings and practices.

* * * *

"'*There is no work, nor device, nor knowledge in the grave whither thou goest.*" "*As the tree falleth so it lieth.*" "*As death leaves us, so judgment will find us.*'

To the first of these we would reply that the spirit never goes to the grave; and the body does not stay in it long. And beyond it, in the regions of eternal life there is abundance of work, knowledge and device. To the second, we would say, that the tree lieth as it falleth until it is removed, and used for some other purpose. And to the third, we reply, that it is a sectarian proverb, instead of a scripture;

and by the by a false one too. For death leaves us in the grave, with body and spirit separated; and judgment finds us risen from the grave, and spirit and body united.

Thus organized a new, we are prepared to enter upon a life of business and usefulness, in a sphere vastly enlarged and extended.—Possessing a priesthood after the order of Melchesideck; or, after the order of the son of God; which is after the power of an endless life, without beginning of days or ending of years, a priesthood which includes a sceptre and kingly office; we are more fully than ever qualified to teach, to judge, to rule and govern; and to go and come on foreign missions. The field of our labors may then extend for aught we know to the most distant worlds—to climes where mortal eye never penetrated. Or we may visit the dark and gloomy regions of the spirits in prison, and there, like a risen Jesus, preach the gospel to those who are dead; '*that they may be judged according to men in the flesh, but live according to God in the spirit.*'

Or we may be called upon, with the other sons of God to shout for joy, at the organization of new systems of worlds, and new orders of being; over which we may reign as kings, or to whom we may minister as priests."

* * * *

TO THE ELDERS ABROAD

We very frequently receive letters from elders and individuals abroad, inquiring of us whether certain statements that they hear, and have written to them, are true: some pertaining to John C. Bennet's spiritual wife system; others in regard to immoral conduct, practiced by individuals, and sanctioned by the church; and as it is impossible for us to answer all of them, we take this opportunity of answering them all, once for all.

In the first place, we cannot but express our surprise that any elder or priest who has been in Nauvoo, and has had an opportunity of hearing the principles of truth advanced, should for one moment give credence to the idea that any thing like iniquity is practised, much less taught or sanctioned, by the authorities of the Church of Jesus Christ of Latter Day Saints.

We are the more surprised, since every species of iniquity is spoken against, and exposed publicly at the stand, and every means made use of that possibly can be, to suppress vice, both religious and civil; not only so, but every species of iniquity has frequently been exposed in the Times and Seasons, and its practisers and advocates held up to the world as corrupt men that ought to be avoided.

We are however living in the "last days;" a time when the scriptures say "men shall wax worse, and worse; deceiving, and being deceived;" in a time when it is declared, "if it is possible the very elect should be deceived." We have in our midst corrupt men, (and let no man be astonished at this for "the net shall gather in of every kind, good and bad;") these corrupt men circulate corrupt principles, for a corrupt tree cannot bring forth good fruit; these spread their pernicious influence abroad, "they hatch cockatrices eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper;" their words eat as doth a canker; "the poison of asps is under their tongue, and the way of peace they have not known." Such men not unfrequently go abroad and prey upon the credulity of the people, probably have clandestinely obtained an ordination, and go forth as elders, the more effectually to impose upon the public. Some have got horses, and others money, under specious pretences, from the unwary and unsuspecting, among the newly formed branches who have not had the sagacity to detect them.

There are other men who are corrupt and sensual, and who teach corrupt principles for the sake of gratifying their sensual appetites, at the expense and ruin of virtue and innocence. Such men ought to be avoided as pests to society, and be frowned down upon with contempt by every virtuous man and woman.

All of the above, of whatever name or nature, are "reprobate concerning the faith;" if the write, they write corruptly; if they speak, they speak corruptly. They are such as the apostle speaks of, they speak "great swelling words, having men's persons in admiration."—They are high and lifted up, and would trample upon the humble, and the meek, and the unassuming, and are not afraid to teach for the commandment of God, their own corrupt, and devilish doctrines, and principles; let no man therefore, be deceived by them, let no man harbor them, nor bid them God speed; dont be partakers of their evil deeds.

If *any man* writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an imposter. You need not write to us to know what you are to do with such men; you have the authority with you.—Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to

which they belong, and if you cannot find that out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.

A PATTERN FOR THE SAINTS.

A writer in the New York American states that "there was one feature connected with the disasterous event on board the Princeton which forcibly presented itself to my attention, and which I think is worthy of notice.

In such a throng of visiters moving and pressing about in all directions, it could scarcely be regarded as singular that *entire order* as to stations of officers and crew should not be completely preserved, even if no accident had occurred—but this was not the fact.

I remarked on going on board and when the men were 'piped down' from 'mauning yard' —that in getting up the anchor—making sail and firing a salute, all went on in great order and regularity, although at the belaying pin of every brace, bowline and haliard, a lady, a senator, or some dignitary of state, would be courteously requested to move a little, to give *Jack* a chance to do his duty. As the wind was fair on going down the river, sails were used, and occasionally the engine was in motion; but on returning all sails were furled and the engine used exclusively.

Immediately after the accident occurred when, of course, great excitement and rushing followed among the crowd of visitors, I particularly remarked that every officer and man on duty kept his station until ordered by the officer of the deck to go elsewhere; and just where I saw *that officer* before the explosion there I found him afterwards, giving his directions with no other evidence of excitement than is generally discovered in a sudden squall.

A gentleman considerably excited at the moment said to me, 'I wonder if any one is attending to the engine?' This enquiry for a moment started me, but hearing, at the next instant, the man at the helm calling out in his usual tone, the depth of water, and to my surprise seeing the flag at half mast already—a conviction at once took entire possession of me, that although a scene of devastation was presented on the forecastle, it had not for a moment put aside *perfect order and discipline* elsewhere about the ship—and we proceeded safely, though with melancholy feelings, to an anchorage off Alexandria."

If the officers and members of the Church of Jesus Christ of Latter Day Saints, could at all times keep the conduct of these officers in view, it would afford them a pattern which they would find it to their advantage to imitate.

When the vessel is sailing in deep water with no wind, and a serene sky, it is very easy for every man to keep his place; but when the winds begin to rise, the billows roll, and the reefs present themselves, that is the time for every man to be found at his post; and as the Church of Jesus Christ of Latter Day Saints launched forth into the broad ocean of the world, it becomes necessary for all the members, as well as the officers, to be on the look out—to understand their duty, and to do it;—and when the clouds gather blackness, the wind whistles, and the billows roll, we ought the more assiduously to adhere to our post; then is not the time for us to attend to others, for every man has enough to do to attend to his own affairs; and if a great gun should burst, and not only destroy its own usefulness, but scatter its shattered fragments around, and threaten desolation and death, let every man still attend to his own business; let the helmsman, the engineer, and every other officer and man attend to his own affairs, and the ship will move majestically through the waves, she will outatride every storm, and land all her passengers in a secure heaven.

DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

As a general thing, it would seem that parables are designed to illustrate and convey with force, ideas connected with the subject to which they refer, and not as some vainly suppose, to throw a mantle of mystery over it. In this sense we regard the parable of the *laborers and the vineyard* as the most exquisite illustration of the subject of the dispensations of God and his dealings with the human family, from the morning of creation to the present time;—but to proceed.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into the vineyard." It is evident that the term '*vineyard*" should be applied in the broad sense, to the whole world, and the "*laborers*" to the prophets, apostles, and servants of God.

"And he went out about the third hour, and saw others standing idle in the market place. and said unto them, go ye also into the vineyard, and whatsoever is right, I will give you;

and they went their way. Again he went out about the sixth hour, and did likewise. And about the eleventh hour he went, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive."

It is evident that the term "*hour*," here stands for a noted epoch of the world, or the commencement of an important dispensation; and the '*day* for the whole time of the world's existence in its present state. For instance, in the morning of the creation, the Lord sent laborers into the vineyard, in the days of Noah and Abraham he sent others into it, and also at the commencement and duration of the Mosaic dispensation. These may answer to the first, third and sixth hours, for it is plain that in each of these periods the Lord performed a work adapted to the peculiarities of the age, or in other words, that he committed a dispensation to his people. At the opening of the Christian, which corresponds to the "*ninth hour*," he had a great work to do; therefore, he sent many into the vineyard. But in the latter days, which corresponds to the "*eleventh hour*," he will commission and send other servants into his vineyard.

That the term "hour" in this parable refers to a noted epoch of time in the history of the world, is plain from the following: "Verily, verily I say unto you the *hour* is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live;" John v: 25. Christ here certainly alludes to the resurrection from the dead, and should we apply the term "hour" here used, in its literal sense, as meaning but sixty minutes of time, we should make a contradiction of terms, for he surely alludes to two resurrections, or periods at which a resurrection shall take place. No resurrection took place during the literal *hour* in which he said this; but in that age or epoch of the world, for proof of which we refer the reader to Mat. xxvii; 52, 53. The "hour that is coming" refers to the resurrection that is yet to transpire.

Having, as we trust, satisfactorily settled the question, relative to the term *hour*, we will now examine the manner in which the Lord called men to work in his vineyard at these respective periods. He had a particular work to perform in the days of Noah; the consequence was, he called him to perform it, and gave revelations adapted to the same, which were to proclaim the law of righteousness, and construct an ark for the saving of himself and family. These revelations did not conflict or infringe upon any item of the law of God which was previously given to Adam, Enoch and others; but were such as was absolutely necessary to suit the peculiar circumstances of Noah and his family, but not those of another age.

Abraham lived in what is generally termed the patriarchal dispensation. He was called by revelation, and authorized to perform the work that the Lord had to do in this age. Had Abraham taken the position that many of the religionists of the present time have, he would have contended that his ancestors who lived at the opening of the patriarchal dispensation received revelations which were all sufficient for him and his posterity after him. Suppose that Lot, after the angel appeared to him, and warned him to flee from Sodom and Gomorrah, had replied that the revelations that were given to those who lived before, were all sufficient; or in other words, instead of acting in accordance with the express command to flee to Zoar, had undertaken to build an ark to save himself and family from the awful conflagration; would not the result have been his distruction? An ark answered the purpose of Noah, but it would not that of Lot.

(To be Continued.)

THE MANNER IN WHICH THE ANCIENT CHRISTIANS WERE CALUMNIATED.

We extract the following from "Milner's Church History," that our readers may compare the slanderous imputations that were lavished upon the former day saints, with those of the latter days.

"The extracts from Celsus, who wrote in the latter end of the second century, preserved in Origen's work against him, are very valuable in the light which I have stated. I shall select a few passages, partly from the collections of others, and partly from such as I have noticed myself. The reader must be prepared to hear bitter things. A more spiteful calumniator hardly ever existed; but he may serve a purpose which he never intended: When the following extracts have been seriously considered, the just inferences to be drawn from them, concerning the nature of the gospel, and the characters of its professors, cannot fail to present themselves to the mind of every candid inquirer after truth.

'When they say, do not examine, and the like, in their usual manner, surely it is incumbent on them to teach what those things are which they assert, and whence they are derived.'

'They say; Wisdom in life is a bad thing, but folly is good.'

'Christ was privately educated, and served

for hire in Egypt: he got acquainted with miraculous arts there; he returned; and, relying on his power of working miracles, declared himself God.'

'The Apostles were infamous men, publicans, and abandoned mariners.'

'Why should you, when an infant, be carried into Egypt, lest you should be murdered? God should not fear being put to death.

'Ye say that God was sent to sinners; but why not to those who were free from sin; what harm is it not to have sinned?'

'Ye encourage sinners, because ye are not able to persuade any really good men; therefore ye open the doors to the most wicked and abandoned.'

'Some of them say, do not *examine*, but *believe*, and thy *faith* shall save thee.'

With a sneer he makes the Christians say, 'These are our institutions: Let not any man of learning come here, nor any wise man, nor any man of prudence; for these things are reckoned evil by us. But whoever is unlearned, ignorant, and silly, let him come without fear.' 'Thus, they own that they can gain only the foolish, the vulgar, the stupid slaves, women and children. They, who conversed with him when alive, and heard his voice, and followed him as their master, when they saw him under punishment and dying, were so far from dying with him or for him, or from being induced to despise sufferings, that they denied that they were his disciples: but now ye die with him.'

'He had no reason to fear any mortal now, after he had died, and, as ye say, was a God; therefore, he should have shown himself to all, and particularly, to him that condemned him.'

'He pursuaded only twelve abandoned sailors and publicans, and did not persuade even all these.'

'At first, when they were but few, they agreed: But when they became a multitude they were rent again and again; and each will have their own factions; for they had factious spirits from the beginning.'

'They are now so split into different sects that they have only the name left them in common.'

'All wise men are excluded from the doctrine of their faith: They call to it only fools and men of a servile spirit.'

He frequently upbraids Christians for reckoning him, who had a mortal body, to be God: and looking on themselves as pious on that account.

'The preachers of their divine word only attempt to persuade fools—mean and senseless persons—slaves—women and children. What harm can there be in learning, or; in appearing a man of knowledge? What obstacle can this be to the knowledge of God?'

'We see these itinerants showing readily their tricks to the vulgar, but not approaching the assemblies of wise men; not daring to show themselves *there*: but where they see boys—a crowd of slaves, and ignorant men—there they thrust in themselves and puff off their doctrine.'

'You may see weavers, tailors, and fullers, illiterate and rustic men, in their houses, but not daring to utter a word before persons of age, experience, and respectability: it is, when they get hold of boys, and of silly women, privately, that they recount their wonderful stories; it is then that they teach their young disciples that they must not mind their fathers or their tutors, but obey *them*: Their fathers and guardians, they tell them, are quite ignorant and in the dark, but themselves alone have the true wisdom. And if the children take this advice, they pronounce them happy; and direct them to leave their fathers and tutors, and to go, with the women and their play-fellows, into the chambers of the females, or into a tailor's or fuller's shop, that they may learn perfection.

'In other mystories, the cryer used to say,—Whoevor has clean hands, and a good conscience, and a good life, let him come in. But let us hear whom *they* call. Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him. An *unjust* man, if he humble himself for his crimes, God will receive him; but a *just* man, who has proceeded in a course of virtue from the beginning. if *he* look up to him, he will not be received.'

He compares a Christian teacher to a quack, who promises to heal the sick, on condition that they keep from intelligent practitioners, lest his ignorance be detected.

'Ye will hear them, though differing so widely from one another, and abusing one another so foully, making that boast—the world is crucified to me, and I to the world.'

'The same things are better said by the Greeks, and without the imperious denunciation of God, or the Son of God.'

'If one sort introduce one doctrine, another, another, and all join in saying, Believe, if ye would be saved, or depart; what are they to do, who desire really to be saved? Are they to determine by the throw of a die? Where are they to turn themselves, or whom to believe?'

'Do you not see, that any man that will, may carry you away and crucify you and your demon: The Son of God gives you no help.'"

How often it is, we hear individuals indulging in the most harsh kind of epithets against

Mr. Joseph Smith, and the whole society of Latter Day Saints. Again, how frequently it is, that a large portion of the community form their opinions about a man, or a society, from the assertions and opinions of some learned philosopher, or pretended religious champion. The history of the present age affords us a very striking example of this woful state of affairs; for no sooner does the sound of calumny, and the cry of delusion, impester, and a score of other equally harsh imputations, proceed from the lips of some famous individual, than thousands immediately join in the vulgar cause, and reiterate these epithets from one end of our country to the other.

And now we ask, what has Mr. Smith, or the society of Latter Day Saints done, or what does the world know of either, that should in the least, militate against their characters? we answer, no more than the Jews knew against Christ and his disciples. What kind of men were the leaders of primitive church? We reply; that they were virtuous, honorable, untarnished in the sight of heaven, and uncorrupted with the schemes of intrigue, and plans of wickedness, that the great men were daily inventing; and who were their calumniators?—We answer, the high priests of the Jews, doctors of the law, learned rabbies, kings, philosophers, and statesmen. Who was this Celsus, that wrote so many bitter things against the Christians? One of the literati of Rome, which nation at this time, in regard to literature stood foremost in the world; one who held an influence over the whole nation. Who was the celebrated Porphyry, that wrote so much against Christians in the third century? A Roman philosopher.

Indeed, we are inclined to believe that when our enemies pour down upon us such a torrent of epithets, and put in circulation a battalion of falsehoods about us, that but little do they think, they are the same that was lavished upon the primitive Christians. It is a poor rule that will not work both ways. If the Latter Day Saints should be discarded because the tide of slander, abuse, and the false imputations of the learned, set in against them, then by the same rule we should set it down, that all the ancient Christians should be look upon as deceivers.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Batavia, Genesee county, N. Y., March 2, 1844, according to previous appointment.

Nathan Haskins was called to preside, and R. L. Young appointed clerk.

After prayer by the president, and singing by the audience, the president proceeded to examine the officers of the different branches.

Seventies present, three; Elders, 17; one priest.

The representation of branches was then called for, which were as follows:

Batavia branch, represented by J. L. Bartholf; has 25 members, including eight elders; two added since last conference.

Alexander branch, represented by A. Sheffield, has 28 members, including 10 elders; two cut off since the last conference.

Atica branch, represented by R. Shadbolt, has 16 members, including three elders.

Hume branch, represented by P. Weaver, has 20 members, including three elders and one priest.

Weatherfield branch, represented by R. L. Young, has 12 members, including two elders, four added since last conference.

In Cataraugus county, there are 10 members, represented by William Hyde.

Brother G. Thompson, who had been excommunicated from the Alexander branch and who had taken an appeal to the Batavia conference, was examined, and the proceedings of the branch decided to be illegal. He was reinstated to his former standing.

Conference adjourned till next morning, 10 o'clock, which was the first day of the week.

Met agreeable to adjournment.

Elder William Hyde was called upon to preach. He addressed the meeting on the coming of the Son of man. Elder Redfield followed him in the afternoon on different parts of the scripture, and exhorted the members to be faithful. Some other remarks were made appropriate to the occasion, and the audience seemed much humbled and edified.

Voted that this conference be adjourned to the neighborhood of brother Weaver and Wight, in Hume, Alleghany county, to be held on the 1st Saturday and Sunday in July, next.

Resolved, That these minutes be sent to Nauvoo for publication.

The Genneseee conference consists of many more branches and members, but none of them being present, it was thought best to say nothing about their numbers.

NATHAN HASKINS, Pres.

R. L. Young, Clerk.

POETRY.

THE WIDOW OF NAIN

BY N. P. WILLIS.

The Roman sentinel stood helmed and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quiver'd upon the fine and sleeping dust,
And the cold snake crept pausing from the wall,
And bask'd his scaly circles in the sun.
Upon his spear the soldier lean'd, and kept
His idle watch, and, as his drowsy dream
Was broken by the solitary foot
Of some poor mendicant, he rais'd his head
To curse him for a tributary Jew,
And slumberously dozed on.

'Twas now high noon.
The dull, low murmur of a funeral
Went through the city—the sad sound of feet
Unmix'd with voices—and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide streets along whose paved way
The silent throng crept slowly. They came on,
Bearing a body heavily on its bier,
And by the crowd that in the burning sun,
Walk'd with forgetful sadness, 'twas of one
Mourn'd with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearer past
Bending beneath their burthen. There was one—
Only one mourner. Close behind the bier
Crumpling the pall up in her wither'd hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her lips, thicken'd convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but none spoke to her.
She had no kinsmen. She had lived alone—
A widow with one son. He was her all—
The only tie she had in the wide world—
And he was dead. They could not comfort her.

Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the noon's sultry heat. The beaded sweat
Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay,
Thick the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips by green Bethsaida's pool,
Nor wash his feet in Kishon's silver springs,
Nor turn him southward upon Tabor's side
To catch Gilboa's light and spicy breeze.
Genesareth stood cool upon the east,
Fast by the sea of Galilee, and there
The weary traveller might bide till eve;
And on the alders of Bethulia's plains
The grapes of Palestine hung ripe and wild;
Yet turn'd he not aside, but gazing on,
From every swelling mount, he saw afar
Amid the hills the humble spires of Nain,
The place of his next errand, and the path
Touch'd not Bethulia, and a league away
Upon the east lay pleasant Galilee.

Forth from the city-gate the pitying crowd
Follow'd the stricken mourner. They came near
The place of burial, and with straining hands,
Closer upon her breast she clasp'd the pall,
And with a gasping sob, quick as a child's,
And an inquiring wildness flashing through
The thin gray lashes of her fever'd eyes,
She came where Jesus stood beside the way.
He look'd upon her, and his heart was moved.
"Weep not!" he said, and as they staid the bier,
And at his bidding laid it at his feet,
He gently drew the pall from out her grasp
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks. A minute's space,
He stood and pray'd. Then taking the cold hand,
He said, "Arise!" And instantly the breast
Heav'd in its ceraments, and a sudden flush
Ran through the lines of the divided lips,
And with a murmur of his mother's name,
He trembled and sat upright in his shroud.
And while the mourner hung upon his neck,
Jesus went calmly on his way to Nain.

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following

Revelation given November, 1831.

Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I the Lord give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jr.; and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the vail shall be rent and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels: wherefore continue in patience until ye are perfected.

Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jr. Amen.

After the above was received, William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed, it was an awful responsibility to write in the name of the Lord. The elders and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received,

A Revelation given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. McLellin. The mind and will of the Lord, as made known by the voice of the Spirit to a conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord

unto you my servant, Orson Hyde; and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. McLellin; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron: for the first born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron: but as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children also are growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time, there were many things which the Elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering, and in order to walk by the true light, and be instructed from on high, on the 3d of November, 1831, I inquired of the Lord and received the following revelation which from its importance and for distinction has since been added to the book of Doctrine and Covenants, and called the

APPENDIX.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord

concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people;—Awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst

come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrib e things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that whiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit.—And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud: yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.—When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it:—even so: Amen.

(To be Continued.)

(From the Cross and Journal.)

KINGDOM OF HEAVEN—SUBJECTS ADMITTED.

THE DESIGN OF BAPTISM.

CONCESSIONS BY EMINENT PAIDO BAPTISTS.

In a former essay we argued, that, as the Lord's supper taught and exemplified the sufferings of Christ, in atoning for sin, so also baptism taught and exemplified the burial and resurrection of Christ. That the actual death and resurrection of Christ were taught and insisted on as important and essential features in the Christian system, to be received by every disciple, and that the believers baptism illustrated the burial and resurrection of Christ, just as the believers observing the Lord's supper illustrated the sufferings of Christ. We then also promised to show, that the most learned, most devoted, and celebrated divines of the paido baptist denominations acknowledged and taught the same things. We now proceed to show the same.

Witsius.—Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, which he took on himself, was for a time absorbed; as in David, his type, he complains, (Ps. 69: 3,) 'I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God.' More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emersion out of the water exhibites an image of his resurrection, or the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these the apostle intimates, (Romans, 6: 3-4.)

Robert Newton.—Baptism was usually performed by immersion, or dipping the whole body under water to represent the death, and burial, and resurrection of Christ together, and therewith to signify the person's own dying unto sin the destruction of its power and his resurrection to a new life.—St. Paul plainly refers to this custom. (Rom. 6: 4.)

A. H. Frankius.—The baptism of Christ represented his sufferings, (Mat. 20: 22.) and his coming out of the water, his resurrection from the dead.

Richard Baxter.—In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin. They (your lusts) are dead and buried with him, for so your baptism signifieth; in which you are put under the water, to signify and profess, that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. 2: 11,12,13,) that the putting of the body under the water did signify our burial with Christ, and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament: so also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ; and put off the body of sin, and were quickened with him; and this doth all suppose their own *present* profession to put off the body of sin, and their consent to be baptized on these terms.

Saurin.—Paul says, 'We are buried with him by baptism into death; that is the ceremony of wholly immersing us in water, when we were baptized, signifies, that we died to sin, and that of raising us again from our immersion, signified that we would no more return to our disorderly practices, in which we lived before our conversion to Christianity.

Bp. Patrick.—They (the primitive Christians) put off their old clothes, and stripped themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, 'We are baptized into his death—We are buried with him in baptism.

Scudder.—Baptism doth lively represent the the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead and buried with him into sin, and rising with him to newness of life, and to hope of glory.

Buddeus.—Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ, and at the same time, it informs us, that the remains of sin, which are called the *old man*, should be mortified.

Dr. Whitby.—Therefore we are buried with him by baptism, plunging us under the water *into* a conformity to his *death*, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life.

Bp. Hall.—Ye are in baptism buried to

gether with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God; who hath raised him from the dead.

Pictetus.—That immersion into, and emersion out of the water, practiced by the ancients, signify the death of the old, and the resurrection of the new man.

Bp. Davenaut.—In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it.

Dr. Boys.—The dipping in holy baptism has three parts; the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. 6: 3.) Know ye not that all we which have been baptized into Jesus Christ, have been baptized into his death, and that our old man is crucified with him? The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. 6: 4.) The coming out of the water, figured our spiritual resurrection and vivification to newness of life, by the power of Christ's resurrection. (Rom. 6: 4, and Col, 2: 12.)

Grotius.—Buried with him by baptism. Not only the word *baptism* but the very *form* of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. 2: 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection.

Dr. Hammond.—It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.

Bp. Nicholson—The ancient manner in baptism, 'the putting the person baptized under the water, and taking him out again did well set forth these two acts; the first, his dying, the second, his rising again.—Into the grave with Christ we went not; for our bodies were not, and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.

ATA.

For the Times and Seasons.

NAUVOO MANSION, March, 1844.

MR. EDITOR:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No Sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords his ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the *two;* and from what I have *seen*, I have no reason to doubt, but Gen. Smith's *integrity* is equal to *any* other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quiblings and squablings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt* the *nation*, if the *people* will give him the *opportuni-*

ty: and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet, who direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen Smith, independent of his peculiar religious views, (in which, by the by, I have discovered neither vanity nor folly,) the *sine-qua-non* of the age, to our nations' prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off.* I am aware this will appear a bold assertion to some, but I would say to such, *call* and form your acquaintance; as I have done, then judge.

Thus, Sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully,

A TRAVELLER.

To the Editor of the Times and Seasons.

Sir:—It may not be uninteresting to some of your readers, or bad policy to the world at large, to extract a few ideas from the writings of *Dr. Isaac Watts*, concerning "the glory of Jesus Christ." He lived and flourished in the latter part of the seventeenth century, and had not become so much enveloped in spiritual mysticism, but what he could read the Bible literally, and write plainly. The Doctor says:—

"Since the Socinian doctrines have been effectually refuted by many learned writers, especially in the last century, it is now, I hope, confessed almost universally, that our blessed Savior had a real existence long before he appeared in flesh and blood, and dwelt among men. It is also generally acknowledged, that he often appeared in a visible manner under the patriarchal and Mosaical dispensations, assuming the names, and sustaining the character and person of the great and blessed God.—Yet it has been a matter of contest in these latter years, as well as in the ancient days of Arius, whether Christ, in his complex person, include Godhead or not: or whether he being nothing else but a creature or a mere contingent being, and is only called God, as sustaining and representing the character and person of one who is infinitely above him, even the great and eternal God. This is the great and important question of the age.

Now that this matter may be determined with more evidence and certainty, let us first trace out the account which the Old Testament gives us of the various seasons and occasions on which *God the Lord,* the Lord God Jehovah, the Almighty, the God of Abraham, &c.*, is said to appear amongst men, with a few remarks on them in passing; and afterward we shall be enabled to draw more particular inferences from these scriptures, concerning the Deity of Christ and his appearance before his incarnation.

Whoever will read the four first chapters of Genesis with due attention, will find a very plain and easy representation of the great God, first creating all things, and afterwards appearing to Adam, Eve, and Cain, and conversing with them with a human voice, and very probably in a human shape too. I am well assured that any common reader, who begins the Bible without prejudices or prepossessions of any kind, would naturally frame this idea under the words and expressions of Moses, the sacred writer.

* Let the unlearned reader take notice, that there are two Hebrew words, viz: *Jehovah*, and *Adon* or *Adonai*, both of which our translators render *Lord*. The first, viz: *Jehovah*, signifies the *Eternal* or *Unchangeable*, and has been sufficiently proved to be the proper name of the great God, the God of Israel, peculiar to him and incommunicable to creatures; and it is written always in capital letters, LORD, for distinction's sake. *Thou, whose name alone is* JEHOVAH, *art the most high over all the earth.*—Psa. lxxxiii; 18. Though it had been much better if the Hebrew name, *Jehovah* itself, had been always written in our English Bibles, that the hearer might distinguish it as well as the reader. The other name, viz: *Adon* or *Adonai* is also translated *Lord*, and written in small letters, because it is not the proper name of the great God; it signifies his *lordship* or *dominion*, and is not so peculiar nor incommunicable.

Now let it be observed, that in almost every place which I have cited to show the various appearances of the LORD to men, it is the name *Jehovah* is used, which the reader will find distinguished by capital letters in the English Bible."

Such was the language of the learned Dr.

Watts, more than a century and a half ago; and it plainly indicates, that the light, which ought always to shine on the pages of revelation, had not then entirely disappeared. Hear him upon the 18th chapter of Genesis:

"'And the Lord,' Jehovah, 'appeared unto him in the plains of Mamre; as he sat in the tent-door in the heat of the day, and lift up his eyes and looked, and lo, three men stood before him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground; and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant.' His first address was made to one of the three, who seemed to bear superior glory; afterward he invites them all to eat, and 'he took butter and milk,' ver. 8, 'and the calf which he had dressed, and set before them; and he stood by them under the tree, and they did eat. And he said, Sarah thy wife shall have a son:' at which tidings, when 'Sarah laughed within herself, the Lord,' or Jehovah, 'said unto Abraham, wherefore did Sarah laugh?' ver. 13. 'Is any thing too hard for the Lord,' or Jehovah? Now I think it is evident that one of these three men was expressly called *Jehovah*: two of them went onward toward Sodom, but he that is called Jehovah seemed to stay behind; ver. 16, 17, and 22, 'the men,' i. e. the two men, 'turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah.' And a long dialogue there ensues between Abraham and the Lord, or Jehovah, about the sparing of Sodom, wherein Abraham addresses him as the *true God*, in ver. 33. 'The Lord,' Jehovah, 'went his way as soon as he had left communing with Abraham, and Abraham returned to his place.' And, Gen. xix; 1. 'There came two angels to Sodom at even,' which most probably were the two men which left Abraham while Jehovah tarried and talked with him.—Now it is evident in the conversation, that neither of these two angels assumed the name of Jehovah; for, ver. 13; they say, 'the cry of the men of Sodom is waxen great before the face of the Lord,' i. e. Jehovah, 'and Jehovah hath sent us to destroy it.' This narrative gives us a plain account of the great God appearing to Abraham, and conversing with him in the form of a man; for it is said, He 'appeared to Abraham,' or was seen of him, talked with him,' and 'went up from him.'

This is certainly very fair for a person without the priesthood. If he had just added that the Lord and the angels dined with Abraham upon a fatted calf, e might richly have merited the epithet of *Mormon*. As it is, his views of Jesus Christ, must be rather a heavy stumbling block to the *divine* clergy of this century; they believe in such a non-descript: "God without body, parts or passions." I shall examine the Doctor's writings further, and perhaps I shall discover some more fragments of Mormonism.

NOT THE PROPHET, S. T. P.

TIMES AND SEASNS.

CITY OF NAUVOO,

MONDAY, APRIL 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

(Continued.)

In our last, we settled the question relative to the terms "*laborers*," "*vineyard*," and '*hour*;" and spoke of the manner in which Noah, Lot, and Abraham were called to perform the works of the Lord; and we will now continue the subject in its proper order down to the present time.

The circumstances, in which the Israelites were placed at the time Moses was called to do the majestic work of God, which his future history unfolds to our views, is well known to every biblical student; therefore, it would be superfluous to attempt to give a full detail of them; but it is sufficient to say, that the time had arrived for the Lord to deliver the progeny of Jacob, from the hands of their oppressors, and to reinstate them upon the land of their fathers, and there establish them as an independent nation by themselves. Moses was called to superintend this work, as far as was in the power of man so to do, by revelation through the agency of an angel, and by the voice of God. Aaron was also called by revelation, and consecrated to the priest's office by the imposition of the hands of Moses. See Exo: iv; 27.—Du. xxviii; 41.

All will admit that Moses received many revelations which were adapted to the work that the Lord had to accomplish in this age of the world. An ark would have effected nothing towards the deliverance of the house of Israel: the reason is obvious; they were not to be saved from a universal and overwhelming flood; but to be delivered from Egyptian bon-

dege, and located within the land of Canaan.

Many prophets, during the Mosaic dispensation, received the word of the Lord, or communications from him upon the same principle as those whom we have before mentioned, and in accordance to the directions given to him, and not to those of some other persons.

At the commencement of what we term the Christian dispensation, the Lord had a most stupenduous work to perform; therefore Christ came into the world, and died the ignominious death of the cross, to atone for the sins of the world, established his kingdom, and chose many disciples, and commissioned them to proclaim the gospel to the whole world. The revelations that were given to these servants of God, were special; and such as suited the work they were to do. Thus, we discover that all the servants of God, in every dispensation up to this time, were called by immediate revelation from God, and certainly every reasonable person will readily admit that it must of necessity follow that those who were to be called at the "*eleventh hour;*" should be called in the same way. But the question now arises in the mind, what was the object or design of the special or immediate revelations that all the above individuals received? In order to satisfy our readers upon this point, we will go back and take another view of the subject.

It is evident that the plan of salvation, of law of righteousness, was made known to Adam and others in the Antediluvian age, as well as those who lived after it; and whatever was the plan of salvation or redemption then, has been ever since, and is now, the same; hence it appears that these ancients done one thing which was a great violation of the masterly tradition of the sectarian world, which is, that a new revelation cannot be given without revealing a new gospel. This is certainly the very climax of absurdity.

The apostle Paul gives us to understand, that life and immortality was brought to light through the gospel. See 2d Tim: i; 10; and surely all the patriarchs that lived before the flood thoroughly understood this principle. He also says, "the gospel was preached to Abraham." See Gal: iii; 8. Again, that it was preached to the children of Israel in the wilderness. See Heb: iv; 2. Now the matter stands thus; the gospel is the invariable plan of redemption, or in other words, it is the scheme which mankind are taken from the state which sin and corruption has reduced them to; and inducted them into the kingdom of God, where they can sustain the character of saints and servants of God; therefore revelations were not given to make known this plan to all these men; for they previous to receiving them, had obeyed its precepts. Furthermore, it is the very height of absurdity, to suppose that because the Lord commissioned many of the ancient saints to go forth into his vineyard and work, that we have a right to do the same.—Every man must receive a commission for himself; for whom alone it will answer, and no other. But how often it is, we hear men at the present time, say that they are called and commissioned to preach the gospel, and when interrogated upon the subject, they will refer to the commission of the apostles, which say they, is sufficient for all ministers of the gospel, in all future generations. To this we reply, we might as well contend, that because we have a transcript from the original copy of General Washington's commission, authorizing him to act as commander-in-chief of the American forces, that we are authorized to act in his stead. The one would be just as reasonable as the other. Having said so much in regard to the manner in which the ancient servants of God, were called to the ministry, and the design of new revelation, we will now return to the subject matter of the parable.

(To be Continued.)

SPECIAL CONFERENCE.

We publish the names and destinations of the elders this week, and purpose giving particulars of the business transacted by Conference in our next number.

The following is a list of the names of the elders who are appointed to the several states, together with their appointments. Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed.

MAINE.

Josiah Butterfield 1st	Jonathan H. Hale
Elbridge Tufts 2nd	Henry Herriman
Sylvester B Stoddard	John Moon

NEW HAMPSHIRE.

Willard Snow 1st	Harley Morey
Howard Egan 2nd	David Clough
Alvin Cooley	Calvin Reed
John S. Twiss	Chillon Mack
Charles A. Adams	Isaac Barton
Pethuel Miller	Israel Barlow
Abraham D Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F Bartlett	Orlando D Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J Woodbury	Samuel P Hoyt
Wm. H Woodbury	Daniel W Gardner
John R Blanchard	

RHODE ISLAND.

William Seabury 1st	Thomas McTaggart
Melvin Wilbur	

CONEECTICUT.

E. H. Davis 1st	Q. S. Sparks

VERMONT.

Erastus Snow 1st	Warren Snow
William Ide	Dominicus Carter
Denman Cornish	Levi Hancock
Jeremiah Hatch	Alfred Cordon
Martin Titus	Charles Snow
William Haight	James Snow
John D Chase	A. M. Harding
Josiah H Perry	Isaac Houston
Amos Hodges	

NEW YORK.

Charles Wandell 1st	Wm. Newland
Marcellus Bates 2d	Allen Wait
Truman Gillett	Wm. H Parshall
A. A. Farnham	C H Wheelock
Edmund Ellsworth	Timothy B Foot
Gregory Bentley	George W Fowler
Homer C Hoit	Henery L Cook
Isaac Chase	Wm. W Dryer
Simeon A Dunn	Elijah Reed
Daniel Shearer	Solon Foster
James W Phippin	Hiram Bennett
James H Van Natta	Chandler Holbrook
Samuel P Bacon	Lyman Hall
Bradford Elliott	Wm. Felshaw
J R G Phelps	Daniel Fisher
Joseph B Noble	D H Redfield
John Tanner	Martin H Tanner
Thomas E Fuller	Gilbert D Goldsmith
O M Duel	Charles Thompson
Samuel White	B C Ellsworth
Wm. R R Stowell	Archibald Bates
Wm. D Pratt	David Pettegrew
Marcellus McKown	Ellis Eames
Horace S Eldridge	

NEW JERSEY.

Ezra T Benson 1st	John Pack

PENNSYLVANIA.

David Yearsley 1st	Wm. P McIntire
Edson Whipple 2nd	Jacob Zundall
John Duncan	Orin D Farlin
Stephen Post	Henry Mower
G W Crouse	George Chamberlain
Jacob Shoemaker	Thomas Hess
Stephen Winchester	A J Glaefke
Hyrum Nyman	Henry Deane
J M Cole	James Downing
Charles Warner	

DELAWARE.

John Jones	Warren Snow
Jonathan O Duke	Justus Morse

MARYLAND.

Jacob Hamblin	Lyman Stoddard
Patrick Norris	

VIRGINIA.

Benj Winchester 1st	James Park
Seabert C Shelton 2nd	A W Whitney
George D Watt 3rd	Pleasant Ewell
Chapman Duncan	W E Higginbottom
Joseph King	John F Petts
Peter Fife	Alfred B Lambson
Robert Hamilton	David Evans

NORTH CAROLINA.

A. McRae 1st.	John Holt
Aaron Razer 2nd.	John Houston
Thomas Guymon	James Sanderson
George Watt	

SOUTH CAROLINA.

Alonzo LeLaron 1st	John M Emell
Wm D Lyman	Ekells Truly
Wm Smith	

GEORGIA.

Morgan L Gardner	Isaac Beebee
Miles Anderson	S E Carpenter

KENTUCKY.

John D Lee 1st	D D Hunt
D H Rogers	M B Welton
Samuel B Frost	Horace B Owens
John O Angus	Joseph Holbrook
Charles Spry	Hiram W Mikesell
John H Reid	Garrett W Mikesell
Wm Watkins	

TENNESSEE.

A O Smoot 1st	Alfred Bell
Alphonzo Young 2nd	Armstead Moffit
W W Riley	David P Rainey
Amos Davis	James Holt
Libeus T Coons	Warren Smith
Jackson Smith	John J Sasnett
Wm P Vance	Joseph Younger
H D Buys	George W Langley
Alfred D Young	George Penn
J J Casteel	Henry B Jacobs
Joseph A Kelting	John L Fullmer
Jonathan Hampton	Joseph Monut

ALABAMA

Benjamin Clapp 1st	George W Brandon
Lorenzo D Butler	Thomas J Brandon

MISSISSIPPI.

John B Walker	Ethan Barrows
Daniel Tyler	

LOUISIANA.

J B Bosworth 1st	John Kelly
Wm Nelson	George Pew
Henry H Wilson	Lorenzo Moore

ARKANSAS.

Andrew A Timmons	Darwin Chase
John A McIntosh	Nathaniel Lovett

OHIO

Lorenzo Snow 1st	L O Littlefield
Lester Brocks 2nd	John M Powers
Alfred Brown	Milo Andrus
John J Riser	John Loveiace
James Carroll	Wm H Folsom

John Cooper	Loren Babitt
Simeon Carter	Elijah Newman
John Nichols	Milton Stow
David Jones	Edson Barney
Nathaniel Childs	Hiram Dayton
Jesse Johnson	Lysander Dayton
John A Casper	Jacob Morris
Joseph Rose	Ezra Strong
Wm Brothers	J M Emmett
Jared Porter	Allen Tulley
John W Roberts	Phinehas H Young
Wm Batson	S P Hutchins
George C Riser	Joseph H Foster
Clark Rewis	Nathan T Porter
B W Wilson	Ezra Vincent
A W Condit	

INDIANA.

Amasa Lyman 1st	Urban Stewart
George P Dykes 2nd	Washington Lemon
A L Lamoreaux	Edward Carlin
Charles Hopkins	Lorenzo Young
F M Edwards	Wm Snow
Salmon Warner	Nathan Tanner
Franklin D Richards	Wm Martindale
Samuel W Richards	Henry Elliott
John Mackly	Aaron Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G Smith	

MICHIGAN.

C C Rich 1st	David Savage
Harvey Green 2nd	I Van Deuzen
Thomas Dunn	Graham Coltrin
R D Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	Charles W Hubbard
Reuben W Strong	Stephen D Willard
Levi N Kendall	Wm Gribble
Wm Savage	

ILLINOIS.

Elisha H Groves 1st		John Vance
Morris Phelps 2nd		Samuel Mulliner
E R Swackhammer		John Gould
H Omstead H W Barnes	Galena	Zenos H Gurley Jefferson Hunt
Hiram Mott		J L Burnham
David Candland		David J Kershner
W A Duncan		Nathaniel Levett
Wm O Clark		John Lawrence
Almon Bathrick		Nathan A West
Philip H Buzzard		Levi Jackman
Zachariah Hardy		Abel Lamb
John Hammond		Howard Corey
George W Hickerson		Stephen Markham
Daniel Allen		Levi Stewart
David Judah		James Graham
Thomas Dobson		Timothy S Hoyt
James Nelson		Duncan McArthur
David Lewis		

MISSOURI.

Andrew H Perkins 1st	William Corey
John Lowry 2nd	O M Allen
William G Rule	Wm H Jordan

WISCONSIN TERRITORY.

S H Briggs

FREE.

F Nickerson 1st	L S Nickerson
A C Nickerson	

Those elders who are numbered in the foregoing list, to preside over the different states, will appoint conferences in *all places* in their several states where opportunities present, and will attend ALL the conferences, or send experienced and able elders—who will preach the truth in righteousness, and present before the people "General Smith's views of the power and policy of the General Government;" and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to travelling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold conferences and preside over them. BRIGHAM YOUNG, Pres.

W. Richards, Clerk of the Quorum of the Twelve.

Nauvoo, April 15, 1844.

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill.	Sat and Sunday,	May	4 & 5
Princes Grove,	"	"	"	11 12
Ottowa,	"	"	"	18 19
Chicago	"	"	"	25 26
Comstock, Callaman Co.	Mich	"	June	1 & 2
Pleasant Valley	"	"	"	8 9
Franklin, Oakland Co.	"	"	"	15 16
Kirtland,	Ohio	"	"	22 23
G. A. Neal's, six miles w. Lockport,	New York	"	"	29 30
Batavia	"	"	July	6 & 7
Portage, Allegany Co.	"	"	"	13 14
Hamilton, Madison Co.	"	"	"	20 21
Oswego	"	"	June	29 30
Adams, Jefferson Co.	"	"	July	6 7

London, Caledonia Co.	"	"	June	15	16
Northfield, Washington Co. ten miles s. of Montpelier. at Lyman Houghton's	"	"	"	29	30
Fairfield, Essex co. at elder Tracy's	"	"	July	13	14
Boston,	Mass.	"	June	29	30
Salem	"	"	July	6	7
New Bedford	"	"	"	13	14
Peterboro,	N. H.	"	"	13	14
Lowell,	Mass.	"	"	27	28
Searboro,	Maine,	"	July	6	7
Vinal Haven	"	"	"	13	14
Westfield	Mass.	"	"	27	28
Farmington	Conn.	"	Aug.	3	4
New Haven	"	"	"	10	11
Canaan	"	"	"	17	14
Norwalk	"	"	"	24	25
N. Y. City	N.Y.	"	"	17	18
Philadelphia	Pa.	"	Aug 31 & Sep		1
Dresden, Weekly co.,	Tenn.	"	May	25	26
Eagle Creek, Benton co.	"	"	June	8	9
Dyer co C.H.	"	"	"	22	23
Ruthford co C.H.	"	"	July	20	21
Lexington Henderson co	"	"	Aug	3	4
New Albany, Clinton co	Ky	"	June	29	30
Alquina, Fayette county	Ia.	"	"	1	2
Pleasant Garden	"	"	"	15	16
Fort Wayne	"	"	"	29	30
Northfield, Boon county	"	"	July	13	14
Cincinnati	Ohio	"	May	18	19
Pittsburgh	Pa.	"	June	1	2
Leechburgh	"	"	"	15	16
Running Water branch Noxuble co	Miss.	"	June	1	2
At the branch of the near Tuscaloosa	Ala.	"	"	22	23
Washington City	D.C.	"			

Sept. 7, 8, 9, 10, 11, 12, 13, 14, 15.

For the Times and Seasons.

Mr. Editor,—Having been a resident of your beautiful and flourishing city for a considerable length of time, and having therefore had abundant opportunities of cultivating the acquaintance and contemplating the character of the distinguished individual who is the leader of this people, and who now fills so large a space in the public eye, I have concluded to give you m "impressions" of him, and if you deem them worthy of a place in the columns of your interesting journal, you are at liberty to dispose of them in that way. General Joseph Smith is naturally a man of strong mental power, and is possessed of much energy and decision of character. great penetration, and a profound knowledge of human nature. He is a man of calm judgement, enlarged views, and eminently distinguished by his love of justice. He is easy, affable, and courteous in his manners; kind and obliging, generous and benevolent, sociable and cheerful, and sometimes even playful; yet he is possessed of a mind of a contemplative and reflective character; he is honest, frank fearless, and independent, and as free from dissimulation as any man I have ever seen. But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathizing friend; the prominent traits of his character are revealed; and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible, and I feel assured that his family and friends formed one of the greatest consolations to him, while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, while the arrows of desolation were hurled at him, and reproach and slander were strewed in his path, as well as during his numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience. He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by the people. As a public speaker, he is generally impressive, and sometimes eloquent. Gen. Smith, who is now before the country as a candidate for the highest honors in its gift, is eminently qualified for that exalted station; and he is not "a Northern man with Southern principles," but a "Western man with American principles," and if elected will be the President, not over a clique or a party, but the President over the whole people of the United States.

A CONSTANT READER.

Nauvoo, April 15, 1844.

To the Editor of the Times and Seasons.

SURRY COUNTY, N. C.,
March, 24th, 1844.

BROTHER TAYLOR:—Having been absent from Nauvoo, some time on a mission, for the purpose of proclaiming the fulness of the everlasting gospel, I have thought it my duty to address a few lines to you, giving you a brief ac-

count of my travels and success during my absence.

I left Nauvoo on the 6th day of May, 1842, in company with elder Orange Wight, for the State of Virginia, which is the land of my nativity. We proceeded immediately to Greenup county, Kentucky, where we commenced lifting up our voices in defence of the fulness of the gospel, to large and respectable audiences, who listened with much anxiety. We were the first elders of the Latter Day saints that ever preached in this section of the country. We occupied some considerable time in preaching in Greenup, Floyd and Pike counties, Ky., which I believe was the means of doing much good by way of allaying the prejudice of the people.

We then proceeded to Tazwell county Va., where we met with elders Litz, J. M., and J. Grant, who were laboring in this section of country, and had baptized many. Here we had a council, and it was thought best for us to stop here for a while, as the field was wide and the laborers few; and many of my relations and friends who had not seen me for several years, were anxious that I should stay and preach for them. The above elders, with the exception of brother Litz, soon left for Nauvoo. We continued our labors in these parts, and met with good success, till February, 1843, when he left for Nauvoo; leaving me alone, and from that time to the present, I have travelled and preached in no less than nine counties in Va., extending my labors further than when we were all together, and have been down into the waters of baptism with many.

The church in this part of Virginia, numbers at this time over one hundred and seventy-five, besides many that were baptized here and have gone to Nauvoo, and the work is continually increasing.

I have also been one trip, before this, to North Carolina, and spent about two months' time, and baptized upwards of thirty, and organized a branch of the church in Stock and Surry counties; also one in Patrick, Va. I have baptized in all, over one hundred persons, while on this mission; and surely the harvest is great and the laborers few. There are calls for preaching in every direction, and if it is the will of the Lord, I hope several faithful elders will soon be sent into these parts. I am baptizing more or less every week, and I pray God that he will continue to roll on his great cause in this part of his moral vineyard.

If you consider the foregoing worthy of an insertion in your valuable paper it is at your disposal.

With sentiments of high esteem,
I subscribe myself your brother
and fellow laborer in the bonds
of the gospel,
R. H. KINNAMON.

For the Times and Seasons.

THE GLOBE.

The wise shall inherit glory, but shame shall be the promotion of fools.—*Solomon's Proverbs.*

In the daily Globe of March 14th, Mr. Blair notices my "Views on the Power and Policy of our Government," under the head of "*A new advocate* for a National Bank," with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings and speculations upon me and my plans, which seem to agitate the world, for like the showers upon the verdure of the earth, they give me vigor, beauty, and expansion: but when a man occupies a station in his country, which ought to be honored as an exaltation; which ought to be sustained with dignity; and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momently wasting the virtue of the government; and too good to act the hypocrite to accumulate wealth —or to frustrate the ends and aims of justice; I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking, suggested in my "Views," is assumed upon the all-commanding, and worthily considered, omnipotent petition of the people, and whether, as a 'fiscal agent,' 'great financier, prophet, priest or king," I act wisely and righteously, so as to answer their virtuous prayers, without fear, favor, or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the "loaves and fishes"—no matter whether the game is played "upon the tables of the living, or the coffins of the dead,—or whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominent, and would be dominant parties, cliques, knots and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honored as noble in their patriotism; and almighty in their majesty: *vox populi; vox Dei!*

But it is extraneous, irrelevant and kick shawing to connect me or any part of my

"Views on the Powers and Policy of the Government," with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies—what have they done to benefit the people? The simple answer is—*nothing* but draw money from the treasury. It is entirely too late in the age of this Republic, to clarify a Harry of the West; deify a Daniel of the East; quidify a Quincy of the Whigs, or bigify a Benton of the Democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a ☞head☜ may be a desideratum only remedied by the "Excelsior," of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, *a Government of Liberty!* Heaven, earth, and hell know that the penitentiaries of the several states are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, *innocent*, are hurled into prison by corrupted Judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipped without mercy and even murdered with impunity. Look at the beastly conduct of * * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since in Alton penitentiary, Illinois; and it is not uncommon to lacerate with the 'rope's end' thirty men at once, in the parish prisons of New Orleans, so that the voice of reason now cries from the vast numbers of prisons and the multiplying number of prisoners in the United States for relief; and the death like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'great gun' among the 'Executives' of the nation, then know ye, *the hour of his judgement is come!*

The United States is the boasted land of '*Liberty*,' where 'these truths are held self evident'—that ALL *men are created equal; and endowed by their Creator with certain unalienable rights, that among these are life LIBERTY and the pursuit of happiness:* but at the same time, in the face of these truths, slavery is tolerated by *law:* imprisonment is tolerated by *law:* and murder is tolerated by *law:* and even *fifteen thousand free citizens* are exiled from one state to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong. O, Queen Victoria, and ye lords and commons of Great Britain, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer,) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps it may be said, the *government has been* adequate to the calls of justice; and I answer, if it has, it was because the officers in authority consided of their *honor* and the rights of the people, paramount to *patronage, pelf and popularity!*

They were patriots who carried out the poet's explanation of true greatness:

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God"

It is said that 'out of the abundance of the heart the mouth speaketh,' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honor, power, and majesty of the people seem to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; burlesqued by blackguards; or humbled by debauchees; it is high time for humanity to exclaim; '*How has the gold become dim, and where has the glory departed?*

The only suggestion worthy of commenda-

tion relative to a National Bank, in Mr. Blair's remarks, is, that the mother bank should be located at *Nauvoo*.

This is correct, for Nauvoo as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery.—Neither has a *Swartwout* or Price mingled his millions with the majesty of monarchs by walking out of the unwalled and ungated Nauvoo. The blood of Commodores and Congressmen, shed by the heaven-daring, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim, O liberty where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water and air, 'spread undivided, and operate unspent,' in the beloved Nauvoo; while the gay world, and great politicians may sing, and even the 'great Globe' itself may chime the melodious sounds:—

Hail Columbia, "*free and equal*"—
Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jess*.

Hail Columbia, "*free and equal*"—
Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!

Hail Columbia, "*free and equal*,"—
"*Liberty*," (as patriots won it;
Crown'd the "*head*" of freemen's money:
Now the goddess *sits* upon it!

Hail Columbia, "*free and equal*"—
"Gold and silver" is thy "tender;"
Treasury notes, (aside from Biddle,)
Foreign loans, and fallen splendor!

As the "*world is governed too much*" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law giver, and as 'crowns won by blood, by blood must be maintained,' I go emphatically, virtuously, and humanely, for a THEODEMOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. *Unitas, libertas, caritas—esto perpetua!*

With the highest sentiments of regard for all men, I am an advocate of unadulterated freedom.

JOSEPH SMITH.

Nauvoo, Ill., April 15, 1844.

The following is the article above alluded to, which we copy from the Globe:—

A NEW ADVOCATE FOR A NATIONAL BANK.

We have cast our eyes hastily over General Smith's (Mormon Joe) 'Views of the Powers and Policy of the Government of the United States. Nauvoo, 1844." This illustrious individual "goes the whole figure' with Messrs. Clay, Webster, Sargeant, and the whig party in general, for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a "fiscal agent," which is quite as sensible, both in nature and object, as the famous fiscalities:

'For the accommodation of the people in every State and Territory, let Congress show their wisdom, by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the States' and Territories' revenue. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokerage*, and leave the people's money in their own pockets.'

The prophet seems to be thoroughly imbued with the whig financial doctrines. He wants a national bank for the 'accommodation of the people,' and to save the federal and State treasuries from *taxation*. In two respects, however, we think Jos's plan has decided advantages over those of Messrs. Clay and Webster. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the offices are to be elected by the people, "with wages at the rate of two dollars per day." There is another recommendation, however, of this 'great financier' which, we fear, will somewhat embarrass the practical operation of his scheme. He tells the people:

"Petition your State legislatures to pardon every convict in the several penitentiaries; blessing them as they go, and saying to them, in the name of the Lord—'Go thy way and sin no more.'"

We fear that, if this humane recommendation be adopted, the 'specie basis' would soon disappear from Joe's mother bank and branches, including that of Nauvoo, which would quickly show a "beggarly account of empty boxes."

Perhaps, however, we are unnecessarily apprehensive of the small theives, who fall into the clutches of the law, since the great theives, who robbed millions from the late whig bank and its satellites, are permitied to roam at large with perfect impunity. Upon the whole, however, we will do General Smith the justice to state, that we think his financial doctrines more sound, his views more honest, and his scheme more feasible, than those of the hypocrites and quacks, who, supported by a great party, have fleeced the country to the very quick, and are now eager to repeat the application of the shears.

The following passage calls vividly to mind Mr. Clay's Hanover speech, in which he promised a perfect millenium to the country, as soon as a whig President should be elected:

"The country will be full of money and confidence, when a national bank of twenty millions, and a State Bank in every State, with a million or more, give a tone (an ordor of nationality) to money matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculating banker or broker."

The prophet is not only thoroughly imbued with the financial doctrines of the Clay-and-Webster school, but has caught the very tone of their 'eloquence.'

The General is not an admirer of lawyers 'Like the Good Samaritan,' he exclaims, 'send every lawyer, as soon as he repents and obeys the ordinances of Heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine.' How it must have delighted his heart to learn that the pious Daniel has lately become an eloquent preacher!—though we fear he does not 'repent and obey the ordinances of the gospel,' nor is contented—not he—to preach 'without purse or scrip,' however willing to 'pour in the oil and the *wine*.'

We cannot refrain from treating our readers to the following glowing passage, in which our friend Joseph so eloquently describes the defeat of Mr. Van Buren. We have read nearly all the whig slang on this same subject; and we have met with nothing to equal the gloomy grandeur of this portentous paragraph:

"At the age, then, of sixty years, our blooming republic began to decline, under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear, and murmuring, rumbled through the Union, and agitated the whole nation, as would an earthquake at the centre of the earth, heaving the sea beyond its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotton spoils of the people, they rose in their majesty, like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm-clouds, for better weather."

After this, won't Mr. Botts give way, and let General Smith be the whig candidate for the vice presidency? But let us finish the picture:

"The good man died before he had the opportunity of applying one balm to ease the pain of of our groaning country; and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not; with acting-President Tyler's three years perplexity and pseudo-whig-democrat reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) *Subsequent* events, all things considered, Van Buren's downfal, Harrison's exit, and Tyler's self-sufficient turn on the whole go to show, as a Chaldean might exclaim: Beram etai elauh beshmayauh gauhah rauzeen. (*Certainly there is a God in heaven to reveal secrets.*")

Joseph is unquestionly a great scholar as well as financier. Cannot Mr. Clay persuade the General to accompany him on his electioneering tour? With Piondexter, Prentiss, the Bear, the Borer, Joe Smith, and a few other quadrupeds to complete his menagerie, he could not fail to convince the moral and enligtened people of the United States of the necessity of a national bank, and of their duty to make him President.

Before we close, we have a few suggestions to make. We propose, then, that Joe Smith (Mr. Biddle being out of the way) be made president, and George Poindexter cashier, of the new whig national bank that is not to be; that the mother bank be established at Nauvoo, with branches over all creation; that the *honorable* Mr. Mitchell be appointed counsel, and that Mr. Webster have unlimited power to draw, with Govenor Doty of Wisconsin as his security. With this arrangement, we should have the perfection of a whig system of finance.

Nauvoo, April, 18, 1844.

Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo; and Howard Smith, of Scott county, Illinois, for unchristian like conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, by the authorities of said church, and ordered to be published in the Times and Seasons.

W. RICHARDS,
Church Recorder.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 9.] CITY OF NAUVOO, ILL. MAY, 1 1844. [Whole No. 93.

HISTORY OF JOSEPH SMITH.

(Continued.)

The book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

Revelation given November, 1831.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful:—wherefore I the Lord willeth that my servant John Whitmer, should go with my servant Oliver Cowdery. And also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my church, and also that he receive council and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge: preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever: Amen.

My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held from the first to the twelfth of November, four special conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of Revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior, are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following

Revelation given November, 1831.

Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jr.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant Wm. W. Phelps; by the way of commandment unto them: for I give unto them a commandment: wherefore hearken and hear, for for thus saith the Lord unto them I the Lord have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto hem; and which I shall hereafter give unto them and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world, nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold this is what the Lord requires of every man in his stewardship; even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold none are exempt from this law who belong to the church of the living God: yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse;—neither he who is appointed in a stewardship over temporal things: He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld

Now this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment, for an inheritance; for houses and for lands, in whatsoever circumstances I the Lord shall place them, and whithersoever I the Lord shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold I the Lord am merciful and will bless them, and they shall enter into the joy of these things; even so: Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the scriptures, and continued to labor in this branch of my calling with elder Sidney Rigdon, as my scribe, until I received the following

Revelation given November, 1831.

Behold, thus saith the Lord unto you my servants, Joseph Smith, jr., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you. Verily this is a mission for a season, which I give unto you, wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as you are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments, they are true and faithful; even so: Amen.

Knowing now the mind of the Lord, that the time had come that the gospel should be proclaimed in the power and demonstration to the world, from the scriptures, reasoning with men as in days of old; I took a journey to Kirtland, in company with elder Sidney Rigdon, on the 3d day of December, to fulfil the above revelation. On the 4th, several of the elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following

Revelation given December, 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of my church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.—These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so: Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy: and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands: and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unthe bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance,and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church: tney that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample: Amen.

The following memorial was addressed to the Senate and House of Representatives, of the State of Massachusetts, and was kindly received by that honorable body and ordered to be printed —

HOUSE—No.64.

COMMONWEALTH OF *MASSACHUSETTS.*

MEMORIAL.

To the Honorable the Govenor, Senate and House of Representatives of Massachusetts, in Legislative capacity assembled:

Your memorialist, a native of the State of Massachusetts, county of Hampshire, and township of Plainfield, is a member of the Church of Jesus Christ of Latter-Day Saints, and was born on the 7th day of May, A. D. 1796. begs leave most respectfully to represent to your honorable body, that, after breathing the free, elastic air of the land of his nativity, and braving the winter blasts of the Green Mountains for twenty-one years, during which time the principles of religious liberty began to bud, and the rights of man became deeply rooted in the bosom of your memorialist, he then went forth to the then thinly settled and wilderness part of Ohio, where he remained for about twenty-one years, enduring the hardships of turning the wilderness into fruitful fields, the products of which often help to compose the luxuries of your tables, cheering the hearts of some of the noble sons of '76, as well as those who are my contemporaries in life From thence he went to the State of Missouri, where he became an exile, with about twelve or fifteen thousand of his brethren. Not from the birth of our national existence to the year 1832, can the annals of the United States of America be found, to blast the character of her noble sons, by telling the blood-chilling tale of assembled mobs, to deprive her citizens of their civil or religious liberties, without their meeting a due demerit and punishment for all their crimes. But, alas! how changed the scene! In consequence of which, your memorialist has to relate to you the sad tale that, in 1831, a number of respectable families residing in the vicinity of Parkman, my then place of residence, went into the State of Missouri, and, in connexion with others from various parts of our country, who were members of the Church of Jesus Christ of Latter-Day Saints, who purchased lands of the general government, in the county of Jackson in said state, and there became lawful residents and and voters in that then free and independant portion of our country; but, in consequence of an unprecédented mob rising against the Saints, who, after high-handed threats, proceeded to destroy our property by demolishing our store and printing press, taking roofs from houses, whipping, tarring and feathering some of our men, shooting others, abusing women and children, driving about one hundred of them off on to the bleak prairies, many of whom were barefooted and could be followed by the blood that gushed from their lacerated feet, where they travelled through barbed grass, or upon the sharp stubble of a burnt prairie, for five days without food, when they succeeded in getting across the Missouri river into Clay county, where they were, for a short time, permitted to stay in peace;—when, in 1836, threats of violence again begaa to be made, public meetings to be held, resolutions were passed. and our affairs again assumed a gloomy and a fearful attitude, and vengeance and destruction was threatened; and, as the authorities of Jackson county would not protect us in the enjoyment of our inallenable rights, so it was in this; and, after much violence we were again driven, suffering the loss of property

and enduring the privation of again removing and settling in the new counties of Caldwell and Davis, where there was but few inhabitants, who were either willing to sell out or live in the enjoyment of equal rights with us. Hoping, at least, that we should be permitted to enjoy the rights of Amerian citizens in the last mentioned counties, and still having confidence in our national government, the Church, through the assistance of some of their eastern brethren, who lent them funds, again purchased lands, to a considerable amount, of the United States. Although Jackson county was the place of our choice, where also, through the labor of our own hands and the blessing of God, we had caused the earth to yield an abundance to supply our families with the necessary comforts of life whilst there, yet, while in exile from under the iron hand of oppresion, we again commenced building houses mills and other machinery, for our mutual benefit, quietly tilling our lands to supply our returning wants. The stranger, by passing through the place of our exile, might have laudably boasted of our industry, from the sound of the axe in the woodland, the busy teams on the prairies, the clattering of the hammer and the plane, and hum of wheels. These ought to have been sufficient evidence to the world, that we were lawfully and laudably endeavoring to make our new homes comfortable, if not delightsome. In the midst of this scene and bustle, our social hours were not unfrequently turned into mourning, from a recollection of past sufferings and lost friends through the Jackson and Clay county mobs. The trickling tears on the cheek of the disconsolate widow, and the bursting sobs from a bereaved orphan bewailing the loss of a husband or a father—are scenes that are better felt than described, and are ever calculated to throw a gloom over all our social circles.

O where! where! is the boon of heaven so nobly won by her fathers? Fled, alas! fled!—But we hope not forever. Laudable industry and the blessing of heaven soon caused our farms to present a cheering aspect, which awakened a covetous spirit of envy in the hearts of our enemies, and the cry went forth, If the Mormons (as they called us) were let alone, Caldwell, in five years' time, would be the most wealthy and populous county in the state. Our enemies, (who depended mostly upon the labor of their slaves for their prosperity,) at beholding themselves outdone by the diligence of the hard laboring sons of the Green Mountains, immediately took measures to posess themselves of our lands and effects; and a regular system of mobocracy was entered into, to rid the state of their rivals in prosperity. They formed a formidable band of marauders, under the command of a man by the name of Bogard and others, whose numbers increased until, at length, through falsehood and duplicity, they got the authorities of the state to intefere, when a number of officers were sent, with a large military force, to exterminate us and confiscate our property;—and all this by the authority of their more willing mobocrat governor, Lilburn W. Boggs. Plunder, rapine and murder immediately ensued, which would have disgraced a savage war in their wildest state. Men were shot down without provocation; women were insulted and ravished until they died in the hands of their destroyers; children had their brains blowed out while pleading for their lives; men moving into the county with their families, were shot down; their teams, wagons and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands, leaving them no means of conveysnce but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner, while pleading for their lives in the name of American citizens; many were thrown into prison, and, after enduring a mock trial that would have disgraced an inquisition, were confined in irons, and remained in prison until they made their escape. In these mock trials, no man was allowed to testify in favor of the Saints: and the trials undoubtedly were designed to make the distant public believe that there was an excuse for all this outrage and violence.

To give your honorable body a correct idea of the origin of those scenes of cruelty and wo, we will here transcribe the preamble to a set of resolutions passed by those plunderers at their first meeting, held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious society of people that have and are still settling in our county, styling themselves Mormons; and intending as we do, to rid our society, peaceably if we can, forcibly if we must, and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted on us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance, to form ourselves into a company, for the better and easier accomplishment of our purposes, which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self defence."

Your honorable body will see by the above, that the reasons assigned for the formation of this first company of marauders, was the want of power in the civil law to enable them to carry out the diabolical plottings of their wicked hearts. Hear their own words. "And believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted on us."

What were the evils complained of? Let their own words give the strange answer; the existence of a religious society among them; a society too, against which, not even the first crime, which the law would recognise as such, could be proved; themselves being judges, while yet their hearts were filled with envy and malice.

If individuals, or even our society as a body, had transgressed the laws, the law was open, and they could have punished the offenders according to law, as easy as to have fell to butchering indiscriminately, men, women, and children. Here let your memorialist ask your honorable body, to ever remember, that it was not the law our enemies sought to magnify and enforce; for no law had been broken, but they proceeded in open violation of, not only the law of the land, but that of nature too.

Hear again the contents of their unlawful preamble. Intending as we do, to rid ourselves of the Mormons, peaceably if we can, forcibly if we must; or this is the import of their fiendish preamble, by the strength of which our people were attacked indiscriminately, their houses rifled, their farms desolated and crops destroyed; men were tied up and whipped until some died in their hands, others to prevent their bowels from gushing out, tied handkerchiefs round their bodies, others were shot down, their wives and their children driven from their habitations! houses would be set on fire and consumed, leaving hundreds of women and children nearly naked, in the dead of winter to wander barefooted in the dark hours of the night upon the open fields and prairies, without any bed but the earth, or covering but the heavens. And why all this abuse? I answer, from the very fact that we had broken no law by which they could get the slightest pretext to rid themselves of us peaceably by law. Therefore they betook themselves to spreading falsehoods and slander, by which they roused others to assist them to accomplish their murderous designs.

Similar outrages were again inflicted upon us in Clay county as was in Jackson county, and the people were again driven and went into Caldwell and Davis counties where lands were again purchased by us of General Government. After remaining about two years in Caldwell and Davis counties, and having by dint of labor raised large crops of grain and other produce, which were ready for harvest we were followed by the same relentless spirit, and by the hands of the same persecutors, who were among the first to form a company of marauders in Jackson county. The same unhallowed principles were put in operation as was first started in Jackson county: and for the purpose of creating a shadow of a pretext to justify themselves in the eyes of the public, they even went so far as to set fire to their own buildings, and then reported that the Mormons had done it; by which means we were driven into exile in a strange land, though one (to its honor be it remembered,) where we found a friendly home. During the whole progress of those scenes of cruelty, our entreaties and petitions were continually made to the authorities of Missouri, for protection and redress. In the name of American citizens, we appealed to their patriotism, their justice,, their humanity and to their sacred honor; but they were deaf to our cries and heeded not our petitions. All attempts at protection or redress were unheeded and fruitless. And furthermore, your memorialists has to tell your honorable body that since we have resided in the State of Illinois, the same foul means has been resorted to by the State of Missouri, as was practiced in Jackson and Caldwell counties. In order to prevent their base and unjust proceedings coming to light before an injured public, they are wrongfully accusing our citizens, and kidnapping others and dragging them into Missouri, and there, after whipping and insulting them, have cast them into prison and left them to get out as they could. All this without even the form of a trial. Three several warrants have been sent by the governor of Missouri, to the governor of Illinois, demanding the body of Joseph Smith, all of which has been set aside by the legal authorities of Illinois. These warrants were based upon the pretext (though false.) that Joseph Smith was accessary to the shooting of L. W. Boggs. Would it not be well for Missouri to strike at the root of the matter, and first deal out justice to some of the murderers of the saints. Here I have to tell your honororable body that the before mentioned Bogard, a Methodist preacher, who was one of the leading men in the mob, has since murdered one of their own clan, and to escape the hand of justice has fled to Texas. Therefore it would not be unreasonable to suppose that governor Boggs was shot by one of the same class of fiendish villains, who yet remain in their midst.

The United States are now reaping the benefits of the money paid into her treasury by us, for those lands which we have been so unjustly driven from; and those lands are still held from us by the state of Missouri; from whose hands we have received no remuneration and from whom we can obtain no redress. These are the wrongs of which your memorialist complains; wrongs which are in open violation to the laws of the whole civilized world. The United States are bound by the constitution to give to each state a republican form of government, and to suppress insurrection and rebellion. Are not these outrages here portrayed before you, insurrection and rebellion? Let your honorable body give the answer. Where is that nation to be found, so stupid to her welfare, so blind to her interest, as to suffer her laws thus to be trampled upon, without making a manly attempt to wipe the bloody stain from her escutcheon? If such a nation is now to be found in existence, she no longer deserves to have her name recorded among the nations of the earth, lest her unborn sons be made to blush at the history of her crimes. Let me further invite the attention of your honorable body to the disgraceful fact, that the very characters who committed all the above described outrages, were upheld and paid off by the executive of the state; and at the same time that they committed those outrages, they declared that they were the militia, and that they were called out to enforce the laws and see that they were kept. Under this cover, they put at defiance both the laws of God and man, and with worse than a savage cruelty, committed theft, violence, robbery, rape and murder! Is it a republican form of government where such a blood-chilling tragedy as this, is acted in the face and eyes of all the authorities of this nation, and no redress to be had? Let your honorable body give the answer. Is it a fact that in this boasted land of liberty, that a man's crimes, either pretended or real, are sufficient to subject his bosom companion to insult, his daughters to rape, himself and family to starvation and exile? Let it be answered by every virtuous man and woman in letters of gold, big with meaning, No! Yet all these outrages have been committed upon us without there being the first crime proved against us; and yet after repeated application to the authorities of Missouri, for redress, we can obtain none.—Then to say the least, had she not ought to be made to feel the chastening hand of a parent nation, and as far as in her power, be made to restore to us, not only our rights and property, but damages for all the injury she has done us. This is our claim, and a just one too.

To whom then shall your memorialist look for redress of wrongs committed upon himself and his brethren in tribulation? And where can he look for human assistance with more confidence than to the people of his native state? No where! Then to your honorable body I appeal in the name of an American citizen, and in behalf of the Church of Jesus Christ of Latter Day Saints, for redress of our wrongs; and through you to the general government.—To you he has told his wrongs and that of his brethren, and in confidence he looks to the patriots of Massachusetts, the state of his nativity, and the land of the sepulchres of his ancestors. On yonder Green Mountain, in the town of Plainfield, lies the ashes of my father, who labored and fought to gain the liberties you now enjoy; he filled a place in the ranks of the army at the critical hour of the taking of Burgoyne; and shall his spirit be wounded at beholding the sons of Columbia in exile, and the banner of liberty stamped in the dust, and nothing done by the patriots of Massachusetts in behalf of suffering innocence? Tell it not in the streets of the valley, publish it not in the high ways of the Green Mountains, lest the wicked hear the sound thereof, lest the daughters of Missouri laugh at your weakness. Yea, your memorialist tells you, that he will tell his wrongs and that of his brethren in Massachusetts, I will publish them in the streets of the valley, until the sound thereof reaches to her mountains top; that her statesmen may plead the cause of suffering innocence in the legislative halls of our nation; her patriotic sons, stimulated by her fair daughters, raise their voices and cease not until the cause of innocence shall be heard, and our most sacred rights restored. As one of the native sons of Massachusetts, I ask your honorable body, in the name of all the constitutional rights of man, to instruct the whole delegation of Massachusetts, in Congress, to use all lawful and constitutional means to obtain for us a redress of all our wrongs and losses. Believing, as your memorialist does, that our case comes within the power of the general government, and that they are bound, not only by every principle of justice, but also by law, to see that justice is meted out to every son and daughter of our national republic. Weak indeed must have been the capacity of statesmen, if they framed and accepted a constitution that made no provision for self-defence. Is it a fact that our laws have become so weak, our statesmen so stupid to the existence of our nation, that American citizens can be driven from lands and enjoyments guaranteed to them by the government, and she has no power to redress their wrong?

Tell it not in the streets of Lexington, publish it in the ships of Boston, lest it is wafted by the western breeze till it salutes the tyrant's ear, and causes the daughters of Columbia to weep. If, indeed, there remains no means of redress for us, well may the despotic powers of Europe laugh and rejoice in their hearts, in the anticipation of beholding the United States of America fall and crumble to atoms beneath its ponderous weight. If this be the case, come on then ye prowling beasts and feathered fowl, prepare to glut yourselves upon the flesh of the fair sons and daughters of Columbia's soil; fallen by her own depravity, and slain by wicked aspirants and robbers from all nations. But I hope better things than those from your honorable body; yet certain causes will produce certain effects. If America refuses to punish robbers and murderers, she opens a door for a tenfold ingress of the same. From a recollection of some of the facts contained in the history of his native state, your memorialist feels a confidence in making his appeal to your honorable body, the executive of Massachusetts, a state whose people are noted in the annals of history, and one famed for her zeal in the cause of civil and religious liberty, as well as her firmness in breaking the tyrant's chain.

Her soil was the cradle of the first religious society in New England, who were exiles from Europe, as we now are from Missouri. She can boast of being the first to rise in virtuous indignation against the unjust principle of taxation without representation, when her bold sons hurled the tyrant's tea by the board, and defied the despots power. The blood of her sons was the first to flow in the support of those principles that gave birth to our national existence. At Lexington, in defiance of the tyrant's laws, and fearless of her power, her citizens in just indignation rallied around the murderous clans, and in firmness of soul, dared to redress the wrongs of her bleeding sons, and in the greatness of their philanthrophy, declared that the rights of man should be sacred, and that her land should be free; an assylum for the oppressed, a land of liberty for the tyrant's slave. Yes, on the ever memorable 19th of April, A. D. 1775, flowed the first blood that gave birth to our national independence. It was then the blood of the martyred sons of Massachusetts, by the hand of tyranny, first cried from the ground for the vengeance of an offended God and suffering innocence, to be poured upon the murderous band. Nor did the mingled groans of the dying, the wailings of the orphan, the flowing tears of the bereaved parent, and the deeper moans of the disconsolate widow, but barely have time to reach the heavens, until a just retribution of an offended God was poured upon the offenders, through the valor of the patriotic sons of my native state. Fallen indeed, must be the sons of those martyrs and statesmen of 1775 and '76, if their minds are so degenerated that they have not independence of soul, sufficient to throw their influence into the legislative hall of our nation, in support of the rights of suffering innocence, such as your memorialist has here laid before your honorable body. Honorable regard for the character of my native state forbids the thought. Confident, then, that the pure principles by which our forefathers were actuated, still lingers in the bosoms of their sons, and need only be awakened in the hearts of your honorable body by the tale of wo herein laid before you.

Your memorialist comes to your honorable body, to tell you that the civil and religious liberties sought for and found by the pilgrims on Plymouth rock, and maintained by the blood of our fathers, have been sacrificed by relentless tyrants, upon the altar of jealousy. He comes to tell you, like Babylon of old, our nation is assailed by the jealous tyrant of mankind at one end; and that your assistance is wanted in the national hall, in defence of the temple of freedom, erected by your fathers.—He comes to tell your honorable body, that the sons of his native state are denied the liberty of conscience and the right of protection under the wide-spread wings of our national escutcheon, and that the blood of the patriotic heroes of the revolution who have been slain in Missouri for enjoying their religious rights, the boon of heaven to man, is crying from the ground; and with the dying groans of ravished females and infant innocence, are ascending with the prayers of the widows of the patriots of the revolution, into the ears of the Lord of Sabaoth. Yea, their blood, their groans, their tears and the prayers of suffering innocence, together with the prayers of your memorialist, are now crying in the ears of your honorable body, through this, my silent messenger, saying "redress;" redress the wrongs of your memorialist, and those of his brethren, and wipe disgrace from the stained banner of our national republic; and perpetuate the glorious laurels so nobly won to my native state, when on Bunker's Hill, our fathers in unequal combat first sustained the shock, and dared assert the rights of man amidst the clatter of clashing steel, the blaze of arms, and the more deep-toned thunder of the tyrant's cannon. May the departed spirits of the brave Warren and his associates, whisper in the ears of your honorable body, saying, redress the wrongs of the innocent; and maintain by legislation, those rights

of man so dearly bought by our blood that flowed on Bunker's height. Let not the names of a Hancock and Adams, written by their own hands, and attached to the declaration of independence, be obliterated or dimmed by the slackness or timidity of the sons of assachusetts.

Under all these circumstances your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; saying to you, that except our prayers are heard, our rights restored and maintained, and ample redress made, as far as it can be by the legislative powers of the United States of America, wrath of an offended God will be poured out upon the whole nation; and her statesmen and legislatures shall be awakenod from their dreams, by a voice in their ears, saying thou art no longer worthy to wield the destinies of the brave, noble, patriotic and virtuous sons and daughters of Columbia's soil.

And as in duty bound your memorialist will ever pray. NOAH PACKARD.

RUSSELL, Mass., March 5, 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

TO OUR SUBSCRIBERS.

We take this opportunity of informing our subscribers that the present number of the Times and Seasons (No. 9.) closes the year with a considerable portion of our readers, we therefore acquaint all those who have honored us with their patronage, that we have adoped one uniform plan, without respect of persons. viz.—That the Times and Seasons will be discontinued, *in every case* (where the time has expired) *should the subscriptions not be renewed before our next publication.* Our friends will therefore see the necessity of making arrangements without delay. Should any of our readers be in want of any of the back numbers they can be supplied by calling at the office. Also the first, second, third, and fourth volumns may be obtained.

Owing to the extensive call for Gen. Smith's Views of the Powers and Policy of the Government of the United States, we have concluded to publish them in our next number.

For the information of our readers, we would state that the truths of the gospel, as revealed in the last days, are spreading on every hand, and we learn from the elders collected together at our general conference, that much of the opposition and bigotry which they have heretofore had to contend with, has ceased; and that the public have begun to investigate for themselves, and can no longer be duped by the foolish tales and slanderous reports of wicked, crafty men, whose business it is to deceive.

It was, indeed, a pleasing sight to see such a vast concourse assembled to celebrate the fourteenth annual conference of the Church of Jesus Christ, and the unanimity and good feeling which pervaded the whole. Much instruction was given by President Smith and others, and the whole conference was edified by an appropriate and interesting address from elder Sidney Rigdon, giving a history of the church from its first organization, and a sketch of the sufferings and privations of the first elders, and showing that the kingdom of God could be established in any country, without infringing upon any law, or interfering with any government. That the saints of God lived far above all earthly laws;—that the law of God was far more righteous than the laws of the land; that the kingdom of God does not interfere with any of the laws of the land, but is sustained by its own laws. He made many pleasing references to the manifestations of God at different times; how they had been annoyed by certain men who were wise in their own conceit, and opposed to the principles of virtue and righteousness.

Elders were sent out to all parts; when the conference adjourned, highly delighted with what they had heard and seen, after returning thanks to Almighty God for the propitious weather with which they had been favored.

HERCULANEUM AND POMPEII.

Of the vast wonders I would desire to be silent, greatly fearing that my narrative may detract from, rather than add to, the interest already created in your mind by the accounts you may have read. I was prepared for a gigantic wonder; but the actual sight far exceeded my anticipation. Not only have the streets been rescued from their volcanic tomb, but the very ruts formed by the carriages appear quite fresh, and most of the external walls are as upright as if they had been just built. The frescos also remain in a most admirable state, but the best have been removed to the Museo Borbonico from which a complete history of the manners and customs of the Pompeians might be written. With these remarks upon this wonderful ruin I shall leave you to your own readings and imagination. We spent about five hours in its

exa ination, and then, after making a detour by Castellamre, where we dined, returned to Naples. I went to Herculaneum by the railway from Naples. The principal wonder there is an immense amphitheatre, which was discovered buried in lava, as hard as granite, whilst digging for a well. On the ceiling of a chamber underneath I saw the exact impression of a marble statue, which had been removed, washed down, and there rested by the volcanic torrent. In another part of the ruin, the streets and houses, prison-walls and bars, may be seen as at Pompeii; and at the edge of a well the marks formed by the cords or chains in pull ng up the buckets remain to this day. During the time of its destruction, lava must have descended from Vesuvius in a perfectly liquid state, as the lowest cellars are frequently as neatly filled as if the lava had been chiselled for the purpose. A visit to these buried cities cannot fail to suggest the most solemn reflections. O race of man! what awful materials for a chapter in the history of the Providence of God.—*Scamper through Italy.*

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness as a nation, and their repu sion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united nor an independent nation, nor a parasitic province. They are peeled and scattered into fragments; but broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and, ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are, or can be, springs of their perpetuity. They have spread over every part of the habitable globe; have lived under the reign of every dynasty; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every latitude and longitude, we find a Jew.

It is not so with any other race. Empires the most illustrious have fallen, and buried men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smitten them with unspeakable ferocity; penal rescripts and deep prejudice have visited on them the most ungenerous debasement; and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed.—They are the aristocracy of scripture—let off coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known to history only; their shadows alone haunt the world and flicker its tablets. A Jew walks every street, and dwells in every capitol, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immorality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of water's peculiar nature, they have flowed along every stream without blending with it or receiving its flavors, and traversed the surface of the globe amid the lapse of many centuries distinct—alone. The Jewish race at this day is, perhaps, the most striking seal of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any ground save those revealed in the record of truth.—*Frazer's Magazine.*

For the Times and Seasons.

Mr. Editor:—*Sir:* Having been absent from our beloved city some four months on a mission to proclaim the pure principles of the everlasting gospel; and as some incidents occurred in the course of my travels, which may not be uninteresting to the readers of your very valuable paper, I am induced to forward you this letter, which you can dispose of as you think proper.

After I closed my ministerial labors in Iowa Territory, which were crowned with success it was thought best that I should visit the upper counties in this state. Accordingly, on the 5th of December last, I left here for the above place. On my way I preached at Macedonia, Burnadotte, and Washington. At the latter place, after I had closed my second discourse on the first principles of the gospel, I received a challenge from the Rev. Mr. Phelps, to discuss the subject of the divine authenticity of the Book of Mormon, and our principles in general. He said that he intended to inves-

tigate the very foundation of our doctrine. I agreed to his proposition, on condition he would allow me the same privilege with regard to those which he advocated, and bind himself not to close the discussion until we had thoroughly weighed Mormonism, and Methodism, in the balance of truth, and abundantly tried the authenticity of both, by the word of God, which is the great test.

Accordingly on the following evening, we met in the Methodist chapel, for the discussion of the above subject; chose moderators and commenced. We continued the debate four evenings. At the close of the discussion on the last evening, the Rev. Mr. Hall, a Methodist, insisted the discussion should be closed; but the majority of the audience together with myself, objected to it. My opponent, to satisfy the multitude for the time being; agreed to meet at a future evening and continue it. Accordingly, the appointment was mutually made, but to the surprise of the audience, he was among the missing: the reason however seemed to be obvious to all. This Reverend gentleman has been lecturing against the Mormons for several years past, and boasting that he could meet one of the elders face to face, and prove the doctrine false. He has now had a trial, say the people, and ingloriously retired from the contest.

During the discussion, the audience paid good attention, and if I am to judge from the expressions of the people, and the spirit that is manifested, I can say that much good was done, and that the impression made is very favorable to the cause of truth.

On the evening that my opponent did not appear according to appointment; I addressed the meeting on the subject of the dispensation of the fulness of times, that is adumbrated by the "eleventh hour," in our Savior's parable of the laborers and the vineyard.

I had calls for preaching more than I could fill, for I was then already behind my time.—I proceeded on my journey, preached five times in Ottowa, and Dayton, baptized one, and then proceeded to Chicago and its vicinity, where I preached about four weeks, to hundreds of attentive hearers. Priests and lawyers, to be sure, raged, and collected all the slanderous reports, newspaper stories, and works written against the church, and the leading men of the same, that they could get hold of, which they marshalled against me, but all to no purpose. The work of the Lord rolled on, and many were convinced of the truth of the gospel, which we preach. Notwithstanding all this opposition, I baptized and organized a branch (in the town of Newark, about forty-five miles this side of Chicago,) of thirty-five members. Indeed, the town was a changed place, and many more, I believe, will go and do likewise. I had many more calls for preaching in this section of country, but as I wanted to be here at conference, I was obliged to come away without filling them.

On my return, I stopped a short time in Ottowa, and organized a branch consisting of twelve members. During my absence, I preached from six to eight times in a week, and I can truly say that the prospect in the country where I have been, for the rolling forth of the kingdom of God, is good, and I pray God, that many more may embrace the truth.

With sentiments of high esteem
I subscribe myself your friend
and fellow laborer in the cause
of truth, Wm. O. CLARK.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I have travelled near six months since July last, most of which time I labored in Franklin, Williamson, and Johnson counties, in the south part of this state.—There had been but few discourses delivered by any of the elders in these counties; therefore prejudice was great, but after hearing for themselves; the honest in heart began to discover the many falsehoods that had overrun the country, and began to investigate the doctrine of Christ. The result was, many believed and I had more calls for preaching than I could attend to; and through the assistance of God I was enabled to baptize twenty-four; and left many more believing, which I hope will obey the gospel. There is a great door open for preaching, and my prayer to God is, for the rolling forth of the kingdom, until the kingdoms of this world becomes the kingdom of our God.

Respectfully, your brother
in the everlasting covenant,
LEVI STEWART.

NAUVOO, Ill, April 13th, 1844.

To the Editor of the Times and Seasons.

COMSTOCK, KALAMAZOO.}
Mich., Feb. 17, 1844. }

SIR:—I take this opportunity to inform you of the prosperity of the Redeemer's cause in this section of country. Last winter, (December 19) I commenced preaching in this place; my congregations were large and attentive; I continued preaching and baptizing till March 6th, when I organized a branch of 25 members. On the 7th, I started for Nauvoo, at which place I arrived on the 14th of April. At the special conference, held in July, I was ap-

pointed in company with my brother P. Webb, to visit Will and Grundy counties, Ill. On the 19th, we started on our mission; labored about two weeks in Will, then continued our journey for this place, and arrived here September 5th; found the saints strong in the faith, and their numbers increased to 34, since which time 14 have been added. I have lately been out in Barry county, and delivered seven lectures. Prejudice gave way, and several manifested their determination to obey the gospel; whom I expect to baptize when I return. The work is in a prosperous condition through this whole section of country; we have much opposition from the priests and others, but truth is invariably triumphant. About a month since, elder Waldron baptized a Universalist preacher, by the name of Spafford, in Van Buren county.—He has since commenced preaching the fulness of the everlasting gospel.

Elders Gamet and Loveland are preaching in Calhoun county, and I understand have baptized several.

I will now close by subscribing myself with high considerations of respect, your friend, &c.

E. M. WEBB.

CONFERENCE MINUTES.

Conference met pursuant to appointment, on Saturday the 6th of April, 1844.

Present, President Joseph Smith, Hyrum Smith, Sidney Rigdon and William Marks.

Of the Twelve, Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith.

The members of the High Council, an immense number of elders, and an innumerable concourse of people.

Saturday, April 6, 1844.

Presidents Joseph, and Hyrum Smith came to the stand at 1-4 past 10 o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigated before this conference, but it will not be the case; these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction, and then, (if necessary) will offer such corrections as may be proper to fill up the interstices. Those who feel desirous of sowing the seeds of discord will be disappointed, on this occasion. It is our purpose to build up, and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour; I feel in closer communion, and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In as large a congregation, it is necessary that the greatest order and decorum be observed; I request this at your hands, and believe that you will all keep good order.

Prayer was offered by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction, I enjoy this privilege this morning; want of health, and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life. I hardly promise myself lungs to make this congregation hear me, I shall do the best I can, and the greatest can do no more.—The circumstances by which we are now surrounded points out the principles of my discourse—the history of this church which I have known from its infancy: my text is, "Behold the church of God of the last days." I do not know that I can find it in the Bible; I do not think it necessary to have Paul to make a text for me; I can make a text for myself; I recollect in the year 1830, I met the whole church of Christ in a little old log house about 20 feet square, near Waterloo, N. Y. and we began to talk about the kingdom of God as if we had the world at our command; we talked with great confidence, and talked big things, although we were not many people, we had big feelings; we knew fourteen years ago that the church would become as large as it is to-day; we were as big then, as we shall ever be; we began to talk like men in authority and power—we looked upon the men of the earth as grass hoppers; if we did not see *this* people, we saw by vision, the church of God, a thousand times larger; and when men would come in, they would say we wanted to upse the government,

although we were not enough to well man a farm, or meet a woman with a milk pail; all the elders, all the members, met in conference, in a room 20 feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterward came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached, then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money, &c. which never existed in the heads of any one else, and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets and without knowledge of what God was about to do; treated all we said with pretended contempt, and much ridicule; and had they have heard all we said, it would have made it worse for us; we talked about the people coming as doves to the windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day; we talked such big things that men could not bear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse, and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God. [He here referred to the prayer of elder Phelps concerning our having arrived at the age to choose our own guardian.] If we had told the people what our eyes behold this day, we should not be believed; but the rascals would have shed our blood, if we had only told them what we believed. There we sat in secret and beheld the glorious visions, and powers of the kingdom of heaven, pass and repass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell; were we maturing plans to corrupt the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church never would have been here, if we had not done as we did in secret. The cry of false prophet and impostor rolled upon us. I do not know that any thing has taken place in the history of this church, which we did not then believe; it was written upon our hearts, and never could be taken away; it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church, and he laid it firmly, truly, and upon eternal truth. If any man says it is not the work of God, I know they lie.—Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves, that this is not the church of God. We do not care who sinks or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus which is the spirit of prophecy; I have slept with it, I have walked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart: I defy all, and will triumph in spite of them. I know God, I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do, when he sees all the madness, wrath and follies of our persecutors. He will do as God does; he will sit and laugh; one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny cake and buttermilk; every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear and a good house to live in, and say they, then I will believe; but God will not give it, until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as the yare told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny cake and milk and water no more. Would you not be astonished if even now we should tell the glories and the privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret; if we were to tell you

when Jehovah looked on, lo it is beauty, it is heaven, it is felicity to look on; I should marvel if it were otherwise; if a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings; asking God for things for your benefit. Do not be afraid, go back to the commencement of this church and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now; has God forgotten to be gracious? to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it, I never am afraid of God or man concocting any thing to hurt me, I have faith to detect man, even if he did; I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmisings, &c.; I put my trust in God, and whatever God does for me, is only for my salvation. A man is a bad teamster who runs his team in the worst road. [And showed how much like the gospel.] What I have already said, is only to prepare the way. [Here five of the Pottowattomie tribe appeared with their interpreter, and were assisted to the stand by the president.] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen and known things which I have not yet told. After the church began to grow, it was favored with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it, as I was that the devil had. He referred to the children of Israel who were snivelling and murmuring about their leeks and onions, &c. &c., and so it is in these last days, some men are always yelling about what the church believes, and opposing every good thing. I want devils to gratify themselves, and if howling, yelling, pelping, will do you any good; do it till you are all damned. If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go on your way to hell without a grunt. We hear these things ever since the church existed, they have come up with us, they have had so much more wisdom, they knew all about the kingdom before God revealed it; and they know all things before they are heard; they understand more than God knows. We gather of all kinds, if we get all nations, we get all wisdom, all cunning, and every thing else. The sectarians cannot be as wise as we are, for they have only got the plans of man for salvation, but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavor to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enough? I discover one thing, mankind have labored under one universal mistake about this, viz: Salvation was distinct from government; i. e.; that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. Every man is a government of himself, and infringe upon no government. A man is not an honorable man if he is not above all law, and above government. I see in our town we have need of government, some study law, only for the purpose of seeing how many feuds, how may broils they can kick up, how much they can disturb the peace of the public, without breaking the law, and then say: "I know my rights and will have them;" "I did not know it was the marshal, or I would not have done it." He is no gentleman, gentlemen would not insult a *poor* man in the street, but would bow to him, as much as those who appear more respectable. No marshal, or any one else should pull me up; we ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itelf by its own laws.

(To be Continued.)

MINUTES OF CONFERENCE

of the Elders of the Church of Jesus Christ of Latter-Day-Saints held in the City of New York on the 3rd and 4th days of April 1844.

The conference met at the Military Hall at half-past 10 o'clock A. M. and was organized by calling Elder Wm. Smith to the chair, and appointing Elder Wm. H Miles, Clerk, there were present 2 High Priests, 12 Elders, and 2 Priests.

The conference was opened by singing, and prayer by the President.

The President then addressed the conference

upon the object, and purposes of their meeting. Elder Geo. T Leach was then called upon to represent the Branch in New York, but not having the records, was excused until afternoon.

Elder A Everitt then called for information concerning the alleged disorganization of the Branch at Setauket L. I. on motion,

Resolved, that Elder Hultz, make his statement of Elder's Bolton, and Raymond's proceedings in the Branch; which was done.

Elder Raymond then made his statement and presented Elder Page's letter written to him, which was read by the Clerk, and after a number of remarks by the Elders, the President said that in the disorganization of a Branch, the members were not cut off from the Church, and unless there was sufficient cause to justify them, Elder's Bolton and Raymond had no authority to disorganize the Branch, therefore,

Resolved that the Conference do not consider the branch at Setauket disorganized, on motion,

Resolved, that 3 Elders be authorised to examine into, and settle the difficulties of the Church in that place, whereupon,

Elder's Mc Clain, Geo. T. Leech, and Willey, were selected for that purpose, on motion, adjourned until half-past 2 o'clock P. M.

The conference convened, at half-past 2 o'clock, P. M. after singing, and prayer, the President made some cheering remarks on the prosperity of the cause.

Elder Willey declined acting with the committee appointed in the forenoon, to settle the difficulties in the Setauket Branch, whereupon,

Elder John Leach was chosen in his stead.

Elder Geo. T. Leach represented the Branch in N. York, numbering 152 members including 3 High Priests, 13 Elders, 3 Priests, 4 Teachers 1 Deacon, added since last conference 19, Deaths 2, Cut off 4, Moved 27.

Elder Merrill represented the branch at Norwalk, Connecticut; 38 members, including three elders, two priests, one teacher, one deacon: 23 removed to Zion, two to New York, and three added by baptism, since last conference. Elder Merrill stated that the branch would nearly all remove to Zion this spring.

Elder Raymond represented the branch at Hemstead; 41 members, including one elder one priest, one teacher, and three added by baptism since last conference; at Jerusalem, nine miles south, there were three members.

Elder Snyder represented the branch at Brooklyn, 15 members, including one priest, one teacher, and one deacon.

Elder John Leach, represented the branch at Mead's Basin, 12 members including one priest, one teacher one deacon; and also at Wynockie and Pompton, 10 members not organized. Elder Leach gave a very interesting account of his labors.

Brother K. Morris, represented the branch at Bridgeport, 10 members, including one elder, and one teacher, all in good standing.

Elder John Leach reported five members not organized, at Mechanicsville and New Germantown.

Elder McClain gave an account of his visits to Hudson, Albany, and Rochester. He also gave a favorable account of the prosperity of the cause in Boston, Lowell and Salem.

Elder Wm. H. Miles, represented the branch at Newark; 12 members, including one priest.

Elder Willey gave an account of his travels and ministry; he has been laboring in New Haven county, Connecticut, with elder Pell. He stated that there was about fifty believers in North Haven, and near one hundred in a neighboring village. Elder Davis was preaching in the Baptist church, in the town of Straitsville; the people were believing, and he was baptizing every Sunday. There were also many in the city of New Haven ready to obey the gospel.

Brother White represented the branch at Middletown, Connecticut; 17 members, including three elders, in good standing, nearly all going to Zion soon.

Elder Young represented the branch at Patterson; eight members, including one elder and one teacher.

Elder Merrill then gave an account of his labors, and the prosperity of the cause, in the region where he had labored; after which,

President William Smith made some remarks upon the prosperity and future prospects of the church, which are calculated to encourage the breast of every true saint of God.

On motion of elder A. Everett, brother T. Dennis was chosen to be ordained to the office of an elder. Brother T, Dennis was then ordained under the hands of elders Smith, Geo. T. Leach and Everett.

On motion, adjourned till to-morrow at 1-2 past 10 o'clock. Closed by singing and benediction.

Met agreeable to adjournment, singing and prayer by elder Smith.

Elder Sandburn represented the branch at New Bedford; 60 members, two elders, three priests, four teachers, three deacons; and the branch at Newport, R. I., 21 members, one elder, one teacher, two deacons. He also gave an account of his labors, and the prosperity of the cause in the place where he had been labo ing.

On motion, Resolved, That brothers Everett

and Leech, be appointed to wait upon elder Hewitt, to know his reasons for not attending conference.

Elders Lane and Leech laid before the conference a statement concerning the condition of the Brooklyn branch, and the presiding elder's conduct.

On motion, Resolved, That two responsible elders be empowered by this conference to go to the branch at Brooklyn, to enquire into the affairs of the church, and if necessary to disorganize the branch and re-organize, and choose another presiding elder; whereupon,

Elders Everett and Hemes were appointed for that purpose.

On motion the following were nominated and chosen for the office of elders.

John Swackhammer, H. J. Doremus, David Fairbank, brother Wally.

Also the following as priests; A. Brockelbanks, K. Morris, James Thompson, S. Leaver.

James Miller was ordained teacher.

On motion, Resolved, That should elder Meynell go to Europe, he will have the approbation of this conference, therefore,

Resolved, That the clerk be instructed to give him a certificate to that effect.

On motion, Resolved, That the conference procced to ordinations.

On motion adjourned till 1-2 past 2 o'clock, P. M.

Conference convened; after singing and prayer by elder Miles, brother Wm. Smith arose and addressed the saints at great length upon certain reports abroad among the saints.

The elders appointed to wait upon brother Hewitt reported.

The branch at New Rochele was represented by elder Wolf; numbering 15 members, one elder, three priests, one teacher, in good standing.

Elder George T. Leach, submitted to the conference a proposition for publishing a weekly paper for the disseminating of our principles, which was read by the clerk, after some discussion upon the wisdom of such a course. The President spoke at length in favor of the proposition.

On motion, Resolved, That the proposition be accepted, and a committee of five be appointed to act upon it. Whereupon, elder Wright, George T. Leach, Brockelbanks, Miles, and John Leech, were appointed as a committee.

On motion, Resolved, That the minutes be accepted.

Resolved, That elder Wright, be appointed to co operate with the clerk, to prepare the minutes for publication.

On motion, Resolved, That the thanks of this conference be tendered to the president for his able manner of presiding, and also to the clerk for his services.

On motion, Resolved, That this conference determine to uphold the authorities of the church.

Resolved, That this conference adjourn to meet the first Wednesday in September next, at 1-2 past 10 o'clock, A. M.

Closed by singing and benediction.

WM. SMITH, Chairman.

Wm. H. Miles, Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Albion, Calhoun county, Mich., on the 8th, 9th, and 10th of March, 1844.

Elders present, D. Savage, William R. Loveland, C. Dunn, D. M. Grant, W. H. West.

Elder C. Dunn was chosen chairman, and D. M. Grant, appointed clerk.

Meeting was opened by prayer, by C. Dunn. He then proceeded to deliver a discourse on the necessity of faith and obedience to the law of God.

Conference was then dismissed until 10 o'clock next day.

We met at 10 o'clock the next morning;—opened by prayer, by William S. Loveland, and a discourse was delivered by elder Savage on the subject of faith and the fruit thereof. He was followed by C. Dunn, and the conference adjourned till 2 o'clock, p. m.

Conference convened agreeable to adjournment. D. Savage, and D. M. Gamet spoke on the gathering of Israel. He was followed by H. J. Brown. Samuel Graham was then ordained to the office of an elder, under the hands of elder Gamet. Elder Brown spoke on the Book of Mormon, followed by C. Dunn. Conference adjourned till next day.

At 10 o'clock, Sabbath morning, meeting was opened by C. Dunn. Elder Savage spoke on the order of the kingdom of God.

The representation of the different branches of the church in this vicinity was then called for.

The branch of Moroni, in Jackson county, was represented by elder H. J. Brown; consisting of 13 members, two elders, one teacher, one deacon.

The Paupau branch, Van Buren county, was represented by elder Savage; consisting of eight members, four elders.

The Comstock branch was represented by elder Savage, consisting of 50 members, six elders, three priests.

The Albion branch, represented by elder Gamet, consisting of 27 members, three elders. one deacon.

The Flawrence branch, represented by elder Dunn, consisting of seven members, one elder.

The Motville branch, represented by elder Dunn, consisting of nine members, one elder.

* * * * * * *

We are happy to say that the work of the Lord is prospering in this part of the vineyard.

Conference adjourned until the 7th, 8th, and 9th of June, next, at the town of Florence, St. Joseph county, Michigan.

C. DUNN, Prest.

DAVID M. GAMET, Clerk.

POETRY.

SELECTED

For the Times and Seasons.

THE MARRIAGE VOW.

Speak it not lightly!—it is a holy thing.
A bond enduring through long distant years,
When joy oter thine abode is hovering,
Or when thy eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth;
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth,
But ever bright and sacred may it be,
Stored in the treasury-cell of memory.

Life will not prove all sunshine! there will come
Dark hours for all: O will ye, when the night
Of sorrows gather thickly round your home,
Love as ye did, in times when calm and bright
Seem'd the sure path ye trod, untouched by care,
And deem'd the future like the present fair?

Eyes that now beam with health may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;
Then will ye gaze upon the the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storm o'ertake your bark on life's dark sea;
Fierce tempest rend the sail so gaily spread,
When hope her syren strain sang joyously;
Will you look up, though clouds your sky o'ercast,
And say, 'Together we will bide the blast?'

Age, with its silvery locks, comes steaming on,
And brings the tottering step, the furrowed cheek,
The eye from which each lustrous beam had gone,
And the pale lip, with accents low and weak;
Will ye then think upon your life's gay prime,
And, smiling, bid love triumph over time?

Speak it not lightly! Oh, beware, beware!
'Tis no vain promise, no unmeaning word;
Lo! men and angels lisp the faith ye swear,
And by the high and holy ONE 'tis heard;
Oh, then, kneel humbly at His altar now,
And pray for strength to keep your marriage vow!

M. N. M.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 10.] CITY OF NAUVOO, ILL. MAY, 15 1844. Whole No. 94.

GEN. SMITH'S VIEWS ON THE GOVERNMENT AND POLICY OF THE U.S.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self evident; that all men are created equal: that they are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some overwise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition: *ad infinitam.* The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights*, as appears in said constitution, ought to be treated by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine,)
"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, "prosque tout aimer richesses et pouvoir;" (almost all men like wealth and power.)

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin drew up a plan of union for the then colonies of Great Britain that *now* are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand,—thus: "they have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just,—(considering the ability and other circumstances of the inhabitants in the several colonies,) and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth as a pattern for wise men *to study the convenience of the people more than the comfort of the cabinet.*

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I hold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interest, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of

free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." Verily, here shines the virtue and the wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefits and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri, expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan: hard times and distress: outbreak upon outbreak in the principal cities: murder, robbery, and defalcations, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the union; destroyed the confidence of man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrandizement. The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention. that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say: *Buono aviso*, (good advice.)

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs not from *power* or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and gradually, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other *close communion* acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprize: hands for industry; heads for heroes, and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendant objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking." Such a prospect was truly soul stirring to a good man, but "since the fathers have fallen asleep," wicked and designing, men have unrobed the government of its glory, and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits *till it is better times:* but year after year has left the people to *hope* till the very name of *Congress* or *State Legislature*, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children; or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades and calculations, it certainly is the highest point of subversion to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt in part the language of Mr. Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender their own, too liberal to indulge unworthy prejudicies ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the constitution, which is the cement of the union, as in its limitations as in its authorities; to respect

the rights and authorities reserved to the states and to the people, as equally incorporated with, and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;" as far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe in his day, while speaking of the Constitution; says, "Our commerce has been wisely regulated with foreign nations, and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantages to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? who has been deprived of any right of person and property? who restrained from offering his vows in the mode he prefers, to the Divine author of his being? It is well known that all these blessings have been enjoyed to their fullest extent: and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture of power, policy and prosperity! Truly the wise proverb is just: "Sedaukauh teromain goy, veh-ka-sade le-u-meem khahmaut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *magna charta* to answer its great end and aim: *To protect the people in their rights.* "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under which every citizen may, by his merit, obtain the highest trust recognized by the constitution; which contains within it no cause or discord; none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful republic, in its increasing greatness; "The year of jubilee since the first formation of our union has just elapsed —that of the declaration of Independence is at hand. The consummation of both was effected by this constitution. Since that period a population of four millions has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers: our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable ægis."

General Jackson's administration may be denominated the *acme* of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was $125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his

own words in his farewell address, retired leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisites, fame, tangling alliances; priest-craft and spiritual wickedness in *high places*, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled, through the union and agitated the whole nation as would an earthquake at the centre of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills: So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself. "There were in it, features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy. It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the progress of that tendency if it really exists, and restore the government to its pristine health and vigor." This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, *told the truth or not:* with acting president Tyler's three years of perplexity and pseudo whig democrat reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to shew, as a Chaldean might exclaim: Beram etai elauh beshmayauh gauhah rauzeon: (*Certainly there is a God in heaven to reveal secrets;*)

No honest man can doubt for a moment, but the glory of American liberty, is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity.—Democracy, Whiggery, and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of the nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop;" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should a humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: *"Every man has his price!"*

Now, oh! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislature to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more.* Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only

can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity; "Amor vincit amnia." Love conquers all.

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now,and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire them to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again, he has forfeited his honor.* Make HONOR the standard with all men: be sure that good is rendered for evil in all cases:and the whole nation, like a kingdom of kings and priests, will rise up with righteousness: and be respected as wise and worthy on earth:and as just and holy for heaven;byJehovah the author of perfection. More economy in the national and state governments;would make less taxes among the people:more equality through the cities,towns & country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim: the very name of *"American,"* is fraught with *friendship!* Oh! then, create confidence! restore freedom!—break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: *Ein ehrlicher name ist besser als Reichthum,* (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress shew their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and directors shall be elected yearly by the people with wages at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities, as *brokerage;* and leavo the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than a *"hireling clergy".*

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the the right hand of fellowship; and refuse no: the same friendly grip to Canada and Mexico: and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why? Oh! why! will a once flourishing people not arise, phœnix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the windfalls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doc-

tors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so *free* a country of every vestige of slavery, when over they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the *now* United States, might be a genuine rule of action for some of the *breath mad*: men in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind;
Be to her virtues very kind."

We have had democratic presidents; whig presidents; a pseudo democratic whig president; and now it is time to have *a president of the United States;* and let the people of the whole union, like the inflexible Romans, whenever they find a *promise* made by a candidate, that is not *practised* as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the wishes of the slave holding states; and also with a determination equally decided to resist the slightest interference with it in the states where it exists." Poor little Matty made his rhapsodical sweep with the fact before his eyes, that the state of New-York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolorated where it exists: constitution or no constitution; people or no people; right or wrong; vox Matti; vox Diaboli; "the voice of Matty"—"the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and his measures have such a striking resemblance to the anecdote of the Welchman and his cart-tongue, that, when the constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was short that it needed a *Sub-Treasury*, to save the funds of the nation, it *could be spliced!* Oh, granny what a long tail our puss has got! As a Greek might say, *hysteron proteron:* the cart before the horse: but his mighty whisk through the great national fire, for the presidential chesnuts. *burnt the locks of his glory with the blaze of his folly!*

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by giving the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the teritory of Oregon or any other contiguous territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea; and make the wilderness blossom as the rose; and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *come:* yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace. Abolish the cruel customs of prisons, (except certain cases,) penitentiaries, and court-martials for desertion: and let reason and friendship reign over the ruins of ignorance and barbarity; yea I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom: and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem,
I am a friend of virtue
and of the people,
JOSEPH SMITH.

Nauvoo, Illinois, February 7, 1844.

For the Neighbor.

To the friends and voters of Hancock County.

Elder William Smith, (late representative) wishes to say to the friends and voters of Hancock County, that, in consequence of the *sickness* of his family, now in the hands of a doctor in the City of Philadelphia, he relinquishes the idea of offering himself as a candidate for a seat in the next Legislature of Illinois; but, as a matter of the highest consideration, would recommend his brother Hyrum Smith, as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

O sustain ye democracy throughout the land
And ever go forth at Jehovah's command:
And while the old farmer yet swingeth the flail;
Or follows the plough:
Good democrats tread, *O tread on the tail*
of that Old Coon Now.

We are sorry that our late representative the Hon. Wm. Smith is about to withdraw, for the present time from the political arena. His talents are known and appreciated, his conduct in the last session of the Legislature proved him to be a man of talent and of genius, a patriot and a statesman, and a man every way qualified to maintain the interests of the people he represented.

We know of no person that would be more qualified to fill his station than Gen. Hyrum Smith (his brother.) We are not informed whether the general will accept of the office or not, if he will, we dont know of any gentleman in Hancock Co. who would be more competent. Gen. Smith is a man of sterling integrity, deep penetration and brilliant talents. He is well versed in politics and as unchangeable as the everlasting hills. He is a man of probity and virtue, and an unwavering patriot.

If Gen. Hyrum Smith will allow his name to be brought forth we go it for him, and we know from the confidence and respect that is entertained of him as a gentleman and a patriot he will be elected. What say you General?

For the Neighbor.

Mr. Editor:

Before taking my farewell of your beautiful and growing city, I avail myself of a few leisure moments in expressing some of my views and conclusions of the prophet *Joe* and the Mormons. In the first place allow me to say that the Mormons as a people have been most woefully misrepresented and abused, and in ninety-nine instances out of a hundred by persons who know nothing of their principles and doctrines. Before visiting this place my mind was very much prejudiced against the Mormons, from reports which I had listened to in travelling through the different states, and I presume if I had never taken occasion to inform myself of their religion and views my mind would have still remained in the same condition. There is not a city within my knowledge that can boast of a more enterprising and industrious people than can Nauvoo, her citizens are enlightened and possess many advantages in the arts and sciences of the day which, other cities (of longer standing) cannot boast, in a word Nauvoo bids fair to soon out rival any city in the West.

General Smith is a man who understands the political history of his country, as well as the religious history of the world, as perfect as any politician or religionist I have ever met with.

He advances ideas which, if could be carried into effect would greatly benefit the nation in point of commerce and finance, and while he maintains, and philosophically shows that our country is approaching a fearful crisis which if not arrested, will end in disgrace to the country, and cause our national banner to hug its mast in disgust and shame, clearly points out the remedy.

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner which floated so proudly in the breeze at the declaration of independence be disgraced and refuse to show its motto? Shall we, as American citizens fold our arms and look quietly on while the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power; I say, shall we still rush blindly on and hasten on our own destruction by placing men in power who neither regard the interests of the people, nor the prayers of the oppressed! Every American citizen will shout at the top of his voice, NO.

Mr. Smith's "views of the power and policy of the government" manifest a republican spirit, and if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now have to toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy, he is liberal in his sentiments and allows every man the free expression of his feeling on all subjects; he is sociable and easy in his manners; is conversant and familiar on all exciting topics, expresses himself freely and plainly, on the different methods of administering the government, while he is not ashamed to let the world know his views, and criticise upon his opinions,

I am sir in no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party, but considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles, and use my utmost influence in his favor.

I am, Sir Yours, in haste.

AN AMERICAN.

Nauvoo Mansion, May 12, 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

We are obliged to defer the continuation of the conference minutes until our next publication, as we deem it of the highest importance to give Gen. Smith's "Views" as extensive a circulation as possible, and on account of other important matter which has overrun our columns.

We take pleasure in announcing to the saints abroad that Nauvoo continues to flourish, and the little one has become a thousand. Quite a number of splendid houses are being erected, and the Temple is rapidly progressing; insomuch that there is one universal expectation, that before next winter closes in upon us, the top-stone will have been raised, and the building inclosed.

The saints continue to flock together from all parts of this wide-spread continent, and from the islands of the sea. Three ships' company have arrived this spring from England, and are now rejoicing in the truths of the everlasting gospel. The prophet is in good health and spirits, and unwearied in his anxiety and labors to instruct the saints in the things of God and the mysteries of the kingdom of Jesus Christ. Indeed, we may truly say that those who come to scoff, remain to pray. Many have come here filled with prejudice and strange anticipations, but have been convinced that report is false with her thousand tongues, and have almost invariably left a testimony behind them. Instead of finding Mr. Smith the cunning, crafty and illiterate character that he had been represented to be, they have found in him the gentleman and scholar; frank, open, generous, and brave. But it is his immediate connexions and associates alone, that can appreciate his virtues and his talents. While his face is set as a flint against iniquity from every quarter, while the cries of the oppressed ever reaches his heart, and his hand is ever ready to alleviate the sufferings of the needy.

A few artless villians can always be found who are watching for his downfall or death, but the Lord has generally caused them to fall into their own pit, and no weapon formed against him has prospered. One or two disaffected individuals have made an attempt to spread dissension, but it is like a tale that is nearly told, and will soon be forgotten. It was first represented as a monster calculated to scatter desolation around, but we are credibly informed by a person who attended their first meeting that there was much difficulty in raising a committee of seven, for there was some objection to Father ———, but as none could be found to fill the vacuum, he constituted one of the seven *stars!!*

It will be unnecessary for us to say much about those *lumaneries* of the last days, as they *shine* forth in their true colors in our columns this week, in the trial of President Smith. But to say any thing by way of warning to the brethren abroad, would resemble the "ocean into tempest tossed to waft a feather or to drown a fly. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?

The glad tidings of salvation and the fulness of the gospel are fast spreading from city to city, and from nation to nation. The little stone will still increase till the knowledge of God covers the earth, and righteousness and truth extend from pole to pole.

NOTICE.

We are authorised to state that the difficulty heretofore existing between Elder William Smith, one of the "Twelve," and Elder John Horner, has been settled. Elder Horner has therefore had his license restored to him again, and is satisfied that opposition to the constituted authorities of the church is bad policy; it being the bounden duty of the laboring elders abroad, to sustain, strengthen, and confirm those who have been placed in authority by the new and everlasting covenant.

The above is agreeable to my feelings.

JOHN M. HORNER.

Nauvoo, May 10, 1844.

CONFERENCES.

There will be a conference held at the branch of the church in Westfield, Stokes county, N. C., on the 10th and 11th days of August, also

one at Burk's Garden, Tazwell county Va., on the 17th and 18th days of August next.

MUNICIPAL COURT.

CITY OF NAUVOO, ILLINOIS, }
Third day, Regular Term, May 8, 1844. }

Before Alderman N. K. Whitney, acting chief justice; and Aldermen Daniel H. Wells, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith and Samuel Bennet, associate justices, presiding.

EX-PARTE, JOSEPH SMITH, Sen. ON HABEAS CORPUS. } Messrs. Stiles & Rigdon, Counsel for Smith.

This case came before the court upon a return to a writ of habeas corpus, which was issued by this court on the 6th of May, instant, upon petition of Joseph Smith, Sen. as follows:

STATE OF ILLINOIS, CITY OF NAUVOO. } *Sct.*

To the Honorable Municipal Court in and for the City of Nauvoo:—

The undersigned, your petitioner, most respectfully represents that he is an inhabitant of said city; your petitioner further represents that he is under arrest in said city, and is now in the custody of one John D. Parker, deputy sheriff of the county of Hancock, and State of Illinois; that the said Parker holds your petitioner by virtue of a writ or "capias ad respondendum," issued by the clerk of the circuit court, of the county of Hancock, and State of Illinois, at the instance of one Francis M. Higbee, of said county, requiring your petitioner to answer the said Francis M. Higbee, "of a plea of the case," damage five thousand dollars; your petitioner further represents that the proceedings against him are illegal; that the said warrant of arrest is unformal, and not of that character which the law recognises as valid, that the said writ is wanting and deficient in the plea therein contained; that the charge or complaint which your petitioner is therein required to answer, is not known to the law.

Your petitioner further avers that the said writ does not disclose in any way or manner whatever, any cause of action, which matter your petitioner most respectfully submits for your consideration; together with a copy of the said warrant of arrest which is hereunto attached.

Your petitioner further states that this proceeding has been instituted against him without any just or legal cause; and further that the said Francis M. Higbee, is actuated by no other motive than a desire to persecute and harrass your petitioner, for the base purpose of gratifying feelings of revenge, which, without any cause, the said Francis M. Higbee has for a long time been fostering and cherishing.

Your petitioner further states that he is not guilty of the charge preferred against him, or of any act against him, by which the said Francis M. Higbee could have any charge, claim or demand, whatever against your petitioner.

Your petioner further states, that he verily believes that another object the said F. M. Higbee had in instituting the proceeding, was, and is, to throw your petitioner into the hands of his enemies, that he might the better carry out a conspiracy which has for some time been brewing against the life of your petitioner.

Your petitioner further states that the suit which has been instituted against him has been instituted through malice, private pique, and corruption.

Your petitioner would therefore most respectfully ask your honorable body, to grant him the benefit of the writ of habeas corpus, that the whole matter may be thoroughly investigated, and such order made, as the law and justice demands in the premises, and your petitioner will ever pray.

JOSEPH SMITH, Sen.

Nauvoo, May, 6, 1844.

STATE OF ILLINOIS, *City of Nauvoo.* } *Sct.*

The people of the State of Illinois: To the Marshal of said city:.....GREETING.

Whereas, application has been made before the Municipal Court of said city, that the body of one Joseph Smith, Senior, of the said city of Nauvoo, is in the custody of John D. Parker Deputy sheriff of Hancock county, state aforesaid:

These are therefore to command the said John D. Parker, of the county aforesaid, to safely have the body of said Joseph Smith, Senior, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, Senior may be known or called before the Municipal court, of said city forthwith, to abide such order as the said court shall make in this behalf, and further, if the said John D. Parker, or other person or persons, having said Joseph Smith, Senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you the Marshal of said city, or other person, authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them together with the person or persons in his or their custody, forthwith before the Municipal court, aforesaid, to be dealt with according to law; and herein fail not and bring this writ with you,

Witness, Willard Richards, Clerk of the Mu-

nicipal court at Nauvoo, this 6th day of May, in the year of our Lord, one thousand eight hundred and forty-four.

WILLARD RICHARDS,
Clerk, M. C., C. N.

I hold the within named Joseph Smith, Senior, under arrest, by virtue of a capias ad respondendum.

Hancock Circuit Court,
To May Term, A. D. 1844.

Francis M. Higbee, *Vs.* Joseph Smith. } In case.

The day of his caption, May 6th, 1844.

To damage, five thousand dollars.

WM. BACKENSTOS, S. H. C.
By J. D. PARKER, D. S.

STATE OF ILLINOIS, *Hancock County.* } *ss*

The People of the State of Illinois:
To the sheriff of said county:.....GREETING.

We command you that you take Joseph Smith, if to be found within your county, and him safely keep, so that you have his body before the circuit court of said county of Hancock, on the first day of the next term thereof, to be holden at the court house in Carthage on the third Monday in the month of May, instant, to answer Francis M. Higbee, of a plea of the case; damage, the sum of five thousand dollars as he says; and you have then there this writ, and make due return thereon, in what manner you execute the same.

Witness, J. B. Backenstos, Clerk of said circuit court, at Carthage
SEAL.] this first day of May, in the year of our Lord one thousand eight hundred and forty-four.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.

The sheriff is directed to hold the within named defendant to bail in the sum of five thousand dollars.

J. B. BAKENSTOS, Clerk,
By D. E. HEAD, Deputy.

This is a true copy of the original, now in the possession of William B. Backenstos, sheriff of Hancock county.

By J. D. PARKER, Deputy.

STATE OF ILLINOIS, HANCOCK COUNTY; *City of Nauvoo.* } *Set.*

To Mr. Francis M. Higbee:—

Sir, You will please to take notice that Joseph Smith, Senior, has petitioned for a writ of habeas corpus, from the Municipal Court of said city, praying that he may be liberated from the custody of John D. Parker, Deputy sheriff of Hancock county, by whom he is held in custody on a capias ad respondendum, issued by the circuit court of Hancock county, on the first day of May, instant, to answer Francis M. Higbee, on a plea of the case, &c.; which writ is granted, and you will have the opportunity to appear before the Municipal court, at 10 o'clock, A. M., on the 7th of May, instant, at the Mayor's Council Chamber, in said city, and show cause why said Joseph Smith, Senior, should not be liberated on said habeas corpus.

Witness my hand and seal of
[SEAL.] Court, this 6th day of May, 1844.

WILLARD RICHARDS,
Clerk, M. C., C. N.

The above trial is deferred until Wednesday, the 8th instant, 10 o'clock, A M.

W. RICHARDS, Clerk.

I have served the within, by reading to the within named Francis M. Higbee.

JOHN D. PARKER,
Constable.

Mr. Higbee did not appear either by himself or counsel.

Mr. J. P. Stiles then said that the petition and papers have been read in your hearing; it is a petition for an habeas corpus on the grounds —1st; the insufficiency of the writ, and other causes assigned. The insufficiency of the writ is sufficient to discharge the prisoner, it is the privilege and option of this court, if the writ is invalid. It is the privilege of the prisoner to have all the matters investigated, in order to prove that the prosecutor is joined in with other persons in a conspiracy to take away Mr. Smith's life. Although it is competent for the court to discharge on account of the insufficiency of the writ, yet we want an examination into the matters, in order that all may be understood. All warrants should disclose the crimes known to the court, so that the prisoner might know what answer to make; the prisoner might have had to lay in jail six months, because he knows nothing what he is charged with in the writ; it might be that he is charged with debt; that he had to pay to Francis M. Higbee the sum of five thousand dollars, or any thing: there is no action specified; is it meant for trespass, for mal-treating, beating, or slander, or what other crime, so that the damage of five thousand dollars might be known for what it is. The writ is void for want of substance and form, all who are familiar with law; common sense, or justice, must know that it is indefinite; no charge defined. If we are not released here, we shall be released in the circuit court, on account of the insufficiency, but we are now willing to investigate the merits of the case. We know nothing but from information from other sources, and we want this court to determine whether we are

hold to any charge to Francis M. Higbee; we have given him notice to attend here; if he has any cause to keep him here, I propose to bring in the testimony of the prisoner, he has averred certain facts; he is ready to make oath of it if your honor require it; there is no ordinance against the prisoner taking his oath; it is within the province of the court to do so, it is the privilege of the court in any case to hear the plaintiff in any cause; law is founded on justice; there can no iniquity arise from any thing in this matter.

Sidney Rigdon said, It has been truly stated that this court has nothing before it on which it can act, there is a prisoner brought into court who was in custody within the province of your honor; those papers have been read but they disclose no crime, no guilt; there are no merits to try, they present no meritorious cause of action, they do not present the prisoner's guilt in any form whatever; what are the merits? Shall we try him for horse stealing, burglary, arson or what? You shall hear the merits if you can find them out, then the court has power to try; is it burglary, arson or something else? What is the point to try? Those papers know no crime, this court knows no crime, there is no merits, no existence of any thing, it is an ignus fatuus, a will-o'wisp; to arrest somebody for doing nothing; to have the privilege of trying a law suit about nothing; the court never says Francis M. Higbee ever prefered any thing, if there can any merits be hatched up, we will try it.

J. Smith was satisfied that this thing can be brought to trial it appears I am a prisoner, and by the authority of the circuit court. I pettioned this court for a hearing I am a prisoner, and aver that it is a malicious prosecution, and a wicked conspiracy, got up by men for the purpose of harassing me, and decoying me into their hands. I want to show that this man has joined a set of men, who have entered into a conspiracy to take away my life. After hearing the case, you have power to punish, imprison, or fine, or any thing you please, you have a right to punish the offender, if I am a criminal you have a right to punish me, and send me to the circuit court, but if I am as innocent as the angels of heaven, you have power to send the prosecutor to trial if crime is proved against him. They have no merit in their cause, I want to show up their conspiracy, that these men are working the basest corruption, they have lifted up their hands against innocence; you have power to hear the petitioner on his oath. I will show you a precedent. Look at the federal court of this district; the case was made out by affidavit, which I swore to before the court.

The habeas corpus is granted on the testimony of the petitioner, it is the law in Blackstone, that where no other matter is in existence, and the prisoner swears he is innocent, and his character for truth is supported by good testimony he must be discharged, and then goes away as free as the proud eagle. If I have the privilege of testimony under oath, to the facts that they make slander of, then they cannot do any thing with it. Suppose that I am an eye witness to the crime of adultery, or any other crime, and know verily for myself, that the man is guilty of adultery, or other crime, and I speak of it, the man may sue me for damages although I know the man to be guilty, but if I swear to it in a court, he cannot hurt me. If I have the privilege of giving testimony under oath, they can never do any thing with me, but if you discharge me on the insufficiency of the writ; they can prosecute me again and again, but if you give me a fair hearing they cannot prosecute me again; I want the oath to go to the world; I must make statements of facts in order to defend myself. I must tell the story in its true light, under oath; then I can be forever set free; may I not have the privilege of being protected by law? The peace of myself, my family, my happiness, and the happiness of this city depend upon it.

The court allowed him to proceed with the case.

Mr. Stiles said, This is a malicious prosecution, and we have averred that it is malicious, and have a right to prove it. There is an insufficiency in the writ, the writ did not show any crime had been committed, and we can show that we are not guilty of any plea in the case; there is no charge or case against us; the whole matter is corrupt, and malicious and wicked.

Joseph Smith sworn—Said, I must commence when Francis M. Higbee was foaming against me, and the Municipal Court, in my house.—Francis M. Higbee said he was grieved at me, and I was grieved at him. I was willing on my part to settle all difficulties, and he promised if I would go before the City Council and tell them he would drop every thing against me forever. I have never mentioned the name of Francis M. Higbee disrespectfully from that time to this; but have been entirely silent about him; if any one has said that I have spoken disrespectfully since then, they have lied; and he cannot have any cause whatever. I want to testify to this court of what occurred a long time before John C. Bennet left this city. I was called on to visit Francis M. Higbee; I went and found him on a bed on the floor.

[Here follows testimony which is too indeli-

cate for the public eye or ear; and we would here remark, that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having any thing to do with the publication of their trials; we will not however offend the public eye or ear with a repetition of the foulness of their crimes any more.]

Bennet said Higbee pointed out the spot where he had seduced a girl, and that he had seduced another. I did not believe it, I felt hurt, and labored with Higbee about it; he swore with uplifted hands, that he had lied about the matter. I went and told the girl's parents, when Higbee and Bennet made affidavits and both perjured themselves, they swore false about me so as to blind the family. I brought Francis M. Higbee before Brigham Young, Hyrum Smith and others; Bennet was present, when they both acknowledged that they had done these things, and asked us to forgive them. I got vexed, my feelings had been hurt; Higbee has been guilty of adulterous communication, perjury, &c.; which I am able to prove by men who heard them confess it. I also preferred charges against Bennet, the same charges which I am now telling; and he got up and told them it was the truth, when he pleaded for his life, and begged to be forgiven; this was his own statement before sixty or seventy men; he said the charges were true against him and Higbee. I have been endeavoring to throw out shafts to defend myself, because they were corrupt, and I knew they were determined to ruin me; he has told the public that he was determined to prosecute me, because I slandered him, although I tell nothing but the truth. Since the settlement of our difficulties, I have not mentioned his name disrespectfully; he wants to bind up my hands in the circuit court, and make me pay heavy damages for telling the truth. In relation to the conspiracy, I have not heard Francis M. Higbee say he would take away my life; but Chauncy Higbee, Charles A. Foster and Dr. Foster said they would shoot me; and the only offence against me is telling the truth. I did say that Dr. Foster did steal a raw hide, I have seen him steal a number of times; these are the things that they now want to ruin me for; for telling the truth. When riding in the stage, I have seen him put his hand in a woman's bosom, and he also lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters; I say it under oath; I can tell all the particulars from first to last.

Brigham Young, sworn, With regard to Francis M. Higbee, at the time that is spoken of, I stopped opposite Mr. Laws' store, we had been conversing with Dr. Bennet when I came into the room, Francis Higbee rather recoiled and wished to withdraw; he went out and sat upon a pile of wood. He said it is all true, I am sorry for it, I wish it had never happened. I understood Bennet who related some of the circumstances, he cried and begged of us to forgive him, and said if he could be permitted to stay in the city as a private individual he should be happy; that was about what he said; it is true, I am sorry for it I wish it had never been so; as we came up, Dr. Bennet, Mr. Higbee, and Mr. Smith, had been talking about it, I have not mentioned it before, I knew of the whole affair, it was on the 4th of July, or a few days after—it was shortly after I came from England. I was in the City Council when Mr. Higbee said all was settled.

Cross-examined:—I have heard Dr. Bennet say all these things were facts; he acknowledged that Higbee had the ——— and that he had doctored him, he acknowledged that, and a great deal more.

I will make one statement in our conversation with Dr. Bennet. I told Dr. Bennet that one charge was seducing young women, and leading young men into difficulty—he admitted it—if he had let young men and women alone it would have been better for him.

Sidney Rigdon, sworn, In relation to the matters before the court I am unacquainted with I was sick at the time but I have heard it talked of back and fro.

Cross-examined:—I recollect Joseph Smith came to me with a complaint against Higbee and Bennet, and made affidavit that it was true; I have the affidavit in my house. I went to see Higbee on last Saturday, I found him at Mr. Morrisons—he was waiting for a steam boat—I endeavered to prevail on him to relinquish his undertaking; he said I have no character in Nauvoo, for I have none to lose, I tried to convince him that he had a character and might be looked upon with respect, but he flatly contradicted me, and said he had none, and that was the reason why he persecuted Joseph Smith—as he had no character, he did not care what he did—he had nothing to lose by it—that is the substance of our conversation.

Hyrum Smith sworn,—I recollect a settlement of difficulties between Francis M. Higbee and my brother Joseph, about which some of the court may recollect. I recollect Dr. Bennett asking forgiveness of the Lodge when there was about sixty present—Francis M. Higbee acknowledged that it was the truth, that he was sorry, and had been a thousand times; he acknowledged his connection with the wo-

man on the hill; I did think he was with Dr. Bennet at the time, the statement of Bennet was, that he was guilty, he was sorry and asked forgiveness, he said he had seduced six or seven, he acknowledged it, and said if he was forgiven, he would not be guilty any more. Francis said he knew it was true, he was sorry and had been a hundred times; the very things that we had challenged him with, he acknowledged. I told Francis that it had better be settled he said, Joseph had accused him—if his character was gone all was gone, he said he would settle it and they went into the room, he did not deny any charge, he said he was sorry, that he wanted it buried, and it was agreed to do so. Francis did not say any thing about his sickness, but Dr. Bennet made those observations to him that he had doctored him in the time of his sickness.

Cross examined.—I asked Francis if he did not tell Dr. Bennet that he had seduced a girl, he replied, I told Dr. Bennett that I did seduce her, but I tell you I never did it; I told him so for my own notion of things; I do not recollect of him saying [that he had got a bad disorder with the French Girl] he said he should not have been seduced, if it had not been by Dr. Bennet, when charged with them, Francis said they were true; that they were alledged a hundred times; he said "I will alter, I will save my character." I have never heard from brother Joseph any thing about his character, Joseph did not accuse him of any thing before the police; he said Francis had better take care, Francis was a little dissatisfied, but that difference was settled; I was present; he said he would not receive any thing again from abroad; he would not take any steps by hearsay, he would come to him and tell him, there were several present when this took place.

Porter Rockwell sworn—he recollected the conversation but not very distinctly, but he did recollect that Francis M. Higbee acknowledged to Joseph Smith that he was guilty of the charges preferred against him.

Court adjourned for one hour and a half.

Court met.

Mr. Wheelock, sworn:—With regard to this case I know nothing, but through a circumstance occurring at Nashvill. Elder Blakesly came to my house to preach, he preached and was upholding the authorities of the Church very much, he came over here and apostatized the same day; I then came over and went to see him, I asked him why he had changed his mind so quick? he said he had seen affidavits of the guilt of Mr. Smith, he told me Mr. Higbee was going about to the different conferences. I told him I thought he had better send some one else, his conduct was not the best and I know of circumstances that were not right. Once I was a mate on a Steam Boat, and Higbee was clerk, we had not much cabin; we had some females on board; I and another had given up our room to some ladies for the night; it was my watch, and I went into the cabin for my Buffalo Robe, about one o'clock in the night, when I saw him leaning over the berth where one of the ladies slept; this was in the night—and he had no business there, no gentleman had any right there; I gave up my berth to the ladies; I felt indignant at such conduct, his conduct towards the lady passengers was unbecoming, and particularly in one who professes so much virtue as he now does.

Joel S. Miles, sworn:—I have seen Francis M. Higbee go into rooms with females, but what their intentions were I did not know, I might have seen him two or three times; I think he has done that which is not right, I should judge from conversations with him, that was the case: I presume he has a good many times; I might recollect twenty times, he has frequently told me things of that kind, it is a private case to be sure—he has told me, that he had commenced an action against Joseph Smith for slander; I met Francis to day, I asked him about the fuss, when he said he had got Mr. Smith up for slander; he said he should not come here—but did not say why, I recollect the time that he was sick, when Dr. Bennet attended him, I went to see him nearly every day, I understood Mr. Higbee to say that he was prosecuting Mr. Smith for slander; that he was up before the Municipal Court, he told me he supposed I was wanted to prove that he was a thief, whoremaster, and every thing else.

H. J. Sherwood, sworn;—I have several times had conversations with Higbee; I recollect that near two years ago there was a fuss about John C. Bennets spiritual wife system before the High Council. I recollect a French woman coming up from Warsaw, and that Francis M. Higbee had medical assistance * * * * * * * Dr. Bennet attended him, Joseph Smith administered unto him but it was irksome; Higbee assented that it was so, he did not contradict it, he promised to reform—he would do better, he would do so no more.

Heber C. Kimball, sworn—I think it is near two years: I had some conversation with Francis M. Higbee, he expressed himself indignant at some things; he expressed himself that he was sorry, he would live a new life, he never would say a word against President Joseph Smith; he had an inclination to write that what he published was false. I exhorted him to go and recall what he had said. I after-

wards saw him in Cincinnatti, when he promised by every thing sacred that he would come home, reform, and then go and publish this doctrine, for it was true; he said he had taken a course that was wrong towards President Smith, and was sorry for it. He said he would study at Cincinnatti, for his character was ruined here. When we were in Quincy, we went over to Missouri, and exhorted him to alter his conduct. The last time I conversed with him, he said, "if I had taken your council, I should now have been a man looked on with respect; he said he was not connected with the people that opposed President Smith and never would" —he much regretted the course he had taken.

After hearing the foregoing evidence in support of said petition, it is considered and ordained by the court; 1st, That the said Joseph Smith, Senior, be discharged from the said arrest and imprisonment, complained of in said petition, on the illegality of the writ, upon which he was arrested, as well as upon the writ of the case, and that he go hence without day. Secondly, Francis M. Higbee's character having been so fully shown, as infamous, the court is convinced that this suit was instituted through malice, private pique and corruption; and ought not to be countenanced; and it is ordained by the court that said Francis M. Higbee pay the costs.

In testimony whereof, I hereunto set my hand and affixed the seal
[SEAL] of said court, at the city of Nauvoo, this 8th day of May, 1844.

WILLARD RICHARDS, Clerk.

Two of Mr. Smith's most important witnesses being out of the city on the day of the trial, we subjoin their affidavits which are as follows:

State of Illinois, } ss.
Hancock County }

Personally appeared before me, Daniel H. Wells, acting Justice of the Peace, in and for said county, Abiathar B. Williams, who being duly sworn according to law deposeth and saith, that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to my house and requested me to walk with him,—which I did. During the time we were walking, said Joseph H. Jackson said that he was then coming from Mr. Law's; that there was going to be a secret meeting in the city of Nauvoo, probably to-morrow evening; but as it was not decided he could not say positively as to the time, but he would inform me in season. The said Joseph H. Jackson said that Doctor Foster, Chauncy Higbee and the Laws were red-hot for a conspiracy, and he should not be surprised if in two weeks there should be not one of the Smith family left in Nauvoo. After we arrived at Mr. Loomis' the Masonic Hall, in the city of Nauvoo, he related some thing which he stated Doctor Foster had said relative to his family. This he did in the presence of Mr. Eaton and myself, and strongly solicited myself and Mr. Eaton to attend the secret meeting, and join them in their intentions. The said Joseph H. Jackson further said that Chauncy Higbee had said that he the said Chauncy Higbee had seen men tied hand and foot and run through the heart with a sword, and there heads taken off, and then buried;—and he durst not say a word. This the said Jackson said in Mr. Loomis' room, and further this deponent saith not.

A. B, WILLIAMS.

Sworn to and subscribed before me this 27th day of March, A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

State of Illinois, }
Hancock County }

Personally appeared before me, Daniel H. Wells, an acting Justice of the Peace in and for said county, M. G. Eaton, who being duly sworn according to law deposeth and saith that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to me several times and requested me to go on the hill with him. I finally consented and went with him to the Key Stone Store, in the city of Nauvoo. Doctor Foster and one of the Higbees, I think Chauncy Higbee, were in the store. The said Joseph H. Jackson, together with the said R. D. Foster, and said Higbee, went into the back room of the store. They appeared to enter into private council. Soon after they went into the said room the said Joseph H. Jackson invited me into the room where they were now sitting, I immediately complied. Soon after I went in the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them whether the females were willing or not; and they did it by recording the marriage in a large book; which book was sealed up after the record was made, and was not to be opened for a long time, probably not until many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. I asked the said Chauncy Higbee * * * *

[Here follows some expressions too indecorous for insertion.]

The afore-said R. D. Foster, then asked me what I would think if during my absence from home a carriage should drive up to my house, a person alight, and the carriage then drive off again, this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her and make an attempt to seduce her, and further this person should sit down to dine with my wife, bless the victuals &c, and while they were thus engaged, I should come home and find them thus associated; this person should rise up and say how do you do, and bless me in a very polite manner &c., and also, if upon these appearances, I should feel jealous that something was wrong and when the person was gone, I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me. I then draw a pistol and present it to her and threaten to shoot her if she did not tell me all, but she would still refuse. I then would give her a double barrelled pistol, and say to her defend yourself, for if you don't tell me, either you or I would shoot. She would then faint away through fear and excitement, and when she came to again she would begin and tell you how this person had been trying to poison your wife's mind against you, and by preaching the spiritual wife system to her had endeavoured to seduce her. I replied I should think he was a rascal; but who has had such a trial as that? The said R. D. Foster, answered that he was the man who had had that trial, and who had been thus abused.

The said Dr. Foster, Higbee and Joseph H. Jackson then remarked that they were about to hold a secret meeting to oppose and try to put a stop to such things. The said Joseph H. Jackson also said that if any person undertook to arrest him he should begin to cut them.

The said R. D. further said he was afraid of his life and dare not be out at nights.

The said Higbee said he had not a doubt but there had been men killed in Missouri who had had secrets that they were afraid to divulge.

He said he was afraid of his life

The said Jackson further said that he should not be surprised if there should be a real mass and insurrection in the city in less than two months, and that if a disturbance should take place the Carthagenians and others would come and help them.

He mentioned some name of persons who would come from Carthage which names I do not remember. The same day when in Mr. Loomis's room. I heard the said Jackson say that the Laws were ready to enter into a secret conspiracy tooth and nail

The said Higbee also said that while at the Koy stone that if ever he was brought before the Mayor'sCourt again, and the Mayor told him again to hold his tongue, that he should get up and tell him he had a right to speak and should do so, and then if any man attempted to put him out of the court he would shoot them through and further this deponent saith not.

M. G. EATON.

Sworn and subscribed before me this 27th day of March A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

A TRUE PHILOSOPHER.

I cannot part with these good people (the Dutch Boers,) without mentioning that the only real philosopher I ever met with in my life was one of them. He was, indeed, pre-eminent among his neighbors, who gave him the name of "the philosopher;" and I cannot resist relating the method in which they put his pretensions to that title, to the proof. Having safely housed in his "stores," the produce of the year, he paid a visit to Cape Town on some business, and while there was attacked with a dangerous illness, which detained him some time. As soon as his health permitted, he set out on his return home. On the very day before, a fire reduced to ashes his barns, his crops, his wine stores, and their contents; all were destroyed —he was ruined. Knowing him to be on his road home, a group of friends waited his arrival at the entrance of the village, some to communicate the sad news, but many professedly "to see what the philosopher would do or say."—He heard—his serenity was undisturbed, his countenance altered not: not a complaint escaped him; but, on the contrary, a thanksgiving to Almighty God for the preservation of the lives of his family! "I wish," said I to him one day when we were talking over this misfortune, "you would give me your receipt for preserving equanimity, under such circumstances." "It is a very simple one," he replied:—"when I heard what was gone, I ran over in my mind the many things the great and good God had left me, and so I thanked him for them."—*Bayne's Ramble in the East, &c.*

An excellent rule for living happy in society, is never to concern one's self with the affairs of others, unless they desire it. Under pretence of being useful, people often show more curiosity than kindness.

NOTICE.

At a meeting of the High Council, in the city of Nauvoo, this 18th day of May, 1844.

Resolved, That James Blakesley, Francis M. Higbee, Charles Ivans, and Austin Cowles, be cut off from this church for apostacy.

GEORGE W. HARRIS, Prest. pro. tem.
JOSEPH M. COLE, Clk. pro. tem.

A MOTHER'S LOVE.

There is so divine a holiness in the love of a mother, that no matter how the tie that binds her to the child was formed, she becomes as it were, consecrated and sacred, and the past is forgotten, and the world and its harsh verdicts swept away when that love alone is visible and the God who watches over the little one, sheds his smile over the human deputy, in whose tenderness there breathes his own!—BULWER.

POETRY.

For the Times and Seasons.

Reflections at the funeral of Joel F. Scovil, son of Lucius N. and Lury Scovil; who died on the tenth of May, 1844. Aged 14 years and 12 days.

BY MISS ELIZA R. SNOW.

The spirit had departed and had left
The mortal tenement a lifeless form!
I sat beside his coffin, but for him
I had no tears to shed. How could I weep?
His years, indeed, had been but few, but then
He was a saint, and he has gone to join
The spirits of the just. There was to him
No bitterness in death. The pow'r of faith
Imparted through the glorious gospel of
The Son of God had shorn the monster of
His terrors and his sting. It rent in twain
The parting vail that hides from mortal view
Eternal things: and kindred spirits came
To greet the dying one and waft him home.

Freed from mortality and all its ills;
To die as he has died, is endless gain.
Such were my feelings: then I look'd upon
His mourning parents, and I thought of their
Bereavement! 'Tis their only son—he is
Their first-born, and to him with fond delight
Their expectations clung; and here he lies!
Corruption preys already on the face
They dearly lov'd! And now where is their hope?
My heart was moved with tenderness; and grief
For one short moment weigh'd my feelings down.

But then the spirit of the living God
Waked with its light the vision of my mind,
And I exclaim'd within myself, all, all
Is well. He's gone to do a work for them
Of everlasting consequence; and they,
Ere long shall understand the purposes
Of him who holds the destinies of man;
In this their present loss, and then their joy
Will be unspeakable.

Soon, very soon
The resurrection morn will dawn and bring
An everlasting triumph o er the grave.

Be faithful then ye parents! Keep the faith—
Be steadfast in the cause of Zion, till
Your course is finish'd, and your work is done;
And you shall soon embrace your child, array'd
In robes of royalty—with glory crown'd
In your own mansion of celestial light.

There, fond affection, everlasting bond
Of kindred spirits and of kindred flesh,
In strength perfecting, will entwine around
The glorious objects of an endless claim.

Nauvoo, May 11th, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 11.] CITY OF NAUVOO, ILL. JUNE, 1, 1844. [Whole No. 95.

CORRESPONDENCE BETWEEN GEN. JOSEPH SMITH AND THE HON. HENERY CLAY,

NAUVOO, Ill., Nov. 4th, 1843.

HON. H. CLAY—*Dear Sir:*—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints, (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action relative to us as a people,* should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
And constitutional rights,
JOSEPH SMITH,

In behalf of the Church of Jesus Christ of Latter Day Saints.

Hon. H. Clay, Ashland, Ky.

ASHLAND, Nov. 15, 1843.

Dear Sir:—I have received your letter in behalf of the Church of Jesus Christ of Latter Day Saints, stating that you understand that I am a candidate for the Presidency, and enquiring what would be my rule of action relative to you, as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf, as a candidate for President of the United States; but I do not so consider myself. That much depends upon future events, and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges, to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character and conduct.

It is not inconsistent with this declaration to say, that I have viewed with a lively interest, the progress of the Latter Day Saints; that I have sympathised in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and that I think, in common with all other religious communities, they ought to enjoy the security and the protection of the constitution and the laws.

I am, with great respect, your
friend and obedient servant,
H. CLAY.

JOSEPH SMITH, Esq.

GEN. SMITH'S REJOINDER.

NAUVOO, Ill., May 13th, 1844.

Sir:—Your answer to my inquiry, "what would be your rule of action towards the Latter Day Saints, should you be elected president of the United States," has been under consideration since last November, in the fond expectation, that you would give (for every honest citizen has a right to demand it,) to the country, a manifesto of your views of the best method and means which would secure to the people, *the whole people,* the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. So far as you have made public declarations, they have been made, like your answer to the above, soft to flatter, rather than solid to feed the people. You seem to abandon all former policy which may have actuated you in the discharge of a statesman's duty, when the vigor of intellect and the force of virtue, should have sought out an everlasting habitation for liberty; when, as a wise man, a true patriot, and a friend to mankind, you should have resolved, to ameliorate the awful condition of our *bleeding* country by a mighty plan of wisdom, righteousness, justice, goodness and mercy, that would have brought back the golden days of our nation's youth, vigor and vivacity; when prosperity crowned the efforts of a youthful Republic, when the gentle aspirations of the sons of liberty were, "we are one."

In your answer to my questions, last fall, that peculiar tact of modern politicians, declaring, "*if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character and conduct,*" so much resembles a lottery vender's sign, with the goddess of good luck sitting on the car of fortune, a-straddle of the horn of plenty,

and driving the merry steeds of beatitude, without reins or bridle, that I cannot help exclaiming; O frail man; what have you done that will exalt you? Can any thing be drawn from your *life, character* or *conduct* that is worthy of being held up to the gaze of this nation as a model of *virtue, charity and wisdom*? Are you not a lottery picture, with more than two blanks to a prize? Leaving many things prior to your Ghent treaty, let the world look at that, and see where is the wisdom, honor, and patriotism which ought to have charactorized the plenipotentiary of the only free nation upon the earth? A quarter of a century's negociation to obtain our rights on the north eastern boundary, and the motley manner in which Oregon tries to shine as American territory, coupled with your presidential race, and come-by-chance secretary ship, in 1825, all go to convince the friends of freedom, the golden patriots of Jeffersonian democracy, free trade and sailor's rights, and the protectors of person and property, that an honorable war is better than a dishonorable peace.

But had you really wanted to have exhibited the wisdom, clemency, benevolence and dignity of a great man in this boasted Republic, when fifteen thousand free ci izens were exiled from their own homes, lands and property, in the wonderful patriotic State of Missouri, and you then upon your oath and honor, occupying the exalted station of a senator of Congress from the noble hearted State of Kentucky; why did you not show the world your loyalty to law and order, by using all honorable means to restore the innocent to their rights and property? Why, Sir, the more we search into your character and conduct, the more we must exclaim from holy writ, *the tree is known by its fruit.*

Again, this is not all; rather than show yourself an honest man, by guaranteeing to the people what you will do in case you should be elected president; "you can enter into no engagement, make no promises, and give no pledges" as to what you will do. Well, it may be that some hot headed partisan would take such nothingarianism upon trust, but sensible men and even *ladies* would think themselves insulted by such an evasion of coming events! If a tempest is expected, why not prepare to meet it; and in the language of the poet, exclaim:—

—Then let the trial come; and witness thou,
If terror be upon me; if I shrink
Or falter in my strength to meet the storm,
When hardest it beset me?"

True greatness never wavers, but when the Missouri compromise was entered into by you, for the benefit of *slavery*, there was a mighty shrinkage of *western honor;* and from that day, Sir, the sterling Yankee, the struggling Abolitionist, and the staunch Democrat, with a large number of the liberal minded Whigs, have marked you as a *black-leg* in politics, begging for a chance to *shuffle* yourself into the Presidential chair, where you might deal cut the destinies of our beloved country for a *game of brag*, that would end in, "*Hark from the tombs a doleful sound.*" Start not at this picture; for your "whole life, character and conduct" have been spotted with deeds that causes a blush upon the face of a virtuous patriot; so you must be contented in your lot, while crime cowardice, cupidity or low cunning have handed you down from the high tower of a statesman, to the black hole of a gambler. A man that accepts a challenge or fights a duel, is nothing more nor less than a murderer, for holy writ declares that "*whoso sheds man's blood, by man shall his blood be shed;*" and when in the renowned city of Washington, the notorious *Henery Clay* dropped from the summit of a senator to the sink of a scoundrel, to shoot at that chalk line of a Randolph, he not only disgraced his own fame, family and friends, but he polluted the sanctum sanctorum of American glory; and the kingly blackguards throughout the whole world, are pointing the finger of scorn at the boasted "asylum of the oppressed," and hissing at American statesmen, as *gentlemen vagabonds and murderers*, holding the olive branch of peace in one hand, and a pistol for death in the other! Well might the Savior rebuke the heads of this nation with, *wo unto you scribes, Pharisees, hypocrites,* for the United States government, and Congress, with a few honorable exceptions, have gone the way of Cain and must perish in their gainsayings, like Korah and his wicked host. And honest men of every clime, and the innocent, poor, and oppressed, as well as heathens, pagans, and Indians, every where, who could but hope that the tree of liberty would yield some precious fruit for the hungry human race, and shed some balmy leaves for the healing of nations, have long since given up all hopes of equal rights, of justice and judgement, and of truth and virtue, when such polluted vain, heaven daring, bogus patriots, are forced or flung into the front rank of government, to guide the destinies of millions. Crape the heavens with weeds of wo, gird the earth with sackcloth, and let hell mutter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun and Clay, are thrust out of the realms of virtue

as fit subjects for the kingdom of fallen greatness; *vox reprobi, vox Diaboli!* In your late addresses to the people of South Carolina, where rebellion budded but could not blossom, you "renounced ultraism," "high tariff," and almost banished your "banking system," for the more certain standard of "public opinion." This is all very well, and marks the intention of a politician, the calculations of a demagogue, and the allowance for leesings of a shrewd manager, just as truly as the weather cock does the wind when it turns upon the spire. Hustings for the south, barbacues for the west, confidential letters for the north, and "American system" for the east:

"Lull-a-by baby upon the tree top,
And when the wind blows the cradle will rock."

Suppose you should also, taking your "whole life, character and conduct," into consideration, and as many hands make light work, stir up the old 'Clay party," the "National Republican party," "High Protective Tariff party," and the late coon skin party, with all their parapheralia, *ultraism, ne plus ultraism,—sine qua non*, which have grown with your growth, strengthened with your strength, and shrunk with your shrinkage, and ask the people of this enlightened Republic, what they think of your powers and policy as a statesman; for verily it would seem, from all past remains of parties, politics, projects and pictures, that you are the *Clay*, and the people the *potter*; and as some vessels are marred in the hands of the potter, the natural conclusion is, that *you are a vessel of dishonor.*

You may complain that a close examination of your "whole life, character and conduct," places you as a Kentuckian would pleasantly term it, "in a bad fix," but, Sir, when the nation has sunk deeper and deeper in the mud, at every turn of the great wheels of the union, while you have acted as one of the principle drivers, it becomes the bounden duty of the whole community, as one man, to whisper you on every point of government, to uncover every act of your life, and enquire what mighty acts you have done to benefit the nation; how much you have tithed the mint to gratify your lust; and why the fragments of your raiment hang upon the thorns by the path, as signals *to beware!*

But your *shrinkage* is truly wonderful! Not only your banking system, and high tariff project, have vanished from your mind "like the baseless fabric of a vision,' but the 'annexation of Texas' has touched your pathetic sensibilities of national pride so acutely, that the poor Texians, your own *brethren*, may fall back into the ferocity of Mexico, or be sold at auction to British stock jobbers, and all is well, for 'I', the old senator from Kentucky, am fearful it would militate against my interest in the north, to enlarge the borders of the union in the south.—Truly 'a poor wise child is better than an old foolish king, who will be no longer admonished.' Who ever heard of a nation that had too much territory? Was it ever bad policy to make friends? Has any people ever become too good to do good? No, never; but the ambition and vanity of some men have flown away with their wisdom and judgment, and left a creaking *skeleton* to occupy the place of a noble *soul.*

Why, Sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe nails of Mexico. Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine; Italy and the German states are pale with the consumption;—Prussia, Poland, and the little contigiuous dynasties, dutchies, and domains, have the mumps so severely, that 'the whole head is sick, and the whole heart is faint;' Russia has the cramp by lineage; Turkey has the numb palsy; Africa, from the curse of God, has lost the use of her limbs; China is ruined by the Queen's evil, and the rest of Asia fearfully exposed to the small pox, the natural way from British pedlars; the islands of the sea are almost dead with the scurvy; the Indians are blind and lame, and the United States, which ought to be the good physician with 'balm from Gilead,' and an '*asylum for the oppressed*,' has boosted, and is boosting up into the council chamber of the government, a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and '*no pledge, no promise to any particular portion of the people*' that the rightful heirs will ever receive a cent of their Fathers' legacy! Away with such self important, self agrandising, and self willed demagogues! their friendship is colder than polar ice; and their professions meaner than the damnation of hell.

Oh! man! when such a great dilemma of the globe, such a tremendous convulsion of kingdoms, shakes the earth from center to circumference; when castles, prison houses, and cells, raise a cry to God against the cruelty of man;

when the mourning of the fatherless and the widow causes anguish in heaven; when the poor among all nations cry day and night for bread and a shelter from the heat and storm; and when the degraded black slave holds up his manacled hands to the great statesmen of the United States, and sings,

'O, liberty, where are thy charms,
That sages have told me were sweet!'

and when fifteen thousand free citizens of the high blooded Republic of North America, are robbed and driven from one state to another without redress or redemption, it is not only time for a candidate for the presidency to *pledge* himself to execute judgment and justice in righteousness, law or no law, but it is his bounden duty, as a man, for the honor of a disgraced country and for the salvation of a once virtuous people,to call for a union of all honest men, and appease the wrath of God, by acts of wisdom, holiness and virtue! The fervent prayer of a righteous man availeth much.

Perhaps you may think, I go too far, with my strictures and inuendoes because in your concluding paragraph you say: "It is not inconsistant with your declarations to say, that you have viewed with a lively interest the progress of the Latter day Saints, that you have sympathised in their sufferings, under injustice as it appeared to you,which has been inflicted upon them; and that you *think*, in common with all other religious communities they ought to enjoy the security and protection of the constitution and the laws." If words were not wind, and imagination not a vapor, such 'views' '*with a lively interest*' might coax out a few Mormon votes; such 'sympathy' for their suffering under injustice, might heal some of the sick, yet lingering amongst them; raise some of the dead, and recover some of their property, from Missouri; and finally if thought was not a phantom, we might,in common with other religious communities, '*you think*', *enjoy* the *security* and *protection of the constitution and laws!* But during ten years, while the Latter day Saints have bled, been robbed, driven from their own lands, paid oceans of money into the Treasury to pay your renowned self and others for legislating and *dealing* out equal rights and priveleges to those *in common with all other religious communities*, they have waited and expected in vain.! If you have possessed any patriotism, it has been vailed by your *popularity* for fear the saints would fall in love with its charms. Blind charity and dumb justice never do much towards alleviating the wants of the needy, but, straws show which way the wind blows. It is currently rumored that your dernier resort for the Latter day Saints, is, to emigrate to Oregon, or California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue, could only eminate from Clay. After the saints have been plundered of three or four millions of land and property, by the people and powers of the *sovereign* state of Missouri; after they have sought for redress and redemption from the County Court to Congress, and been denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands: and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duellist, the gambling Senator; and Whig candidate for the presidency, *Henry Clay:* the wise Kentucky Lawyer,advises the Latter Day Saints to go to Oregon to obtain Justice and set up a government of their own; O ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! why Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than *four millions!* or should they go by Cape Horn, in ships to California, the cost would be more than *twenty millions!* and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Boggs' exterminating plan to rid the country of the Latter Day Saints, are

"Little nipperkins of milk,
Compared to "Clay's" great aqua fortis jars."

Why, he is a real giant in humanity: send the Mormons to Oregon and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just but the United States government can do nothing for you, because it has no power; *you must go to Oregon, and get justice from the Indians!*

I mourn for the depravity of the world; I despise the hypocrisy of christendom; I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office, from pledges and responsibility; I long for a day of righteousness, when he, "whose right it is to reign, shall judge the poor, and reprove with equity for the meek of the earth," and I pray God, who hath given our fathers a promise of a

perfect government in the last days, to purify the hearts of the people and hasten the welcome day.

With the highest consideration,
for virtue and unadulterated freedom,
I have the honor to be, your ob't s'v't.
JOSEPH SMITH.

HON. H. CLAY, *Ashland, Ky.*

For the Times and Seasons.

MR. EDITOR, *Dear Sir*:—Having spent a few days very agreeably in your beautiful city, I take the liberty of informing the numerous readers of your wide-spread journal, concerning some facts which came under my notice, during my short so-journ among you; and which have been the means in the hands of the Almighty, of accomplishing a great change in my sentiments with regard to Gen. Joseph Smith and the people among whom he resides.

I am not about to relate any thing wonderful in itself, or even *new* to you; or any thing but what every individual may see, would he but take the trouble to come here and open his eyes. It was however *new* to me, and not only so, but totally unexpected, inasmuch as I came here with my ears and my heart filled with such stories, hearsays, and exagerations against you, as, if they were one-tenth part true, would stamp you as the basest villains and the greatest fanatics, ever existent on God's footstool—only to be compared to the Malays, the Caribs, the Buccaneers, or, to use a more modern comparison, the *mob of Philadelphia*.

It is needless to say, when such were the stories believed by me, how bitter and hostile were the feelings with which I stopped here; indeed so inimical were they, that had not business compelled me, I never could have made this 'City of the Saints' a 'resting place' for my feet, but being unavoidably detained a few days, I determined to make good use of my time, and see if I should not be confirmed in my belief.

It has become so degrading in the eyes of modern degeneracy to alter a persons opinions, or change his views, that I am almost afraid to acknowledge my feelings changed, and my belief altered with regard to your people; yet, knowing that, in the opinion of wise and candid persons, it is much more honorable to acknowledge a fault and repair it, than to presist in an error; I trust that your readers will sympathize with me, and instead of pronouncing me 'turncoat,' &c., listen calmly to my reasons for thinking differently of the Mormons *now*, than I did a few days ago. That my feelings have met with an entire, complete and radical change, I beg leave distinctly to state; and since I think I have good reason for such a revolution in my feelings, I cannot charge myself with any blame in the affair, unless it be for ever entertaining such feelings.

Since my sentiments were such as I have expressed, it must be expected, as was the case, that I should be very much prejudiced against you, and would view every thing with a judicial eye. I came here expecting to see an idle, indolent, brawling, intemperate and licentious people:—I found them on the contrary, industrious, enterprizing, orderly, temperate and chaste. I expected to see them superstitious, bigoted, fanatical and blind followers of a blinded prophet:—I found them free from superstition, liberal, enthusiastic only in their desires to ameliorate the condition of mankind and convert them to the truth, and venerating their prophet to be sure, but no more than intelligent men should do, who was acquainted with his enlightened views, comprehensive knowledge and extended benevolence. I expected to find them illiterate, ignorant, illiberal, the offscourings of the earth:—I found them intelligent, enlightened, liberal; and as smart and well dressed an assemblage as I ever saw for the number in my life.

When I was told that this place was five years ago a wilderness, with only about a dozen log cabins, scattered over the whole extent, I could scarce believe my senses. On every side I saw extended around me the beautiful cottages, the smiling flowers, and the well cultivated gardens of the enterprizing inhabitants.—Here and there I saw the lofty mansions of the more wealthy, towering like the oaks of the forest, above their more humble rivals; and giving a beautifully variegated appearance to the entire place, over the whole of the vast city of four miles square, I saw the beautiful mansions (mostly composed of brick) of its twenty thousand inhabitants: It is indeed a beautiful place and viewed from the river makes a most splendid appearance. The prairie also, for many miles back, is cultivated almost like the Garden of Eden, by its industrious inhabitants—and all this the work of five years! I could scarce believe it; and yet my eyes could not deceive me. History records no parrallel; a few despised, persecuted, banished people, flying from the terrors of religious intolerance, manifested by some of the citizens of this boasted republic, to commence, carry on, increase, and build up such a city as this in so short a space of time almost exceeds belief. In reflecting upon it, we hardly know which to admire most, their untiring zeal in the cause of their religion, or their determined perseverence in making the 'wilderness a fruitful field,' and

building up a 'resting place where none can molest them and none can make them afraid.'

The site is indeed one of surpassing beauty; probably the most beautiful of any on the river; but as this is allowed on all hands, and the description has so often been presented to the public, I will not weary the patience of your readers by giving them another, although the theme could never be worn out. I can only say, that should any individual visit the place he would be led to exclaim with the Queen of Sheba, 'the half has not been told me.'

But what I was led most particularly to notice, was the neatness, cleanliness, and comfort of their abodes, and the intelligence, industry and good order of the inhabitants. I did not see as in other cities a parcel of fops and dandies, parading round the streets to see and be seen; but every one seemed to have some business, and to pursue it with all his heart. I did not see any groceries or grog shops, with loafers and rowdies ready to pick a quarrel with any body and insult every decent man they met; and what is more singular than all, I did not see a single intemperate man in the place, and I was assured by a gentleman who has lived here two years, that he had not seen one in the whole course of that time, although there is no Washingtonian society in the place. They seem to believe, and rightly too, in my estimation, that the religion of Jesus Christ embraces all temperance societies, and every other society in the world for the information of mankind.

I had every opportunity that an individual could desire, and certainly I had the inclination, to discover whether there was any thing concealed, any thing 'behind the curtain,' any thing iniquitous under these specious appearances; in short, whether the many stories reported by J. C. Bennet and others of the same stamp, were true or not, and I found them invariably false. Some perhaps may argue in the words of the old saying that 'where there is so much smoke, there must be some fire.' I can only say in answer, that the facts are as I have stated them, as such I must admit them if no one else does. Gentlemen come and see for yourselves.

But, lest I trespass on your time and limits, I will bring my remarks to a close. I have had no space for many remarks I should like to have made upon your city and its inhabitants, but should you deem this short communication worthy of an insertion in your valuable paper I will, before leave, give you my opinions with regard to your prophet—his doctrine—and his views, &c.

With sincere desires for the welfare, prosperity and blessings of the Almighty on the people of this place, permit me to subscribe myself respectfully yours, &c.,

HOSPES.

SOME OF THE REMARKS OF JOHN S. REED, ESQ., AS DELIVERED BEFORE THE STATE CONVENTION.

The following is a part of the speech of Mr. Reed, Esq., as delivered at the State Convention, in Nauvoo. We expected according to a resolution passed, to have had the whole; but as Mr. Reed was in a hurry, he was unable to furnish us with any more than the following, which refers more particularly to Gen. Smith's early history,

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed christians believe in.—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would

give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the father's of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-laws' for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knights', about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment. O Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotton eggs to help in the wake; you would have thought sir, that Gog and Magog was let loose on the young man. He called upon the world's people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot viols of their wrath upon his head. The cry of "false prophet! false prophet!!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let them alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessing unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accuration against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes Sir, let me say to you that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words 'not guilty,' and the prisoner was dicharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human fam-

ily, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's annointed. I did not know what it meant, but thought I must go and clear the Lord's annointed I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our waggon and Mrs. Smith among the rest. O my God, Sir, what were my feelings, when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes Sir, it seemed that her very heart strings would be broken with grief. My feelings Sir, were moved with pity and sorrow, for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to sufferr

The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure.—Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No Sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condem you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers.' We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon Gen. Smith in his youth among professed christians, and in a county heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes Sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that

overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people;—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heavon, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, Sir, that God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgement that God shall direct.

I add no more.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JUNE 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

Sidney Rigdon, Esq:

OF PENNSYLVANIA.

TO OUR PATRONS.

We would say to our friends who subscribe for both papers, that in consequence of a great many solicitations, we have been induced to republish in the *Times and Seasons*, several articles that have already appeared in the *Neighbor*. We do not wish to pursue this course, and we know that many people do not generally wish to read old matter, but judging from the expression of feeling here, we thought that it would give general satisfaction, particularly as there are many that subscribe for the *Times*, who do not for the *Neighbor*.

CONFERENCE.

We are authorized to state that a conference will be held in Chatham, Medina county, Ohio, commencing the first Friday in September next.

THE TEMPLE.

The Temple is rising up, and the Temple Committee want their arms held up like Moses, with labor, provisions, prayers, and confidence. The liberal man lives by his liberality.

A WORD TO THE WISE.

Some people are so very religious that their religion sticks out so far that their neighbors tread upon it, and then there is a fuss among the brethren, and surmises, and murmuring, and sometimes a little uneasiness, that somebody has fallen from grace. To prevent such unnecessary trouble, and save many from thinking wrong, and, in fact, from *doing wrong*, we have thought advisable to caution all against the practice of judging others, until they have been weighed in the balance, and are NOT found wanting themselves.

The "Times and Seasons" contains religious and political articles, says one: to which we reply, certainly, and so does the Bible. Go ahead saints, and reform the world in religion and politics, in ways and means, in power and glory, in truth and virtue. Instead of judging others, and *talking* continually about their *faults*, correct your own. Thou fool! first cast the beam out of thine own eye, and then thou canst see clearly the moat in thy brother's eye. The highest folly that disgraces the United States, is; that *truth and holiness*, which combined and practiced, compose *religion*, should not be mixed with power and policy, which is the essence of government:—because some tyro from Gottengin, or some other college, has joined in the yell of demagogues, that *that* would be uniting *"Church and State!"* "God save the king!" who ever heard of such weakness? Union, virtue, truth, holiness, policy and power:—look out lest you should combine and give peace to the world, and save treasure and blood: *Beware!—beware!* lest a *"thus saith the Lord"* should be a better rule to govern the people, than an *"I take the responsibility." Do beware!*

☞ We feel thankful to our Heavenly Father for the very promising appearance of the crops in general. The month of May has been wet and somewhat cool, but it has greatly advanced the wheat crop; and while some may have supposed that the *great matter* of providing for a world, looked rather gloomy during the rainy season, yet when it is considered that man cannot make one hair white nor black, it naturally occurs, to thinking persons, that God keeps every thing in motion with a charm;—that soothes us into a notion that he knows best what is good, and what is right.

JOSEPH SMITH vs. JOSEPH H. REYNOLDS & HARMON T. WILSON—RELIGIOUS PREJUDICE &c.

The communication of 'W. C.' will be found interesting. It gives an account of the late trial, in the Circuit Court at Dixon, of Joseph

Smith vs. Joseph H. Reynolds and Harmon T. Wilson, and discloses another specimen of that spirit of religious prejudice which has been arrayed against Gen. Smith ever since he first took his station in the religious world. When a community becomes so corrupt that it is a hard matter to empannel a jury, sufficiently free from *religious prejudice* to do justice to a fellow citizen, then do we indeed realize the abyss of darkness and corruption to which the human mind is capable of sinking. Shame on the man whose mind is so trammelled by *prejudice* as to render him incompetent to be empannelled in a jury of his countrymen! How exalted he must appear, what magnanimity he must display and what convincing testimonials of a cultivated intellect he must exhibit, when he meanly, degradingly and slavishly acknowledges before intelligent men, within the pales of courts of justice, that he cannot act justly and legally with his fellow man, in consequence of RELIGIOUS PREJUDICE! What has religion got to do with the truth or falsity of any civil or criminal allegation charged upon an individual? Nothing. O, short sighted, ignorant, corrupt, despicable men! Did you ever read that clause of the Constitution that proteste against proscription for opinion sake? —that protects every subject of this Government in the free exercise of his religious sentiments? This was one of the fundamental principles consulted by the framers of that instrument. Throwing off the manacles of a tyrasical nation; springing forth into freedom; panting after a full fruition of national liberty; determined to rend every chain of oppression from the mind of man; eager to plant the germ of happiness in the foundation of the Republic —a free, universal religious toleration was embodied in, and granted by, its wise, judicious and ennobling provisions. The illustrious fathers of that perilous era, foresaw the glory, happiness and excellence that an adherence to these principles would secure, and the distraction, ruin, panic and distress that a departure from them would entail. They had felt the yoke of oppression, which kindled within their bosoms a warm solicitude for the unshackled freedom of posterity.

Shall men, at this age of the Republic—when it has stood the test of nearly seventy years—the liberality of its institutions supporting, like the ark of God, the fair fabric of liberty, rich with the blandishments of gratitude and benevolence—holding up the mottos to surrounding nations, 'Religious Toleration, the 'Cradle of Liberty,' the 'Home of the Oppressed'—begin to inculcate the identical principles that have led to the overthrow of almost every Republic that has previously existed?—Would they follow in the train of ruin, desolation and overthrow which has befallen other nations, and rear a dynasty more despicable in its administration than that over which the Russian Autocrat tyranizes, dooming all to speedy banishment who will not unite with the Greek Church? Would they promote internal commotion and revolt—give a double impetus to the damning car of corruption that is now sweeping through our land, leaving desolation, faction, turbulence, party wrangling and unholy ambition in its track, to grow into a national calamity? Would they light the torch of general devastation and pave the way for mourning around our nation's 'funeral pile,' when all the trophies won by the chivalry of Revolutionary ancestors will find an oblivious rest amid the relics of our crumbling Republic? If these results are desirable and hoped for by demagogues and political weathercocks, let that spirit of religious prejudice, (manifested upon the above named trial and which we as a people have ever encountered,) continue to augment and cast its darkning shadows over the mind of man, and it will add sufficient fuel to the spreading flame to consummate the general devastation.

Notwithstanding Gen. Smith did not obtain a verdict for damages only to the amount of forty dollars, yet the fact of the jury's verdict—obtained as it was in the midst of such strong prejudice—being in favor of the plaintiff, is sufficient evidence of the unparalleled malignance and unprecedented barbarity, encountered by him at the hands of those inhuman mobocrats, at the time of his capture. Gen. Smith has now shown to the world that he was illegally and cruelly arrested, and that he was innocent when tried upon the merits of the charge alleged. This he has always been able to show upon every previous trial, and we venture to predict that his innocence will be sustained upon every subsequent charge, until the whole world shall become convinced of his patriotism and the exalted excellence of his character.

At a special conference of the Boston Branch of the Church of Jesus Christ of Latter Day Saints, held at Franklin Hall, Boston, April 13th, 1844, Elder Noah Packard was called on the chair, and Elder A. McAllister was chosen clerk.

Elder William Sanborne was found guilty of lying, slander, fraud, and misrepresentation, and by a unanimous vote of this branch is silenced from preaching the gospel until he makes satisfaction.

Voted that the above be published in the Times and Seasons, at Nauvoo.

COMMUNICATIONS.

DEAR SIR: I have just returned from the north part of this State, where I have been on business for our beloved President Joseph Smith; and it feels so good to breathe the pure air of liberty and friendship, after spending some three or four days in a swamp, or rather, a slough of religious prejudice and political hypocrisy, which are equally nauseous and offensive, that I cannot let this opportunity pass without giving vent to some of my feelings, in regard to what passed while I remained at the town Dixon, on Rock River.

My principal business was to appear in the Lee county Circuit Court, as a witness in the case of Joseph Smith, vs Joseph H. Reynolds & Harmon G. Wilson, for false imprisonment and using unnecessary force and violence in arresting the plaintiff.

A plea had been entered in this suit by the council for the defendants, to which the council for the plaintiff demurred. The demurrer was argued on Wednesday morning the 8th instand the parties finally joined issue on the charge for using *unnecessary force and violence*, and the Court gave permission by consent of the Bar to proceed with the trial, but the council not being fully prepared, it was laid over until the following morning, the 9th inst.

On Thursday morning after the usual preliminaries of opening Court, the above case was called up for trial, and the clerk ordered to impanel a jury, and here, sir, a scene took place which ought to make every honest American citizen blush and weep for the credit and honor of his country and laws. A number of men were called up and when questioned as to whether they had previously expressed opinions in relation to the suit now pending, nearly the whole answered in the affirmative. The further question was then put as to whether they had any prejudice against either of the parties, to which a great majority replied they had against Smith. They were then questioned as to what their prejudice had reference—his religious sentiments or general course of conduct. The greater part replied, to his religious sentiments; and the remainder said they were opposed to his general course of conduct. About twenty men had to be called upon one after another, out of which number the Court finally selected twelve as competent jurors although the majority of these decidedly expressed their feelings of prejudice against the plaintiff. They were however accepted on the ground that *they said* they *thought* they could do justice to both parties, although some of them expressed a doubt whether they could do justice or not.

The jury being sworn the Court, or rather the counsel, proceeded to examine the witnesses on the part of the plaintiff, which occupied nearly the whole day. But little of the real matter of fact could be set before the Court, on account of their being confined to the charge of unnecessary force and violence; but this was proven in the clearest point of light.

I must refer to the testimony of old Mr. Dixon whose silvery locks seem to tell an age of many years. His evidence related to the circumstance of the Missouri Sheriff refusing for a length of time to give the plaintiff the privilege of Habeas Corpus, and threatening to drag him to Missouri in fifteen minutes from the time they arrived at Dixon. The old gentleman seemed to tremble with indignation while relating the simple facts as they transpired at the time, and like a true lover of his country, appeared proud of the privilege of telling those men that the citizens of Dixon would not suffer themselves to be disgraced by permitting them to drag away a citizen of this State to a foreign Sate for trial, without the privilege of a trial by Habeas Corpus, a privilege which is guaranteed to every individual under like circumstances, and especially when it was understood that he was to be dragged to Missouri, amongst a people whose hands are yet dripping with the blood of murdered innocence, and who thirst for the blood of General Joseph Smith as the howling wolf thirsts for his prey. Surely such a picture would melt the heart of any thing but an adamantine. There are those and men to who profess to be the followers of the Lord Jesus Christ—who can hear such things, and still wish the Missourians had got Gen. Smith to Missouri to murder him without judge or jury; and surely they are no better than murderers themselves and only lack the opportunity to make them shedders of innocent blood.

After the evidence was through on the part of the plaintiff, the witnesses for the defence were examined which only occupied a few minutes. The arguments were then advanced on both sides, during which time I could not help noticing how apt the *respectable* gentleman of the opposite council was, to sing the song of 'old Joe Smith' &c., which might appear very gentlemanly in his mind, but to me it seemed as contemptible as the voice of a stupid ass or the tongue of slander.

Finally the case was submitted to the jury who were charged by the Court and then ordered to retire and bring in a sealed verdict the following morning at 9 o'clock, Friday morning came and with it the verdict, and it proved to be in favor of the plaintiff and against

the defendants for *forty* dollars and costs of suit. I confess I was astonished when I heard it and could not help thinking that prejudice sometimes overrules justice even in the jury box. I could not help comparing the results of this trial with one which came off the day previous wherein a certain person complained of another for destroying his cow by setting his dogs on the animal until they worried her. It appeared the cow of the plaintiff had seen fit to break into the defendant's lot without asking leave and the defendant, or rather his men, not liking such treatment, set their dogs on her and destroyed her. Well, the result of this trial was a verdict of damages for the plaintiff of *thirty* dollars and costs.

Now, sir, compair the two cases. On the one hand, here is a citizen of the United States near two hundred miles from his home and his friends; he is on a visit with his family, not dreaming of danger or difficulty. Two men, or rather *wolves* in *sheep's* clothing, for it is a fact that when Wilson and Reynolds made enquiry for Gen. Smith, at Dixon, at the time of the arrest, they said they were Mormon Elders and wanted to see President Joseph Smith, &c.—Two men, I say, while he is thus enjoying himself with his family came upon him with each a loaded pistol in his hand and threatened to shoot him dead if he offered the least resistance, although no resistance had been offered. They then began to haul him about, and when he asked them what they wanted with him and what was their authority, they replied they were going to take him to Missouri; and jamming their pistol at his side swore that was their authority. He requested them to let him go into the house to bid his family good bye; but this they positively refused, not even giving him the privilege to get his hat. They then forced him into the waggon, and placing themselves one on each side with a loaded pistol pressed close against his side, and repeatedly striking him with them, so as to make him lame and sore for two weeks afterwards; they drove him to Dixon and ordered horses ready in fifteen minutes to drag him among his murderers; and otherwise abused, insulted, threatened and treated him in the cruelest manner possible, filling his family with the most excrutiating pangs and rending the heart of his beloved companion with grief to witness their ferocious cruelty, not knowing but his life would be sacrificed before morning; and finally pursued their persecutions until it cost him from three thousand five hundred to five thousand dollars expences; and all this without a cause, and when he sues for justice against these men, he obtains damages to the amount of FORTY dollars.

On the other hand a man loses a cow which had broke into his neighbor's lot, and he obtains damages to the amount of *thirty* dollars.

Now, sir, if this is not the effects of prejudice, amounting to oppression, then I am no judge of right and wrong. I am very much inclined to think that if Gen. Joseph Smith or any of his friends had treated any citizen of this State or any other State in the manner he was treated by those men, and they had sued for damages as he did the case would have terminated very different; however, so it is.

The idea of a man yelding to such a degree of prejudice as to render him incapable of executing justice between man and man, merely from rumor and report, is to me perfectly ridiculous and contemptible, as well as wicked and unjust; and when a man is all the day long boasting of the rights and privileges guaranteed to every citizen of the United States under the Constitution and laws, and at the same time is so prejudiced against one of the most peaceable citizens that '*he does not know whether he can render him justice*' in a court of equity, but would rather strengthen the hands of mobocrats and law breakers, the inference that one must naturally draw is, that such a man is either a consummate scoundrel and hypocrite, or, that he is guilty of the most flagrant violation of the most sacred constitutional principles embraced in the fundamental doctrines of this Republic. I am happy, sir, to have evidence daily that no such corrupt prejudice exist in the heart of General Joseph Smith, nor in the community so far as I have been able to discover.

Now, as to the exceptions these men have taken in regard to Gen. Smith's religious views or general course of conduct it matters not much. His religious views are his inalienable right, and is no-body's business, and the man who cannot render him justice on that account is a wilful violator of the laws he professes to admire; and, sir, I have for more than two years last past been a close observer of Gen. Smith's 'general course of conduct' as well as his private life, and justice to him, to myself and the community at large compels me to say that in all my intercourse with men I never associated with a more honorable, upright, charitable, benevolent and law abiding man than is the much persecuted Gen. Smith; &, sir, when I hear men speak reproachfully of him I never ask for a second evidence of their corruptness and baseness. General Smith, sir, is a man of God, a man of truth, and a lover of his country, and never did I hear him breath

out curses or railery at any man because he saw fit to differ in religious matters. Shame on the principle—shame on the man or set of men who show themselves so degraded and miserably corrupt.

The last night of our stay at Dixon, I had the privilege of speaking on the principles of my religion to a number of individuals, in a kind of argument with two men; and, sir, although it is near four years since I have made a practice of preaching, it felt as sweet as ever. Truth, to an honest heart is sweet; but to a wicked man is like a piercing sword, as was manifest on that occasion, for although the principles of the gospel were laid down so plain and clear that it was impossible to misunderstand, yet the opposing party repeatedly misconstrued my language, and even his own accessions.

I cannot persuade myself that the prejudice referred to above is a general thing; there are many honorable exceptions, and I presume if the Mormons had signified their intentions of supporting the Democratic candidate for the Presidency at the ensuing election instead of nominating an independent candidate of their own choice, their *prejudice* would not have been so great at the trial of Reynolds & Wilson, and perhaps Gen. Smith would have obtained a judgment somewhat equivalent to the injuries he sustained from that unholy prosecution.—But the Mormon people are too noble minded to be bought or biased by fear or favor, and have been too often deceived by the plausible pretentions of demagogues to put trust in any but *tried friends*. Gen. Smith has ever been an undeviating friend,not only to this community, but to the oppressed of every name or society and we consider him as competent and qualified for the highest office of the United States as any other man, and a little more so; and a great deal more worthy of it.

In conclusion, let me say that whatever others may say, I consider it an honor to be associated with such a man as Gen. Joseph Smith, and all true followers of the Lord Jesus Christ, and the more wicked men despise and misrepresent the principles and conduct of President Smith, the more I love him and delight in his society; and this I can do without prejudice or animosity against any man or set of men. I believe in the broad principle of equal rights and privileges so far as religion or politics are concerned, and while I seek to enjoy my religion according to the knowledge in me, I will interfere with the rights of no man, nor persecute because my neighbor does not think as I do.

A multitude of business compels me to close and I must forbear.

I have the honor to be your brother,
in the everlasting covenant,
W. C.

Nauvoo, May 16, 1844.

TO THE CHURCH IN MAINE.

Dear Brethren:—Before you see this short epistle you undoubtedly will have seen the nameof General J. Smith announced as a candidate for our next president of the United States.

Whatever prejudices may heretofore have occupied your minds, as regards former presidents, and the two great political parties in the United States, together with the candidates already in the field, we are fully persuaded that when you maturely consider the claims of Gen. Smith, he will be the man of your choice for that high and responsible office. Martin Van Buren and Henry Clay, regarded as the two great champions of their respective parties will undoubtedly be considered the candidates claiming the confidence of this nation in the next presidential canvass. I would say, that it is not my intention to enter into a labored discussion of political principles, nor of the principles and characters of the two men, whose conflicting interests are nothing more than party dogmas that never did nor never can for any great length of time, give permanency to the government,nor promote the peace and best interests of its subjects.

The people of the United States, since the days of Gen. Jackson, have been distracted with the destructive mutations of government, and it is clearly to be seen by every discerning person, that the policy persued by our last two presidents is not calculated to increase the public weal, nor to place upon our heads crowns of honor. What redeeming principles were ever realized by the course persued by Van Buren during his term? Can the first noble virtuous act, as a sweet smelling savor be written of him? How has he treated the respectability of his constituents,citizens of the United States? What was his answer to the delegation from the Church of Latter Day Saints when praying for redress of grievances, while yet Missouri's soil was smoking with the blood of innocence? How were the wishes of fifty thousand freemen treated by him and his adherents? How mysteriously and disgracefully was the affair of the Caroline managed? Mr. Van Buren has demonstrated one fact if no more, that he is altogether unworthy the confidence of a free, enlightened and virtuous people, his own party

themselves being judges. *Mene mene tekel* is indeed written of him, for he has committed sins unpardonable in the sight of this vast republic. Although in changing the scene, a very different character appears when Mr. Clay is introduced, yet, like the "Fox and the flies," the policy of the latter would destroy what had been saved by the former. Can it be ascertained of what specific gravity Mr. Clay is?—At one time he is too heavy to float with a paper medium; at another, too light to be confined to the same stratum with a metal currency. To be sure he would take every man by the hand and speak peaceably and smoothly to him; but wherein can there be discovered at the present crisis, the great advantage to the nation in placing either Mr. Clay or Mr. Van Buren at the head. They are both party men of the deepest dye, therefore unfit for the chief magistracy of the foremost nation in the world.

Enough has been said of the two men; we now turn with pleasure to the man of our choice.—The Lord, the mighty God, has ordained him a deliverer and savior to this generation, if they will but hear his counsel. When the tribes of Israel were led and governed by the prophets of God, unparallelled prosperity attended them. Witness the days of Moses and Joshua. God made them saviors each in their time, to those tribes. So we, if Pharaoh will receive it, have a Moses whose rod when turned to a serpent will swallow up the serpents of all his magicians. Gen. Smith is every way calculated to preside over a great and mighty people. Although well skilled in all the learning of the times, no man can boast of being his instructor. By his own industry and the gifts of heaven, he has attained a degree in wisdom that baffles the ken of the greatest legislators and philosophers of the age. In the event of his becoming our chief magistrate, where other men might fail, either for want of virtue or knowledge, his integrity and superior foresight would guide us safely through every danger.

Having been acquainted with Mr. Smith more than seven years past, and knowing his views of the policy and powers of the government of the United States, which is now before the American people, I feel prepared to say, that was his moral worth fully known to the philanthropist, the honorable and high-minded among all people, the response, like the echo on the river Nassa, would reverberate till that which was at first faintly whispered, would become loud and audible, GENERAL JOSEPH SMITH, forever.

As a body of freemen, we shall exert every honorable influence to elect the man whom we know to be every way worthy of our confidence. A man who, if this nation will receive him, will do more for them than the beloved Washington could do.

Having spoken to you thus freely, beloved brethren, I subscribe myself your brother, in the new and everlasting covenant.

BENJAMIN ANDREWS.

Newark, Kendall Co. Ill., May 21, 1844.

EDITOR OF THE TIMES AND SEASONS:

Dear Sir,

We arrived at Ottowa on the 17th inst, after driving four days through constant rains, and over roads almost impassable for man or beast. We were soon informed that the Conference was removed twenty miles up Fox river, at the Newark branch. Notice had been given for a political address to be delivered in the Court House in the evening, by one of the Twelve, several hundred citizens assembled and was addressed by Elder G. A. Smith. The speaker considered General Smith the smartest man in the United States, and best calculated to fill the presidential chair, which was applauded by the assembly; his political views as presented on that occasion, seemed to please most of the people; at the close of the speech the congregation quietly dispersed. Elder Woodruff continued his journey ten miles, and held a meeting with the La Salle branch of 46 members, mostly emigrants from Norway. On the 18th, we arrived at Newark, and attended the Conference according to appointment. The following is a copy of the minutes, which we forward for publication:

Newark, Kendall Co. Ill., May 18, 1844.

Conference convened pursuant to notice.—There was present; two of the quorum of the Twelve, one High Priest, two seventies, nine elders, one priest, one teacher.

Conference called to order by Elder Woodruff. Elder G. A. Smith called to the chair.—Conference opened by singing, and prayer by the president.

Representation of the several branches was called for, when the following branches were represented, as follows:

Newark branch, 35 members, 1 elder, 1 teacher; La Salle branch, 46 members, 2 elders; Ottawa branch, 16 members, 2 elders; Bureau branch, 15 members, 3 elders; Pleasant Grove, Mc Henry Co. 10 members, 2 elders; Indian Creek branch, 5 members; Big Vermillion branch, 4 members; French creek grove branch, 2 members. Total, 133 members, 10 elders, and 1 teacher.

It was moved and carried that Canute Peterson, Severt Olson, Zimri H. Baxter, Levi Light-

foot, Simpson D. Huffaker, Mades Madison, Vance Jacobs, and Oder Jacobson, be ordained elders; also, Henry Saba be ordained a priest; Ole Johnson and Peter Maclin bo ordained teachers. All of which persons were then ordained unto the offices assigned them, under the hands of Elder W. Woodruff, G. A. Smith, and Ezra Thayer.

Appropriate remarks were then made by Elders Woodruff and Smith, by way of council and instruction to those who had been ordained; followed by Elder David Savage. Adjourned until Sunday morning 10, o'clock.

Sunday, 19th. Met according to adjournment. Opened by singing and prayer by Elder A. M. Wilsey. A discourse was then delivered by Elder W. Woodruff, in which he instructed the elders to be careful to preach the first principles of the gospel and doctrine of Christ, and not spend their time in warring with the opinions of other men; showed the importance of revelation, and the necessity of a prophet of God, as the head of the church on earth, being as necessary in order to exist, and advance in knowledge, as for a natural body to possess a head in order to live. He considered we were enjoying the society of as good a prophet in this day, as any people ever enjoyed in any age of the world, and believed all good men would think so, if they were fully acquainted with him and his principles. He was followed by Elder G. A. Smith, who bore testimony to the truth of the fulness of the gospel; counselled the elders to be humble, and not get head and shoulders above their brethren, lest they fall, like the tallest trees of the forest, that are first swept down by the raging storm. He made many appropriate remarks, which was well received by the congregation. Adjourned until 2 o'clock.

Met according to adjournment, when the sacrament was administered to the church, and many testimonies given from the elders and members present, concerning the truth of the work they had received. Conference was dismissed amid the best of feelings, which was manifested, not only by all of the saints, but by the whole congregation of citizens that attended. Good order prevailed through the whole conference; attention, kindness, and civility, was manifest by all who were present.

GEO. A. SMITH, Pres't.

ASA MANCHESTER, Clerk.

At the close of the Conference, Elders C. C. Rich, David Fulmer, Henry Jacobs, and Moses Smith, arrived direct from Nauvoo, on their way to Michigan.

20th. We have appointed a political meeting in Newark, this evening, and one at Juliet, to-morrow evening, where we expect to present to the citizens, General Smith views of the powers and policy of the government, and discuss the subject of politics.

W. WOODRUFF,
G. A. SMITH.

BROTHER TAYLOR—*Sir:*—Having just returned from my mission to England, I send you a brief history of my proceedings, the which, if you should judge worthy of a place in your valuable periodical it is at your service.

I left Nauvoo on the 23d of June, 1842, in company with brother Amos Fielding. We travelled together to Cincinnati, where I remained behind and saw him no more until we met in England.

When I was counselled to go to England, I had but seventy-five cents in the world, and I asked where I should get money to go with.—The answer was, go and your way shall be opened. I did so, and found it verily come to pass in all places, and under all circumstances. I went from Cincinnati to Pittsburg, and from thence, in company with brother Jacobs, to Leachburg, where I found a branch of the church who kindly helped me on the way. I proceeded to Philadelphia, where I preached on Sunday to a large and attentive congregation; from thence I proceeded to New York, where I tarried, preparatory to my intended voyage across the Atlantic. I preached to a large concourse of people in the National Hall in that city. I sailed for Liverpool on the 10th day of August, 1842, in the ship "Independence," and after a very pleasant passage of twenty-one days, arrived at the place of my destination.

On my arrival in Liverpool, I found my old friend, Elder P. P. Pratt, and also Elder Thomas Ward, who were making preparations for emigration. Being appointed to assist in this business, I immediately commenced operations, and since that time, I have assisted in fitting up and forwarding thirteen vessels for the saints to emigrate to America. The names of the vessels are as follows:—

Ship	Captain	Passengers	Sailed
Sidney	Cowen	180	Sept 17
Medford	Wilber	214	" 20
Henry	Peirce	157	" 28
Emerald	Leighton	314	Oct. 29
Swanton	Davenport	212	June 16, '43
Yorkshire	Bache	80	March 8
Clairbourne	Burges	106	" 21
Metokah	McFarren	280	Sept. 5
Champion	Cochran	91	Oct. 21
Fanny	Patterson	210	Jan. 23, '44
Isaac Atherton,	Forey	60	Feb. 6

Swanton	Davenport	81	"	11
Glasgow	Lambert	150	March	5

After an absence of twenty months and five days, I find myself surrrounded with my beloved family, and associated with my old friends with whom I passed through many trials, afflictions, and persecutions, besides many with whom I have had sweet council in a foreign land. I feel to rejoice in the society of my friends, and in the progress of the work of God, and I pray that it may continue to roll till the earth shall be filled with the glory of God.

I can say with Paul, I have been in perils by sea and by land, and in perils among false brethren. This truly is worse than all the rest; but it seems to be a dowry bequeathed on all saints, in all ages of the world; therefore as these things tend to perfect us, inasmuch as we endure them patiently, I pray the God of Israel to protect and preserve from the hands of their enemies, all his people; bless them with every blessing, temporal and spiritual, and crown them with everlasting glory in the kingdom of God.

With sentiments of respect I remain
yours in the everlasting covenant,
HYRUM CLARK.

NOTICE.

To the brethren and friends writing to me on church business, I wish they would pay the postage, for no others will meet my attention, for I am not able to pay the enormous sums of postage that I have heretofore paid to answer foolish interrogations. HYRUM SMITH.

NOTICE.

Elder William Savage is requested to return home without delay, on account of the wants of his family. This by the request of his wife.

HYRUM SMITH,
President of the Church

Nauvoo, June 1, 1844.

POETRY.

For the Times and Seasons.

RIOTS IN CONGRESS:

BY MISS ELIZA R. SNOW

Hush, hush, lest the monarchs of Europe hear
The heart-sick'ning sound that salutes the ear!
For wherefore should haughty tyrants know
That republican dignity's sinking low?

O where have the noble spirits gone—
O where is the glory our fathers won?
And where are the sages that us'd to feel
For the nation's honor—the nation's weal?

What! "riots in Congress!" can it be
In a country renown'd for its liberty,
That the highest departments of State are rife
With low-minded jargon and boyish strife?

When the head is sick, the whole heart is faint,
And a spreading disease must produce complaint,
There's no wonder then at the public tone—
The head is disorder'd—the people groan!

Ah! "riots in Congress!" Is it not
On our nation's escutcheon, a deep, foul blot?
Yes, the standard of Freedom has been disgrac'd
With a stain that can never be eras'd!

Is there, who will attend to the people's cause?
Is there, who will administer rights and laws?
Men are fooling in Congress while freemen roam
In their own native country, thrust from home!

Now, we've "riots in Congress:"—not only there,
But riots are spreading ev'ry where;
And the Union soon will be made to know
That her sanction of mobbing, has brought her low.

O, where have the shades of our fathers gone?
O, where is the spirit of Washington?
Is this the proud climax of Liberty,
And are these the best blessings of being free?

The Times and Seasons,
Is Printed and Published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by
JOHN TAYLOR,
EDITOR AND PROPRIETOR.
TERMS.—Two Dollars per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 12.] CITY OF NAUVOO, ILL. JULY, 1, 1844. [Whole No. 96.

Awful assassination of JOSEPH AND HYRUM SMITH!—The pledged faith of the state of Illinois stained with innocent blood by a Mob!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyrum Smith *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "*State Arms*." Gen. Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Capt. Dunn nobly acquiting himself, landed us safely at Hamilton's Hotel

In the morning we saw the Governor, and he *pledged the faith of the State*, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov and Gen. Deming conducted them before the McDonough troops and introduced them as *Gen. Joseph Smith and Gen. Hyrum Smith*.—This manœuvre came near raising a mutiny among the "Carthage Greys," but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the Justice for examination, but the jailor refused to let them go, as they were under his direction "*till discharged by due course of law*;" but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough troops, and sent them home; took Captain Dunn's company of Cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail; and a company in town of 60 men, 80 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed Mob of from 150 to 250, painted red, black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, "in durance vile," to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, *that they should be protected!* but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the state; thus the blood of innocence staine the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a Mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

12 o'clock at night, 27th June,
Carthage, Hamilton's Tavern.

TO MRS. EMMA SMITH,

AND MAJ. GEN. DUNHAM, &c—

The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns*. *Don't rush out of the city*—don't rush to Carthage; stay at home, and be prepared for an attack from

Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops—Joseph and Hyrum are dead, but not by the Carthage people—the guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed & not serious—I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H. SMITH.

Defend yourselves until protection can be furnished necessary, June 27th, 1844.

THOMAS FORD, Governor
and Commander in chief.

MR. ORSON SPENCER,

Dear Sir:—Please deliberate on this matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three fourths of the citizens of the county—be quiet or you will be attacked from Missouri.

M. R. DEMING.

The Governor, as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 A. M. and addressed by Judge Phelps, Col Backmaster, of Alton, the Governor's aid, and others, and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About 3 o'clock they were met by a great assemblage of people east of the Temple on Mulholland street, under the direction of the city Marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage. The wagons were guarded by 8 men. The procession that followed in Nauvoo, was the City Council, the Lieut. General's Staff, the Major General and staff, the Brigadier General and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion;' the scene at the Mansion cannot be described: the audience was addressed by Dr. Richards, Judge Phelps, Woods and Reed Esqs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed to call upon God to avenge us of our wrongs! Oh! widows and orphans!—Oh! Americans weep for the glory of freedom has departed!

STATEMENT OF FACTS!

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins. I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage, in the State of Illinois.

On Monday the 24th inst., at the request of Gen Joseph Smith I left Fort Madison in the Territory of Iowa, and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them; they arrived at Carthage late an night and next morning voluntarily surrendered themselves to the constable, Mr. Bettersworth, who held the writ against them on a charge of riot, for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the Head Quarters of the commanding Gen, Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days, his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so far as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hy

rum were both arrested on a charge of treason against the State of Illinois. The affidavits upon which the writs issued were made by Henry O. Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace, residing at Carthage, and by advice of counsel, in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each with unexceptionable security, for their appearance at the next term of the circuit court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners, that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Bettersworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail, Mr. Woods of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

STATE OF ILLINOIS, }
Hancock county. }

The people of the State of Illinois to the keeper of the Jail of the said county, greeting:

Whereas Joseph Smith and Hyrum Smith of the county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M. Higbee and others; Therefore I command you in the name of the people to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal, this 25th day of June, A. D. 1844.

(Signed,) R. F. SMITH, J. P. [L. S.]

His Excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail.—The recitals of the mittimus so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witness of the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a justice to commit persons charged with crimes, to jail without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends, visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his excellency then expected they should be taken along in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law. The constable after this conversation went to the jail with the following order to the jailor:

STATE OF ILLINOIS, }
Hancock County. }

To David Betteraworth, constable of said county:

You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the state now being ready for such examination.

Given under my hand and seal this 26th day of June, 1844.

(Signed,) R. F. SMITH. J. P. [L.S.

And demanded the prisoners, but as the jailor could find no law authorizing a justice of the peace, to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailor against his will and conviction of duty, to deliver the prisoners to the constable, who, forthwith, took them before Justice

Smith, the Captain of the Carthage Greys.—The counsel for prisoners then appeared, and asked for subpœnas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for 12 o'clock, on Thursday the 27th inst; whereupon, the prisoners were remanded to prison. Soon after, a council of the military officers was called by the Governor, and it was determined to march on the next morning, the 27th inst. to Nauvoo, with all the troops, except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied on to guard the prisoners whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were countermanded. One company were ordered to accompany the Governor, to Nauvoo; the Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Greys were in camp at a quarter of a mile's distance, and whilst his Excellency was haranguing the peacable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect.

H. T. REID.

—

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21, about 9 o'clock, P. M., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who was in consultation with some of their friends in relation to a communication from Gov. Ford: during the interview heard Gen. Joseph Smith give orders to disband the Legion and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Carthage on the evening of the 22d, when I had an interview with Gov. Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th inst., (June,) it would be a compliance on their part, and on Sunday morning the 23d, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection, in defending Smith; that I returned to Nauvoo on Sunday evening the 23d, and I found Gen. Joseph and Hyrum Smith making preparations to go to Carthage on Monday; and on Monday morning the 24th, I left the city of Nauvoo in company with the two Smiths, and some fifteen other persons, parties and witnesses, for Carthage. We were met by a company of about 60 men under Capt. Dunn; that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo, with an order from Gov. Ford for the State Arms at that place, that it was agreed by myself on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen. Smith; and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Capt. Dunn pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen. Smith, which was communicated by Capt. Dunn, to Gov. Ford, with a letter from Gen. Smith, informing the Governor that he would accompany Capt. Dunn to Carthage.

I left the company and proceeded to Carthage; that about 12 o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo; accompanied by Joseph and Hyrum, and some 13 others, who were charged with a riot in destroying the printing press of the Nauvoo Expositor; that on the morning of the 25th, Joseph and Hyrum Smith, with the others charged, surrendered themselves to the constable, and at the same time that Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that about 3 o'clock

P. M. on the 25th, the justice proceeded to the examination in relation to the riot and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court, that we were engaged until dark in making out and giving our recognizances, that in consequence of the rumors as to the excitement in Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Gov. Ford to detail a company to Nauvoo, to protect the city, which request was promply complied with, and that night Capt. Singleton, with a company of men from McDonough county marched to Nauvoo and took possession of the city and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed of the justice left, without saying any thing in relation to the examination for treason, and in about one hour the constable returned with a mitimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and was told he would wait five minutes, and as I went to the door I met Capt. Dunn with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to ensure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.,) for the jailor to deliver up the prisoners, which the jailor refused to do;—that the constable then repaired to the jail with a company called "Carthage Greys," of whom the justice, R. F. Smith, was the captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpœnas issued for witnesses on the defence. The two Smiths were then remanded to jail and orders were issued for a consultation of the officers, with the commander-in-chief, and it was determined that the troops should take up a line of march at 8 o'clock, on the morning of the 27th, for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the return of the subpœnas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel; that on the morning of the 27th, the order for marching to Nauvoo, was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Greys were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the rout to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS,
Attorney at Law, of Burlington, Iowa.

TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed; and

to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual reponsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the state, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexes would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful, as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided in a council of officers, to disband the army, except three companies, two of which were reserved as a guard for the jail.—With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage.—When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution, of having competent force at my disposal, in readiness to march at a moments warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:

HEAD QUARTERS,
Quincy, June, 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and McDonough, and the regiments composing Gen. Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, amunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above named counties, and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,
Governor, and commander-in-chief.

—

SIGNS OF PEACE.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar enquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed,) THOMAS FORD.
June 30th, 1844.

—

NAUVOO, July 1, 1844.

To the City Council of Nauvoo:

Gentlemen:—With this, you will receive a copy of instructions, from Gov. Ford to us.—

You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to.

Yours respectfully,

HART FELLOWS,
A. JONAS.

—

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq. and Col. Fellows, it was unanimously,

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly, sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

Resolved, thirdly, To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassinators of General Joseph Smith, and General Hyrum Smith, by any of the Latter day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council, pledge themselves for the city of Nauvoo, that no agressions by the citizens of said city, shall be made on the citizens of the surrounding country, but we invite them, as friends, and neighbors to use the Savior's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement, and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him, and the law by all honorable means.

GEO. W. HARRIS, pres't pro tem.
WILLARD RICHARDS, Recorder.

A. Jonas Esq., and Col. Fellows:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand east of the Temple, at 4 P. M. and solicit your attendance.

Most respectfully,
your ob't serv't,
W. RICHARDS.

—

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents for their kindly interfernce in favor of peace among the citizens of Hancock county and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's. Smiths for their great exertions to have even-handed justice meeted to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chamoers made a very appropriate speech containing inuendoes for the benefit of our citizens, that appeared as the wise man said, "LIKE APPLES OF GOLD, IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and Ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE at NAUVOO.

—

HEAD QUARTERS,
Quincy, June 30th, 1844.

Sir:—It is my present opinion that the Mormons will not commit any further outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock who are in favor of violent measures, have circulated a thousand false rumors of danger, for the pur-

pose of getting men together, without my authority, hoping that when assembled, they may be ready to join in their violent councils; this is a fraud upon the country and must not be endured.

I am afraid the people of Hancock are fast depriving themselves of the sympathy of their fellow citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo, or any of the people, without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side, of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective houses without delay.

I direct also that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

(Signed,) THOMAS FORD,
Commander-in-chief.

To Brig. Gen. Deming, Carthage, Ill.

COMMUNICATIONS.

Nauvoo, June 13, 1844.

Bro. Taylor:

It is about four years since I embraced the fulness of the everlasting gospel. About two years after this I commenced preaching the doctrine in New Germantown, New Jersey, where I baptised two. From thence I went to Bangor, Maine, where, and in the vicinity of which, with Elder Aaron Blake I labored about four months. We held 147 meetings, disposed of 389 books, baptised 15, and organized a branch of the church in the city of Bangor, of eleven members, by ordaining one elder, and one priest. In most of the places where we preached and sold our books, the doctrine was entirely new to the people; but when they examined their bibles, they found that what we proclaimed was contained therein, therefore we left many believing. After this we came to Boston, where I left brother Blake. From thence I went to Newark, N. J., where I found five or six members, and one priest, but no meetings had been held by them for a long time. Here I commenced preaching which I continued for some weeks, and by the favor of the Lord, baptised eleven, organized them into a branch, by ordaining two elders, one priest, and one teacher. After this I purposed moving to Nauvoo, where I arrived with my family, the 1st of April, 1844. On our way I labored some time in Beaver Co. Pa., and baptised fourteen, left many believing, some of whom have since been baptised, and are now in Nauvoo.

Yours in the new covenant,
ELIJAH SWACKHAMER.

Jefferson Co., N. Y., April 19th, 1844.

Bro. Taylor:

As we are about to leave this place for Halifax, Nova Scotia, we deem it proper to give you a brief account of our mission thus far:

We have labored in this part of the vineyard, seven months, and have baptised, 109; we with thankful hearts can truly say, the Lord has blessed us with his spirit, and also, those whom, through our instrumentality he has brought to an understanding and knowledge of the truth: a great number have obtained the Heavenly gifts, such as, tongues, interpretation, prophecy, and visions; also, many of the sick have been healed by the laying on of hands, which strengthens the faith of the saints, and increases the hatred of the wicked, with the hireling priests at their head.

The brethren here, have full faith and confidence, in Joseph Smith, as a prophet, also, as a suitable candidate for the Presidency of the United States, and will support him heart and hand.

The desire of our hearts, and prayer to God, is, for the welfare of Zion.

Yours in the covenant,
BENJAMIN BROWN.
JESSE W. CROSBY.

"An old Indian having attended a Mormon meeting and heard one of its advocates extol Mormonism, was requested to give his opinion of its merits. He began by detailing the great good that had been done by the bible, God being the author; and, said he, the devil seeing this, determined to have a bible of his own also; but on examination, he felt ashamed of his work, and hid it in Ontario county, N. Y.—But Joe Smith dug it up, and published it as a Revelation from God."

Indian vs Methodist.—An old methodist priest, after hearing a Mormon preacher explain a great many passages of scripture, beyond the power of contradiction, very sagely remarked to an old Indian, that the bible, with God for its author, in the hands of missionaries had done much good, and that the devil had written a counterfeit bible, but being ashamed of it, hid it in Ontario county N. Y. and Joe Smith dug it up and published it as a revelation. The old Indian drily answered, "Mis-

sionary cross sea and land to make one proselyte, and make him two fold more the child of hell than he was before," "while the good book say, *truth shall spring out of the earth.*"—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 1, 1844

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President *Joseph Smith*, our "prophet and seer," and President *Hyrum Smith*, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion, as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon and the book of Doctrine and Covenants; together with thousands of witnesses, for Jesus Christ; would beseech the Latter Day Saints in Nauvoo, and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the 'Twelve" and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel; the assassination of hundreds; the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the business and bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God: men may kill the body, but they *cannot* hurt the soul, and wisdom shall be justified of her children: Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR.

July 1, 1844.

EXPLANATION.

On account of the late disturbances and troubles, and the assassination of Joseph and Hyrum Smith, this number of the "Times and Season" has been delayed: and to give our readers some of the particulars of these awful tragedies, we have thought it advisable to pass the June number, and date this July: Thus much for explanation. There will be no loss of numbers, only extension of time.

THE GATHERING.

We have been informed that some traveling elders have taught that the gathering has ceased. Those gentlemen are laboring under a mistake, as no such doctrine has been taught in this city.

A branch of the church, consisting of nine members, was organized on the 27th of April, in Lewiston, Niagara Co. N. Y., by Elder Walter N. Hurd. Elder John Small, was chosen president of the branch, and James C. Sly, Clerk.

NOTICE.

Elder William K. Parshall, is requested to return home immediately, as his wife is sick, and his family need his assistance.

The following correspondence is given to the public, to show the humanity of mankind, when 'clothed with a little brief authority;' and the heavenly *kindness* of woman under the most trying circumstances; and her never ceasing application of the mental powers, to ameliorate the condition of suffering innocence.

There is one portion of the governor's letter relative to the habeas corpus, that merits *censure*. To suppose that the charter did not contain the power of the writ of habeas corpus over any body, and all lands, where any ordinance existed to that effect, and the charter granted the power to make all laws that might be necessary for the *benefit and convenience* of said city, and not repugnant to the constitution of the State and United States, is certainly an ebullition of thought in Governor Carlin, that will cost him more REPENTANCE than his office ever yielded him pleasure.

LETTERS OF MRS. EMMA SMITH TO GOVERNOR THOMAS CARLIN, AND HIS ANSWERS.

NAUVOO, August 16, 1842.

To His Excellency, Thomas Carlin:

SIR:—It is with feelings of no ordinary cast, that I have retired after the business of the day and evening too, to address your honor. I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in

one letter. I find myself almost destitute of that confidence necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause. Was my cause the interest of an individual, or of a number of individuals, then perhaps I might be justified in remaining silent. But it is not! Nor is it the pecuniary interest of a whole community alone, that prompts me again to appeal to your Excellency. But, dear sir, it is for the peace and safety of hundreds. I may safely say, of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband; who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time, infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs? Indeed it does seem entirely superfluous for me, or any of his friends in this place, to testify to his innocence of that crime, when so many of the citizens of your place, and of many other places in this state, as well as in the territory; do know positively that the statement of Governor Boggs is without the least shadow of truth; and we do know, and so do many others, that the prosecution against him, has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of of the prosecution, is to throw him into the power of his enemies without the least ray of hope that he would ever be allowed to obtain a fair trial, and that he would be inhumanly and ferociously murdered. No person having a knowledge of the existing circumstances, has one remaining doubt; and your honor will recollect that you said to me, that you would not advise Mr. Smith, ever to trust himself in Missouri. And, dear sir, you cannot for one moment indulge one unfriendly feeling toward him, if he abides by your council. Then sir, why is it that he should be thus cruelly pursued?—Why not give him the privilege of the laws of this state. When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent sufferings of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost, all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny; my bosom heaves with unutterable anguish. And who that is as well acquainted with the facts as the people of the city of Quincy would censure me, if I should say that my heart burned with just indignation towards our calumniators, as well as the perpetrators of those horrid crimes? But how happy would I now be to pour out my full heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the state, and put down every illegal transaction and protected the peaceable citizens and enterprizing emigrants from the violence of plundering out-laws, who have ever been a disgrace to the state, and always will, so long as they go unpunished. Yes, I say, how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.—And now may I entreat your excellency to lighten the hand of oppression and persecution, which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for, let me assure you that there are many whole families that are entirely dependant upon the prosecution and success of Mr. Smith's temporal business for their support. And if he is prevented from attending to the common avocations of life, who will employ those innocent and industrious poor people, and provide for their wants. But, my dear sir, when I recollect the interesting interview, I and my friends had with you when at your place, and the warm assurances you gave us of your friendship and legal protection from every encroachment upon our legal rights, as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that when you are fully acquainted with illegal proceedings practiced against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there: with many other considerations which if duly considered will justify Mr. Smith in the course he has taken. And now I appeal to your excellency as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies and beg you to spare me and my helpless children; I beg you to spare my innocent children the heart rending sorrow of again seeing their father unjustly dragged to prison or to death; I appeal to your affections as a son, and beg you

to spare our aged mother, the only surviving parent we have left, the unsupportable affliction of seeing her son, who she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your excellency to spare us these afflictions, and many sufferings which cannot be uttered; and secure to yourself the pleasure of doing good, and vastly increasing human happiness; secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P. S. Sir, I hope you will favor me with an answer. E. S.

QUINCY, August, 24, 1842.

DEAR MADAM:—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say, it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long, but be assured Madam, it is not for want of regard for you, and your peace of mind, that I have postponed; but a crowd of public business, which has required my whole time, together with very ill health since the receipt of your former letter, and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes—but my duty in reference to all demands made by executives of other states, for the surrender of fugitives from justice, appears to be plain and simple; consisting entirely of an executive, and not a judicial character, leaving me no discretion, or adjudication, as to the innocence or guilt of persons so demanded and charged with crime, and it is plain that the constitution and laws of the United States in reference to fugitives from justice, presumes and contemplates, that the laws of the several states, are ample to do justice to all who may be charged with crime, and the statute of this state simply requires, "That whenever the executive of any other state, or of any territory of the United States, shall demand of the executive of this state, any person as a fugitive from justice, and shall have complied with the requisitions of the act of Congress in that case made and provided, it shall be the duty of the executive of this state to issue his *warrant* under the seal of this state, to apprehend the said fugitive" &c. With the Constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the rights of adjudication. I am aware of the strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in the hardship to those involved, and to you, it doubtless appears to be peculiarly so, in the present case of Mr. Smith. If however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquital. In reference to the remark you attributed to me that "I would not advise Mr. Smith ever to trust himself in Missouri," I can only say as I have heretofore said on many occasions, that I have never entertained a doubt that if Mr. Smith should submit to the laws of Missouri, that the utmost latitude would be allowed him in his defence, and the fullest justice done him, and I only intended to refer (in the remark made to you when at my house,) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me in reference to General Smith, that is without foundation in truth, a knowledge of which fact enables me to receive what I hear as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith, have been prompted by a strict sense of duty, and in discharge of that duty have studiously pursued that course, least likely to produce excitement and alarm, both in your community and the surrounding public, and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions while at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOMAS CARLIN.

MRS. EMMA SMITH.

To the foregoing letter, Mrs. Smith sent the following by way of answer.

NAUVOO, August 27, 1842.

To His Excellency, Thomas Carlin:—

DEAR SIR—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart, for the interest which you have felt in my peace and prosperity; and I assure you, that every act of kindness, and every word of consolation have been thankfully received and duly appreciated by me and by

my friends also; and I much regret your ill health, and still hope you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself of the illegality of the prosecution instituted against Mr. Smith; and I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we at this time wish your honor to swerve from your duty, as an executive, in the least. But we do believe that it is your duty to allow us in this place, the privilege and advantages guaranteed to us by the laws of this state and the United States; this is all we ask, and if we ever enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law; but honorably and honestly fulfil all of the laws of this state, and of the United States, and then, in turn, to have the benefits resulting from an honorable execution of those laws.—And now, your excellency will not consider me assuming any unbecoming dictation, but recollect that the many pursecutions that has been got up unjustly, and persued illegally, obliged me to know something for myself;—therefore, let me refer you to the eleventh section of our City Charter; "All power is granted to the City Council, to make, ordain, establish and execute all ordinances not *repugnant* to the Constitution of the state, or of the United States, or, as they may deem necessary for the peace and safety of said city." Accordingly, there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance he claims the right of habeas corpus, under section seventeenth of the charter, to try the question of identity, which is strictly constitutional. These powers are positively granted in the charter over your own signature;—and now, dear sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy and Springfield and many other places where the citizens enjoy the advantages of such ordinances, without controversy. With these considerations, and many more which might be addueed, give us the privilege and we will show your Honor, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he described in the writ, according as the law requires; and that he is not a fugitive from justice. Why then be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governer Boggs, and that he is not a fugitive from justice? It is not the fear of a just decision against him, that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended that he should have a fair trial. And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody; also those two men from Missouri, that were here with Messrs. King and Pitman, divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required. And, dear sir, our good feelings revolt at the suggestion, that your excellency is acquainted with the unlawful measures taken by those engaged in the prosecution; measures, which if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy. I admit sir, that it is next to an impossibility, for any one to know the extent of the tyrranny, treachery, and knavery of a great portion of the leading characters of the state of Missouri; yet it only requires a knowledge of the Constitution of the United States, and Statute of the state of Missouri, and a knowledge of the outrages committed by some of the inhabitants of that state upon the people called Mormons, and that passed unpunished by the administrators of the law; to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions. If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it and punish those who have committed crime, and grant incouragement to the innocent, and liberality to the industrious and peaceable. And now I intreat your honor to bear with me patiently, while I ask, what good can accrue to this state or the United States, or any part of this state, or the United States, or to yourself, or any other individual, to continue this prosecution upon this people, or upon Mr. Smith; a prosecution that you are well aware, is entirely without any foundation or excuse.

With sentiments of due respect,

I am your most obedient servant,

EMMA SMITH.

To His Excellency, Thomas Carlin, Governor of the State of Illinois.

P. S. Sir—You will please tender my best respects and considerations to your wife and family, and tell them I greatly desire to see them, with yourself, in our place as soon as can be convenient. E. S.

QUINCY, September 7th, 1842.

DEAR MADAM:—Your letter of the 27th ult. was delivered to me on Monday the 5th inst.; and I have not had time to answer it until this evening, and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing that does not subserve his interest that can possibly be satisfactory to you; and before I proceed I will here repeat, my great regret that I have been officially called upon to act in reference to Mr. Smith, in any manner whatever. I doubt not, your candor, when you say, you do not desire me, "to swerve from my duty as executive in the least;" and all you ask is to be allowed the privileges, and advantages guarranteed to you by the constitution and laws. You then refer me to the 11th section of the charter of the city of Nauvoo, and claim for Mr. Smith, the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emmanating from said court; when he was held in custody under an executive warrant. The charter of the city of Nauvoo, is not before me at this time, but I have examined both the charters, and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the board of Aldermen as contained in said ordinance; from my recollection of the charter it authorises the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment, or custody, arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts, or the executive of the State, is most absurd and ridiculous; and an attempt to exercise it, is a gross usurpation of power, that cannot be tolerated. I have always expected, and desired, that Mr. Smith, should avail himself of the benefits of the laws of this State, and of course he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entiled to a hearing before said court, but to claim the right of a hearing before the Municipal Court of the city of Nauvoo, is a burlesque upon the charter itself. As to Mr. Smith's guilt, or innocence of the crime charged upon him, it is not my province to investigate or determine, nor has any court on earth jurisdiction of his case, but the courts of the state of Missouri; and as stated in my former letter, both the constitution and laws presume that each and every State in this Union, are competent to do justice to all who may be charged with crime committed in said State.

Your information of twelve men from Jackson County Mo. were lying in wait for Mr. Smith, between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvellous stories that you hear in reference to him not one word of it true, but I doubt not that your mind has been continually harrowed up with fears produced by that, and other equally groundless stories, that: that statement is true is next to impossible, and your own judgment if you will but give it scope will soon set you right in reference to it, if any of the citizens of Jackson had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the state of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain; that it is like the statement made by Mr. Smith's first messenger after his arrest to Messrs. Ralston and Waren, saying, that I had stated, that Mr. Smith should be surrendered to the authorities of Mo. dead or alive—not one word of which was true. I have not the most distant thought that any person in Illinois, or Missouri, contemplated personal injury to Mr. Smith, by violence in any manner whatever. I regret that I did not see Gen. Law, when last at Quincy, a previous engagement upon business that could not be dispensed with prevented and occupied my attention that evening until dark, at half past one o'clock p. m., I came home and learned that the Gen. had called to see me, but the hurry of business only allowed me about ten minutes time to eat my dinner, and presuming that if he had business of any importance that he would remain in the city until I returned. It may be proper here in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by Gen. Law, in reference to Mr. Smith, viz. whether any additional demand had been made upon me by the Governor of Mo. for the surrender of Mr. Smith, I answer none, no charge whatever has been made in the proceed

ings. Mr. Smith is held accountable only, for the charge as set forth in my warrant under which he was arrested. In conclusion you presume upon my own knowledge of Mr. Smith's innocence, and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment, and you will be compelled to answer that it is impossible I could know him to be innocent; and as before stated, it is not my province to investigate as to his guilt or innocence, but could I know him to be innocent, and were he my own son, I would never-the-less (and the more readily,) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard,
and esteem,
Your Obednt. Servant
THOMAS CARLIN.

Mrs. Emma Smith.

CONFERENCE MINUTES.

Minutes of the Mississippi and Alabama conferences, held in Cypry, Tuscaloosa county, Ala., on the 12th of April, 1844.

Conference was organized by calling elder Benjamin L. Clapp to the chair, and appointing elder John Brown clerk.

The president then arose and stated the object of the meeting and gave some valuable instruction to the saints.

Conference then adjourned until to-morrow 11 o'clock.

Saturday 13th, conference met pursuant to adjournment, a hymn was sung, and the throne of grace addressed by the president, after which the following branches were represented.

Cypry branch, represented by George W. Steward, consisting of 50 members, two elders, one priest, one teacher and one deacon, all in good standing.

Boguechetto branch, represented by L. J. Utly, consisting of 22 members, two elders one priest, one teacher and one deacon, all in good standing.

Pleasant Springs branch, represented by Charles M. Johnson, consisting of 23 members, two elders, one priest and one teacher, all in good standing.

Running Tiger branch, represented by James M. Flake, consisting of 15 members, one elder, all in good standing.

Running Water branch, represented by B. L. Clapp, consisting of 29 members, two elders, all in good standing.

Flat Wood branch, represented by B. L. Clapp, consisting of 36 members, two elders and one priest, all in good standing.

Five Mile branch, represented by Juththan Avrett, consisting of 17 members, one elder, one priest and one teacher, all in good standing.

Resolved, That brother Benjamin Mathews, James Ritchie, Juththan Avrett and Augustus Skinner, be ordained elders, and brother Rodolphus Keeth, be ordained a priest; after which they were ordained under the hands of elders Clapp and Johnson.

The president then arose and gave some valuable instruction to the young elders, urging them to stick close to the first principles of the gospel; also showing the inconsistancy of young elders trying to explain John's seven headed and ten horned monster, and such like things that occur in the scriptures; he also gave instructions on the use of the gifts of the spirit.

Resolved, That this conference withdraw the hand of fellowship from elder Amos Hodges, for refusing to attend the conference to answer to a charge prefered against him.

Official members present, seven elders two priests, three teachers and two deacons.

Conference adjourned for fifteen minutes.

Conference assembled again; prayer by elder Johnson.

The president then addressed the conference on the subject of the gathering, and building the Temple and Nauvoo House, showing the southern brethren the pains and labors of the brethren in Nauvoo to build those houses; although many of them have been robbed two or three times. He urged the necessity of the whole body being equally engaged in keeping the commandments of God, even in building an house unto the Lord, in fulfilment of the prophets who have spoke of the great work of God in the last days. He also urged the southern brethren to take the Nauvoo papers, that they might be able to successfully meet the slang that is hurled forth against the truth.

Resolved, That a copy of these minutes be transmitted to the editor of the Times and Seasons for publication.

Conference then adjourned till the 12th day of July next, to be held in Noxby county, Mississippi.

BENJAMIN L. CLAPP, Prest.
JOHN BROWN, Clerk.

Minutes of a general conference of the elders of the church of Jesus Christ of Latter day Saints, held in Dresden, Weakly county, Tennessee, May 25th, 1844.

Conference met in the court house, according to previous appointment. Elder A. O. Smoot, was appointed president, and D. P. Rainey secretary. A hymn was sung, after which the president proceeded to open the meeting by singing and prayer; and then in a

brief manner stated the object of the meeting; and gave general instructions to the elders present.

He then presented General Joseph Smith of Nauvoo, Illinois, as a suitable candidate for the presidency of the United States; presenting the General's "views on the powers and policy of the government," with his claims on this government, for the consideration of all present; and then the conference adjourned.

About this time, a mob of some two hundred persons, assembled at the door, and rushed into the house amongst men, women, and children, led on by a certain lawyer of the baser sort, by the name of M. D. Caldwell, Doct. Bell, Constable Wilbanks, Sheriff Ridgway, Esq. Latham, A. Gardner and others, honorable peace officers, sworn to support the constitution. The constitution guaranteeing the privilege to all men, of worshipping Almighty God according to the dictates of their own conscience. Also, the privilege of citizens to offer for president, &c. &c. But our firmness caused them to recede. However the Sheriff in a trembling voice, said the people were opposed to our holding meetings there and this was a fair sample of their decision.

But soon we were invited to the houses of of some of the most honorable men in the place. Accordingly we met and held a meeting for the afternoon, at the house of Mr. John E. Ray.—H. D. Buys spoke at length on the literal fulfilment of prophesy. D. P. Rainey followed with a discourse on the first principles of the gospel, followed by Elder W. L. Cutler. Adjourned.

26th. Met at Brother William's camp. D. P. Rainey opened the meeting by singing and prayer. Elder Wm. L. Cutler delivered a lecture on the literal fulfilment of prophesy.—Bro's A. Young, J. Mount, and S. Heath, arrived about 12 o'clock. Conference adjourned. Met at 3 o'clock. Elder A. O. Smoot delivered an interesting discourse on the resurrection. Conference adjourned till 7 o'clock. Met pursuant to adjournment; when by request, Elder A. Young delivered a lecture on the party politics, as taught by aspiring demagogues of the present day; those of the dominant parties now before the people of the United States. He then presented the "views of General Smith on the powers and policy of the Government," to the conference and contrasted them: concluding his remarks with an animated eulogium on Gen. Jackson's administration and held him to view as the standard of democracy. Conference adjourned. 27th.—Conference met. Bro. William Camp was appointed elector for this district. After which it was decided that this conference have three thousand copies of Gen. Smith's views printed for immediate distribution. Fourteen elders present. Conference adjourned.

A. O. SMOOT, Chairman.

D. P. RAINEY, Secretary.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax Co. Province of Nova Scotia, according to previous appointment, April 5th, 1844.

Conference met at 10 o'clock; and after singing and prayer, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was then organized by appointing Elder R. Dickson, Chairman, and Elder Edward Cooke Clerk.

The right hand of fellowship was withdrawn from Samuel Crow, Tobias J. Miller, Sarah Miller, George W. Miller, and George G. Dunbrack.

Conference adjourned at 6 o'clock, to meet again at 7 P. M.

At 7 o'clock, conference re-assembled.

Resolved, That bro. Robert Gordon be ordained to the office of deacon of this branch.

Bro. Gordon was then accordingly ordained under the hands of Elders Dickson, Cooke and Skerry.

Representation of branches.—The Preston branch represented by Elder Cooke, consists of 11 members, 2 of them doubtful, 1 elder, 1 priest, 1 teacher, and 1 deacon; 3 having been cut off as above.

The Halifax branch represented by Elder Dickson, consists of 14 members, 2 of them doubtful, 2 elders, and 1 deacon; 2 cut off as above.

4 members at Onslow, Colchester co., N. S., represented by Elder Dickson.

6 members at Popes Harbor and 1 elder; also 2 members at Sheet Harbor, represented by Elder Dickson, all baptized by him.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference, be transmitted to Nauvoo, for publication in the Times and Seasons.

The Sacrament of the Lords supper was then administered.

2 infants were blessed under the hands of Elder Dickson.

The minutes of the conference were read and accepted. The conference adjourned sine die.

R. DICKSON, Pres't

EDWARD COOKE, Clerk.

POETRY.

For the Times and Seasons.

THE ASSASSINATION OF GENLS JOSEPH SMITH AND HYRUM SMITH, FIRST PRESIDENTS OF THE CHURCH OF LATTER DAY SAINTS; WHO WERE MASSACRED BY A MOB, IN CARTHAGE, HANCOCK COUNTY, ILL., ON THE 27TH JUNE, 1844;

BY MISS ELIZA R. SNOW.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6:—9, 10, 11.

Ye heav'ns attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain
Has blood so noble, flow'd from human vein
As that which now, on God for vengeance calls
From "freedom's ground"—from Carthage prison walls!

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead;
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh wretched murd'rers! fierce for human blood!
You've slain the prophets of the living God,
Who've borne oppression from their early youth.
To plant on earth, the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty;
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies
Have thus been offer'd as a sacrifice
T'appease the ragings of a brutish clan,
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs, they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern-FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;
But TWO, so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reigned;
Of whom the world, itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh, persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty pow'r;
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sun-beam, spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calv'ry's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death, they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and ev'ry eye
Is bath'd in tears—each bosom heaves a sigh—
Hart broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust.
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land:
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July 1, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 13.] CITY OF NAUVOO, ILL. JULY, 15, 1844. [Whole No. 97.

HISTORY OF JOSEPH SMITH.

(Continued.)

From this time till the 8th or 10th of January, 1832, myself and elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night: that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the "Ohio Star," at Ravenna, by the before mentioned apostate Ezra Booth. On the 10th of January, I received the following

Revelation to Joseph Smith, jun. and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the church of the living God established in the last days, making known the will of the Lord unto the elders, what they shall do until conference.

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference; and then behold it shall be made known unto them by the voice of the conference their several missions.

Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober; even so: Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the scriptures, and labored diligently until January. During this period, I also received the following as

An explanation of the epistle to the 1st. Corinthians, 7th chapter, 14th verse.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, and give heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they become unholy; wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

A few days before the conference was to commence in Amherst, Lorain county, I started in company with the elders that dwelt in my own vicinity, and arrived in due time.

At this conference much harmony prevailed and considerable business was done to advance the kingdom, and promulgate the gospel to the inhabitants of the surrounding country.

The elders seemed anxious for me to enquire of the Lord that they might know his will, or learn what would be most pleasing to him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doth good; no not one. I enquired and received the following:

Revelation given January, 1832.

Verily, verily I say unto you, I who speak even by the voice of my spirit: even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my gospel, and to prune my vineyard; Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden

with many sheaves, and crowned with honor, and glory, and immortality and eternal life.

Therefore, verily I say unto my servant Wm. E. McLellin, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which I the Lord chasteneth him for the murmurings of his heart; and he sinned; nevertheless I forgive him, and say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and inasmuch as they do this I will be with them even unto the end. Behold this is the will of the Lord your God concerning you; even so: Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my servant Major N. Ashley and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all those take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day; even so: Amen.

And again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you; behold I say unto you, that it is the duty of the church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the gospel unto the world; wherefore I the Lord give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world: whether to the east, or to the west, or to the north, or to the south; let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter whither they shall go.

And again verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry.—And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Eames, and my servant Stephen Burnett; and also my servant Micah B. Wolton, and also my servant Eden Smith; even so: Amen.

CONFERENCE MINUTES.

Continuation of last April's Conference.

[Elder Rigdon here stopped to refresh himself. The choir sung a hymn.]

Elder John Taylor being called upon to address the congregation, said, It gives me pleasure to meet and associate with so large an assemblage of the saints. I always feel at home among the brethren. I consider them the honorable of the earth; and if I can do any thing to conduce to their happiness, or that will in any wise tend to their edification, I am satisfied. I therefore address this congregation with cheerfulness and pleasure; and if by unfolding any of the principles of truth that I am in possession of, or laying before you any thing pertaining to the kingdom; If my ideas will enlarge your minds or produce beneficial results to any, I shall consider myself on this, as on all other occasions amply repaid. Many

things have been spoken by Elder Rigdon concerning the early history of this church. There is no individual who has searched the oracles of eternal truth, but his mind will be touched with the remarks made by our venerable friend which unfold the dispensation of Jehovah, and have a tendency to produce the most thrilling feelings in the bosoms of many who are this day present, and to promote our general edification; he traces with pleasure on the historic page the rise of nations, kingdoms and empires. Historians dwelt with great minuteness on the heroic deeds, the chivalrous acts, the dangers and deliverances; the tact, bravery and heroism of their chieftains, generals and governments. We as republicans, look back to the time when this nation was under the iron rule of Great Britain, and groaned under the power, tyranny and oppression of that powerful nation. We trace with delight, the name of a Washington, a Jefferson, a La Fayette and an Adams, in whose bosoms burnt the spark of liberty. These themes are dwelt upon with delight by our own legislators, our governors and presidents; they are subjects which fire our souls with patriotic ardor. But if these things animate them so much, how much more great, noble and exalted are the things laid before us. They were engaged in founding kingdoms, and empires that were destined to dissolution and decay, and although many of them were great, formidable and powerful, they now exist only in name. Their "cloud capped towers, their solemn temples, are dissolved," and nothing now remains of their former magnificence, or ancient grandeur, but a few dilapidated buildings and broken columns, a few shattered fragments remains to tell to this and to other generations, the perishable nature of earthly pomp and worldly glory.—They were engaged in founding empires and establishing kingdoms, and powers that had in themselves the seeds of destruction, and were destined to decay. We are laying the foundation of a kingdom that shall last forever;—that shall bloom in time and blossom in eternity. We are engaged in a greater work than ever occupied the attention of mortals; we live in a day that prophets and kings desired to see, but died without the sight. When we hear the history of the rise of this kingdom, from one who has been with it from its infancy, from the lips of our venerable friend who has taken an active part in all the history of the church, can we be surprised that he should feel animated, and that his soul should burn with heavenly zeal? We see in him a man of God who can contemplate the glories of heaven; the visions of eternity, and who yet looks forward to the opening glories which the great Eloheim has manifested to him, pertaining to righteousness and peace; a man who now beholds the things roll on which he has long since beheld in prophetic vision. Most men have established themselves in authority, by laying desolate other kingdoms, and the destruction of other powers. Their kingdoms have been founded in blood and supported by tyranny and oppression. The greatest chieftains of the earth have obtained their glory, if glory it can be called, by blood, carnage and ruin.—One nation has been built up at the expense and ruin of another, and one man has been made at the expense of another, and yet these great men were called honorable for their inglorious deeds of rapine. They have slain their thousands, and caused the orphans to weep and the widows to mourn. Men did these things because they could do it, because they had power to desolate nations and spread terror and desolation. They have made themselves immortal as great men. The patriots of this country had indeed a laudable object in view, a plausible excuse for the course they took.—They stood up in defence of their rights, liberty and freedom; but where are now those principles of freedom? Where the laws that protect all men in their religious opinions? where the laws that say a man shall worship God according to the dictates of his own conscience? What say ye, ye saints, ye who are exiles in the land of LIBERTY. How came you here? Can you in this land of equal rights return in safety to your possessions in Missouri? No!—You are exiles from thence, and there is no power, no voice, no arm to redress your grievances. Is this the gracious boon for which your fathers fought, and struggled, and died? Shades of the venerable dead, could you but gaze upon this scene and witness tens of thousands of Americans in exile on Columbia's soil, if pity could touch your bosoms, how would you mourn for the oppressed; if indignation, how would you curse the heartless wretches that have so desecrated and polluted the temple of liberty. "How has the gold become dim, and the fine gold, how has it changed?" Let it not be told among the heathen monarchs of Europe, lest they laugh and say ha! ha! So would we have it. Ye saints, never let it go abroad, that ye are exiles in the land of liberty, lest ye disgrace your republic in the eyes of the nations of the earth; but tell it to those who robbed and plundered, and refused to give you your rights; tell your rulers that all their deeds of fame are tarnished, and their glory is departed. Are we now indeed in a land of liberty of freedom, of equal rights? Would to God I

could answer yes; but no! no!! I cannot. They have robbed us, we are stripped of our possessions, many of our friends are slain, and our government says "your cause is just, but we can do nothing for you." Hear it, ye great men, we are here in exile! Here are thousands of men in bondage, in a and of liberty, of freedom!! If ye have any patriotism left, shake off your fetters, and come and proclaim us free, and give us our rights. I speak of this government as being one of the best of governments, as one of the greatest, purest, and yet, what a melancholy picture. O ye venerable fathers who fought for your liberty, blush for your children, and mourn, mourn over your country's shame. We are now talking about a government which sets herself up as a pattern for the nations of the earth, and yet, O what a picture. If this is the best, the most patriotic, the most free, what is the situation of the *rest*? Here we speak with national pride of a Washington, a La Fayette, a Monroe, and a Jefferson; who fought for their liberties, and achieved one of the greatest victories ever won, and scarcely has one generation passed away before 15000 citizens petition government for redress of their wrongs, and they turn a deaf ear to their cry. Let us compare this with the Church of Christ, fourteen years ago a few men assembled in a log cabin; they saw the visions of heaven and gazed upon the eternal world; they looked through the rent vista of futurity, and beheld the glories of eternity; they were planting those principles which were concocted in the bosom of Jehovah; they were laying a foundation for the salvation of the world, and those principles which they then planted, have not yet begun to dwindle, but the fire still burns in their bones; the principles are planted in different nations, and are wafted on every breeze. When I gaze upon this company of men, I see those who are actuated by patriotic and noble principles, who will stand up in defence of the oppressed, of whatever country, nation, color, or clime. I see it in their countenances; it is planted by the spirit of God, and they have received it from the great Elohoim, all the power or influence of mobs, priestcraft and corrupt men, cannot quench it, it will burn, it is comprehensive as the designs of God, and as expansive as the universe, and reaches to all the world, no matter whether it was an Indian, a negro or any other man, or set of men that are oppressed, you would stand forth in their defence. I say unto you, continue to cherish those principles; let them expand, and if the tree of liberty has been blasted in this nation; if it has been gnawed by worms, and already blight has overspread it, we will stand up in defence of our liberties, and proclaim ourselves free in time and in eternity.

The choir, by request sung 'the red man,' after prayer by Elder J. P. Green, the meeting was adjourned for one hour.

APRIL 6th, 1844, afternoon.

The president arrived at the stand at 1-2 past 2 o'clock, P. M. The choir sung a hymn, after which prayer by Elder J. P. Green, when the choir sung another hymn. Elder Rigdon resumed his history of the Church of Christ.

(For the want of room we postpone president Rigdons remarks for the present.)

The Kalamazoo conference met at the house of elder Ezekiel Lee, in Comstock, Kalamazoo county, Michigan, on the 1st day of June 1844. There were present two of the quorum of the Twelve, viz: W. Woodruff and George A. Smith; three of the High Council, viz: S. Bent, C. C. Rich and D. Fulmer; five of the High Priest's quorum, viz: H. Green, Z. Coltrin, Moses Smith, E. Thayer and G. Coltrin; eight of the Seventies, fourteen Elders; two priests, and one deacon; total, 35. Conference was called to order by elder C. C. Rich; W. Woodruff was called to the chair; C. Dunn and E. M. Webb chosen clerks.

Conference was opened by singing and prayer by the president.

The following branches were then represented:

The Kalamazoo branch represented 44 members, six elders, one priest and one deacon.

Grand Prairie branch represented eight members, one elder.

Otsego branch represented 6 members, one elder, two priests and one teacher.

Pawpaw branch represented eight members, three elders.

Albion branch represented 26 members, two elders, one priest and one deacon.

Florence branch represented 10 members, one elder.

Motville branch represented seven members, one elder.

Scattering members, 10.

Total, 126 members, 15 elders, four priests, one teacher and two deacons.

It was moved and carried that Gideon Brownell, Jonathan Willard and Charles Lee, be ordained elders.

Also Seth Tuft, to the office of a priest.

Also W. Tyrril, to the office of a teacher.

The above named persons were then ordained under the hands of elders S. Bent, Z. Coltrin and D. Fulmer.

It was moved and carried that we sustain el-

ders Charles C. Rich and Harvey Green, in their appointment to preside over the state of Michigan, assigned them by the Twelve. The day was occupied in giving instructions to the elders. The assembly was addressed by the president; followed by elders George A. Smith, S. Bent, C. C. Rich, Z. Coltrin, H. Green, D. Fulmer, E. Lee, G. Coltrin, E. M. Webb and C. Dunn. The elders were strictly charged to keep within the limits of the first principles, and let myeteries alone. It was ascertained that some were unwise and had taught false doctrine; such were corrected. The congregation was dismissed, and the elders assembled together and addressed by the president, and elder G. A. Smith, who forcibly urged upon their minds the necessity of their pursuing a wise course in relation to their teachings; to let what they called mysteries alone. The names of some were called as an example for the rest, who had been unwise in their teaching, among whom were elder Cornish and Keyzar. We were also informed that elder Bottom was injuring the cause in places where he had been; and if one fourth part of the testimony be true concerning the teachings and mysteries which Dr. Samuel Parker has strewed by the way side since he left Nauvoo, we are satisfied that he is filled with mysteries that never entered into the mind of God, or the authorities of the church. He had left Michigan and gone to Canada. As there was such a number of elders present, the greatest care was taken to give every necessary information in regard to their missions, that they might pursue a wise policy in every thing assigned them.

SUNDAY, June 2.

A large and respectable audience assembled at 10 o'clock, A. M., which was composed of many of the most respectable citizens of the county; who were addressed in the forenoon by elder W. Woodruff, followed by elder Z. Coltrin. In the afternoon elder G. A. Smith, followed by elders D. Fulmer, S. Bent and C. C. Rich, ably set forth the first principles of the gospel of Christ, and delivered their testimony, (attended with the spirit and power of God,) unto the audience, who set in silence, manifesting great interest and attention. At the close of the meeting that warmth of friendship and kindness of feeling that is characteristic of a noble and generous soul, was manifested by many of the assembly, among whom was Gen. Comstock, and Dr. Hood.

After the assembly was dismissed, the elders were again called together by elder Rich, who proceeded to appoint the elders their stations in the different counties in the state.

W. WOODRUFF, Prest.

CRANDALL DUNN, } Clerks
E. M. WEBB, }

Pleasant Vally conference met at B. B. Searls' on the 8th day of June, 1844; when the following branches were represented.

Pleasant Vally branch consists of 27 members, one priest and one teacher.

Rose branch consists of nine members, one teacher.

Napoleon branch consists of eight members, two elders, one teacher and one deacon.

Jackson branch consists of 21 members, three elders, one priest, one teacher and one deacon.

Cedar branch consists of 20 members and one deacon.

Monroe branch consists of four members.

Total, 89 members, five elders, two priests, four teachers and three deacons.

Resolved, That Alphonzo Terry, Samuel Gould, Isaac Williamson and Samuel Herrington be ordained elders.

Resolved, That Lysander Terry be ordained an elder.

The above named persons were then ordained under the hands of elders Woodruff, Smith and Coltrin.

SUNDAY, June 9.

The meeting was addressed in the forenoon by elders G. A. Smith and Z. Coltrin, and in the afternoon by elders Woodruff, Dunn and others, and sacrament was administered.

W. WOODRUFF, Prest.

C. DUNN, Clerk.

The Franklin conference opened on the 15th of June, 1844.

There were present of the Twelve W. Woodruff and George A. Smith.

Of the High Priests, C. C. Rich, Harvey Green, Zebedee Coltrin, G. Coltrin and David Fulmer.

Of the Seventies, William Burton and J. Savage.

Also nine elders, three priests and two teachers.

President C. C. Rich called the house to order, and elder George A. Smith was called to the chair, and C. Dunn appointed clerk.

A hymn was sung, and the president opened the meeting by prayer. Some instruction was given by the chair concerning the object of the conference, when the following branches were represented:

Franklin branch consists of 35 members, one elder, one priest and one teacher.

Waterford branch consists of 12 members, one elder and one teacher.

Livonia branch consists of 12 members, one elder, one priest and one teacher.

Redford branch consists of 13 members, one elder, one priest and one deacon

Brownstown branch consists of 23 members, one elder, one priest and one deacon.

Van Buren branch consists of 10 members and one elder.

Auburn branch consists of 13 members, two elders and one teacher.

Riga branch consists of 16 members, one priest and one deacon.

Confidence branch consists of nine members.

Four members in Lapier county, and three in Oakland county.

Total, 170 members, eight elders, five priests five teachers and three deacons.

After some instruction was given by the chair, on the subject of ordination, it was

Resolved, That elder M. Serrine be ordained a high priest.

Resolved, That B. B. Searls, M. Wait, M. Sprague, Peter Van Evry, William Van Evry, C. Loomis, S. Goodnuff, C. McBride and Jonathan Colline, be ordained to the office of elders.

Resolved, That C. Hogle and S. Hopkins. be ordained priests.

Resolved, That J. M. Taylor be ordained deacon.

The above named persons were then ordained under the hands of elders G. A. Smith, C. C. Rich and W. Woodruff.

Resolved, That elder M. Serrine be the presiding high priest over all the branches of the church in Eastern Michigan.

Spiritual and edifying addresses were delivered by elders Woodruff, Smith and Rich, directed mostly to the elders.

Conference adjourned until Sunday morning 10 o'clock.

Conference met pursuant to adjournment.—A large audience was assembled at an early hour, which was addressed by elder W. Woodruff, followed by elder Green, and in the afternoon by elder G. A. Smith; a good impression was made upon the whole congregation.

G. A. SMITH, Prest.

C. C. DUNN, Clerk.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held on the first and second days of June, 1844, in Alquina, Fayette county, Ia.

The following are the names of the official members present:

High Priests—Amasa Lyman, Willard Snow, William Snow, James C. Snow and George P. Dykes.

Seventies—Dominicus Carter and Josiah Fleming.

Elders—Wm. Taney, Robert Reehey, Wm. Martindale and Ephraim Turner.

The conference was organized by calling elder Amasa Lyman to preside, and by appointing elder James C. Snow, clerk, after which a hymn was sung, and the throne of grace addressed by the president.

The choir sung another hymn, when elder Willard Snow was called upon to address the saints; who, after making some preliminary remarks, took the 37th chapter of Genesis, 7th verse, for his text. From this he showed the design of God, in protecting his servants in carrying his designs and purposes into effect, and in frustrating the wicked in all their secret works of darkness, showing the contrast between him that serveth God and him that serveth him not. He concluded by telling a dream, of President Joseph Smith's, dreamed about fourteen years ago, viz: "That his name should be had for good and for evil, among all the nations and kingdoms of the earth, and that they would seek his life from city to city, and speak all manner of evil against him falsely."

Another hymn was sung, and conference adjourned until 2 o'clock.

Afternon services opened by singing and prayer, by elder Dominicus Carter.

Elder William Snow then arose and gave a short synopsis of the revealed will of God to man, from the creation down to the present time, showing what had been written was for our profit and learning, for the express purpose that we might place ourselves in a situation to receive the revealed will of heaven given directly to us, and in so receiving, we would escape the evils to which we are continually exposed. He then took up the 3d chapter of Malachi, and reasoned upon the new and everlasting covenant which should precede the second advent of the Savior, also some of the circumstances attending it. President Amasa Lyman then made some general remarks upon the different applications of time and days spoken of by the prophets and apostles, for the fulfilment of certain scriptures; for instance, the first and second verses of Hebrews, where Paul says: God who at sundry times, &c.; but hath in these last days spoken unto us by his Son. This shows that the very time here referred to, was the very days then passing. Again, the prophet Joel says, in the last days saith God, I will pour out of my spirit upon all flesh, &c.—This time refers to the very last days that will ever be. He then showed the permanent foundation of the kingdom of Christ, and the surety of its continuation under the present dispensation.

Conference adjourned until Sunday 11 o'clock.

Conference convened at 11 o'clock, and was called to order by singing and prayer, by elder Martindale.

President Amasa Lyman then arose and read some of the first verses of the third chapter of the second epistle of Peter; he then showed the necessity of more revelations, without which, the prophesies already given can never be fulfilled; for this reason, that the heavens must receive Jesus Christ until the times of the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began; Acts 3d chapt., 21st verse. He also showed the various changes which have taken place since the morning of creation; and again, how these things so changed are to be restored again previous to the second coming of the Savior. He concluded his remarks by saying to the people, prove all things and hold fast that which is good.

Conference adjourned until 3 o'clock.

The afternoon services commenced by singing and prayer, by elder William Martindale; after which, elder George P. Dykes, in a short and concise manner, traced the rise and downfall of the kingdoms and empires of the earth, as they have existed from ancient Babylon to the setting up of the kingdom of God in the last days. He then took up the subject of the Book of Mormon and proved the authenticity of the book by the testimony of the prophets.

After singing a hymn conference adjourned until the 14th day of September next, at 10 o'clock.

During the conference a good spirit prevailed; two came forward and were baptized for the remission of their sins, and many others were believing, while some gazed heedless on the sight.

AMASA LYMAN, Prest.

James C. Snow, Clerk.

Minutes of a conference held in Pleasant Garden, Putman county, Ia., June 1844.

The house was called to order, and on motion of elder Richard Anderson, elder G. P. Dykes was called to the chair, and Alfred Hall chosen secretary.

After the conference was duly opened by singing and prayer, by brother Anderson, the chairman arose and in a conclusive manner set forth the necessity of order in the house of God; after which he addressed the assembly from the 5th chapter and 18th verse of Romans; and in an able and elegant manner set forth the atonement through Jesus Christ, and universal salvation from original sin, and a full and complete salvation from actual sins, by an obedience to the principles of the gospel; after which meeting adjourned till 2 o'clock, P. M.

Met pursuant to adjournment; no business of a temporal nature being brought before the conference, elder R. Anderson addressed the congregation on the subject of the second coming of the Son of Man, and in an able manner proved his position to be tenable. He was followed by the chairman, who in a plain and positive manner, proved emphatically that the promises made to the ancient fathers would be fulfilled.

The names of the official members present, were then taken, which were as follows:

High Priest—George P. Dykes.

Seventies—Daniel Shearer, Salmon Warner, A. Hanks.

Elders—Richard Anderson, John Jones, Robert Gillibrand, Lincoln Mason, Alfred Hall.

Priest—Allen E. Hall.

The conference then proceeded to appoint, (after the dismission of the congregation,) elder Anderson his mission in Putman and the adjoining counties; elders Warner and Hanks in the north of Putman and Montgomery counties, and elders Jones and Gillibrand to Vevay, Switzerland county.

Conference adjourned to meet to-morrow at 10 o'clock.

Met pursuant to adjournment, and after singing and prayer, elder Shearer addressed the congregation on the plan of salvation and was followed by elder Dykes.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and opened by singing and prayer, by elder Gillibrand, after which the chairman took the floor, and in an able manner proved the authenticity of the Book of Mormon. He was followed by elder Shearer and Anderson, after which, through the benediction of the president, the conference adjourned, *sine die*.

G. P. DYKES, Prest.

Alfred Hall, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter day Saints, held at the city of Halifax, Halifax co., Province of Nova Scotia, according to previous appointment, February 19th, 1844.

Conference met at 1 o'clock, and after singing and prayer by Elder John Skerry, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was organized by calling Robert Dickson to preside and appointing John Skerry Clerk.

Representation of branches—The Halifax branch represented by Elder Dickson, consists

of 16 members, 2 elders, and 1 deacon 2 have been cut off since the last conference.

Four members at Onslow, Colchester co., N. S., represented by Elder Dickson.

The Preston branch represented by Elder Edward Cooke, consists of 14 members, 1 elder, 1 priest, 1 teacher, and 1 deacon, all in good standing, except 4 members doubtful.

Elder Dickson has baptised since the last conference six in Preston.

Present, 3 elders, 1 priest, 1 teacher, and 1 deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference minutes were read and accepted.

Resolved, That this conference adjourn *sine die*.

R. DICKSON, Pres't.

JOHN SKERRY, Clerk.

Minutes of a conference held in Adams, Jefferson county, on 25 and 26 of May, 1844.

The conference convened Saturday, 10 o'clock A. M., there was present on that occasion about 300 saints, 150 of which have embraced the gospel since last autumn after some appropriate remarks delivered by Elder J. Patten, the conference was organized by calling Elder B. Brown to the chair, and appointing Elder J. W. Crosby secretary.

The business of the day then commenced.—Branches were represented as follows:

Elder Green made mention of the Adams branch of 60 members, one elder, two priests, all in good standing, this branch last September numbered 17 only.

Clayton branch represented by brother Nichols, 8 members one elder.

Lime branch represented by Elder H. Ackley, of 35 members, 4 elders, all in good standing, this branch was orgsnized last winter.

Black River branch represented by Elder Childs, 50 members, two elders, two priests.

Ellisburgh branch represented by Bro. M. Bates, 48 members, two elders and one priest.

Indian River branch represented by Brother Childs, 40 members, two elders, two priests.

Pillar Point branch was represented by Eld. Gibbs, 12 members, one elder.

Theresa branch 14 members, two elders, one pries and one deacon.

Alexandria branch represented by Elder J. Crosby, 22 members, one elder, this branch has been raised up within a few weeks. Many other scattering members were spoken of: there were some fifteen or twenty elders present, from different parts of the country who universally manifested a warm hearted and ardent zeal in the cause of truth.

Our business being accomplished and much instruction having been given on the importance of the Temple being reared, funds wanted, &c., likewise, a few remarks respecting the ensuing presidential election, a number of brethren delivered their testimony in favor of the great work of God to be performed in this the dispensation of the fulness of times. Conference then adjourned till next day.

Sunday. Conference assembled at 10 o'clock A. M., the meeting was opened by singihg and prayer; as usual a large concourse of people assembled from the surrounding country, probably near 1000; the day was spent very agreeably, being devoted to public preaching. Our meeting being held in the grove, some little disorder was manifest from professors of goodness, but in reality, ☞ possessors of meanness;☜ however, our meeting was agreeable and the saints rejoiced greatly in the truth. During our conference 5 were baptised and two ordained to the office of an elder; there will be a great gathering the ensuing autumn from this region. Our labors are closed in this region for the present, yet the work is rolling on steadily and increasing on every hand, we have baptised rising of 150 and ordained eight elders in this county since our labors commenced here, but the time of our departure is at hand.

If you find the above minutes, remarks, &c., worthy of a place in your valuable periodical, they are at your disposal.

With sentiments of high esteem, we subscribe ourselves your fellow laborers in the gospel of peace.

BENJ. BROWN.
JESSE W. CROSBY.

For the Times and Seasons.

CONNERSVILLE, Fayette county,
Indiana, May 21, 1844.

Dear Brother:—With due respect, I take my pen to address you a short letter. I am well, thank the great giver of all good, and hope you are too. When I left La Harp, I proceeded to Ottowa, preached a few times when I left for Indiana and travelled over the worst road that I ever saw. I crossed the Wabash at Covington, where I introduced truth among them.—They were wild and unreasonable at first, but soon became more tame; I succeeded in getting the court house and preached twice, and left with an urgent request to return. From

thence I went to Fredericksburg, on the Indianapolis road, where I preached to a congregation, the most of whom had never seen a Mormon before. From thence I went to Jamestown where I preached again; the meeting went off well, and the people seemed anxious to hear the truth. From thence I went to Pittsborough where I preached to an audience who had never heard a saint before; they had many and awful conjectures about the truth, and sent three miles for a Protestant Methodist to oppose me.

I set forth faith and repentance and baptism, for the remission of sins, &c., which he opposed so strong that he quaked like old Belshazzer, and finally it grew into a debate; the Mormon the affiirmative, and the Methodist the negitive; but after one night's sleep, (the debate was to come off the next day,) he wanted to be off; he too when he began to consider, believed the same things, except baptism, and that he would not deny. All things being ready, I opened the subject and read his dicipline which settled the point, and we parted friendly; but in the beginning he was determined to oppose Mormonism; but found it hard to kick against the truth. From thence I went to Indianapolis, the great capital, where I lifted my voice to them in defence of the truth. They listened with much attention and seemed disposed to investigate. From thence I went to Morristown, where I again told the listening multitude the way of life and salvation; from thence to Connersville, where I have an appointment to-night in the court house.—I am now seated in a large hall, surrounded by strangers, yet friendly, who have took in a stranger and fed him; I am within five miles of the place of destination. I have been favored with good health since my deparure from Nauvoo; and have baptized two, who live in Ottowa, Ill.

Yours, Respectfully,

GEORGE P. DYKES.

James, the apostle of our Lord and Savior Jesus Christ, in his general epistle to the Twelve Tribes scattered abroad, thus speaks unto them: James, chap. 5; 1—3.

"Go now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—Ye have heaped treasures together for the last days."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 15, 1844

THE MURDER.

Gen. Joseph Smith, who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth. The work he has thus far performed, towards establishing pure religion, and preparing the way for the great gathering of Israel, in the short space of twenty years since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceed any thing of the kind on record. Without learning, without means and without experience, he has met a learned world; a rich century; a hard hearted, wicked, and adulterous generation, with truth that could not be resisted; facts that could not be disproved; revelations, whose spirit had so much God in them that the servants of the Lord could not be gainsaid or resisted, but like the rays of light from the sun, they have tinged every thing they lit upon, with a lustre and livery which has animated, quickened, and adorned.

The pages of Gen. Smith's history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the *legal fire*, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched. His foes of the world and enemies of his own household, who have sought occasions against him, in order, secretly to deprive him of his life, because his goodness, greatness and glory exceeded theirs, have a poor excuse to offer the world, for shedding his innocent blood; and no apology to make to the Judge of all the earth, at the day of judgment. They have murdered him because they feared his righteousness.

His easy good natured way, allowing every one was *honest*, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble, or trial, when the wheat was cleansed by water, the light kernels and smut, rose upon the top of the water and had to be poured off, that the residue might be clean, or to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut were blown off among the rubbish.

False brethren, or to call them by their right name, "apostates," have retarded the work more, and combined more influence to rob him of life, than all christendom: for they having mingled in his *greatness*, knew where and when to take advantage of his *weakness*. Their triumph, however, is one that disgrace their state and nation, ruins them in time and in eternity. They cannot out grow it: they cannot out live it: and they cannot out *die* it: from him that winked at it, to him that shot the fatal ball, whereever there is moral honesty, humanity, love of life, liberty, and the pursuit of happiness, there the breath of indignation, the whisper of "those murders"—the story of mobocracy and the vengeance of God, will haunt the whole gang and their offspring and abettors with a fury like Milton's gates of hell:

"———grating harsh thunder."

In thus descanting upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble minded brother Hyrum have no less honor shown him: he lived so far beyond the ordinary walk of man, that even the tongne of the vilest slanderer could not touch his reputation. He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a mill-stone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven, *of his life*. If there be such a thing as the greatest and least crimes, among the archives of the better world, the wilful murder of Joseph and Hyrum Smith will be *first and worst*, without forgiveness in this world or the world to come;—"for no murderer hath eternal life abiding in him."

The Savior said, wo unto the world because of offences, but offences must needs come; but wo unto him by whom they come! Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain, down to two or three hundred Americans, Illinoians, Missourians, Christians even *freemen*, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who *professed* to be the most wise, enlightened, intelligent, and religious, (that is nationally) that were on the earth when the hellish deeds were done. But what has the next generation said? Ah! time, thou art older and abler to tell the story, than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power: they have not killed the prophets.

When Gen. Smith went to Carthage just as the cavalry met him for the purpose of obtaining the 'State Arms,' he said to a friend, *I am going like a lamb to the slaughter: but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent.* Now ye great men who boast of great wisdom, what think ye of the prophet's last prediction? How glorious! How mild! How god like! No wonder the sympathies of all honest men, are kindled in his behalf: the goodness of his deeds merit them.—The want of a perfect knowledge of the servants of God, of the Son of God, in all ages, down to this last, horrid, heart sickening butchery of those two unoffending *American* freemen, must have been the great first cause of taking life contrary to the law of God or man.

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgement? Every good man will do it when he remembers, that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves: had the pledged faith of the State, of Illinois, by Gov. Ford, for their protection, and were then shot to death, while, with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of Savages or Pagans. They were both Masons in good standing. Ye brethren of "the mystic tie" what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was "*O Lord my God!*"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being *dealt with according* to law, what is life worth, and what is the benefit of laws? and more than all, what is the use of institutions which savages would honor, where *civilized beings* murder without cause or provocation? Will the Americans look over the vast concerns that must, sooner or later, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery, and butchery are not swiftly hurrying the constituted

authorities of our country, into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and woe?

Elder John Taylor, and Dr. Willard Richards who were in the jail at the time, innocently as friends of these men, have only to thank God that their lives were spared. Elder Taylor was wounded with *four bullets*, and a *fifth ball*, which had it not been for his *watch* in his left vest pocket, would have passed into his vitals and destroyed his life instantly. This memorable and very valuable watch saved his life, and will remain with its hands permanently pointing to "5 o'clock, 16 minutes and 26 seconds" as the moment when so small a machine interposed between time and eternity.—Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a "mark." If such scenes do not awaken the best feelings of freemen for personal safety, *what will? we pause! solemnly pause* for the opinion *of millions*, because all are interested: life is the last boon—all is blank without it, death blots the rest—and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help wash off the blood of these two innocent men, from Hancock county: from the plighted faith of Illinois: from the boasted and wide spreading fame of the United States, and from the dignity of our globe; then let all but the righteous be smitten with a curse:—but methinks I see a "union of all honest men", aside from religion, stand forth to magnify the law, who will never rest till justice and judgement have made the offenders, abettors and accessories, whether apostates, officers, or mere *men, atone for the innocent blood of Joseph and Hyrum Smith*.

TO THE SAINTS ABROAD.

Dear Brethren;

On hearing of the martyrdom of our beloved prophet and patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands. We would say, therefore, first of all, be still and know that the Lord is God; and that he will fulfill all things in his own due time; and not one jot or tittle of all his purposes and promises shall fail. *Remember*, REMEMBER that the priesthood, and the keys of power are held in eternity as well as in time; and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more effectual work, in the speedy accomplishment of the restoration of all things spoken of by his holy prophets.

Remember that all the prophets and saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the laborers of the eleventh hour: and are all pledged to establish the kingdom of God on the earth, and to give judgement unto the saints; therefore, none can hinder the rolling on of the eternal purposes of the Great Jehovah. And we have now every reason to believe that the fulfilment of his great purposes are much nearer than we had supposed, and that not many years hence, we shall see the kingdom of God, coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them, than for those they have murdered; for they are destroying themselves and their institutions and there is no remedy: and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people; and as individuals, and to call upon the Lord with the spirit of grace and supplication; and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans, or imaginations scatter us abroad, and divide us asunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us haste to *build the Temple of our God*, and to GATHER together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and also in consequence of persecution and excitement, there has been but little done here, either in farming or building this season; therefore there is but little employment, and but little means of subsistence at the command of the saints in this region—therefore, let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay

their tythings into the Temple, and their donations to the poor.

We wish it distinctly understood abroad, that we greatly need the assistance of every lover of humanity whether members of the church or otherwise, both in influence and in contributions for our aid, succor, and support. Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the elders who remain abroad, continue to preach the gospel in its purity and fullness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT,
WILLARD RICHARDS,
JOHN TAYLOR,
W. W. PHELPS.

Nauvoo, July 15, 1844.

The following paragraph, and reply from the pen of *M. M. Noah*, is inserted in the Times and Seasons, to show the amount of Jewish population. Any information relative to the Jews, old Israel, Ephraim or the remnants, which God in his infinite wisdom, deigns to restore to a state of light, liberty, and gospel unity, must be a sweet morsel to the Saint that is watching for such important events. The belief of Mr. Noah, however, "that the greatest triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage," is all wind: God will never ask Christendom to do what he has declared in the scripture, he will do himself. The 11th chapter of Isaiah says, he will "gather together the dispersed of Judah from the four corners of the earth;" and sundry other places, carries strong proof *that God*, not man, will show the Jews the "wounds he received in the house of his friends."

Letter of M. M. Noah, to the Bos. Mer. Journal.

New York, June 18th, 1844.

Mr. Editor:—a late number of your paper contained the following paragraph:—

Jews.—It is said that the total number of Jews throughout the world is estimated at 3,163,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfillment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors. I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located as follows:—

In all parts of ancient Poland, before the partition of 1772	1,000,000
In Russia, comprehending Woldavia and Wallachia	200,000
In the different states of Germany	750,000
In Holland and Belgium	80,000
Sweden and Denmark	6,000
France	75,000
England	60,000
Italian States	200,000
All North and South America and West Indies	100,000
In the Mahometan States of Europe, Asia and Africa	3,000,000
Persia, China and Hindoston	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousands, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopa there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for the last four hundred years they have been in a measure exempt from those persecutions which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at

this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph which it may be well also to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence, from what may be considered the the commencement of their national troubles.

According to Josephus and cotemporary writers there were slaughtered in Cæsária, by the Syrians -	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius - -	20,000
At Scitipolis - - - - -	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians - - - - - -	50,000
At Ascalon from the same cause -	2,500
At Ptolemais - - - - -	2,000
At Silucia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ - - - -	30,000
In consequence of a revolt occasioned by breaking a Roman eagle placed in the portico of the Temple, in the reign of Augustus - -	13,000
In a sedition suppressed by Varus, Governor of Syria - - -	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans - - - - -	18,000
At the capture of Jaffa by Titus -	15,000
At the siege of Jotapat 13th of Nero	40,000
Taking of Tariche, and at the naval battle on the Lake Genscrette -	6,500
After this victory, Vespasian being in the tribunal at Tariche, sent 6000 to Nero, to work at the Isthmus of the Mores—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death - - - - -	12,000
At the capture of Gamala by Titus	9,000
In a battle against Placidus, Lt. of Vespasian, near the village of Galara - - - - - - - -	15,000
At the seige of Jerusalem and destruction of the Temple by Titus	1,100,000
In the revolt of the false Messiah Barchechobas, and in the several revolts under Adrian, Trojan, and Justinian - - - - - -	600,000
Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed - - -	239,000
Making - - - - -	2,248,000

This amount does not include neither the losses they met with in the wars anterior to the Captivity, nor the persecutions and revolts in the time of the German Emperors and the Middle Ages, nor the massacres which followed the Crusades, nor the proscriptions *en masse* which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Nineveh Greece, Persia, Egypt, Lithunia, Ukraine and Moldavia, are full of Jewish agriculturalists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, curriers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with una-

bated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events;—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid, and if the second advent, so called, and so ardently desired by pious Christians is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished, and there is a throne to be occupied a nation to be governed, and the prophecies fulfilled.

I beg your pardon for thus occupying your space. I intended merely to correct the error in the census, but have been led into other matters.

Respectfully yours,

COMMUNICATIONS.

Nauvoo, June 8th, 1844.

Mr. Editor:—

Dear Sir:—It is with mingled feelings of gratitude and pleasure, that I again seat myself to address you a few lines, agreeably to promise, expressive of my feelings with regard to your Prophet—his doctrine, character, views &c.—During my short stay in your city. I have found nothing to alter my opinions of its inhabitants, as expressed in my former letter. I have seen with my eyes and heard with my ears and I am satisfied with the result. I have seen the Prophet, and heard him speak. His actions have rendered him famous—his claims have made him known—his persecutions have made him an object of interest—but his own intrinsic merits have made him beloved, by all who know him.

I was astonished, that men would be so blind as to follow after such a man: but that feeling is gone; and I now only wonder why he has not more followers: the only reason can be, they hate the truth.

Notwithstanding all the efforts of his adversaries, he has pursued the even tenor of his way, and steadily advanced to his present position. Unintimadated by their threats—unmindful of their numbers—unawed by their power, he has always come off victorious, and thwarted all the plans of his opponents. Although priest and people, rich and poor, professor and non-professor, learned and unlearned, Christian and infidel, have united their forces to belie, slander, and persecute him, yet has the work in which he is engaged rolled steadily onward, impelled by the hand of a God.

That an illiterate youth of twenty-one, with none of the advantages of our learned divines, with scarce a common school education, poor and despised, alone and unassisted, should have conceived a system of Theology, which all the wisdom and learning of the age have not been able to confute; and the progress of which, the combined efforts of earth and hell have not been able to resist, exceeds even my powers of belief When we review his career, and behold him, from the poor, despised visionary of Manchester, rising, in the short space of fifteen years, to the Presidency of a church numbering uot less than 200,000 souls, spread throughout the United States and the Canadas, Europe and the islands of the sea; we are led to exclaim 'a greater than Jonah is here.' Indeed had he no other claims to inspiration than his actions, and the works he has performed, they would be abundant to stamp him indelibly, a Prophet of God.

He has only to be known, to be admired—his doctrine has only to be investigated, to be believed—his claims cannot be confuted: what then obstructs his progress? Surely nothing, unless it be the bigotry, superstition and prejudice of a priest-ridden community. But the time will come, perhaps too late. when their eyes will be opened to a sense of their folly. They can then see, that, led on by their priests, they have opposed themselves to inspiration, and rejected the truth. Be not astonished at the warmth of my expression, for I have but just emerged from my thraldom, like a Chrysalis breaking its shell, and look back with affright at the bondage to which I was subjected. Would to God that the whole world would throw away their prejudice and investigate for themselves, or come here and get their eyes opened as I have done.

Would they but examine the matter they would find that the so called "Mormon delusion" beautifully harmonizes with the scriptures—reconciles many seeming contradictions—explains many difficult passages—restores the primitive order and simplicity of the Church—fulfills many of the prophecies—and gives us just conceptions of the character, attributes and perfections of the Deity. It contains some of the most glorious grand, and sublime principles ever imagined by the mind of man—

it reveals a plan of life in a future state of existence, worthy conceptions of a God; it elevates our ideas of Jehovah and of his creation; it it plainly shows the whole duty of the Saint—the plan of salvation; the straight and narrow path—and, in short, it is a perfect system of Theology, as far before the clanging, jarring systems of modern divinity, as the Gospel of Jesus Christ was before the systems of the Pharisees and Sadducees, or as the plan of salvation devised by Jehovah before the worlds began is before any of the systems of Sectarianism.

The political views of the Prophet are as far in advance of the age, as his religious principles; liberal, enlightened, and comprehensive; they are totally *unique*. The friend of equal rights and liberty; he advocates the emancipation of the slaves, and the opening of the prison doors. Independent in his actions; he cares for neither wealth nor fame; but is the friend of the poor. Uncorrupted by the spoils of office; he is opposed to the political aristocrats of Washington lining their pockets with the hard earnings of the poor democracy. His liberality and benevolence extends from pole to pole, hear his views 'come Texas, come Mexico, come Canada and come all the world—let us be brethren: let us be one great family; and let there be universal peace.' What can be more liberal, more benevolent or more in accordance with the spirit of our free institutions. Opposed to the low systems of political chicanery practised by the corrupt office-seekers of the age; he advocates the principles of unadulterated freedom. The friend of all mankind; he studies the convenience of the people more than the comfort of the cabinet. Uncompromisingly the friend of truth, and freedom: he would carry out the spirit of our Republican constitution, without respect to party or fear of consequences.

He stands alone; modern degeneracy has not reached him. Stern and unyielding in his integrity: the features of his character bear the stamp of Roman patriotism. No narrow system of vicious politics, no political demagoguery, no contest for the spoils of office, have sunk him to the vulgar level of the great; but unfathomable, great, and benevolent, his object is the freedom of the world, his ambition to win the love of all mankind. The sight of his mind is almost infinite; his schemes are to affect not the United States and the present age only, but the world and posterity. And judging the future by the past, the means by which these objects will be accomplished, though seemingly small and insignificant,—will be always seasonable, always adequate, the suggestions of an understanding animated by love, and illuminated by inspiration.

Comprehensive in his views, unflinching in his patriotism, uncontaminated by his intercourse with the world, unsullied in his character, unbending in his morality, independent in his actions, high literary attainments, of great practical capabilities, a Gentleman and a Scholar, what more can we ask in a chief magistrate A character so exalted, so various, so grand astonishes this coorupt age, and the political demagogues and office-seekers, struggling for 'the loaves and fishes' tremble in every limb, and quiver, through fear, in every muscle, at the name of the far-famed General Joseph Smith. I cannot better express my opinion of him than in the language of Robertson, in his character of the celebrated Sir William Pitt "Upon the whole there is something in this man, that would create, subvert, and reform: an understanding, a spirit, and an eloquence, to summon mankind to society, and break the bonds of slavery asunder—something to rule the wildness of free minds: something that could establish or overwhelm empires, and strike a blow in the world that should resound through the universe."

May the Great Jehovah inspire his heart with wisdom and understanding sufficient to lead his people, in the paths of truth and righteousness, and bring about the reformation of mankind. May he be endowed with power to establish universal peace, prepare the way for the coming of the Messiah, and usher in the glorious millenium, and that he may have the Divine sanction to all his proceedings and be blessed in all his undertakings, is the sincere desire of

Yours Respectfully,

HOSPES.

Portage, Allegany co. N. Y. May 1st, 1344.

Dear brother Taylor:

I now take my pen in hand to inform you of my success for some time past. I left Nauvoo the last of September, and have been since that time striving with the assistance of the grace allotted to me to spread the cause of truth. I reached the state of New York about the middle of October. I began laboring in the counties of Allegany and Steuben; soon after I commenced preaching, effectual doors were opened and many expressed a willingness to hear the truth; I have striven successfully against opposition, and God has been pleased to bless my labors. I have baptized 46 and have witnessed the baptism and confirmation of 15 or 20 more. I have traveled alone the most of the time since I started on this mission,

until the 1st of March, since that time I have been in company with Elder Julius J. Guinand and I find him to be a worthy brother, and one who is capable of doing much good in the world. I have been beset frequently by those who profess a great deal of sanctity and who possess more self-righteousness, but are as far from the kingdom of God, as was Simon when he offered money saying "give me this power &c:" They often endeavor to put down the truth but are as often put to shame and confusion. My constant prayer is that God will ever be with me and grant that through obedience to all his commandments, I may be enabled to accomplish the work whereunto I am sent, that at last I may be found without spot, and blameless. I am glad to hear of the peace and prosperity attending the saints in that place; I shall soon be on my way to the state of Vermont, and I intend to spend the summer in that state. My motto is onward and if my bodily strength should prove equal to my resolution, I hope ere long to return to the city of the saints, with the assurance that I have been the happy instrument in the hands of God, of bringing many souls into the kingdom.

Your friend and brother in Christ,

WM. HYDE.

POETRY.

נהים רם עבר השפוך

LAMENTATION

Of a Jew among the afflicted and mourning Sons and Daughters of Zion, at the assassination of the Two Chieftains in Israel,

JOSEPH AND HYRUM SMITH.

Blessed the people knowing the shout of Jehovah,
In the light of his countenance they will walk.
How can we, a people in sackcloth,
Open our lips before thee?
They have rejected and slain our leaders,
Thine anointed ones.
Our eyes are dim, our hearts heavy;
No place of refuge being left.
Redeem the people that in thee only trusts:
There is none to stand between and inquire:
Thou art our helper,
The refuge of Israel in time of trouble.—
O look in righteousness upon thy faithful servants,
Who have laid bare their lives unto death,
Not withholding their bodies:
Being betrayed by false brethren, and their lives cut off,
Forbiding their will before thine:
Having sanctified thy great name,
Never polluting it;
Ready for a sacrifice;—standing in the breach,
Tried, proved and found perfect,
To save the blood of the fathers;
Their children, brothers, and sisters;
Adding theirs unto those who are gone before them;
Sanctifying thy holy and great name upon the earth:
Cover and conceal not their blood.
Give ear unto their cries until thou lookest
And shewest down from heaven—taking vengeance
And avenging their blood—avenging thy people and thy law,
According to thy promises made
Unto our forefathers, Abraham, Isaac, and Jacob.
Hasten the acceptable and redeeming year:
SHADDAI! remember unto us thy covenants:
All this heaviness has reached us:
Can any one be formed to declare
What has befallen us?
All this we bear, and the name of our God
We will not forget, nor deny,
Tho "Hebrews" God he is called,
Thou art clothed with righteousness,
But we are vile.
Come not in judgment with us.
Before thee nothing living is justified by their works.
But be with us as thou wast with our fathers.
Help thou, O Father; unto thee
We will lift our souls,
Our hearts in our hands,
We look to heaven,
Lifting our eyes unto the mountains,
From whence cometh our help.
Turn away thine anger,
That we be not spoiled.
O return and leave a blessing behind thee.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 14.] CITY OF NAUVOO, ILL. AUG. 1, 1844. [Whole No. 98.

HISTORY OF JOSEPH SMITH.

(Continued.)

Upon my return from Amherst conference, I resumed the translation of the scriptures.—From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term "heaven," as intended for the saint's eternal home, must include more kingdoms than one. Accordingly on the 16th of February, 1832, while translating St. John's gospel, myself and elder Rigdon saw the following

VISION.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides him there is no Savior;—great is his wisdom; marvellous are his ways; and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom: yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jr. and Sidney Rigdon, being in the Spirit on the 16th of February in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, conserning those who shall hear the voice of the Son of man—and shall come forth: they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;—and saw the holy angels, and tney who were sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer a son of the morning; and we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encom-

passes them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devils and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighthousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision for lo! this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son:—wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;—these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ are the judge of all:—these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the

church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, und not bodies celestial, and differ in glory as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eterworld, but of the Holy spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.—And thus we saw in the heavenly vision,the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion: And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever, and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Appollos, and of Cephas: these are they who say they are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets: neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies nnder his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:—These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end o the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and

are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever: Amen.

Nothing could be more pleasing to the saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connexion with the translation of the scriptures, I received the following explanation of the revelations of St. John.

What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

It is the earth in its sanctified, immortal and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions) used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge —and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty elders spoken of by John?

We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations.

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east, Revelations, 7th chapter and 2nd verse?

We are to understand that the angel ascended from the east; is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting gospel, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gether together the tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth

thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel, twelve thousand out of every tribe?

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the the nations of the earth, to bring as many as will come, to the church of the first born.

What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seven thousandth year, the preparing of the way before the time of his coming.

When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

CONFERENCE MINUTES.

Continuation of last April's Conference.

At two o'clock, P. M., Patriarch Hyrum Smith arrived at the stand, and said he wanted to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we dont want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a tithing. I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one;—the poor can help in this way. I take the responsibility upon myself, and call again upon the sisters; I call again until I get about $1,000, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to, by any one except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars.—The widow's two mites, were more in the eyes of the Lord, than the purse of the rich; and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence Great things are to grow out of that house; there is a great and mighty power to grow out of it; there is an endowment; knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter Day Saints; when the sacrament will be administered in the Lord's house, it will do away with a

great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these, you poor sisters shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when vou offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now deprived of the privilege of giving the necessary instruction,—hence we want a house. All the money shall be laid out for what you design it; it shant be paid for any thing else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions and they are not worth notice; God will take care of them, and if he dont the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.—We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles. We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side and he gave in his decision, 'by sure you have got the case;' and when the other party brought their witnesses, he said again, 'by sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, dont let prejudice arise, but pray for him;—God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peacemakers who take a stand above these little things. It has been intimated we should have investigations this conference, do you think I would trouble this conference with it. If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favors, we can settle it ourselves; dont think any thing about persons who are on the eve of apostacy, God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come in than starve.—The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws.—When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave in affidavit that Jackson said they would go into it tooth and toe nail; I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If I was as full of the devil as an egg is full of meat, and you undertook to oppress me, you could not drive me, neither if I was full of the Sprrit of God. Never undertake to destroy men because they do some evil thing; it is natural for a man to be lead and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and trv to cover their faults. We are made to enlighten, and not to darken one another· save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the rignt track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be saved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Savior is competent to save all from death and hell; I can prove it out of the revelations; I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from

the ends of the earth; the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world; It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star; the gospel is similar; then will have a people big enough to be saved.—Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain; showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made mens' souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled; God will trouble you and will not approbate you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit; and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I I want to get all the elders together. I shall make a proclamation: I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print; I want all the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

(To be Continued.)

From the Nauvoo Neighbor.

TWO MINUTES IN JAIL.

Possibly the following events, occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27th, 1844.

A shower of musket balls were thrown up the stair way against the door of the prison in the second story, followed by many rapid footsteps. While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door and no ketch that was useable. The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position. Gen. Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and Gen. Hyrum Smith retreated two thirds across the chamber directly in front of and facing the door. A ball was sent through the door which hit Hyrum on the side of his nose when he fell backwards extended at length without moving his feet. From the holes in his vest, (the day was warm and no one had their coats on but myself,) pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side and passing through lodged against his watch, which was in his right vest pocket completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch, at the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically; "*I'm a dead man.*" Joseph looked towards him, and responded, "O dear! *Brother Hyrum!*" and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him. Joseph continued snapping his revolver, round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets, which were constantly discharging through the door way, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance, without going directly before the muzzle of the guns. When the revolver failed, we had no more fire arms, and expecting an immediate rush of the mob, and the door way full of muskets—half way in the room, and no hope but instant death from within: Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body

was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it in "pie," leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds—the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I re-commenced the attack with my stick again. Joseph attempted as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward exclaiming, "*O Lord my God!*" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised, "*He's leaped the window,*" and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around Gen. Smith's body. Not satisfied with this I again reached my head out of the window and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved; being fully satisfied, that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.—When near the entry, Mr. Taylor called out, "*take me;*" I pressed my way till I found all doors unbarred, returning instantly caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner, as not likely to be perceived, expecting an immediate return of the mob. I said to Mr. Taylor, this is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story. I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 1, 1844.

PERILOUS TIMES.

The ancient prophets and apostles all seem to have had a view of the great troubles of the last days; and, in order the more fully to make the subject plain, they particularized the actors, and the scenes; that the generation which was to experience the vanity of flesh, and the wrath of God, might know of a surety the exact time. To this end, Paul wrote to his son Timothy, in this wise; [2d Timothy, 3; 1—4.]

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

The language of this apostle is so plain that no person of sense can possibly mistake it.—Truce breakers, *false accusers* and *traitors*, come before us in living reality. Peter also who held the keys of the kingdom, says: [2nd Peter, 2; 1—3.]

"But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not"

If the *way of truth* was ever evil spoken of, *now* is the time. This is not all; Peter wrote again that we "may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior, knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts." These predictions coupled with that emphatic declaration of Jesus Christ to "the Twelve;" *that because iniquity shall abound, the love of many shall wax* cold, are all sufficient indexes to moral men, that *now is the time!*

A sketch of the startling atrocities, out breaks or mobbing, in our once beloved country, for a

few weeks back, may serve as a telegraph to more melancholy details. Several thousand infuriated persons out of the inhabitants who have dwelt with the saints in sweet peace, rush up to exterminate them for supposed criminality without trial, and finally murder two of their principal men while prisoners in jail, under the faith of the state, pledged by the governor for the protection of their lives. In Boston, a state convention of Mormons is interrupted by a set of dishonorable rowdies, whereby the hitherto untarnished fame of tho "cradle of liberty" is disgraced. Philadelphia, the city of loving brothers, forgetting that in her sacred domains the *Declaraton of Independence* was signed and delivered to the sons of liberty to secure equal rights to the "oppressed of all nations who might seek an assylum

"In the land of the free
And the home of the brave,"

has become recreant to those rights, and actually mustered military and mob for "life liberty and the pursuit of happiness," whereby, after an attack with cannon and small arms, some twelve or fourteen persons have been killed, and nearly fifty wounded. We need not say more, the great flood on the Missouri and Mississippi rivers, the fermentation of society over the whole country, and the lack of confidence among rulers, priest and people, are occurrenses so prominent that all ears must hear and all eyes must see. Should there be any so calous as to say, "O these things have always been so," we answer, events have always happened, men have often fought, and waters have arisen and fell, but rarely by a specified time of the prophets.

If any one will take the pains to read Isaiah, Jeremiah, Ezekiel and Daniel, they will find a destruction determined for the whole earth, which, "from the time it goeth forth it shall take you: for morning by morning shalt it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord will rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

If the great family of man collectively and individually cannot see a time of trouble coming speedily upon the world, like a whirlwind, the Spirit of God must have nearly withdrawn, as in the days of the flood. From one of our exchanges the following is added to show that trouble seldom comes single.

"The Cholera, which started from India in its desolating progress through the world, is making sad havoc in the same region at present. Four American missionaries have died at Madura, and the natives are dying at the rate of one thousand a day."

Notwithstanding all nations seem to be expecting something extraordinary to take place: yet the Latter Day Saints are the only people that are truly sounding the alarm, and preparing for "*the strange act.*" The word of the Lord unto their elders is, when they have faithfully warned the people "after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thundrings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold and lo, the Bridegroom cometh, go ye out to meet him." [See D. C., page 105, par. 25.]

CX PSALM.

Among the many strange things presenting themselves to the gaze of intelligence, we heve thought that *three* translations of the cx *psalm* might have their good effect to cause men to reason and reflect for themselves on the subject of religion, as well as on arts and sciences. The first translation was made in the 16th century, and bears the printers date "1582" in old English black letter. We give the original spelling, and italicise their additions:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy footstoole.

2 The Lorde shall sende the rodde of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 Thy people *shall come* willingly at the time *of assembling:* thine army in holy beauty: the youth of thy wombe *shall be* as the morning dewe.

4 The Lorde sware and will not repent.

thou art a priest forever after the order of Melchizedek.

5 The Lord, *that is* at thy right hande, shall wound kings in the day of his wrath.

6 He shall be judge among the heathen: he shall fill *all* with dead bodies, *and* smite the head over great countreys.

7 He shall drink of the brooke in the way: therefore shall he lift up *his* head."

The second translation, made in the beginning of he 17th century, by King James translators, is as follows:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool,

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* ,willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn and will not repent, thou *art* a priest forever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the head over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head."

The third translation made in the 19th century, is from the Hebrew of Michaelis, independent of sects or creeds, and is as follows:—

A SONG OF DAVID.

1 "The Lord said unto my Lord, sit thou on my right hand until I place thine enemies at thy footstool.

2 The rod of thy strength the Lord will send from Zion: subdue thou in the midst of thine enemies.

3 A plenty of thy people for the day; thine army in the majesty of holiness from the recess of the morning, for thyself, the dew hath begotten thee.

4 The Lord hath sworn and will not lament, thou art a priest for eternity over the order of the king of righteousness.

5 My Lord, upon thy right crusheth the kingdoms in the day of his wrath.

6 He will judge among the nations full of dead bodies, to crush the head over the whole earth.

7 From the stream in the way, he will drink, therefore he will exalt the head.

☞ We hope our readers will compare these three equally true translations, leaving out the *italic*, and judge for themselves which is most consistent according to revelation and reason.

COMMUNICATIONS.

REFLECTIONS.

O earth! earth! earth! and ye inhabitants thereof hear the word of the Lord, and reverence the wisdom that cometh from the council of perfection! wherever the sun, moon or stars shine: wherever the dew moistens: wherever there is an ear to hear, or a heart to conceive, there let truth be obeyed, and virtue honored: for truth is worth more than gold; obedience is better than sacrafice; honor is the fidelity of God, and virtue the bliss of heaven. God is all for all; and all that was, or is, or yet shall be, comes from him: his power is boundless; his wisdom almighty; his justice perfect; his mercy eternal, and his lifetime the perpetual eternity that continues throughout the eternities, which gave time to all his creations ad infinitum.

His throne is the centre of the great all; and his light the light of the whole, though there be Lords many and Gods many. Order, union, beauty, harmony and grace, adorn the creations of his hand, from a mite to a man; from a fowl to a beast; from a globe to a god. His wisdom; his reason; his prudence, his justice, and virtue exalt him to a glory that man, poor weak man, in his low estate, never saw; never dreamed of; no, nor never will, till he comes up through the same tribulation, the same narrow way, the old path wherein our fathers went, and escaped in fire to bliss; and wherein Jesus, by his own blood, wrought out a more perfect escape for the children of obedience from evil to good, from death unto life; from mortality unto immortality; from time to eternity; wherefore O man! consider thy ways; obey the voice of the Lord; be directed by reason; embrace truth; reject error; love thy kindred; never stray from the ways of wisdom, and you shall find rest for your soul in the hour of calamity, the great day of God Almighty, when the wicked shall be cut off from the earth.

O man! man! why wast thou made in the image of God? was it to war with thy brethren, and follow the dictates of passion, and bemean thyself as the beasts of the field and become the slave of satan and his fallen host of angels in a kingdom of misery and darkness, or was it to do his will and be exalted like him, through the perfection of grace, goodness, knowledge, wisdom, power and virtue unto a

kingdom of happiness, light and glory? Commune with thine own heart and answer these questions.

Who art thou, O man! that vauntest thyself of thine own prudence and wisdom? Be admonished of thine arrogancy; the first step towards the cabinet of wisdom, is to know thou art ignorant: the second step is, to disincumber thyself of the folly of self-conceit, and then walk slow in the path of truth, being continually lighted by the lamp of virtue. If thou hast any thing about thy raiment, about thy person, or in thy speech, that is adorned with beauty, like the fair woman of ancient days, *vail it*, so shall thy modesty exalt the in the courts of kings. Prudence and integrity, like a husband and wife, should be united in a perpetual covenant with him that means to be what his Creator made him—*a man*.

A great man, possessing a noble soul is above meanness; he never stoops from the dignity of his reputation to the degradation of a traitor, to accomplish the purposes of God.—Nor does he endeavor to win the hearts of the people, under the mantle of charity, with the oil of religion, while his tongue is green with the venom of corruption, and his pockets groan with the weapons of death. O thou who art charmed with the beauties of truth, and dost boast of the gem of sincerity;—beware lest hypocrisy and deceit bring thee to shame and disgrace in this life, and wretchedness and wo in the world to come! Fidelity and friendship and love and light, are only eternal by perpetual succession.

Man, how nobly hast thy Creator endowed thee with reason, with faculties, and with powers; so that thou canst know thyself and comprehend thy being's purpose and perpetuity: canst comprehend the globe with all the glory of its elements; canst comprehend the heavens in all their majesty and sublimity. P.

Ship Timoleon, North Atlantic Ocean,
Nov. 4th, 1843.
Lat. 20-15, Lon. 25-19, west from Greenwich.

I expect ere this reaches you, brother P. B. Lewis will deliver you the letter and articles I sent you by him, with the $8,00 in cash, I expect he has told you the state of Br. Hanks health when he left us, the reason I never wrote you the particulars of his health was because he did not wish to have his friends know the worst. I did not see him from the time I left them at Evansville till he came to me at Winchester. At first sight of him there I saw he had failed materially, and I was bedfellow with him; my heart often ached to hear the deep rooted cough as it racked his whole frame. I kept a bed vessel with some fresh water in it and what he raised from his lungs would sink in it like lumps of clay; this indicated to me that short of the immediate interposition of divine Providence nothing would save him from a premature grave. On his passage from Nauvoo to New York he seemed to recruit up, but from New York to New Bedford he with Brother Grouard took passage in a packet; the weather was rough and they were both sea sick, by being exposed to the sea air together with his sea sickness, his disease took a regular downward course, from which I had but little hopes of his recovering. When I met him at Winchester, the kind attention and anxious solicitude which Sister Abigail and the rest of the family took in his welfare, seemed to recruit him up a little.

When we took stage for Boston, our friends in Winchester, with myself, felt fearful he would not be able to perform the journey, but the thought of meeting Brothers Rogers and Grouard, the expectation of seeing some of the "Twelve," and attending conference with a large collection of brethren, stimulated him to great faith, and he stood the ride far beyond my expectation. The stage was crowded inside with ladies, and we were obliged to take an outside seat. for one of that kind it was very good, much of the way I supported him in my arms, and when I thought he was getting fatigued, I would secretly place my hands upon him and raise my desire to him, who is able to save and strengthen. We staid in Boston with Sister Whitmore; her untiring kindness to him is long to be remembered. He was able to attend conference but little, he was administered to by some of the Twelve once or twice while there. I was with him continually while I staid in Boston, I nursed him as well as I knew (as you know I am not very skilful;) I daily rubbed him with flannels, anointed him with consecrated oil in the name of the Lord, and prayed with him, and was often assisted by Brother Rogers. When I left for New Bedford, Brother Rogers took charge of him; they went to Salem on business for the mission; back to Boston and then came on to New Bedford; when I was away from him a few days the change was more visible than when I saw him daily. I was surprised at the change, and knew at that rate he could live but a few days. I asked him particularly how he felt, he would at no time betray the least fear that he should not live, notwithstanding he closed up all his business before we left New Bedford. I believe he was determined to die as near the place of our destin-

ed mission as possible, and therefore nothing would deter him from his course. When I saw his feeble state and knew the privations he would naturally have to suffer by a sea voyage, I could not help speaking discouraging to him on the subject, and told him of all the privations he would have of necessity to undergo, but nothing would discourage him; I believe the reason he would never betray any fear of not living, was because if he did so, our faith for him might fail, and this was what he depended on to carry him to the last extremity.—Indeed it was so, the mate of the ship (not knowing the cause) observed to me, he was the strongest constitutioned man he ever saw in his life, for he never saw a man live so long that was so reduced.

After we left New Bedford, we had rough weather, and there was but 2 or 3 days we thought it prudent to take him on deck. He kept his berth the most of the time, we took the best care possible of him, daily rubbing him with flannels and annointing him in the name of the Lord; when he was afflicted with pains in any part of his system, we used to administer to him by the laying on of hands and he never failed of receiving immediate relief, but to approach the root of the disease, we never had power to affect it, but kept its regular march reducing him from day to day till I could clasp with my hand within one fourth of an inch the calf of his leg, making it but a little larger than my wrist, though his appetite continued good he coughed and raised continually.

Soon after we sailed he got so weak that if he slept too long, he would get into a profuse sweat, and we found it necessary to watch him, we accordingly divided the night into watches of 3 hours each and kept it up; he continued regular till the first of November then his cough took a different turn. it was hard for him to raise and his lungs seemed stuffed up. I had no fearful apprehensions of him till the 2nd, at low 12—I was called by Brother Rogers to relieve him and stand my regular watch with Brother Hanks, I then had fearful apprehensions his dissolution was near at hand. At 10 o'clock, A. M. his extremities were cold, and the large drops of cold sweat covered his emaciated system. It was with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was continually threatening to strangle him, at that moment as I stood watching him. He made a violent struggle to throw up the obstacle, but through weakness was not able, and in the struggle he lost his breath, his eyes rolled up in his head and I thought he had left us forever. I flew to Brother Grouard (who from unwearied attention had laid down to take a little repose) but before he could spring to his feet, Brother Hanks, caught his breath again and revived a little, soon after some of the cabin passengers came in to see him. Doct. Winslow recommended a little wine and water, after taking that he revived so much that he wished to be shaved and his hair combed; after this was done, I talked with him some time about his departure; his mind was clear, calm and perfectly resigned; I told him it was a great satisfaction to me that he had visited the place of my nativity he had been in the house my father had built; was acquainted with his companion, (my mother) was acquainted with the surviving brothers and sisters of those that had gone to the world of spirits before them; he had seen the portrait of my brother Marshall, I asked him if he thought he should know him, he said if he looked like that, he should. I told him it was taken very correctly. I sent word by him to those I had been baptized for, and those I intended to be baptized for when I returned to Nauvoo. He then adjusted some of his temporal affairs, between 12 and 1 o'clock P. M. he had another strangling turn, this reduced his strength, he could only speak in whispers after, between 8 and 10 he fell into a drowse.

After he awoke he whispered to me and said I dreamed a dream, do you wish to hear it? I told him I did. He said I dreamed I went to the spirits in prison; it was an immense space. I looked to the east and to the west, and saw immense multitudes of people, that looked just like people in real life. I said can these be spirits? I was assured they were. I looked to the north and saw a stand, somebody had just been preaching there and they were dispersing from around it. I saw no children among them. I looked to see if there was any body that I knew, but saw none. I thought they were coming together again in a few minutes and I should be there; then I should see people I knew, I then awoke. About 11 o'clock he had another dream, he heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God, (they were small and great in capacity) for there were no children there, he awoke before he saw any farther. As I thought it my last opportunity with him, I sat up about 6 hours, I then called Brother Rogers, I laid down and in about 2 hours he called me and said he is dying. I heard the death-rattling in his throat

and sprang up. He had placed his own hands high upon his breast, his left hand clasping his right, he died as he had lived, calm and resigned without a struggle or an emotion.

I never saw a more pleasant corpse in my life, after we had dressed it in a neat burial robe, we wrapt it in a large winding sheet and carried it on deck; a plank was laid in the starboard gangway, on it was prepared a piece of canvass, in this we laid it and sewed it up: to his feet was attached a bag of sand of about 60 pounds weight. Then the topgallant sails were furled, the courses hauled up, and the main and mizzen topsails were hove aback, the noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene. The American flag was hoisted half-mast as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around and with uncovered heads listened in breathless silence to a very appropriate prayer made by Brother Rogers then they gently raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank till a white speck vanished in the blue waters below, this was in latitude 21-34 north longitude 26-11 west from Greenwich.

Reflections—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction, and there he will remain entire and unmolested till the morn of the first resurrection, then he will come forth. My views from recent information are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid and will flee from any thing white in the water. And if a proper weight is attached to a corpse it will sink it so low, that the compression of the water is so great that it will kill any fish to go down to it. One of these whalemen told me he was lancing a whale and he sounded and carried the lance with him, he went to such a depth that the lance pole, which was made of dry ash timber was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintance. I have met but few men in my life with whom I could exchange feelings, reciprocate joys and sorrows, as we pass down the step of life, more sympathetically than with Brother Hanks. A few days before his death I asked him if I had at any time violated the pledge I made him before we left Nauvoo, (of standing by him as a friend) he assured me I had not; this to me is a source of satisfaction,

Nov. 6th. We are now running for the Cape De Verde Islands and expect to be there in 2 or 3 days; we expect to touch there and send letters. We have had a remarkable passage thus far; no severe storms nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew, and they frankly give it as their opinion, that it is in answer to the prayers of the Mormons they have on board.

We have thus far been treated with great kindness by officers, passengers and crew.—The captain is a frank open-hearted man, but I expect he has no bump of reverence, and has hardly seen the inside of a meeting house in his life. He has thus far given us no privilege of preaching on the Sabbath, but religious controversies are common every day with passengers and crew. The sailors are rather a wild set, but still there is some hope. Doctor Winslow is quite a gentleman, and I should think a man of skill in his profession, but rather skeptical in his religious views. He converses with us very freely on religious topics, and on the whole thinks our religion a pretty good one. His wife is a lady of refinement and taste and I think an excellent woman; is very familiar and free in conversation, they have three very pretty children, Charles is the oldest, four years old, Lizzy his sister is two years and a half old. Theother is an infant. They have a large terrapin or land tortoise on board, he was brought from the Galipagos Islands in the same ship. Children if you look on the atlas I sent you by Brother Young, you will see them on the equator west of Quito, this tortoise is very docile and strong, he measures forty-four inches in circumference. In pleasant weather these two children will get on to his shell and ride him about deck; it is an odd sight, and I think it would please you. They have an Irish maid of about thirty. She is a Catholic. Mr. Lincoln and wife are the other passengers, he is a carpenter. They are Baptists, and perhaps may be Mormons yet. They are quite liberal in sentiment, and think the church ought to enjoy the gifts now as well as anciently. They were all very kind to Brother Hanks and daily sent him nice cakes, &c. As to our health, Brothers Rogers and Grouard were some sea sick at first, but now their appetites are good. As for myself I nev

er knew what sea sickness was. When in Nauvoo, I weighed 156 pounds. At Winchester I weighed 159 pounds. At New Bedford I weighed 174, and have been on the gain ever since. Surely the Lord is with us, for we are favored at his hand. My mind has been buoyed above desponding feelings far beyond my expectations. We have a little room to ourselves and can pray, sing, read and talk when we please, and time glides away pleasantly.—As I expect the children have received the atlas from Brother B. Young ere this—I will give them some lessons on it. We expect to stop, or as sailors call it touch, at one of the Cape De Verde Islands, called the Isle of Sal, in English it would be Isle of Salt. We expect to get salt there to salt fish with; then we shall touch at Bonavista, there we expect to get oranges, pine apples, raisins, figs, grapes and wine. These are in latitude 17 north, and longitude 25 west: look on the map of Africa and you will find them.

From there we shall steer a south course till we make or see the Isle of Tristan de Acunha, this is in south latitude 38, west longitude 130. Then we shall steer for the Cape of Good Hope; then for the Islands of St. Pauls and Amsterdam. These are in east longitude 88, south latitude 39, here we expect to catch the fish to use our salt on; there are innumerable multitudes of them around these Islands, and the captain says they are extremely fat, and more delicious than Salmon. Here we expect to feast ourselves, as you know I am fond of fish; we expect to be there in January.

Answer the questions:—What season of the year will it be there then? Where will the sun be at noon? When the sun is just setting with us there, what time will it be with you then?

After we leave there, we shall steer for Van Diemans Island, South Cape. From there we shall make the N. W. point of New Zealand. from there to Otaheite or Tahita. When we get there, how much shall we lack of having circumnavigated the globe, and after the sun sets with you, how high will it be with us?

Nov. 9. We made the Isle of Sal this morning obou: 3 o'clock, by moon light; it is called low land, and so it is in comparison with the rest; but this is higher than the mountains about Winchester; and a view from the sea looks like a ridge of snow drifts, for it is very broken, and the peaks very sharp, (it is barren and waste, no vegetation on it. What few inhabitants there are yet there, live by selling salt. We are now sailing pretty close to it, and it looks pleasant to see land again, even in this rugged situation, after being deprived of the privilege for a month. We have made a mistake in the island, it is St. Nicholas's; we are now so near to a town that we can see the houses and the vessels at anchor; we expect to send a boat on shore in a few minutes. If there is a chance to send the letters from there we will, if not, I will write some more on the way to St. Jagoes

Nov. 10. I went on shore in the boat yesterday, the island is quite different to what it appears at first; quite fruitful; a plenty of oranges, plantains, bananas, melons, gooves, popogars, &c. &c. The inhabitants are Portugees, about half black; there are some English among them, they are quite friendly.—The Doctor, with his little son, Charles, were with us. He is a very delicate, fine looking fellow; there were a multitude of people on the shore when we landed; they were overjoyed to see little Charles, the dark ladies took him up, hugged and kissed him, till he was frightened and began to cry, but they gave him a variety of fruit, and sweet cake to pacify him. I was quite amused at the fun. Children, when I saw this nice fruit, so plenty and cheap, I wished I could buy a basket of it and give you, but the ocean rolls between us, and how long it will continue to, the Lord only knows; but he may preserve us till we all meet again in this life, in health and strength, is the continual prayer of your unworthy father.

There is a brig, the Susan of Salem, lying here, bound to Surinam, the Captain offers to take our letters and send them from there the first opportunity; it is rather a round about way, but I think I will send them. The brig is to take a load of live cattle from this island. I dont know whether I have said any thing about your writing; I wish you to write as soon you receive this; I wish to know all about the situation of the Church. You know they were threatening to drive all away when we left.—Write to Tahita, to the care of the American Consul; also to the care of Nathaniel Cary, jr., New Bedford.

ADISON PRATT.

EAGLE CREEK,
Benton County, June 22, 1844.

Pursuant to previous arrangements, the elders of the Church of Jesus Christ of Letter Day Saints, met in conference, when A. O. Smoot was chosen to preside, and Joseph Mount secretary.

Elders present—A. O. Smoot, Joseph Younger, David P. Raney, Wm. L. Cutler, W. P. Vance, Hiram D. Bugs, John W. Greerson, Wm. Camp, Joseph Mount, A. F. Young.

The conference was then opened by prayer, after which elder Joseph Younger addressed the people in an able manner, setting forth the principles of the gospel of Jesus Christ, followed by elder Smoot, on the advancement of the church in the knowledge of the truth.

The conference adjourned until 2 o'clock, in the afternoon.

Conference convened pursuant to appointment, when elder Raney addressed the meeting on the keeping of the commandments and the order of baptims; after which elder Smoot spoke at large on the effect produced by keeping the commandments.

Conference adjourned till next day at 8 o'clock.

Met pursuant to adjournment.

The conference proceeded to organize a branch consisting of 17 members, to be called the Eagle Creek branch. Robert C. Petty was chosen to preside, and was ordained an elder; Seth Velie, priest; and B. B. Barnet teacher.

At 10 o'clock the congregation was addressed by elder Mount, on the restitution of all things, as spoken of by the prophets and apostles; after which a recess of 30 minutes was given, when elder Smoot preached on the coming forth of the Book of Mormon, showing that such a work must necessarily come forth in fulfilment of the ancient prophesies; after which four were added to the church by baptism.

After a short recess, the remainder of the evening was spent by administering the sacrament of the Lord's Supper, and appropriate remarks by the several elders present.

A. O. SMOOT, Prest.

Joseph Mount, Clerk.

Chicago, Ill., May 27, 1844.

A general conference of the Church of Jesus Christ of Latter Day Saints, met according to previous notice, in the City Council room, Chapman's buildings, Chicago, May 24th and 25th, 1844.

Present, 11 elders.

The meeting was called to order by elder Samuel Shaw, when elder A. Cordon was appointed president, and James Burgess, clerk.

The meeting was opened by prayer by the president, after which a hymn was sung, "The Spirit of God like a fire is burning."

The president then stated the object of the meeting and presented the truths of the Church of God, as they were really taught, believed, and practised by the Latter Day Saints.

The branch of the church in Chicago was represented, comprising 22 members, four elders three priests and one deacon.

The conference then proceeded to withdraw the hand of fellowship from six individuals, to wit: Samuel Nickbucker and wife, —— Hasty and wife, Abraham Beeman and —— Vanseeeles.

Hasty and wife, and Beeman have been to Nauvoo, and have denied the faith and returned to this place. It will be unnecessary perhaps to state every particular, suffice it to say that the conference went off well; addresses were delivered by elders Cordon, Burgess, Terry, Nixon, &c., with much good feeling and energy. Prejudice was allayed to some extent, and the hearts of the people were open to investigate our views, and doctrines; political and religious. I would just say that the people in Chicago are aroused; though the strong band of prejudice was fast upon them, the tie is now broken. One has been baptized, and I have no doubt but many will embrace the truth.—Joseph's views and measures are liked very much, though many are opposed to the man; but let our motto be "the best measures flow from the best men." We have conversed with all that came in our way, read to them the Prophet's Views, and the generality of the people are in favor of *them*. We feel in good spirits, and are determined to go ahead; preaching libe ty to the captive, and opening the prisons to them that are bound.

A. CORDON, Prest.

James Burgess, Clerk.

DIED—In this city on the 30th ult., Elder Samuel H. Smith, aged 36 years.

The exit of this worthy man, so soon after the *horrible butchery* of his brothers, Joseph and Hyrum in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person; in fact he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him, "to remove him from the evils to come." The highest point in the faith of the Latter Day Saints, is, that they know where they are going after death, and what they will do, and this gives a consolation more glorious than all the fame, honors and wealth, which the world has been able to heap upon her votaries or ever can: and so, when a faithful saint dies, like this, our lamented brother, calm, faithful and easy, all Israel whispers, as expectants of the same favor, "let me die the death of the righteous, and let my last end be like his."

His labors in the church from first to lats,

carrying glad tidings to the eastern cities; and finally his steadfastness as one of the *witnesses* to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, shall be given of him hereafter, as a man of God.

POETRY.

For the Times and Seasons.

BY MISS ELIZA R. SNOW.

TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal, of thee will be said,
'WITH THE GREATEST OF PROPHETS HE SUFFER'D AND BLED.

When the shafts of injustice were pointed at HIM—
When the cup of his suff'ring was fill'd to the brim—
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rifle balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit, thro' martyrdom fled,
In your gore you lay welt'ring—with martyrs you BLED.

All the SCARS from your WOUNDS, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations, of thee shall be said
'WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED.

July 27, 1844.

JOSEPH SMITH.

TUNE—Star in the East.

Praise to the man who commun'd with Jehovah,
Jesus' anointed "that Prophet and Seer,"
Blessed to open the last dispensation;—
Kings shall extol him, and nations revere.

CHORUS—Hail to the Prophet, ascended to heaven,
Traitors and tyrants now fight him in vain,
Mingling with Gods, he can plan for his brethren,
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a martyr;
Honor'd and blest be his ever great name;
Long shall his blood, which was shed by assassins,
Stain Illinois, while the earth lands his fame.

CHORUS—Hail to the Prophet, &c.

Great is his glory, and endless his priesthood,
Ever and ever the keys he will hold;
Faithful and true he will enter his kingdom,
Crown'd in the midst of the prophets of old.

CHORUS—Hail to the Prophet, &c.

SACRIFICE brings forth the blessings of heaven;
Earth must atone for the blood of that man!
Wake up the world for the conflict of justice,
Millions shall know "brother Joseph" again.

CHORUS—Hail to the Prophet, &c.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 15.] CITY OF NAUVOO, ILL. AUG. 15, 1844. [Whole No. 99.

HISTORY OF JOSEPH SMITH.

(Continued.)

Previous to the 20th of March, I received the four following revelations, besides the work of translating.

Revelation given March 1832. *The order given of the Lord, to Enoch, for the purpose of establishing the poor.*

The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion: otherwise satan seeketh to to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One. who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along: the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the first born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things: Amen.

Revelation given March, 1832.

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel, and I will send upon him the Comforter which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful I will crown him again with sheaves: wherefore let your heart be glad my servant Jared Carter, and fear not saith your Lord, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature

that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west; it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord:—wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees: and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ: Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall conference; it read as follows:

"THE EVENING AND MORNING STAR,

WILL BE PUBLISHED AT

Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man: for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which he had planted on the earth, chose but one people to whom he gave his laws, his revelations and his commandments, and this was Jacob his chosen and Israel his elect. All know too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that he would gather them and bring them again unto their own lands: then the land should yet yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel be-

come as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore we beseech all that have ears to hear, or eyes to see, to beware for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Enoch and Noah: before the destruction of Sodom and Gomorrah, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in his holy mountain; or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him! No; heaven and earth shall pass away but not a jot or tittle of his word shall ever fail. Therefore, in the fear of him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already gone to world, being the fulness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount of Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Savior declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and i hath not come unto you, because of unbelief Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yes, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Fathe hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumor against rumor; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the center, he will watch the angels receive the great command—*Go reap down the earth!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of

Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

☞ *Terms.*—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February, 1832.

FEBRUARY, 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then he went away, he would never return or see his father again. He went to the southern states and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: "ge, gee, *God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "*God damn ye,* call on yer *God* for help, we'll show ye no mercy;" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: *a'nt ye going to kill 'im? a'nt ye going to kill 'im?* when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them They went and held a council, and as I could occasionally overhear a word, I supposed it was to know

whither it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but pound and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, 'Simonds, Simonds, *where's the tar bucket?*' 'I don't know' answered one, '*where 'tis, Eli's left it.*' They ran back and fetched the bucket of tar, when one exclaimed, '*God damn it, let us tar up his mouth;*' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: '*God damn ye, hold up yer head and let us give ye some tar.*'— They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:— '*God damn ye, that's the way the Holy Ghost falls on folks.*'

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnsons.' When I had came to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an out cry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob fled, and father Johnson seizing a club ran after the party that had elder Rigdon, and knocked one man, and raised his club to lever another, exclaiming: '*what are you doing here?*' when they left elder Rigdon and turned upon father Johnson, who, turning to run towards his own house met brother Poorman coming out of the cornfield;each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shouleer with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnsons,' and arriving while I was waiting for the blanket, exclaimed: 'I'm afraid I've killed him.' Killed who? asked one; when Poorman hastily related the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbellite preacher, and leader of the mob; one Mc Clentic, son of a Campbelite minister; and Pe latiah Allen, Esq. who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals,

The next morning I went to see elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lascerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill *me*. Sister Rigdon left the room, and he asked *me* to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delerious some days. The feathers which were used with the tar on this occasion, the mob took out of elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kep him some time.

(To be Continued.)

CONFERENCE MINUTES.

Continuation of last April's Conference.

The president having arrived; the choir sung a hymn. Elder A. Lyman offered prayer.

The president then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is, the subject of the dead; on the decease of our brother Follett, who was crushed to death

in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c. of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding; that what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretenti ous to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority — What sort of a being was God in the beginning Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and

conversed with him, as one man talkes and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another. and that God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an arch angel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it elder Rigdon;) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Father did, that answer is obvious; in a manner to lay down his body and take it up again. Jesus what are you going to do? To lay down my life, as my Father did, and take it up again.— If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know, that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? to inherit the same glory, the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyong the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, *Berosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head. *Sheit*, gramatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Bouraw*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers! ye doctors! who have persecuted me; I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and set in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James.— Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Mathew, it gives the word Jacob instead of James. How can we escape the damnation of

hell except God reveal to us; men bind us with chains; Latin says Jachabod means Jacob;—Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool.—I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baaras;* it does not mean so; it means to organize; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble —we say that God himself is a self existing God; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only seperated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end.—All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which wil save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the

awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead.—The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exsquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another, for he stood up as a Savior.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter day Saints. When a man begins to be an enemy, the hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised to say by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn: don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your friends shall triumph gloriously, while their murderers

shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love.—There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit.—As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German), John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world! and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true. to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all.—I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.—When I am called at the trump of the ark-angel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.

(To be continued.)

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 15, 1844.

THE NEXT PRESIDENT.

A laudable respect for the wise course pointed out to us, as a church and people, by our late venerable, and distinguished fellow servant, and president of said church, *Joseph Smith*, who was our candidate for the presidential chair of the United States, but who was inhumanly murdered by a portion of the powers that exist in this land, would say to us, if nothing more, *beware how you vote for a Chief Magistrate of this government!* As a people we have exercised the elective franchise, heretofore, as far as we could, for our own good, and the best interest of the nation, but what have we gained? *Nothing* is the simple answer as touching any redress or redemption in consequence of our banishment without just cause or provocation, from the "Independent Republic of Missouri," at an immense sacrifice of land and property: and the land purchased of the general government.

It would seem from all past experience in our case, that partizans and politicians, while they *love our votes, they hate our influence and prosperity*, and therefore, after they have ob-

tained their aims and ends, leave us among the missing,—perfectly contented to chuckle over the subterfuge of having used us as a paseport to honor, profit, fame and wealth for their own gracious benefit, and then shove us aside to *guess our way* to respectability, competency, privilege and even a moderate share of morality—clandestinely acting the "Levite," that we may drag out and draw along a *scrimpt* existence in exile, among what is highly lauded to the nations of the earth, as a great, *mighty free people*,—THE ASYLUM OF THE OPPRESSED!!

Such conduct manifested to us as a people, is cruel, unjust, and oppressive; and, as not one of the candidates now before the nation for the high office of Chief Magistrate, has given us a pledge, that if he be elected to that exalted station, he will use all honorable means, constitutionally, lawfully, physically and forcibly to grant us redress and redemption for all wrongs: and as *our* candidate for this high office, has been butchered in cold blood, for aught we know to the contrary, to prevent him from being elected, and the murderers running at large with impunity; and as we are not abolitionists and will not go against one half the interests of the nation—what shall we do as honest and consistent men? Shall we honor the "views of the powers and policy of the government," as published by the now *martyred Gen. Joseph Smith?* WE WILL. Therefore let every man of our faith be left free to choose and act for himself, but as a people we will honor the opinions and wisdom of our martyred General; and, as a matter of propriety, we cannot vote for, or support a candidate for the presidency, till we find a man who will pledge himself to carry out *Gen. Smith's views of the powers and policy of the government* as he published them. Patriotism and integrity demand this course from every true Latter day Saint. *Unus pro omnium.*

A WORD TO THE WISE.

In order to have the saints understand their duty and the requirements of the Lord, we have thought it advisable to publish the following revelation concerning *tithing*: and after this we think the saints will not want to know what their duty is: He that runs may read, and a fool need not err.

REVELATION,

Given at Far West, July 8th, 1838, in answer to the question: O Lord shew unto thy servants how much thou requirest of the properties of thy people for a tithing?

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people: And after that, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments, may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you: and this shall be an ensample unto all the stakes of Zion: even so, Amen.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world:... GREETING.

BELOVED BRETHREN:—Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could distroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren be not alarmed, for if the Twelve should be taken away still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same.—In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthed an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve; or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tythings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his annointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present.—None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and therefore, wo unto him who gives countenance to corruption, or partakes of murder, robbery or other crueldeeds.

Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advise as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace and love among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHAM YOUNG,
President of the Twelve.

Nauvoo, August 15th, 1844.

MAGNA EST VERITAS, ET PRÆVALEBIT.

We use the foregoing caption, because, in the first place, it is appropriate, and in the second, the piece to which we mean to apply it, carries out the prediction, that "truth is mighty and will prevail." Slander and mobocracy, are twins, and, for the sake of displaying their charms to a lovesick world, we can but ask a wide spread, and faithful perusal, by press and people, of the following touching remarks of a correspondent in the "Philadelphia Sun."—The writer understands his subject and tells *the truth*: and the gay world, religious world, and world of mankind, may speculate on Mormonism what they will, the die is cast, the deed is done, and, like he that sits on the white horse, with a bow in his hand, *that cause, "goes forth conquering and to conquer!"*

JOSEPH SMITH, MAYOR OF NAUVOO, MURDERED.

"The intelligence of this heart sickening event, coming to us as it did, from that polluted source, the St. Louis papers, was looked upon as incredible, not because there were wanting a sufficient number of incarnate fiends in Missouri, ready and willing to commit such an act, but because it was deemed impossible that the more sober minded people of Illinois, could harbor among them, demons of so black a die, as they must be, who murdered Joseph and Hyrum Smith.

Subsequent intelligence received from other sources, confirms the truth of the diabolical act, and puts the matter beyond dispute, that these men have been murdered—aye, cowardly murdered, after having surrendered themselves up as prisoners to the protection of the laws.

I refer to the whole letter of Gov. Ford, as contained in the United States Gazette of Saturday, the 13th instant, to satisfy the reader, that in the case of the Smiths, there has been an act not merely of illegal butchery, but a complication of the foulest treachery, the most cowardly assassination, the most unexampled atrocity. No event that has taken place since our country has had an independent existence, seems to be so horrible in all its phazes as this.

The papers of St. Louis, Warsaw, and of this city, with a few exceptions, have resorted to every subterfuge to justify the butchery of these innocent men, who had resigned themselves unresistingly and confidingly to the protection of the law, under the pledge of the highest authority in the State. In the Inquirer of this city of the 9th inst., (a paper that has given us for some time past, a daily dish of abuse of the Mormons,) I find the following:

"One of the Mormons attempted to escape from prison, when a general confusion ensued around the Jail; Joe and his Mormon fellow-prisoners it seems, had provided themselves with pistols, and commenced firing upon the guard within." The same paper says, "he then attempted to escape from the window, *when a hundred balls entered his body, and he fell a lifeless corpse.*"

Now had there been any of these pretended circumstances of extenuation which the Inquirer and other papers so greedily pick up and publish they might chuckle over their murdered victims, and rejoice at the consummation of their long meditated purposes. But the truth has been told, and shall be told, however disagreeable it may be to some slanderous editors to hear it.

And what are the facts of the case? The Cincinnati Gazette states that "*a mob disguised in dress, and painted black in their faces*, rushed into the jail, shot Hyrum dead, and killed Joe." This statement is fully corroborated by the Warsaw Signal extra, of June 29 as copied by the United States Gazette of Saturday. Not a particle of evidence is there, that either of the prisoners had arms in their possession, or that they made the least resistance. Joe was it appears leaning or sitting upon a window when

he was shot; he fell from it exclaiming, "my God! my God!" and died upon reaching the ground. He was afterwards stabbed in the breast by apparently a young man, who as he stabbed, said with demoniac fury, "take that."

The Inquirer, after contributing its efforts to bring about these appalling murders by publishing every lie that has been promulgated against the Mormons, cries out "Horrible! we can scarce credit the account," but in the next paper published on the 9th, the editor has evidently got rid of his horror, and with about as much complacency and self-satisfaction as an anaconda exhibits by licking his chops after breakfasting on a tiger, he says: "We presume the Mormons will now find another prophet, who will assume Joe Smith's functions."

It is not for the writer of these remarks to predict what the Mormons will do under their present circumstances. But a very little acquaintance with the history of past ages, will bear him out in the assertion, that since the time of the Arabian Mahomet, there never were circumstances in the history of a religious sect, so propitious to the establishment and wide spread increase of its votaries, as there are now exhibited in the history of the Mormon sect. The manner and circumstances of Mr. Smith's death, have invested his cause with a dignity, and have infused an element of success, greater than its most devoted friends could have anticipated.

There wants nothing but a deep conviction of the TRUTH of the Mormon doctrine to animate a dozen of Smith's adherents to set out on a mission from the scene of their prophet's martyrdom, and effects of the most astounding character in the religious world must necessarily follow.

Nauvoo and Carthage will become the Mecca and Medina of the Mormon Prophet, and thousands of devotees may be drawn to make holy pilgrimages to the scenes of the prophet's labors and of his death.

But what shall be said of the *Saturday Courier?* of this city, a paper which has to its motto, in staring capitals, "*neutral in Politics and Religion.*" Can any of the numerous readers of the *Courier* have failed to notice the undying enmity of the editor of that paper towards the Mormons or Latter Day Saints? The Courier's strange kind of neutrality has been exhibited towards this sect, "which is every where spoken against," for the last seven years. The next number of that paper will most likely, with much grimace in humble imitation of the Inquirer, head a paragraph respecting Joseph Smith's murder, with the words, "Horrible!! we can scarce credit the account," but before this is done, I would recommend the editor to re-peruse the *pleasant* article in the Courier of the 19th of June, headed "Peppering a Mormon," in which with such evident malignant satisfaction and delight he describes an attempt by a mob to murder by *strangulation* a Mormon *Preacher* in Hagerstown, which attempt failed by the timely escape of the Preacher, and not by any effort on the part of the authorities; or of the citizens present to prevent it.

The *Courier* should for the sake of truth and consistency, strike its flag of *neutrality in* RELIGION, while it wages a war of extermination against the Mormons; the only sect in christendom, who in this nineteenth century can exhibit the irresistable evidence of martyrdom, in support of its cause.

The newspapers throughout our land, with very few exceptions, and these, to their honor be it said, not professing *neutrality in Religion*, have given their tacit consent for the adoption of Lynch Law; if they have not openly advocated it, so far as the Mormons are concerned; now, when they find the seeds they have sown are beginning to spring up in a plentiful *harvest of blood*, affect to be astonished, and cry out, "horrible!! we can scarce credit the account."

The writer of these remarks regrets his inability to give a biographical sketch of Joseph Smith, the Mayor of Nauvoo. But the world will not long wait for the biography of a man whose actions in life have ranked him among the truly great; and whose death of martyrdom for the religion he taught will consecrate his character and prolong the effect of his labors to succeeding generations.

Not long after the massacre of the Mormons in Missouri, the writer of this sketch had the pleasure of seeing and of becoming acquainted with Joseph Smith, while he was on a visit to this city. Although he then endured bodily affliction, and great mental suffering, owing to the great privations he had undergone, and the slaughter of many of his friends, yet he appeared calm and dignified in his deportment, and perfectly resigned to the calamitous events which had befallen him. In person Mr. Smith was taller than the ordinary size of men, well formed and with commanding aspect. His countenance was free, open and pre-possessing, no one could discover any thing in his face but love and kindness and charity towards all his fellow creatures. He was easy of access to all that sought his acquaintance, and in a remarkable degree unassuming. A short acquaintance with Mr. Smith was sufficient to convince the most skeptical of his inability to do any dishonorable or immoral act, much less to

commit those high and horrible crimes with which he has been frequently charged, and as frequently proved to be innocent.

After his return from the dungeons of Missouri, Mr. Smith repaired to Washington, and in a respectful manner laid his grievances and those of his sect before the President and Congress. Instead of obtaining redress from the representatives of the people for the lands and property of his friends, which had been confiscated by the people of Missouri, he and his brethren received only insult and additional injury.

He subsequently bent his way, under apparently happier auspices, to Illinois, in search of a place, where he and those of his profession might live in peace, and be permitted to worship his God in their own way, and where none might molest or make them afraid. He selected a beautiful site for a city, on the banks of the Mississippi, and having purchased the land, he invited his followers to join him. Hundreds nay thousands, became proselytes to the faith he professed, hard sufferings had already given his preachers an astonishing success, and multitudes flocked to Nauvoo as to a place of refuge, and commenced building the city.

And what has been the result? In a spot where *eight or nine years* ago the feet of——man seldom trod, where the panther and the bear had roamed without meeting a human face, there are now congregated upwards of ten thousand souls. An increase like this, probably unparalleled in the United States, and certainly was never exhibited in any other country.

But a greater honor to this city and its founder remains to be mentioned—Within this city there is more order, more personal security, more public virtue, more industry and fewer instances of crime prevailing, than in any town of its size in the world.

And who has been the centre of attraction of such a population? What master spirit has brought these thousands together from far different countries—with habits of life and modes of thinking exceeding dissimilar, embracing, heretofore, systems of faith entirely discordant? The whole world will answer, it was Joseph Smith, a man everywhere spoken against, a man who was stigmatized with the epithets of liar, thief, robber, traitor, and even murderer, by those very men, who in all their conduct towards him and his people, from first to last have convinced the world that they were trying to attach to him names which more properly belonged to themselves. A man who by his death of *martyrdom* will multiply his followers by hundreds, and perpetuate his name to the latest generations.

In the process of time the city was incorporated by a special act of the Legislature of Illinois; and at an election subsequently held, in pursuance of the act of incorporation, Joseph Smith was, without opposition, elected Mayor; which office he held up to the time of his MURDER, giving entire satisfaction to nine-tenths of the population of NAUVOO.

Such was the man whom the public press throughout the country has incessantly traduced and villified. It has maddened the brain and embittered the bosoms of millions of the American people against an innocent man, an unoffending religious sect, that sect too of our own nation and kindred.

But fanaticism has done its worst with Joseph and Hyrum Smith, and although no Mormon myself, (never having been a dozen times in their churches,) I would much rather take Joseph Smith's chance for happiness in that undiscovered country whither he has been so untimely hastened, than that of any of his traducers.

Joseph and Hyrum Smith, while living were the heads of a numerous and increasing sect.—By their deaths they become canonized; and the influence of their opinions, whether for good or for evil, has received a powerful if not an irresistible impetus. Mormonism has just commenced its career. It will date its greatest triumphs from the MASSACRE AT CARTHAGE PRISON.

And the time is not far distant, when the murderers of Joseph Smith, and those who have incited to murder, will be held as execrable, and their names only remembered with infamy, while a monument reaching to the clouds will point the pilgrim and way farer to the sepulchre of the great FOUNDER OF NAUVOO, and tell to succeeding ages, the deeds of one of whom it may be truly said, he was a father to the fatherless, and a friend to the widow in her affliction.

J. L.

ANCIENT RUINS IN TEXAS.

We have been informed by a gentleman who has traversed a large portion of the Indian country of northern Texas, the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says, that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly

hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows and the lower rooms are so dark and gloomy that they resemble caverns rather than apartments of an edifice built for a human habitation. Our informant was unable to describe the style of architecture, but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Ortulun. He says that there are many similar ruins on the Colorado of the West, which empties into the California sea. In one of the vallies of the California traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing its walls and spires presenting scarcely any trace of dilapidation, and were it not for want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large aqueduct, part of which however is in the solid rock still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their emigrations from the northern regions or America, may find in these ancient edifices many subjects of curious speculation.

[*Texas Telegraph.*

Henry Elliot, of Cincinnati, will cease to act in his office, as elder in the church of Jesus Christ of Latter Day Saints. By order of the Twelve. W. RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

TO DR. WILLARD RICHARDS.

A word to THE FAVOR'D "two minutes in jail,"
When the fury of men, and the vengeance of hell,
Sent a shower of balls, like a shower of hail,—
And the mightiest prophets but breathed—'FAREWELL!'

When the answer was silent—to "what shall I do?"
When there brother Taylor lay weltering in gore;
When the heralds of death rush'd the broad way to view,
And horribly glanc'd—YOU'RE THE LAST OF THE FOUR!

O tell it ye saints, while eternities add,
Where the righteous are joy'd, or the evil alarm'd,
That amid all the carnage at Carthage, so bad,
His body, as VEIL'D by the Lord, was unharm

Ah! error's a phantom, but truth is a rod—
Hence onward these tidings shall pass round the glot.
That RICHARDS was "mark'd" with the martyrs of God,
Yet spar'd without even a hole in his robe!

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 16.] CITY OF NAUVOO, ILL. SEPT. 2, 1844. [Whole No. 100.

HISTORY OF JOSEPH SMITH.

(Continued.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbelites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his waggon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by elder Rigdon, who left Chardon in the morning;and proceeding onward;we arrived at Wellsville the next day, and the day following at Stubenville, where we left the waggon; and on Wednesday the fifth of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with bishop Whitney,) to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, and on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately;having enjoyed about two hours visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams', where I found her, very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnatti, some of the mob which had followed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville, we were joined by elder Titus Billings, who was journeying with a company of saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful.—During the intermission, a difficulty or hardness which had existed between bishop Partridge and elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following:

Revelation given April, 1832, showing the order given to Enoch, and the church in his day.

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your tresspasses, even so I the Lord forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law: therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now verily I say unto you, I the Lord will not lay any sin to your charge: go you

ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion: for Zion must increase in beauty,& in holiness: her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffitings of satan until the day of redemption.

And now verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be forever if you fall not from your steadfastness; even so:—Amen.

On the 27th, we transacted considerable business for the salvation of the saints who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren and received the following:

Revelation given April, 1832.

Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers: women have claim on their husbands for their maintainance until their husbands are taken;and if they are not found transgressors they shall have fellowship in the church, and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintainance until they are of age; and after that they have claim upon the church; or, in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor: Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed the first edition; that William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps, & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been

selected by Emma Smith, in fulfillment of the revelation.

Arrangements were also made for supplying the saints with stores in Missouri and Ohio, which with a few exceptions, was hailed with joy by the brethren. Before we left Independence, elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Indepencence, and in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of vituals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d———d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head.—Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ, Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a waggon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in waiting, and we will be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning and found every thing as I had told him, for we were passing rapidly up the river before 10 o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a waggon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the scriptures, and thus I spent most of the summer. In July we received the first number of the 'Evening and Morning Star,' which was a joyous treat to the saints. Delightful, indeed, was it, to contemplate, that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighted the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many news papers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the 'Evening and Morning Star;' Independence, Missouri, June 1832, first number.

"TO MAN.

With the help of God, the first number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects and briefly add a few remarks, will naturally be expected: and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old, for he is the same God yesterday, to-day and forever; and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given

commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah, 45: 4;) and even before John the revelator must prophesy again before my peoples, and nations, and tongues, and kings? (see Rev. 10.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the general assembly of the first born, the church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the saints: that the Savior may reign his thousand years of peace upon the earth, while satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again the second time to restore them to the land of their inheritance; ready to receive the Savior in the clouds of heaven. That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken, of by our Savior, are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: Beware lest any spoil you, (the disciples of Christ,) through philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life, were: Suffer it to be so now: For thus it becometh us to fulfill all righteousness. Then he was baptized: and truly, if it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfill all righteousness, how much more necessary is it for man, to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measures of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PHELPS.

June, 1832."

TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

It is the duty of the church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behooves the members of this church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the gospel and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the arch angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

CONFERENCE MINUTES.

Minutes of a conference held in Gerry, Chautauqua county, N. Y., July, 27th, 1844.

Conference convened pursuant to appointment, and organized by calling elder Joshua Holman to the chair, and appointing elder Rowland Cobb, clerk.

After singing and prayer, the chairman proceeded to state in a brief manner the object for which the conference was called. A branch of the Church of Jesus Christ of Latter Day Saints was organized in this place, called the Gerry branch, consisting of twenty members. Elder Rowland Cobb was chosen to preside over the branch, and S. Stephens was appointed clerk.

Brother F. Williams represented the branch at Charlotte Centre, consisting of ten members one elder and one priest.

A discourse was delivered by elder Tyler, on the first principles of the gospel, to an attentive congregation.

Adjourned till 10 o'clock, A. M., July, 28.

Met pursuant to adjournment and opened by singing and prayer. Elder Whipple addressed the assembly on the subject of the kingdom being taken from the Jews and given to the Gentiles, and the great work of the last days, &c.

Brothers F. Williams and Asa Horton were ordained elders, and the conference adjourned.

JOSHUA HOLMAN.
Chairman.

ROWLAND COBB, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Southfield centre, Oakland county, Michigan, on the 9th 10th and 11th of Aug. 1844.

Pursuant to previous appointment, conference met at 4 o'clock P. M. called to order by elder G. Savage; and elder William Burton chosen President pro tem—elder M. Serrine being absent—and elder Wm. Van Avery clerk

Conference was opened by singing and prayer, by the president, after which he made some remarks respecting the business of the conference, and gave liberty for others.

Elder G. Savage made some very appropriate remarks on the death of the prophet and patriarch, and was followed by other elders. After the usual solemnities Conference adjourned until to-morrow, at 11 o'clock.

Conference met pursuant to adjournment; elder Serrine being present, took the chair. – Singing and prayer by elder G. Savage. Elder Merely delivered a discourse from Matthew, 28th chapter, 19 and 20th verses, from which he set forth the first principles of the gospel in a very able manner, showing the necessity of obeying all the ordinances of God's house.

Conference adjourned for one hour and a half.

Conference convened; singing and prayer, by elder D. Hickey. The number of different quorums were then called for.

High Priests—M. Serrine and ——— Stoddard.

Seventies—G. Savage, Wm. Burton, L. Malloray and ——— Merely.

Fourteen elders, two priests and one deacon.

The different branches were then represented.

Franklin branch by elder J. M. Wait, 34 members, one high priest, five elders, one priest, one teacher and one deacon.

Livonia branch by elder David Wood, 16 members, one elder, one priest, one teacher, and one deacon,

Superior branch by elder M. Serrine, 16 members and one teacher.

Brownstown branch by elder G. Savage, 19 members, one elder and one teacher.

Redford branch by Levi M. Rendall, 14 members, two elders, one priest and one deacon.

Southfield branch by R. Hogle, eight members, one elder and one priest.

Avon branch by elder D. Hickey, 14 members, 2 elders, 1 priest.

Pleasant Valley branch by elder B. Searls, 26 members, three elders and one priest.

Lapier branch by brother Lathrop, 11 members.

Cedar branch by M. Serrine, 13 members, one priest and one teacher.

Waterford branch by M. Serrine, 12 members, one elder and one teacher.

Pine Run branch by elder S. Malloray, nine members, one elder and one teacher.

Rose branch by B. Searle, nine members, one priest and one teacher.

Hillsdale branch by M. Serrine, six members, one elder and one priest.

About 40 members in the above branches not represented.

Elders Peter Van Avery, jr. and Martin Sprague were called to labor in the county of St. Clair, J. M. Wait in Siwassee, G. Savage in Oakland and Macomb counties.

The following brethren were then nominated for ordination:

Brother Lathrop and Wm. Walworth to the office of elders.

Aurora Burnes and Wm. Surviss to the office of priests.

It was then motioned and seconded, that elder Wm. Burton preach Joseph's and Hyrum's funeral sermon, on the Sabbath at 11 o'clock.

Conference adjourned until to-morrow, at half past ten o'clock, A. M.

Conference met according to appointment and after the usual solemnities, elder Burton delivered a lengthy discourse from Revelations 14th chapter, 12th and 13th verses, giving a brief sketch of the rise and progress of the church from the time it was organized; also the life and sufferings of the prophet and patriarch, from the time they were called to the ministry, until they were assassinated and suffered martyrdom for the cause of truth. A deep solemnity rested upon the congregation.

Conference adjourned for one hour.

During intermission, two were added to the church by baptism

Conference convened; after the throne of grace was addressed, a discourse was delivered by elder Savage on the subject of faith; after which the confirmation of those that were baptized, blessing of children and sacrament was administered.

A minister of the Christian order then arose, desiring the privilege of addressing the congregation a few moments; he then stated he came there for the purpose of hearing for himself concerning our principles, and said he must confess he had heard the truth, and inasmuch as he had embraced error, he was willing to exchange it for truth any time, and as an honest man before God, he exorted the congregation to obey the gospel if they wished to be saved in the kingdom of God.

It was then motioned and seconded, that the minutes of this conference be sent to the Times and Seasons for publication.

Conference then adjourned until the first Friday in November next, at Oakland Town, Oakland county, four miles north of Rochester.

WM. BURTON, } Prest's
M. SERRINE. }

Wm. Van Avery, Clerk.

COMMUNICATIONS.

A MIRROR FOR THE SAINTS TO LOOK IN TO SEE THEMSELVES.

"How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

These words were addressed to the inhabitants of Jerusalem by our Lord and Savior, intimating that if they had been willing to hearken to him and to the prophets who were before him, they might have remained in the quiet possession and enjoyment of their city and temple, and national rights and liberties. But because they would not hearken, they should be scattered, their temple destroyed, and their city and country left desolate.

But we have quoted them in order to apply them to the saints in this age.

O! ye Latter day Saints! How oft would the Lord have gathered you, *but you* WOULD NOT.—The fact is, if the saints had been willing to

hearken to counsel,and to give heed to the commandments and revelations of God as published among them from time to time, Nauvoo would now have contained a hundred and fifty thousand souls; with industrious work shops of every description, manufacturing every article for home use and comfort, and supplying the whole western states with every thing useful which ingenuity could invent, or skill and industry execute, from a cambrick needle or a pin, up to a steam engine; while Hancock and half a dozen other counties would have been filled with a hundred and fifty thousand more of industrious and flourishing farmers, stock raisers, wool growers, etc. etc.; while the state legislature would have been filled with our wise men, to make just laws; and the executive chair with a man who would have administered them in equity and justice, for the benefit and protection of all. Every foot of vacant land would have been cultivated like Eden, and a hundred thousand outlaws, murderers, mobbers, and traitors, would have found it impossible to have disturbed our peace, or broke up the government of the country; and those who were opposed to peace, order and civilization, would have had their money for their lands, and would long since have been travelling to Texas, California, Oregon, or the lower regions of his satanic majesty's dominions.

O ye Latter Day Saints, how oft would I have gathered you, but you WOULD NOT.

What is the reason you would not be gathered as a hen gathereth her chickens under her wings? I answer; covetousness and unbelief. Ye have chosen your own ways, and have never been willing to hearken to the prophets and servants whom God has sent unto you; 'Rising early and sending them.' The instructions have been given you all the day long, to sell off your lands and property, and to gather up your money and substance, and come up and purchase lands and farms and establish all the various branches of industry, both in town and country, and to make your purchases and establish your settlements according to counsel; so to act in unison, and thus be able to withstand persecution and every evil work.

We will now proceed to show in a few instances how this has been fulfilled.

An elder by the name of J. M., residing in Ohio, professes great zeal and faith, and made mighty promises what he would do with his money. He accordingly sold and prepared for removal. He had about ten thousand dollars in ready money, which he divided chiefly among his children who were great enemies to the truth, and as I was informed, let the remainder out at interest to some worldling in his own state, and then came on to Missouri, with great zeal to keep the commandments of God; but was driven out. Query;How many mobbers would that ten thousand dollars have purchased out, in a new country where land was cheap?

Old elder B, of Genncssee Flats, owned about eight thousand dollars worth of land and mills. He promised much, but finally instead of fulfilling, I believe he divided a part to his unbelieving children, and trusted out a good store of the rest; and then came on and was driven out of Missouri.

There is Captain J., an elder who runs a sloop from Sing Sing to New York, said to be worth some thousands, who has great zeal for the commandments; and who has known and testified to the truth for some seven years past. This man runs his sloop still; and his money has never purchased a farm or erected a work shop in Zion. *'How oft would I have gathered you but you* WOULD NOT.'

There was a brother W., of New York who joined the church and came out west; but he kept his gold and silver locked up for years instead of laying it out in some branch of industry to employ the poor. He was doubtless the person referred to in the scripture, who did not put his money to use because *'he was afraid.'*

One comes here and goes away to St. Louis Burlington, Peoria, Chicago or some other place, and lays out his means because he thinks there is a greater prospect of gain; another goes to a newer country where he thinks to get better or cheaper land; another pays his money out, or lends it to some scoundrel, because he has not sufficient confidence in the church to deal with them. A woman comes here and keeps her money sewed up in her stays, instead of entering into business with it.

Another comes here and looks about him a while, and then takes his money and goes back to England, or to Philadelphia, or wherever he came from, for fear he should spend it here in doing good.

Another goes away by himself and buys a farm, where he neither enjoys society nor protection.

Thus the poor go unemployed, and are scattered to and fro over the earth,to seek to earn a morsel of bread; while the city of Nauvoo languishes in poverty, the Temple is not built, business is at a stand, and the saints of the Most High are few in number, have but little means, and are persecuted, robbed, killed and destroyed all the day long.

The foregoing are only a few samples out of the thousands which are known to transpire

among the members of this church whose boast is: that they have prophets, apostles and revelators to guide them, while the sectarians have not. Nor are the rich alone to blame in these matters; for many of the poor either stop on the road, or come here and go away again, as they say through poverty or necessity. But if they are not prospered abroad, they excuse themselves because they have no means to settle here; and if they are prospered, then they are doing so well that they think that they had better stay where they can do the best;—and they are led on by worldly schemes, and by drunkenness and whoredom, till they care nothing for the Lord, or his saints. Scores and hundreds of young ladies come here, or start to come, and either on their way, or after they arrive, are led away and corrupted; and are finally made servants or wives to some unbelieving rascal who fears not God or regards man; and others still more wicked and unfortunate, loose their character entirely, in St. Louis, Warsaw, or some other place, where they are placed in houses of ill fame and made merchandize of, for fear lest they should come to Nauvoo and be deluded; while thousands on thousands stay for years in their native land and profess all the while to believe that God has commanded the church to come together.

Again, many who do come and stay here among the saints, come more with a view of being helped to a living, while they pray, and sing, and tattle, and hear and tell news, than of entering into the strict rules of persevering industry and economy, in order to procure the comforts of life.

Again; merchants, lawyers, doctors, mechanics, and others who are not of our faith, and only here in our midst for speculation, or something worse, are supported, and even made rich while our real friends are neglected, and compelled to seek employment and support in other and distant towns.

Many persons are here who stand still, and are in a great measure idle, who do not take half the pains to establish themselves in business, which they would be willing to do in St. Louis, in Lowell, in Salem, or in Boston.

What is the result of all these operations and proceedings? The answer is obvious. Our city is impoverished, and many go hungry and destitute. Our people are scattered and not prepared to defend their freedom and their rights. Mobs prowl around us, and overpower us, and vex and murder at pleasure, and we are in danger of being scattered and driven.

Then a general murmur commences from these same covetous, unbelieving and disobedient saints.

They say, it cannot be that God has called us together to suffer hunger and poverty without the means of support, and why, (if this is his work,) does he not defend us from our enemies, and give us peace and plenty. Thus God and his servants have to bear the blame for all the consequences of their disobedience and neglect; while they scatter from the rest like wild quails, or pheasants; and crying as they go: 'the work of the Lord has failed, and the revelations of his prophets are falsified.'

O ye Latter Day Saints! how oft would Jesus have gathered you as a hen gatheth her chickens under her wings, but ye would not.

So much for those who would not.

But there are thousands who would be gathered under the wing of the Almighty, and who have strove from the beginning to keep his commandments and to be counselled by his servants.

What shall we say to them?

We say dear brethren and sisters; you have suffered much, because of false brethren and traitors, and the hypocrite and the covetous.—But, persevere without discouragement; for God Almighty will gather you under his wing: and Jesus will lead you and deliver you from all trouble and wipe all tears from your eyes. Therefore, be of good cheer; and endure in faithfulness unto the end.

As to the church at large, at home and abroad. if they will now repent of all these evils, and come together as the heart of one man; and be governed by counsel, and seek to employ themselves and each other, and to support and build up in perfect union, according to the plan of heaven; they shall be saved; and no power shall scatter or destroy them; but if not, behold your house is left unto you desolate, and the kingdom of God shall come with power for the deliverance of those who will do these things.

I am as ever, your affectionate
and humble servant, who loves
you so well that he dares tell
you the truth, P. P. PRATT.

TO THE SAINTS.

Whereas Elders James J. Strang and Aaron Smith have been circulating a "revelation," (falsely called) purporting to have been received by Joseph Smith on the 18th of June, 1844: and through the influence of which they have attempted and are attempting to establish a stake, called Voree, in Wisconsin Territory, thereby leading the saints astray: therefore, the said James J. Strang and Aaron Smith are cut off from the church of Jesus Christ of Latter-day Saints, this 26th day of August, 1844.

By order of the Council of the Twelve.

W. RICHARDS, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 2, 1844.

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exibit their wisdom to all men, by remaining silent on those things they are ignorant of.—Bishops Whitney and Miller have been appointed trustees. to manage the financial concerns of the church, and will soon enter on the duties of their calling.

EXTERMINATION.

From the Boston Investigator.

LIBERALITY OF A PRIEST.—The last Jonesboro (Tennessee) Whig, edited by the Rev. Mr. Brownlow, contains the following editorial expression:—

"*Our* opinion is, that there is to be no peace in this vast country, till the *Mormons* and *Catholics* are exterminated."

The above is extracted for a *text*, without an idea of abridging the freedom of thought, or freedom of the press: for the *Deist* and the *Priest* exhibit in *words* what they would be ashamed of in *deeds*. The Hottentots of Africa; the Cannibals of the islands of the sea, the wild Arabs of the desert, the Pirates of the ocean, or wild Indians of the mountains, have never, to our knowledge, settled down on the deadly conclusion to '*exterminate*' their *neighbors*, but a CHRISTIAN PRIEST AND A LIBERAL DEIST HAVE!

To take the text as a whole, as the fair position of the author; 'there is to be no *peace* in this *vast* country, till the Mormons and Catholics are exterminated!'—which is rather a *vast* calculation, allowing each term to express what it *means*, and *mean* what it expresses. '*This* vast country,' about comprises the habitable globe, and in nearly all places where there is people, there are 'Mormons and Catholics,' as well as priests in Jonesboro,' or Deists in Boston. Again, 'in this vast country,' among all nations, 'the Mormons and Catholics' are a constituent part of the community, government, and greater or lesser power, with as many natural rights, privileges, immunities and claims, on earth and in heaven, as the classical dictator of Tennessee, or the pontifical free-thinker of Massachusetts; and who, as a righteous judge, ought to say to Moses; blot out *Amalek*? Has the powers that be, set up a negro-driving priest of the south, and a speculating Yankee of the north, as Aaron and Hor, to bolster up public opinion, and 'utterly put the remembrance of *Mormons and Catholics* from under heaven?'

But this is not all. The absence of one thing often substitutes another, and, as there 'is to be no more peace,' till this priestly prophecy is fulfilled, *war*, calamitous WAR! must be prosecuted by the whole Protestant world, against the 'Mormons and Catholics' till their blood, booty and utter '*extermination*' whitens a peace; pure as the crystal fountains of the untrodden valley, or gushing spring of the mountains. Really we, that is the 'Mormons and Catholics' of the enlightened nineteenth century, have 'fallen on evil times,' for the *great* men of the south, and the *wise* men of the north, have taken counsel together to *war* for the whole world, and we must be 'exterminated,' or kiss the priest's toe, and black the Deist's boots.

There is certainly a good deal of old fashioned religion embraced in the limits of our text: i e; if the priest of Jonesboro' is that prophet spoken of as being raised up among his brethren, which, every soul that would not hear him, should be cut off from among the people; and that the patriotic, philanthropic infidel, (pardon the expression, it only means trusting in *fidelity*,) of Boston, is the spirit of Elias, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord comes and smites the whole earth with a curse! There is, too, an immense *appearance* of the milk of human kindness, and charity for the honor and glory of christianity, and the reason and wisdom of free-thinking, couched in the manly idea of '*exterminating*' the 'Mormons and Catholics'—by *universal war!* It savors so much of the millennium; the instruction of Jesus, and the prayers of pious, praying men! It must be that we, i e: the 'Mormons and Catholics,' have waked up on the wrong planet, for the pious and pompous of the north and south, of this boasted 'asylum of the oppressed' of all nations, have decided that we have no right here in 'this vast country,' and must be '*exterminа-*

ted by the vengeance of war! We should like to ascertain what the great crowned heads of the kingdoms of the world think of universal war; universal extermination; universal priest-craft, and universal power of the lesser priest-hood! America is waking up in wonders, and we sincerely hope the people will follow one of the old prophet's advice: *Consider your ways!*

EXECUTIONS—THE GUILLOTINE.

The London Quarterly Review contains an elaborate but interesting article upon the systemized murders of the Guillotine, the origin of the barbarous instrument, and other matters connected with this most terrible feature in the history of the French Revolution. The Guillotine, it appears, was not originally designed with any view to what turned out to be its most important characteristic—the great number of victims it could execute in a short space of time—but this bloody instrument was at first proposed on a combined principle of justice and mercy, the inventor contending, that hanging was a lingering and cruel punishment, while death by decapitation must be immediate.

After giving much information in relation to this sanguinary machine, the writer of the article, speaking of the position it occupies in France, says, that the Guillotine remained in performance, in the celebrated *Place de la Revolution*, until June 8th 1794, when the inhabitants of the streets through which the sufferers had to pass, being weary of the heart-rending sight, resolved that the cruel instrument should be removed to the *Place St. Antoine*, in front of the ruins of the Bastile. It stood in this new position, however, but five days, the shop keepers not liking their new neighbor, and having in those brief five days, executed ninety-six persons, it was removed to the *Barriere du Trone*, where it stood from the 9th of June, to the fall of Robespierre, 27th of July, 1794.

In the forty-nine days, in which it is said to have stood at the *Barriere du Trone*, it despatched 1270 persons of both sexes, and of all ages and ranks, and it became necessary to build a kind of *sanguiduct* to carry off the stream of blood; and on the very day when Robespierre fell—even when the slightest interruption would have sufficed to have stopped the fatal procession—forty-nine persons passed to the place of execution! On the 27th of July, at about half past three in the afternoon, just as this last batch of victims were about to leave the Conciergerie, a considerable commotion in the town took place, caused by the revolt against Robespierre.

Here an event occurred which reflected great credit upon Sanson, the chief executioner. He was conducting the prisoners, but observing the disturbance, and seeing Fauquier, the Accusateur Public, passing the court where the prisoners were ascending the fatal carts, on his way to dinner, he ventured to stop Fauquier, and represented to him that there were rumors of a commotion, suggesting whether it would not be prudent to postpone the execution, at least until the morning; Fauquier roughly replied that the law must take its course. He went to dinner, and the forty-nine victims went to the scaffold—whither, in due time *he* followed them.

The next day the Guillotine was removed back to the scene of its longest triumphs—the *Place de la Revolution*—where on the 28th of July, it avenged humanity on Robespierre and twenty-one of his followers; the next day sixty-nine; and the day after, thirty more of his associates. The writer in the Quarterly justly adds that, though France is naturally anxious to forget these Revolutionary horrors, it behooves the rest of Europe to remember and meditate upon them.

REFLECTIONS.

The above extract is taken from an exchange paper as a matter of historical vengeance. In fact, such specimens of the cruelty and corruptions of men serve as monuments, raised over the degeneracy, ambition and folly of past generations, for the reflection, contemplation and solemn warning of virtuous people.

In good cooking various articles are used to prepare a palatable repast for the appetite of man. Salt, pepper, spice, vinegar, catsup, cassia, and many other seasonables, make up the dish to please the taste: and thus have we brought in the Guillotine as a *variation* of death to please the vanity and wrath of man.

There is a consequence and a power attached to death, that man, poor weak man, has never fathomed. He, to-be-sure, has sought out many inventions; circumnavigated the globe; brought down the lightning from the clouds, and soared above them in baloons—but he cannot cope with *death*. From the morning that Cain, in his ambitious thirst for power, without prudence, and humility, shed the innocent blood of his brother Abel, the spirit of the evil one has rambled forth among mankind to destroy life. The opposition to life has marched even handed with the anxiety to perpetuate it. Yea, more so; for when all flesh had corrupted its way on the earth, the Lord himself sent in the floods and made a whole-

sale business of the whole earth, and all that had life, save what was in Noah's Ark, died.—By the time the saints have spent as much time in the next world, as they live in this, they will have learned that death is a person, and occupies a conspicuous place among the damned. Hell is a person too, and death, hell and the devil must fill the three lower kingdoms. It is written in Isaiah: 'We have made a covenant with *death*, and with *hell* are we at an agreement: when the overflowing scourge shall pass through, it shall not come upon us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God; Behold me establish in Zion a stone, a tried stone, a precious corner, a fountain well founded, that on account of unbelief shall be hastened.'

Again, while this foundation is hastening to prostrate the designs of wicked men, death, hell and the devil, we read in the revelations of St. John as follows: 'And when he had opened the fourth seal, I heard the voice of the fourth beast say, come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

But enough on this point. The great idea is, to show how many horrible modes of destroying life have been invented by the cunning, malice, and wisdom of men, in the various periods of time; stoning, crucifying, frying in pans, boiling in oil, and beheading; were among the many modes of olden times; as popular as the Guillotine, scaffold, drawing in quarters, burning at the stake, and inquisition, among christians; or faggots, pine knots, stuck into the flesh and burnt, throwing the tomahawk and scalping, among savages. They are all awful, and bespeak degradation of soul, and a lack of pure religion. To incarcerate men in prison, through ambition and wrath; or to hang them in chains; or banish them among beasts on desert islands; or to cast them into dens of lions; or to plung them into furnaces, heated seven times hotter than they were wont to be; or to skin them alive—show such an insatiable thirst for revenge, and display of power over life; that good men cannot endure it:—it will require a God to judge such enormous crimes, an eternity for the punishment, and a case hardened devil to inflict it!

Modern times, by the invention of gun powder and fire arms, have made the exit of life more speedy. It will be noticed among the most ferocious of the latter day mobs, that swords and gun powder, are the dernier resort to destroy one another; and, perhaps, since there is a consumption decreed upon the whole earth, this method will be the mildest one allowed among the wicked, till all the plagues are poured out and death is taken out of the world. Cowper says:

'Variety's the spice of life,
That gives it all its flavor.'

And, when candid men meditate upon the horrid modes of destroying life, invented by tyrants, they can exclaim:

Jealousy's the bane of life
That gives it all its trouble!

Were it not for the glorious hope of a hereafter, what would be the consolation of the Lord's noblemen? Ah! says the apostle, 'if in this life we only have hope, we are of all men most miserable; eat, drink and be merry, for tomorrow *we die!*' There is a something in the inner man, which reaches beyond death; and like the ancients, we can exclaim: 'Awake, awake, Deborah; awake, awake, utter a song. arise, Barak, and lead thy captivity captive thou son of Abinoam.'

It seems cruel, excessive, and soul dejecting to let wicked and corrupt men, use power, unto the death and destruction of so many millions as frequently are murdered, butchered, imprisoned, and otherwise inhumanly treated for their religion; or for the sake of glutting the desire of despots; or for the gratification of an ignorant mob; but when the patient spirit of Jesus lifts up the imagination and we view in visions what must shortly come to pass upon all the ungodly, we can pray like Hannah of old: 'My heart rejoiceth in the Lord; mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumble are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raised up the poor out of the dust, and lifteth up the beggar from the dunghill, and set them among princes, and to make

them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his annointed.'

In conclusion, our extract on the Guillotine, and our remarks on modes of murder, have perhaps exceeded the space which they should have occupied, but what is the use of curtailing a subject of such immense magnitude?—Were it not that there is a day coming when the nations of the earth shall learn war no more, and when death shall be swallowed up in victory, we should not have had moral courage to have written on such a painful theme. The Lord, however, having made a wholesale business of slaying the wicked several times when they became 'too plenty,' has promised that they shall be burnt up, root and branch, in the last days: Therefore 'let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand;—To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all his saints.—Praise ye the Lord.'

This will be glory enough for one world, and joy enough for those who have waded in blood to bliss. *Then* and only THEN will the saints understand what death is; and what the *power* is, of him that conquers all, in this world and the world to come.

"A FOOL'S BOLT IS SOON SHOT."

The following *very* sage selection, by some wise-acre of Massachusetts, appeared in a late 'Boston Bee:'

A FALSE MORMON PROPHECY.—*Mr Editor:*—In the Book of Mormon, second edition, commencing on page 526, occurs a prophecy; in the course of which the Prophet Smith is brought into view, and the following prediction is made concerning him:—

'But behold the life of my servant shall be in my hand; therefore they shall not hurt him; although he shall be marred because of them, Yet I will heal him; for I will show unto them that my wisdom is greater than the cunning of the devil.'

Happening to be familiar with Mormon books I thought I would transcribe the above passage for publication, in order to show how it squares with the violent death of Smith.

AN OBSERVER.

This 'marring' which was to take place before he brought the words of the book forth to the Gentiles, happened near the hill Cumorah, when *Joseph Smith was knocked down with a handspike,* and afterwards *healed almost instantly!* The second time he was *marred,* can be seen by reading the 'Times and Seasons' of August 15th, 1844; when his *flesh was scratched off,* and he tarred and feathered. He was again healed instantly, fulfilling the prophecy *twice.* But lest the uncircumcised Philistines should triumph, we wish that 'An Observer' would read the following paragraph in the 6th chapter of the first book of Nephi, page 54, in said Book of Mormon. 'Come ye near unto me; I have not spoken in secret from the beginning: from the time that it was declared, have I spoken; and the Lord God and his spirit hath sent me. And thus saith the Lord, the Redeemer, the holy One (Jesus Christ) of Israel; I have sent *him;* [Joseph Smith] the Lord thy God who teacheth thee to profit; who leadest thee by the way thou shouldst go, has done it. O that thou [the Gentiles] hadst hearkened to my commandments, then had thy peace been as a river, and righteousness as the waves of the sea: thy seed also had been as the sand: the offspring of thy bowels like the gravel thereof:—his name [Joseph Smith's] should not have been cut off, nor destroyed from before me.'

Perhaps Isaiah in the 48th chapter and other places, might have mentioned the fact that his name was 'cut off.' Read and reflect, for there are more true prophecies in the Bible and Book of Mormon, than the sects and sinners ever dreamed of. Remember that.

THE WINE CUP OF FURY.

There is a solemn idea contained in the command of the Lord to Jeremiah: 'To take the wine cup of his fury at his hand, and cause all the nations to whom I send thee, to drink it.' This awful command has yet to be executed, 'for the slain of the Lord' has never been 'from one end of the earth to the other.' If this generation is not the one for the inhabitants of the earth 'to drink and be drunken, and spue and fall to rise no more;' let some divinely authenticated servant of the Lord say when it will be, for it must come.

On reflection, we think Pollock's words for Death, in his 'Course of Time,' comes very near a reality. He says:

"Earth's cup
Is poisoned: her renown most infamous;
Her gold, seem as it may, is really dust;
Her titles, slanderous names; her praise reproach;
Her strength, an idiot's boast; her wisdom, blind;
Her gain, eternal loss; her hope, a dream;
Her love, her friendship, enmity with God;
Her promises, a lie; her smile, a harlot's;
Her beauty, paint, and rotten within; her pleasures,
Deadly *assassins masked;* her laughter, grief;
Her breasts, the sting of Death; her total sum,
Her all, most utter vanity; and all
Her lovers mad; insane most grieviously;
And most insane, because they know it not."

TEN VIRGINS,

And five of them were wise, and five foolish: Mat. 25; 2.

So much is said about stakes of Zion, recently, that a few words of Revelation on the subject may suffice. On the 235 page of the old book of Doctrine and Covenants, (366 in the new) we read as follows:

"Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."

Now, brethren, the word of the Lord is plain, no more 'places of gathering, will be appointed of the Lord, till there is '*no more room*" in Zion; and should the wicked scatter the saints ever so far and wide from their inheritance, yet, when Jacob begins to go up to the house of the Lord, and to the God of Israel, *they will come home.* The wise virgins will have oil enough in their lamps to see the 'way marks,' and walk in the old paths. Glory to God who giveth us the victory through Jesus Christ our Lord, by adhering to his commandments, as given by Joseph Smith, his servant the seer.

PRELIMINARIES FOR RELIGION.

In 1835, there was published in London, a 'Book of the Denominations.' This publication, of about 700 pages, contains an account of nearly *sixty* different sects, all serving God under various creeds, ceremonies and expectations. Truly was it said, '*when the shepherd is smitten the sheep will scatter.*' To obviate the the objection, however, so often made to revelations, as believed by the Latter Day Saints, we have though it advisable to make an extract from the writer's preliminary remarks. It is not all gold that shines, neither is every pile of rubbish destitute of jewels: By proving contrarieties, truth often manifests itself so clearly that he that runs may read, and he that reads may understand.

Now to the extract:—

"For eighteen centuries it has been the singular fate of christianity to attach to itself, and yet to seperate from each other, those who have professed to embrace it as a revelation from heaven. Its promulgation has been uniformly marked by this two-fold character of unity and division. The most violent zealots for opposite or different opinions, have yet ranged themselves under the common standard of the faith; they have all strenuously adhered to the name of their founder, while they have strangely used that name as the watchword of dissension and persecution. So remarkably has this anomalous exhibition of the Christian religion prevailed, that there has scarcely been a moment during its progress in which its friends, because they were its friends, have not been the opponents of each other. Thus the odium of engendering strife, and every uncharitable and

antisocial feeling in the human bosom, has been fixed, not upon any particular sect, church, or denomination, but upon the gospel itself; and superficial objectors have inferred, that *because professing Christians in all ages and of all parties have been the persecutors of each other, that Christianity is nothing more than a mischievous delusion, designed to impose upon the credulity, and to awaken into active energy the worst passions, of mankind.*

The preliminary duty of the author of a work like the present, unquestionably, is to meet and refute a conclusion so utterly unsupported by the facts from which it is ostensibly derived.

Assuming the facts to be true, can it indeed be shown, that Christianity is in the slightest degree responsible for the conflicting opinions and persecuting animosities, which have so unhappily disgraced its disciples and tarnished its glory?

A notion has very generally prevailed, that a revelation from heaven ought to be so clear, distinct and luminous, as to render uniformity of sentiment on the subject of its discoveries the almost necessary consequence of its promulgation. This notion as applied to Christianity has operated very differently upon different minds. It has induced infidelity in one class and intolerance in the other. The sceptic waits for the perfect agreement of all Christians, before he will admit their religion to be divine; the bigot contends that among true Christians this agreement is indispensable, that the most trifling departure from his own opinions which are of course the only opinions founded in truth, is a mark of heresy; in the suppression of which, he suffers himself to be hurried into all the extravagances of remorseless persecution. The favorite position of both is, that diversity of sentiment regarding the contents of alleged divine revelation is fatal to its pretensions; perhaps the only point in which the infidel and the zealot are agreed, the practical influence of which is to make one the enemy of himself, and the other the enemy of all mankind. As a subtle and dangerous fallacy it deserves exposure; and for this, a very little sagacity will suffice: those who maintain it, are perhaps hardly aware of its legitimate consequences, any more than they are prepared to detect the sophism on which it is founded. It has not probably occurred to them, that this, their strongest argument for two of the worst things in the world, infidelity and bigotry, is subversive of not only revealed, but of natural religion. If every thing assuming the character of a revelation from heaven is to be rejected simply on the ground of the differences and contrarieties of opinion, which may prevail among its advocates, then there is nothing true, nothing divine, in the universe. For what is there in the whole range of philosophy that has not occasioned disputation, and divided the most acute and sagacious reasoners?—Uniformity is, and ever has been confined within the narrow limits of self-evident truths and mathematical demonstrations. There are no duplicates in human nature, no classes where individuals possess an exact resemblance. It is not therefore possible, unless the capacities of different minds could be equalized, and their circumstances rendered precisely similar, that they should entertain identical opinions, and contemplate under the same aspects, and with the same convictions, the doctrine which they believe to be true, Universal concert and perfect agreement are utterly unknown in this world of ignorance, prejudice and passion, where a thousand influences conspire to obscure the most glorious truths, and to diminish the force of the most powerful arguments.'

SPECIAL MEETING.

On the 8th of August, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church.

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church, now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; for the first time in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, present themselves before the saints, to stand in their lot according to appointment. While the prophet lived, we all walked by 'sight;' he is taken from us and we must now walk by 'faith.' After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the 'Twelve,' he asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right hand. Not a hand was raised.

He then gave the saints his views of what the Lord wanted. Here are the 'Twelve,' appointed by the finger of God, who hold the keys of the priesthood, and the authority to set in order and regulate the church in all the world. Here is elder Amasa Lyman and elder Sidney Rigdon; they were councillors in the first presidency, and they are councillors to the Twelve still; if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the veil where Joseph is. He continued his remarks nearly an hour, opening by the spirit of God, the eyes, ears and hearts of the saints to the subject before them, and to their duty and the glory of God.

Elder Amasa Lyman followed, and fully accorded with the instructions and views of elder Young. I have been at the back of the prophet Joseph, and I shall be at the back of the 'Twelve.' There is no need of choosing a guardian or head, the apostles have the power, as they had anciently, and this is the power that turns the key and will bear off the kingdom of God in all the world, triumphantly; and I shall help them obtain that glory, that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. His remarks were continued in the full fruition of the spirit, that whispers: union is strength, and peace is joy.

Elder Phelps spoke next, and continued the same spirit and feeling, having known many of the elders for fourteen years, and had seen them take their lives in their hands, without purse or script, in summer and in winter,—through good and through evil report, for the salvation of souls, and for the benefit of Zion, without the hope of reward; save pleasing God, and obeying his commandments;—had seen them harness for war when wicked men sought their lives and endeavovred to destroy their wives and children; and at all times they were willing to act by counsel; they will do it now; this lake of faces does not seem so pleasant without indicating good; and the elders who have stood on the right and left of our departed prophet, knowing the authority and power of the priesthood, will honor it.—Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received all, only a small part. Let him and the whole of Israel rejoice this day, for if they roar that Temple and are faithful, they shall all be endowed, (men and women,) as God will, till they can save themselves and their progenitors, as well as secure their posterity.—Fear not concerning a prophet; Joseph held the keys in this world, and holds them in the world to come, and counsels for you now. I understand the revelations, and know that in them all things are written concerning the Twelve.

Elder P. P. Pratt said what had been said, was well said, and went into the merits of the subject, with his usual animation. Says he, I know we can all live happy if we deal with honest men: I do not like the practice when any one is sick or in difficulty, to run to a doctor or a lawyer: run to the very worst men to be cured, or helped ou of difficulty! Let me die a *natural death*, and suffer wrong rather than hire a doctor to kill me, or a lawyer to fleece me and leave me to the beggarly elements of the world. As to merchants, I say nothing of them; you know what I mean.

Elder Young again resumed: I do not ask this audience to take my counsel; act for yourselves: if elder Rigdon is your choice manifest it: if the Twelve be the men to counsel you to finish the great work laid out by our departed prophet, say so; and do not break your covenant by murmuring hereafter. When the whole subject was properly explained and understood, and counsellor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, 'all in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand;' and the vote was unanimous, no hand being raised in the negative. The next vote was that the Twelve should select and appoint two bishops to act as trustees for the church, according to law. This vote was unanimous also. Another unanimous vote was passed to use every exertion to forward the building of the Temple, and to strengthen the hands of the committee. The revelation in relation to tithing was referred to, and the manifestation of every saint seemed to be, *we* will do as the Lord hath commanded; and the assembly was dismissed with the blessings of the Lord.

☞ The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject: Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. *For wheresoever the carcase is, there will the eagles be gathered together.* More in the next.

BRIGHAM YOUNG,
Sept. 2, 1844. Pres. of the Twelve.

NOTICE.

Fellowship was, last evening, withdrawn from Elders Sidney Rigdon, James Emmet, and Zachariah Wilson, by the Counsel of the Twelve, and on Sunday next the matter will be laid before the church for their action.

POETRY.

For the Times and Seasons.

CRY OF THE MARTYRS.

BY P. P. PRATT.

Hark!—the sound of many voices mingling
Their feeble cries like the groans of myriads
Of expiring insects, assends the skies
In solemn music. While the wide expanse
Of Heavens' courts re echoes with the sound:
Its strains, tho' mournful, sad, and solemn are
Powerful and mighty, and dignified,
And grand, and sublime: and fill all heaven,
As the sound of many waters; or as
The voice of a great thunder; rending the
Skies; startling the angels; and penetrating
The hearts of the Gods: thrilling every nerve
And kindling the flame of justice in each
Holy bosom.—And whose voices are these?

They are the voices of ancient martyrs
Who were slain for the witness of Jesus;
And for the word of their testimony.
Yes—crucified, beheaded, sawn asunder,
Burned, torn by wild beasts; betrayed, shot,
Hung, boiled, roasted, imprisoned, starved, and
Tortured in ten thousand nameless ways.

And who, so cruel, or so hard in heart
As to afflict these blessed martyrs thus?
Perchance some demon from the courts of Hell
In human form arrayed, alone performed it?
Or if by human aid it must have been
Some low degraded heathen—cannibal,
Trained from his youth to feed on human flesh.
Or tell me, where such wretches could be found?
Alas, I blush to own the truth, and yet
Myself a man. These were their PRAYING FRIENDS;
Their fathers, mothers, brothers, sisters, sons,
And neighbors. Ah, too oft their fellow christians,
In name, but not in spirit. Yes, pious
Priests, and praying friends, too oft betrayed them.
But how could these in concience kill such men,
And all for their religion and their faith:
Ah, this, (themselves the judge) they never did.
They first accused them, charged with various
Crimes, belied and slandered; then, for justice
Cried: and thus distroyed them, in holy zeal for God
And vainly thought to do him service.

But hark.—That piercing cry still tingles in
My ears, and fills my very heart with grief
What are their words that burn, with might and power
To pain both heaven and earth and all that hear?
"How long, O Lord! holy and true, dost thou
Not judge and avenge our blood on them that
Dwell on the earth?"

Are these the awful words? And what reply
Is given by the avenging heavens?

BE PATIENT—O ye martyred souls and wait
Till your fellow servants who are to be
Killed in like manner shall be fulfilled.

WAIT—till Missouri's plains are soaked in blood
Of innocence, and the souls of Latter day Saints
Mingle their cries with yours for vengeance on
The earth. Wait, till the plains of Illinois,
And the walls of Carthage, are soaked with
The blood of martyred prophets, whose cries
Ascend to heaven for vengeance on a mob.

Wait—till the last vestige of civil and
Religious liberty shall expire in
The bosom of a boasting nation, whose
Rulers mock the cries of justice,
And laugh at the prayers of the oppressed.
Wait till then; but wait no longer.—You have
The answer.

A SONNET ON LIGHT.

BY W. W. PHELPS.

I saw the moon-light on the water,
Like diamond gems, or burnished gold;
I saw the brilliants on a woman,
All queenly tipt in sparkling pride:—

I saw the shining orbs of heaven,
As aided by a telescope,
With light o'er light, AD INFINITUM,
All glittering on each other's sphere:—

But not a ray was half so brilliant
As when, o'er chaos, God exclaim'd:
BE LIGHT! and light, pure light, came shining
On earth—without a sun or moon.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 17.] CITY OF NAUVOO. ILL. SEPT. 15. 1844. [Whole No. 101.

HISTORY OF JOSEPH SMITH.

(Continued.)

COMMON SCHOOLS.

The disciples should loose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Isrrel, the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittist in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.—If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

"*The Star Office* is situated within twelve miles of the west line of the state of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the state, in about 39 degrees of north latitude, and about 17 1-2 degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston."

In August we were again delighted to receive the Star. The following is extracted from the second number.

THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, we think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for dispising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing blessings and cursings, peculiarly adapted to itself as a church. We conclude that it is a mistaken notion that the scriptures of the Old and New Testament are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and New Testament. They speak plainly of great things that shall be accomplished in the last days;—such as preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the rem-

nants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all his saints to dwell with them in the millennium reign. And now, who, with the Bible in his hand, can suppose that these great and marvellous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore, will be careful and not recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommmodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the bishop in Ohio or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently.—Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the Ark of Safety before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in

compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they are to be judged according to their works: For, if God is the same yesterday, to-day and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty.—In England, where an anxious multitude have been waiting for a reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin!—All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

In connexion with the Star, we publish a weekly paper entitled the Upper Missouri Advertiser. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

Independence, July, 1832.

From the N. Y. Prophet.

"MAGNA EST VERITAS ET PREVALEBIT."

"Though all the winds of doctrine were let loose upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to mis-doubt her strength. Let her and falsehood grapple."—Milton.

The distinguishing characteristic of the age, in political and religious matters, is a tendency to Ultraism. In the language of an eminent writer, "men seem to see now as they

never saw before, in extent as well as in clearness of visions. We are almost ready to persuade ourselves the experience of the past is of little value to us; that the change of circumstances is so great, that what was wisdom once is no longer such;" that the political or religious systems which we now rear on the ruins of the old ones, must ever endure as the monuments of our superior wisdom. Gibbon informs us that it was while viewing the ruins of ancient Rome, that he first formed the idea of that gigantic work, to which he devoted so large a portion of his life; a work replete with instruction from the dead in our dangers and our duties he thought that history was philosophy teaching by example: and indeed it is so.

We may gaze with speechless admiration upon the monuments which fallen nations have left of their glory, on the Ionic elegance of the temples of Apollo at Miletus, and Diana at Ephesus, the Doric grandeur and sublimity of the temple of Theseus at Athens, what are these confessed standards of excellence in the fine arts, compared with the price at which they were purchased—the price of liberty?—Where are Athens and Rome? These once glorious republics have become blended with the chaos of the past; they live only in our memories; their downfall may be traced to their departure from those virtues which were the foundation stones of their strength. Who will look for one moment at modern Rome, where he may see the ruins even of the ancient city? What is true of nations is equally true of the people of God, if they depart from his counsels, their destruction is sure, and God leaves them to rear their own systems upon a heterogeneous mass of error and truth, which they vainly suppose are decided improvements of his plan of salvation, and must eventually supersede it. But who I ask, that is not thoroughly imbued with the common spirit of ultraism and innovation, will regard for a moment, the religious systems of man, when he may behold in all its native simplicity and dignity, the plan of salvation as devised by Almighty God?

Like the early christians, the Latter-day Saints are charged by the priests of the day, with being innovators, a charge which they indignantly disdain, and which is truly farsical, considering the source from whence it emanates; from those miserably flimsy pretenders to christianity, who wield an influence decidedly inimical to her extension, and indeed hostile to her very existence, for while the avowed infidel attempts openly, but fruitlessly, to sap he foundation upon which rests Christ's Church. These with the more specious appearance of friendship and zeal for her doctrines, wage war not merely with her enemies, but covertly with christianity herself. These pseudo friends in the persons of ministers and church members, have taken her under their insidious protection, only to dishonor her at their leisure, and use what advantages they have acquired by faithless and hollow professions, to give an air of probability to the plausible mischiefs which they have prepared against her, and to plunder her by stealth of some of her fairest distinctions, so that we are wholly unable to recognize her in the painted, patched, and disfigured garb in which they have arrayed her.

It was once said by Talleyrand. of a celebrated physician, that he knew a little of every thing, *even of medicine.* But it may not be said of these persons, with all their professions, that they have embraced even the first principles of the doctrine of Christ. I write with warmth but with no roots of bitterness in my heart; I write with the solemn conviction of my responsibility as one who has embraced the truth in the love of it, and in view of the august tribunal before which all men must one day appear. Oh! that God would inspire me with wisdom from on high, to present truth in such plainness that some wayward wanderer in the wilds of error may fall in love with her who is coming up out of the wilderness, leaning on the arm of her beloved. Any person but tolerably conversant with the annals of history, must know that there is no principle which is so directly opposed to the tastes and views of the formalist or profligate, as revelation from God; a principle which God's people have always held, and for which martyrs have died in every age—a principle (this fact none daré dispute) which has always distinguished the people of God in the days of their obedience and prosperity. When men have rejected revelation, and hewn out for themselves cisterns, broken cisterns, which can hold no water; then it is that God has left them in their flagrant wickedness, to all the distraction of division and uncertainty, to the worse than Cimmerian darkness of an enslaved mind.—Thus it was with the Jews; they killed the prophets which were among them, and God left them to their own ways: and immediately they divided into different sects, Herodians, Pharisees, Saducees, Samaritans, and others, just like the sects of the present day, without any bond of union, all of them utterly destitute of a knowledge of God; their natural inclinations and blindness led them to place

false constructions upon the prophesies, and of course they did not know when they were fulfilled. They declared if they had lived in the days of their fathers, they would not have killed the prophets, but evinced the utter futility of their professions, by slaying those whom God had sent among them. The mystery of the whole was they were destitute of revelation which God intended, but for the wickedness of man, should always remain in the church—Lo! the fulness of time had come, and God spake as he did in the morning of creation, 'Let there be light," and there was light. The Messiah had come, but Oh! how humbly, how directly the reverse from the common expectation; the Jews had rejected the prophets, and they knew him not.

Who will say that prophets are not necessary? Who will say that revelation is unnecessary? Jesus went forth (preceded by John, who worked no miracle) and established his church on the foundation of apostles and prophets, he himself being the chief corner stone. Ephesians ii 20. And he gave to this church spiritual gifts, which were to continue in the church so long as she remained in an organized form. Eph., iv., 1 Cor. xii. And for this church he prayed just previous to his betrayal, when he knew that he must soon leave them, "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. How different all this is from the religion of the present day; even the very foundation is taken away, and most of the gifts, and so far from praying for a union which the gospel contemplates, and for which Jesus prayed as an evidence to the world of the divinity of his mission, the religionists of the present day, when talking with the Mormons, delight to call to mind and expatiate on the advantages of division in the christian church; the fact of division they are too often reminded of by the jeers of the skeptic, and the failure of their much loved projects, and to cancel their confusion, they have taxed their inventive powers, to construct some kind of a robe to hide its hideous deformity. How preposterous to tell us of its advantages. Allowing that some benefit might arise from discussion, can they at all compare with the more serious side of the tapestry—garments dipped in blood, the groans of the wounded and the dying—the broad and constantly swelling ranks of infidelity, embracing the brightest and most promising portion of the world, and last, not least, that spirit of bigotry and persecution which is as savage as the tiger, and as cruel and relentless as the grave. I ask where is the grin? and echo answers where? How any one can for a moment suppose after having studied the New Testament, that any church not organized according to the pattern there laid down by the great Head of the church, can be the true one, it is difficult to conceive, unless their creed be "credo quia impossibile." The pigmy form, dissonant spirit, repulsive aspect, and incongruous teachings, of the present churches, prove to any person with a cast of mind ordinarily reflective, that they are the growth of any other than an apostolic age. It is impossible to convince the world that that decrepid form without dignity or grace, characterized by a certainty of disposition, wholesale denunciation, and a spirit of falsehood and murderous persecution, is the pure, peaceful, transferring, religion of Him who spake as man never spake.

It is most certainly obvious that there has been a wide departure from the simplicity of primitive christianity. This apostasy has been foretold in the days of the apostles. 1 Tim. iv. 2 Tim. ii, iii., &c.

At the close of the sixteenth century, such men as Luther, Calvin, Knox, and Melancthon, awoke from their profound slumbers, heartily sick of the corruptions and mummeries of Papacy, and were hailed by thousands of the sons and daughters of oppression and superstition, as the auspicious omens of a brighter and happier day. They discarded, to be sure, many of the follies of the system of religion from which they had just emerged, but after all, theirs was a partial reformation—they were still in Babylon—their highest aims seem to be but to mend the old system; and prove that time to the present day, at different periods, such men as Wesley Murray, Edwards, Campbell, have arisen from some cause or another, and have become the projectors of new editions of christianity, so that the religious world has become a Babel of conflicting faiths; and the skeptic points triumphantly to the opposing sects, as an unanswerable argument in favor of his assertion that the Bible affords ample ground on which to rear superstructures of faith wide as the poles asunder, and therefore cannot have emanated from God.

Christianity as it fell from the lips of Jesus Christ and his apostles, is now treated as if it had at length been discovered to be fictitious; not only by infidel and the unthinking, but by the various denominations of modern Christians themselves. From the days in which Christ said the kingdom of Heaven suffereth

violence and the violent take it by force, men have been aware of the miserable inefficiency of their faith, yet no one seems to have looked with a longing, lingering desire towards God for a restoration of the faith once delivered to the saints, the great mass have been willing to hear and teach for doctrines the commandments of men. No never had the voice of man been heard for centuries proclaiming the apostolic faith, until God saw fit, to send forth into his vineyard, a youth, with the bloom of boyhood upon his cheek, uninitiated in the mysteries of controversies, totally unacquainted with the erudition of the schools, one who loved truth and the approbation of his God, better than the praise of man. He was the son of an indigent man, depending entirely upon manual labor for his subsistence. Under these circumstances he went forth gifted with that wisdom which comes from God only, which all the machinations of his enemies were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators; all the arguments of the most profound reasoners; the whole host of historians, logicians and polemics, have been unable to detect a single departure from the scriptures, in the religion which he promulgated. The wicked falsehoods of catch-penny tracts, pamphlets and newspaper effusions, which have been widely and industriously circulated; the foul calumnies of perfidious hypocrites who have been excommunicated from her bosom; the almost incredible labors and unparalelled self-denial and truculent persecution to which her ministry has been subjected, all, ALL, have not been able to prevent the most rapid and astonishing progress of primitive christianity, that has been known since Jesus dwelt among men. Already has she s foothold in various parts of the United States, the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, and the inlands of the sea, &c., and this church who was looked upon as contemptible, is now formidable in numbers, and a Daniel predicted the little stone shall fill the whole earth. This gospel of the kingdom must first be preached among all nations, then shall the end come.

Who, I ask most solemnly, who, but the most sceptical, cannot recognize the hand of God in all this?

In the prosecution of their holy work, the saints of God are obliged to contend with not only the almost invincible force of educational prejudices, pre-conceived and long established opinions, but also with the greatest and foulest flood of falsehood that was ever put in circulation by satan himself, mendaciorum loquacissimus and all his host. It is almost, if not quite, beyond the range of language to exaggerate here, my heart grows warm as I write upon this subject, and I wonder that the red hot bolts of Heaven's condign vengeance have not been visited upon them. I shudder for the people of this generation, who have aided in this nefarious work, by the suppression of truth or otherwise, when I call to mind that there is a day of terrible retribution at hand, when all men shall stand at the judgment seat of Christ, to be judged according to the deeds done in the body. Then will the hollow-hearted professor of religion know that there is a God of justice, then will the minister of religion, and the mercenary editor, (both grand engines in these deeds) forget their ill-gotten gain, they will forget utterly their meagre short lived triumphs over truth and its faithful advocates; and they, the asperity of whose invective against the Saints of the Last Days, nothing could abate, will be crowned with shame, the numerous, mournful train, will be obliged, sadly indeed, to drink to the very dregs, the bitter portion of the chalice which they have prepared for themselves. The fair escutcheon of our country has been polluted, the constitution has become virtually illegible, and many of the brave sons of Columbia, have been degraded to the condition of serfs. Oh! God of our fathers, speed, oh! speed the day, when the hand of injustice shall be removed from thy people, and the glorious era of universal and everlasting righteousness shall be ushered in. The blood of the martyrs of Jesus, yea, prophets, patriarchs and saints, has crimsoned this fair land, may it ever be a memorial before thee of their undying faithfulness in thy cause. It is very common for religionists to suppose that the Latter-day Saints cannot be a good people, because they are so severely persecuted. "But Christ says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you—the servant is no greater than his lord." And again—"They that live godly in Christ Jesus shall suffer persecution." The religion of Jesus never did and never will become so fashionable as to shield its adherents from persecution: it is only when it is mixed up with the fooleries of men, and diluted down to their taste, that it receives the adulation of the multitude. If the people of God were to be loved by the world in any age, (" I speak reverently, my heart trembles while I write,)

does not the language of our Lord attribute to him a very strange way of speaking, and something of a deceptive manner?" The dreadful fires which followed the early disciples seem to have been rekindled, and the ministers of the Latter-day Saints have and do now ask themselves the question on entering their fields of labor, have I grace and strength to suffer for the gospel as they suffered. I am acquainted with elders of this church, who, even in this age of illumination and toleration, have assisted to perform the last task of sepulture to forty of their brethren at one time, who died noble martyrs for the "faith once delivered to the saints." Thousands of men, helpless women and young children, have been forcibly ejected from their peaceful homes, in an inclement season of the year, and no virtuous indignation, no, Christian sympathy was aroused in their favor; yet with all their sorrows, the Latter day Saints would not exchange their faith for any other, for the value of the universe; they know in whom they have believed, and that deliverance shall eventually be theirs.

In the New York Sun of the 16th ult., I noticed among some flippant remarks on Joseph Smith the beloved Prophet, an assertion that he was a heartless, unfeeling aspirant, a man without a redeeming quality; it appears to me that such a libellous assertion, must have proceeded from very narrow or wilfully distorted views. A mere cursory glance at that noble man's life, ought to cover with shame the man's face who can be guilty of such bare-faced falsehood. If such had been his character, would he have invariably stood between his people and death in all their persecutions?—Was he ever assailed by temptation to swerve from the path of the just? if so, it must have been during the late troubles at Nauvoo. To a man of acute sensibility, of warm and generous feelings as were his, it must have been painful to tear himself from his people, the partner of his choice and his children. Assassination he knew was almost inevitable, he saw the grave fast opening before him and was he unappalled? He was. Overwhelmed as a man of selfish ambition must have been, he stood firm a practised declaration, that his was that high order of moral responsibility and benevolence to which extraordinary minds alone are attributable. He laid down his life like a good shepherd for the sheep, the dump shroud and the lonely coffin are his, but his spirit calmly smiles in the presence of Jesus. The "blood of the martyrs shall be the seed of the church," God's nobleman the chivalry of the age, the heralds of salvation, shall be raised up by thousands and fly on the wings of the wind, to the utmost bounds of the everlasting hills, all nations shall hear, until he shall come whose right it is to reign; then in the morning of the resurrection. when every chain that now binds down God's people shall be knocked off, when the martyrs for Jesus, shall at his mandate burst the bars of death, and stand with their sheaves with them upon the earth redeemed, then having passed through all their afflictions, having endured hardness like good soldiers of Jesus Christ filled with those serennial joys which flow supernal from the throne of God, like incense from a censor, *Hallelujah! Hallelujah!, the Lord God Omnipotent reigneth!* Then shall the righteous shine forth in the kingdom of their Father in all the splendor of the regal sun, reflecting forever the celestial rays that hang from the Eternal Presence. God grant to breathe his benediction upon his people, to stretch out his arm to sustain them in all their afflictions, and preserve them blameless unto the coming of Christ is the prayer of your brother in the Lord.

JOHN A. EATON.

Boston, Aug. 10, 1844.

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a conference held in Easton, Northampton county, Pa., August 6th, 1844.

Meeting being duly called and opened by prayer, Elder Albert Lutz was called to the chair, and Elder William A. Moore, was chosen secretary. Brother Wm. A. Glover was called upon to represent the number of members and their standing, which were as follows:

Nineteen members, two elders, one priest and one teacher, all in good standing, two having removed; one an elder, gone to Scotland to preach the gospel.

Elder Lutz then arose and gave such instructions as was necessary, stating, that the branch having never been organized, then proceeded to organize the branch by appointing William Glover, presiding elder; Isaac Dorr, priest, and William Glover, Sen., teacher. Elder Robert Smith arose and said he would make every exertion to spread the gospel in the surrounding country. The following resolutions were offered and read by the secretary, and unanimously adopted.

Resolved, That this branch of the Church of Jesus Christ of Latter Day Saints, uphold and sustain the heads and all the authorities of the Church

Resolved, That this branch of the church, by their own free will and consent, give the tenth day of their labor to be applied to the building of the Temple at Nauvoo.

Resolved, In order to secure our salvation, and the permanency of this great work, that we hold ourselves in readiness, as much as possible, at all times, to obey the instructions of the Twelve.

Resolved, That we request the above proceedings and resolutions to be published in the Times and Seasons, and New York Prophet, after which a hymn was sung and the meeting dismissed, with a benediction by Elder Wm. A. Moore.

ALBERT LUTZ, Chairman.
WM. A. MOORE, Secretary.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 15, 1844.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members.

At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said 'much every way,' 'some for Paul, some for Appollos, some for Cephus and some for Christ;' and I believe there are a great many here for Christ. I will make the application of Paul's words to us: 'Much every way,' Some for Joseph and Hyrum, the Book of Mormon and Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves.—We wish them to withdraw to day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of that number. If there should be but ten left, and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is mar-

tyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and to preach this gospel and build up this kingdom; and God forbid that I should now turn round and seek to destroy that which I have been laboring to buil up.

It is written in the book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the Neighbor, and was he sick he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him: 'go in peace.' I said upon the back of his statements, you *see* that brother Rigdon is with us. *I* have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public, until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests and kings? He replied no, we had no meeting here; had we brother Soby?

'Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?'

'Well, I dont know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; was'nt there brother Soby, up at your house?'

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again. 'Elder Rigdon, did you not ordain these men at that meeting last night?'

He replied, 'yes, I suppose I did.'

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?

With a very significant air he replied 'oh, I know about that!'

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting *here* last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests and kings.

I then asked brother Rigdon; 'do you not think, really, that you hold keys and authority above any man, or set of men in this church, even the Twelve?'

Says he, 'I never taught any such doctrine, did I, brother Soby?'

Says I, 'brother Rigdon, tell me the truth, do you not think so?'

He replied, '*yes I do.*'

Says I, 'that tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present.' I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said dont crowd upon my feelings too much; my feelings are tender, and

I dont wish to be crowded. I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with bishop Whitney, went to elder Rigdon's and conversed a-while; and finding matters as before stated, we concluded we would go over to Dr. Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, 'I did not receive it from you, neither shall I give it up to you.' On the strenght of this, we published a notice in the Neighbor that there would be an action on his case before the church to-day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter Day Saints or not.

President Young said further that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they dont appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly crediting the report; I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston I met with President Young and one or two others of the Twelve. We held a council together and it was decided to write to Elder Rigdon at Pittsburg. I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of our deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo.—He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his design, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. It is known to some who are present that there is a quorum organized where revelation can be tested. Brother Joseph said, let no rey

elation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here.—He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first.—Brother Joseph said some time before he was murdered. "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you." And now inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned I went to see Elder Rigdon and requested him to meet us in council; I invited him to attend but he said he was sick; well, I dont know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I Elder Rigdon, if the Twelve were to transgress would you call them to account? He replied no, I have no jurisdiction over them. But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I Elder Rigdon such a course as this will lead to a division of the church. He replied there will be a good many churches built up all over the world, I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He replied, Oh no! I then said where there are many heads there is no head at all; and a thing that has got many heads must be a hydra,—a monster: a house divided against itself cannot stand. Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon dont like to come into the furnace.

I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe: are you not? He answered: I am no party man—but I am desirous to obtain the truth. Mr. Rigdon's friend then said, if you will not tell it to the twelve, I will tell you our plans. He then communicated unto me their designs. The substance of which was as follows: that Elder Rigdon was going to feel of the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder, follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals. He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not

mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart the mouth speaketh." (Elder Young says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.) I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by Elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I dont know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils there is something going to happen; I dont know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now says he on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve on YOUR shoulders will this responsibility rest, why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, Elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had seen it since he was dead. When Elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us.—We have all the while sought to carry out these measures which he has labored at such pains to establish. Now if Brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph. They can't get over it neither can they get by him. I will now leave the subject with Brother Parley for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said in the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favor. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After Brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him Elder Rigdon, you are busy to day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor's, as we had to hold our councils at Elder Taylor's, he being confined to his bed, by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian.—We still deferred and waited to meet with him in council, until, to our astonishment, without

our knowledge he caused an appointment to be made for the next Thursday for the church to choose their guardian; and this to in the absence of the more part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting which was changed by them into a special conference. We made another effort to get Elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act. Said I to him, Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now.—Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when not twenty minutes before he said there was no authorities in the church! Said I, Elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It is got up without the consent or advice of those of the Twelve who are here, at present we dont need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds, I object to the meetiug. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things along way ahead—terrible battles to be fought somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's Spelling Book, and I suppose the little boys can tell me where. However it is a story of a "country maid and her milk pail," &c. The moral was that when men suffer their imaginations to be amused with things along way ahead, they suffer loss by neglecting those things which immediately concern them.—The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead. I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining get it out that we might go on and build the temple and build up the city.

On Tuesday as has been stated we went to Elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction, nor authority, but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else. By and bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavoring to palm upon the people, false revelations and lies in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him.—This battle was not to be a war of words, not a battle with the tongue, but says he, "with the '*sword*,' and it will be a bloody battle; the great God has revealed it to me, and no one shall beat me out of it!" Says I to him, if you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve,

having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result!

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united and walk together, if not I shall not be under the direction of the Twelve, only so far as they agree with Elder Rigdon. I shall be under the directions of the revelations as given to Elder Rigdon, I regard him as my prophet, seer, and revelator." And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad; and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, Elders Young, and Orson Pratt, and others then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose. Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon.—I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and says he, I know the result both on you and the church. and myself, this was letting out a little more of his revelation.—He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, 'I am not going to injure this people; I dont want to make a division,' and soon after said, 'I know this people have not been led by the Lord for a long time.' He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the roots of his feelings; elder Rigdon replied 'I dont do it with a design to injure this people, as before stated.'

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our prophet, who laid the foundation of this work, and the Twelve have labored to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it: And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church: (See D. C.)

Now you ask where is the proper authority and power for us to look to? We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they

must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought some where; the secret meetings;—the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorized, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this, 'in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.—They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now brethren the Twelve say let not the child be divided;—but elder Rigdon says let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother, (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God. I say let not the child be divided; let it live; and all the congregation said amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligance and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not sick, to sleep and smoke his pipe, and take his drink; correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horse's bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church, although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation

come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennet said at the conference when he first came here, that he sustained the same position in first presidency, as the Holy Ghost does to the Father and Son. He now says that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now you see it is impossible for this people to go after them all. When elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day, it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain beyond a doubt that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, wo, wo, wo unto this people if they do not make a right choice. Again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did nor tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, 'the stone which the builders rejected is become the head of the corner.' Now it appears that Isaiah's prophecy *must* be proved true, if it has to ruin the whole church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his tetimony to the world; after finding fault with God because he happened to get into jail in Missouri; and because he was poor: yet this is the man that can get such wonderful revelations. Brother Parley and Brigham suffered in Missouri, but did not find fault with God; they dont get such wonderful things — Now this is the man who has got the keys of conquest; *the keys of David*, keys which the Twelve never heard was to be given to man, who had, in a manner, curse God to his face. It may be plead that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing and when he had got it half done, turn round and quit it.

(To be Continued.)

Nauvoo, Sept. 15, 1844.

At a meeting of the Quorum of High Priests, Samuel James of LaHarp, and Geo. W. Crouse of Nauvoo, for unchristian conduct, were cut off from the Church of Jesus Christ of Latter day Saints, by the voice of said Quorum, and ordered to be published in the Times and Seasons, and Neighbor.

GEORGE MILLER, President.
WM. FELSHAW, Clerk of Quorum.

POETRY.

HYMN.

Wake, O wake, the world from sleeping!
Watchman, watchman, stand in power —
Hear the Saviour now exclaiming:
'Tis the last—th' eleventh hour!

Lo! the Lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet 's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman's proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout hosanna!
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram s seed,
Though the Gentiles may reject it,
Christ will come in very deed.

W. W. P.

TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 18.] CITY OF NAUVOO, ILL. OCT 1, 1844. [Whole No. 102

HISTORY OF JOSEPH SMITH.

(Continued.)

The August number of the Star contained the following:

THE CHOLERA.

This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New York, to July 31st, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshipped his god in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man. by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them hat dispitefully use us, and persecute us, or you and the world may know, that we are not the children of God.—Therefore to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of his holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No: for when men receive their instruction from him that made them, they know now he will save them. Then again we say search the scriptures, search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if oth rs' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the

Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather his elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow so-journers upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

The elders began to return from their missions to the eastern states, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I enquired of the Lord and received the following:

A Revelation given the 22d and 23d of September, 1832.

ON PRIESTHOOD.

A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath, (for his anger was kindled against them,) swore they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism and the remission of sins and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power—to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the com-

ing of the Lord, in whose hand is given all power.

And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses and Also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be build unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctifyed by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom.—Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive thi oath and covenant of my Father which he cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthod, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin: and whoso receiveth not my voice is not acquinted with my voice, and is not of me: and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condamnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my father hath given me: ye are my friends: therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind —

and unstop the ears of the deaf: and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto for your profit and for salvation.

Verily, verily I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lillies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—And whoso receiveth you, there I will be also for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise loose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her strength;
And truth is established in her bowels:

And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever; Amen.

And again, verily, verily I say unto you, it is expedient, that every man who goes forth to proclaim mine ever lasting gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh: and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded; and an hair of his head shall not fall to the ground unnoticed.

And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end: Amen.

CONTINUATION OF ELDER RIGDON'S TRIAL.

Sidney's first revelation in Kirtland was telling the people that the kingdom was rent from them, and they might as well all go home for they were rejected. The saints felt very bad and were almost distracted. When brother Joseph came home, (who was absent at the time) he called Sidney into council and there told him he had lied in the name of the Lord; and says he, 'you had better give up your licence and divest yourself of all the authority you can, for you will go into the hands of satan, and he will handle you as one man handleth another, and the less authority you have the better for you.' Sidney gave up two licences to brother Whitney, (who has got them at this day) and according to his own testimony, he was handled by satan just as brother Joseph said, and weltered in the most extreme agony for about two or three months, and then brother Joseph seeing that he had repented, said that he had suffered enough and restored him again. He made a tremendous blunder at the first revelation, but we would hardly suppose that a man who has been in the church so long as Sidney has, would make such a monstrous bluder as he has made this time. The object of Sidney's revelation was to divide the church and scatter it. Brother Joseph has said at different times, that if elder Rigdon was to lead the church twelve months, he would lead them to the devil. When he attempted to lead the people in Kirtland, it

was to lead them to the devil, and when he made the attempt this time, it was for the same purpose. When he was making his flowery sermon and endeavoring to captivate the people by his eloquence, they looked, and when he had got through, behold they had seen nothing; and when he found that there were those who were on the alert, and that there were men in whose ears the God of heaven would whisper, and they would discover his principles, he could not stand it; he was going to run; he was in a wonderful hurry to get back to Pittsburg. He was determined not to let brother Young pull the things out of him. I presume the atmosphere did not feel very congenial to his spirit. After we had been and spent the evening with him last Tuesday and had concluded to demand his licence, he then said he was going to publish the history of all the secrets of this church. I think if he dont give a straighter history than he has given in his revelation, we shall not need to be at the trouble to go abroad and contradict it, for he will contradict himself. He took a position when he first came here, but since that he has left the ground entirely. If he talks with one of brother Joseph's friends, he will say, 'I admit that Joseph held the keys of the kingdom at his death,' but if he talks with those who are not Joseph's friends, he will say, 'I knew he was not led of God for a long time.' In our council in the Seventie's Hall, he said that this vision was a continuation of the vision recorded in the book of Doctrine and Covenants. There was however this difference, the one in the Doctrine and Covenants was an open vision, but the vision he received in Pittsburg was a mental vision, a vision presented to the mind. Now it seems very likely that while brother Sidney was maturing his plans in Pittsburg, and laying his schemes as to what course he would pursue, it was very natural to see that the church would cut him off. There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the church during the time he has been wallowing in his filth and corruption for four or five years past. I know how he has stood, but I rather some one else would tell it, I shall therefore leave the subject.

Elder John Taylor arose and said, I wish to make a few remarks, and to give in my testimony in this case. There has already been much said, sufficient to criminate Elder Rigdon, and to prove satisfactorilly to the minds of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the church, which he has heretofore sustained. We did not investigate his conduct or character previous to the conference before alluded to, in order to prove this; his own acts and deeds since his return from Pittsburg, as they have been set forth before this conference, are sufficient to establish that fact. It may be supposed by some that the Twelve are enemies to Elder Rigdon. So far from this, they have courted his company. They invited him frequently to their councils, and have shown every mark of esteem, deference and respect, which his long standing in the church, his years, his talent and his calling would entitle him to.—They have been extremely solicitous to cultivate a friendly feeling, and not till they were forced with overwhelming testimony, have they taken steps in the matter; but they have a duty to God and to this church to perform; and whatever may be their personal predelections, prejudices or feelings; they feel bound by the relationship they sustain to this church and to God, to lay aside all private feelings and secondary considerations in the fulfillment of the great work that they are called upon to perform.

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding secret meatings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better—who does know better—has been ordaining men to office that he does not hold himself: and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say. These things go plainly to show that his mind is enveloped in darkness, that he

is ignorant and blinded by the devil, and incompetent to fulfill the work which he has undertaken.

There are some who would insinuate that we should be merciful; we have been as merciful as we could be in the fulfillment of our official duties. But if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the priesthood, and through the influence of an improper spirit. Who wants to see their friends destroyed in this way? A man may receive a spirit in a few minutes, the which it will take him years to get entirely rid of. I dont want any man with such a spirit to put his hands on my head, or on the head of any of my brethren.

Some people talk as though they considered these things very little matters; but it was for a transgression of this kind that satan and his angels was cast out of heaven, and it is those very principles that have destroyed the church in every age of the world. It was not for drunkenness, theft nor any other act of immorality that satan was hurled from heaven, but for resisting authority, and trying to subvert the order of God. And this is the thing that Elder Rigdon is guilty of; which is calculated to lead men to destruction. I consider that this conference has had evidence enough before it in relation to the matter. We have tried him who said he was a prophet, and sent of God with revelations to this church, and found him a liar. I feel sorry for him as a man, but I also feel sorry for others whom he is leading astray. What has been the cause of all our difficulties? Why, a little difference of feeling, a little difference of opinion, a little difference of spirit, and this *little* difference has finally ended in bloodshed and murder. I do not blame those men who shot our beloved brethren, Joseph and Hyrum Smith, one hundreth part as much as William and Wilson Law, the Fosters and the Higbees: it is true they are murderers, but I consider that those men who pointed their guns at me, are not so steeped in crime, nor half so guilty before God, as those men who were their instigators, their aiders and abettors. They are the men who are the most guilty before God, and of them will their blood be required.

Elder W. W. Phelps said, it becomes necessary on this occasion that you should be acquainted with all the facts in the case. I am knowing myself to most of the facts. Perhaps I have taken a greater interest, and have been better disposed towards Sidney Rigdon than many would suppose under existing circumstances. I have endeavored to be his friend in every situation I could. When I learned he had arrived from Pittsburg I went to see him, and tried to find out his views and calculations on the subject, but in all his conduct there appeared to be something wrong, a reluctance to communicate. I have had as good a privilege of knowing the whole of Joseph Smith's revelations as any other man, and I know that the Twelve are the first in authority after the first presidency. Secondly, the Twelve are the travelling high council, to regulate all the affairs of all the churches in all the world. Now I would ask this congregation, are you willing to throw away this authority for one man?—What have you gathered here for? You have gathered here to build up a city; to build up a kingdom, and shall we come up to this time, and then throw away the revelations and all the measures laid down by Brother Joseph? No! verily no!

There are a few in authority in this place who have been sustaining Sidney Rigdon although the church voted to sustain the Twelve. I would give them all the advice I am able, to save them; and will read a revelation which was given November 19, 1833.

"Kirtland Nov. 19, 1833.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen that learneth his master's will by the stroke of the rod, thus saith the Lord. Yet the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so, Amen."

Now I want he should be dealt with in justice, but yet with mercy, for I know that what you do here this day, will be sealed in heaven,

until the day of redemption and it will be impossible to get it off. You will perceive by this prophecy, that all this has to come upon him. He will stumble and be cast into the mire; his family will stray away, &c. I think enough has been said to make the matter plain to the minds of the people. He has come and lied in the name of the Lord. He has told me two stories. He said he wanted to form an intimacy with the Twelve, but he has never taken one step to do it, but has in every instance endeavored to shun them The devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this church. Those revelations that said we should build the temple, in order to save ourselves and our dead, and bring to pass those keys and blessings which will secure to ourselves and our posterity the blessings which all, since the days of Adam, had lived and died for. The Lord has said that the church would be able to judge those who were prophets and those who were not. The first thing Elder Rigden endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the Book of Doctrine and Covenants. This church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ.

It is one part of the portion of this people to be tried to the centre, and you will learn to judge men when they come before you. There will be men who cannot endure a celestial law, and consequently, they cannot obtain a celestial glory. Brother Sidney is endeavoring to draw off a party. and he will be like those who are spoken of in the vision: some for Paul, some for Apollos, some for Cephas, &c., and many will have to go to outer darkness and there tarry till they have paid the uttermost farthing. Is there one person here who wishes to barter away a certainty for an uncertainty and go to perdition? If any man comes to you to lay on hands suddenly, dont suffer them to do it, lest ye be deceived. Recollect this—"an apostle is an elder" and he has authority to ordain elders, priests, &c. Be wise and lay hands suddenly on no man; neither suffer any one to lay hands suddenly on you. It takes a majority of any quorum, according to the order of God, as declared in the Doctrine and Covenan s, which I hold in my hand, and the common consent of the whole church, to make any act valid; every ordination, therefore made by Sidney Rigdon, he being one only out of a quorum of three, even if he had not otherwise transgressed, is illegal. I therefore in the authority of the holy priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and his extraordinary ordinations of prophets, priests and kings among the Gentiles, holding the keys of David,—*of the devil*; and let all the people say: Amen.

Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject. You have already had the testimony of my brethren, and I feel disposed to offer my testimony. I have been in all their councils since they returned home. I was with the brethren at Elder Rigdon's last Tuesday, but I don't know that I can do any thing more than confirm what they have said. They have related things as they transpired, as near as I can recollect, and I cannot do more than confirm their testimony. As to Elder Rigdon's course there is scarce any one that can give a relation of it. Elder Rigdon is a man I have always respected as a man, but I have not respected his course for more than five years past.—Brethren, I have known his course and was aware of it all the while. When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph counselled with us. Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has. Elder Rigdon has intimated that if we opposed him we should have a mob on us—Brethren, if I have to be martyred for the truth, amen to it! If I have to go as Joseph and Hyrum did, it will be a short work. Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counsellor. El-

der Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. Brother Hyrum plead to have Elder Rigdon restored, he said try him a little longer, try him another year; Brother Joseph would not receive him again but shook him off. The church voted to try him again, and it was the church that received him and not Brother Joseph. If Elder Rigdon was in good standing, why has he not been with Bro. Joseph in all his councils. He has not acted as a councillor in Bro. Joseph's councils for five years, but the Twelve have, they have never forsaken him. Now when Bro. Joseph is gone, he comes and sets us aside. I have handled with my hands, and have heard with my ears, the things of eternal reality, but I never betrayed Bro. Joseph.

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the vail and he pulled off his shoes, and some one else puts them on, until he passes the vail to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on — Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the kingdom and as long as there is one of them left, he will hold them in preference to any one else. I wish the people would hear and be wise, and those who have been upholding Brother Sidney, would turn about before they go into everlasting despair. Here is John C. Bennett, and Wm. and Wilson Law. Robert D. Foster and the Higbees, are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren who have got authority, but we dont want to mention their names, for the enemy will try to kill them.

President Young arose again and said he wanted to read some testimony which had been presented to him relative to this case, but did not wish to mention the names of the individuals at the present time, if it could be dispensed with. He continued: honest men may be deceived for a time, but they will generally see their error and turn about. There are some who are trolling off and wanting to make divisions amongst us. Brother Sidney says, "if we go to opposing him he will tell all of our secrets!" but I would say, oh dont, Brother Sidney! dont tell our secrets, oh dont! But if he tells of our secrets, we will tell of his—tit for tat. He has had long visions in Pittsburgh revealing to him wonderful iniquity amongst the saints. Now, if he knows of so much iniquity, and has got such wonderful power, why dont he purge it out? He professes to have got "the keys of David." Wonderful power, and revelations, and he will publish our iniquity! Oh dear, Brother Sidney, dont publish our iniquity! Now dont! John C. Bennett said in his exposure, he knew all of Brother Joseph's secrets, and he would publish them. Joseph H. Jackson, says he has published all Joseph's secrets, but nobody believes their tales, because they lie! and if Sidney Rigdon undertakes to publish all of our secrets, as he says, he will lie the first jump he takes. If Sidney Rigdon knew of all this iniquity why did he not publish it sooner? If there is so much iniquity in this church, as you talk of, Elder Rigdon, and you have known of it so long, you are a black hearted wretch because you have not published it sooner. If there is not this iniquity you talk of, you are a black-hearted wretch, for endeavoring to bring a mob upon us and murder innocent men, women and children! Any man that says the Twelve are bogus makers, or adulterers, or wicked men, is a liar; and all who say such things shall have the fate of liars, where there is weeping and gnashing of teeth. Who is there that has seen us do such things? No man. The spirit that I am of tramples such slanderous wickedness under my feet. And if they take my life I will go where they cannot hurt me.

Brother Joseph did cast off Sidney, and his power and authority was taken from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us, and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we dont expect ever to move without revelation and they that have the keys of the kingdom can get revelation. If any thing would make me fight it would be to hear any one heap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness.

Here is another secret leaked out of their secret meetings. They say the man of sin spoken of in the revelations, is the Twelve A pretty large man I should say. Now this is the testimony we present before this council to know if we are to fellowship Elder Rigdon any longer.

I shall now wait and see if there is any one

to produce testimony in favor of the opposite side of the question.

President Wm. Marks arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in the defence of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I dont wish to justify any man in an error, but there is a trial before this church and council. In regard to his character there has been many things said which appear to be objectionable, but I can do some of them away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges. Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges to-day; but here are charges fetched up for years back. It is known that he was restored to full faith and fellowship last fall. I have heard Brother Joseph say repeatedly since that time, that all things was right between them. Just before Elder Rigdon left here I heard Bro. Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms with Elder Rigdon as she had ever been since he was a member of the church.

As repects his not presenting his vision or revelation before the first quorum, I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should first present it to that quorum, and then if it passed the first quorum, it should be presented to the church. But Brother Rigdon did not know this, for he was only just brought into the quorum before he left to go to Pittsburg.

There have been many things said of his course since he came from Pittsburgh which I know nothing of, as to his wishing to lead this people, I dont know anything about it. And as to his revelations being from the devil, I am sure I dont know whether they are from God or the devil. The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the first presidency would remain and always be with the church. I had always understood that the church would be imperfect without a quorum of three to stand as a first presidency, and I cannot find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the first presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist any where else. I will read an extract from the 84th section of the book of Doctrine and Covenants: "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another." This is what I ever supposed would be the case that through him the oracles should be given to another who should be a prophet, and a seer and revelator, and through him to the church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this kingdom; and I always supposed that one would receive the oracles from Joseph and give them to the church. Now brethren, I have searched diligently to get at the right of the matter, and I know I am honest and wish to know how it should be.

I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while their was one or two left. I have ever felt that Elder

Rigdon sustains his authority; I never believed he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the church; all I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man. (Read several extracts from D. & C.)

When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued. The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it tis necessary for individuals to preside over the whole church. Now, we are losing this office and power and authority, but I feel as though we dont want to lose any thing. I feel that we ought to keep up the organization, if it is right to do so.

When Elder Rigdon first came from Pittsburgh he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case.—It appears from what has been stated this morning, that questions have been put which seems to bring a contradiction. If Elder Rigdon has done any thing worthy of being severed from the church, I feel to go with the church, and to be satisfied with what they do. I dont know that I can see any thing worthy of cutting him off at the present time. Probably I am prejudiced in his favor; if it is wrong I hope the brethren will forgive me. When I have set with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council and church should act on his case, if they think best. I felt as though there was a great many men here who were saying hard things against him and nobody to speak a word for him, and I have volunteered to say a few words in his defence.

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The church has never cut off any person without a crime was proven against him. Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him.—There has men been ordained prophets, priests and kings, but I have never heard of any one being ordained a seer and revelator. I think I am knowing to all the ordinations, but I dont know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a prophet, and a seer and a revelator. If there is a man ordained to lead this people, I do not know it. I dont believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build up the kingdom except it is done by revelation.

President Young arose and replied—I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last fall conference to fetch evidence.—There was enought brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was this not enough to cut him off? There was enough to cut him off long ago, but Bro. Marks has endeavored to soft soap the people. I have known that Brother Marks "had no evidence but the written word;" But if this people have no evidence but the written word, it is quite time to go to the river and be baptised for the remission of their sins. Who cannot see that Elder Rigdon would sacrifice this people? Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he dont know it. He dont know all the ordinations, nor he wont till he knows something more than the written word.

I know the reason why Brother Joseph said all was right between him and Elder Rigdon; he (Rigdon) was whining all the while because of his sufferings. He wanted to go back to Kirtland. Brother Hyrum went to Brother Joseph and plead with him again, and begged of Joseph to "bless him—hold on to him, for I believe he will yet straighten out," and he finally got him ordained. But did he help Brother Joseph after this? No. There was then another revelation given for him to move his family near to Brother Joseph. He finally did, but did he then go to Brother Joseph and assist him in his councils? He did not.

If I had the same feelings towards this people that Elder Rigdon and some others have I should hope you would cast us off to-day. Elder Rigdon is now preaching secretly to the people, to have them go back to Pittsburgh—go back to the "leeks and onions." He has prophesied in the name of God that we wont

build this temple. As has been previously stated, Elder Rigdon was not in our councils before he went away. But, Brother Hyrum used to go and see him, and labor with him, and Sidney would make great promises, which would cause Hyrum to come and plead with Joseph again, and say, Brother Joseph bless him, he will come back &c. He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders was to go to Pittsburgh and build up a kingdom, but he was positively prohibited from taking any one with him from this place, but, now he wants to divide the people and take them somewhere, to the mountains near Pittsburgh. Elder Rigdon can go to Carthage, and to Warsaw, and he is in no danger from the mob; but can a prophet of God go there with safety? No, he cannot.—If I was to lay down my authority in this church, they would soon say, Mr. Young how do you do, *I approve of your course.* As to Elder Rigdon's revelations, they are from the same source as Oliver Olney's, Gladden Bishop, Mr. Strang's, &c. They are from the Devil. John C. Bennett passed up the river last Tuesday, and called at the upper landing. He sent a messenger to Elder Rigdon and wished to see him, and Elder Rigdon would have gone had not a Mr. Lawrence, (who professes no kind of religion) rebuked him. If you make Sidney Rigdon your president and leader, you will soon have John C. Bennett here, with the Laws and Fosters and all the murderous clan. Elder Rigdon was the prime cause of our troubles in Missouri, by his fourth of July oration. He is liable to be deceived, and has already been deceived. As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.

All I ask of men or women to do, is, if they believe in Sidney Rigdon and want him to lead them, I want they should be bold enough to go with him, and not say they want to tarry with the church. They say they believe in Joseph Smith, and at the same time all their operations are to destroy and tear down what he has built up.

Elder P P. Pratt briefly referred the people to the plea of Elder Marks, "that he did not know any thing to cut Elder Rigdon off." He referred the people to the testimony before them concerning his revelation to destroy this people and yet he has not done enough for Elder Marks.

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 1, 1844.

CHURCH AND SLAVERY.

At the Methodist general conference for 1844, held in New York, the subject of slavery was brought up. The first object of investigation was F. A. Hardin, of Baltimore, a member of the conference, who had become a slaveholder by marrying a woman who owned a lot of slaves. The north and south very soon made a question of it; the north voted to suspend Mr. Hardin, and the south, surprised at the severity of the case, voted against it; both parties thought they acted according to the 'Discipline.'

A strong committee of six; three north and three south, were appointed, but as they could not agree, they were discharged; and in their own language; "then came the struggle in the case of Bishop Andrew. The committee on Episcopacy, under the special instruction of the conference, reported a statement of the facts, from which it appears beyond controversy that he was connected with slavery, and was in fact a slaveholder. A resolution was first introduced asking him to resign; but this was subsequently superceded by another declaring it to be the sense of the conference that he should cease to exercise the functions of his office until the impediment of his connection with slavery should no longer exist. The debate on this resolution lasted about a fortnight, the south occupying the largest share of the time. The north, with but few exceptions, contended that the resolution was the very last which could preserve the church here from destruction, while the south declared, without a dissenting voice, that its passage would bring disaster and ruin upon her. The former affirmed the lawfulness of the measure, while the latter strenuously maintained that it was extra-judicial and utterly subversive of the Discipline. The excitement was intense, and all hope of a compromise was apparently at an end. In these circumstances, the bishops interposed and endeavored to persuade the parties to postpone all action on the question until the next general conference, to be held in 1848. This proposition satisfied neither party, and was therefore dropped by general consent.—Then came the final struggle—the resolution was put to vote and adopted by a large majority, nearly the whole north voting in its favor.

The south united in a strong protest against the proceeding, written by Dr. Bascom, of Kentucky, which was placed on the journal and re-

ferred to a committee of three on the part of the majority. This committee of which Dr. Durbin was chairman, on the last day of the session submitted a reply to the protest which was also entered on the journal.

The lines having been thus distinctly drawn between the parties, the next step taken was to rescind the resolution of 1840, declaring it inexpedient to permit colored persons to give testimony in church trial, in all cases where such testimony is not allowed by the civil courts.—This resolution had been a source of great trouble at the north, and it was repealed by a strong vote, without much discussion.

Thus defeated on every issue, the southern delegates united in a formal declaration that the farther jurisdiction of the general conference over the conferences at the south would be inconsistent with the success of the ministry in this part of the country. This declaration was referred to a committee of nine, who were instructed, in case they could not succeed in making an amicable adjustment of the difficulty, to devise, if possible, a plan for a constitutional division of the church. The committee made their report on Friday, the 7th inst. They proposed to submit a proposition to the annual conferences for such an alteration of the resrictive articles of the Discipline as would permit the next general conference, in case the South should find it necessary to withdraw and form a new ecclesiastical organization, to make an amicable division of all the church property.—This proposition was adopted by a nearly unanimous vote, and if sanctioned by the annual conferences, as it probably will be, the south will be free to secede from the church if she choose to do so. Whether she will do this or not, time only can determine."

☞ This sudden ecclesiactical oppostiion to slavery, bolstered up by national prejudice, will eventually be the overthrow of the Methodist and American union, slavery and peace, unless each party gives up their rights.

AN EPISTLE OF THE TWELVE,

To the church of Jesus Christ of Latter-day Saints:—*Greeting;*

Dear Brethren,

Having promised in our former epistles to address you from time to time, we now proceed to give you further information relative to the welfare of the church both temporally and spiritually; the building up of Nauvoo; the gathering of the saints; the building of the temple; the establishment of manufacturing, and various branches of industry; the support of the poor, and the preserving of peace, good order, union, love and truth: to the suppression of vice, and every kind of disorder, evil, and immorality.

The temple, as a great and glorious public work, immediately connected with the completion of our preparations, and ordinances, touching our salvation and exaltation, and that of our dead, necessarily claims our first, and most strict attention. And we rejoice to say for the encouragement of all, that its walls are now ready to receive the capitols, and the arches of the upper story windows; and in fact, seven of the capitols are already reared. The timbers are also being framed, and reared on the inside. In short it is progressing with a rapidity which is truly astonishing.

Let the saints now send in their young men who are strong to labor, together with money, provisions, clothing, tools, teams, and every necessary means, such as they know they will want when they arrive, for the purpose of forwarding this work.

Brethren, bring all your tithings into the store house, and prove the Lord, and see if he will not pour out a blessing, that there will not be room enough to receive.

Yea, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of free-will offerings, till Jehovah shall say it is enough; your offerings are accepted: then come up to the house of the Lord, and be taught in his ways, and walk in his paths; yea, enter his sanctuary; and receive the oil of joy, for mourning, and the garment of praise, for the spirit of heaviness.

The gathering, next claims our attention as a work of salvation, to be accomplished in wisdom and prudence. Your prophets and apostles, have often told you, that he saints cannot gather together in large numbers, and be able to enjoy the comforts and necessaries of life, without the necessary calculations and preparations, for their employment and support. Not only must farms be cultivated, houses built, and mills to grind the corn, but there must be something produced by industry, to send off to market in exchange for cash, and

for such other articles as we need. This must be produced, not by singing, or praying, or going to meeting, or visiting, or friendly greetings, or conversation, BUT, BY THE UNITED INDUSTRY, SKILL, AND ECONOMY OF THE WHOLE PEOPLE. Men, women, and children must be well, and constantly employed. In order the more effectually to do this, we must turn our attention to the erection of work-shops for the manufacture of every useful article; and wares thus manufactured must find a market, not in Nauvoo alone but in all the wide country, and in cities and towns abroad.

If the saints will commence and follow out this plan, and lay out their cash for the raw material, and employ their friends and themselves at home, instead of sending away all our cash for manufactured goods, we can soon produce millions of wealth, and the poor will have no cause of complaint: for among a temperate people thus employed there would soon be no poor except the widow, the orphan, or the infirm, and these could be abundantly provided for.

The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles; and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short every thing for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth, take hold together, and with a long, strong, steady and united exertion, let us build up a strong hold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones.

In regard to principle and doctrine, we know that we are founded upon the plain and manifest truth as revealed from on high; and which is sufficiently manifest and plain to convince all honest men who look into it, and to confound all who oppose. The main object then which remains to be carried out is to practice accordingly, and to live according to our knowledge.

In order to do this we must not only be industrious and honest, in providing abundantly for our temporal wants, and for those for whom duty and charity bind us to act. But we must abstain from all intemperance, immorality and vice of whatever name or nature; we must set an example of virtue, modesty, temperance, continency, cleanliness, and charity. And be careful not to mingle in the vain amusements and sins of the world.

In nearly all cities or towns of an extensive population there are certain vices, or crimes, not exactly tolerated by law, but yet, borne with by the people, as a kind of unavoidable or necessary evil; such, for instance, as gambling, drunkenness, vain and wicked amusements and allurements, directly calculated to corrupt the morals of the people and lead them from the paths of virtue and truth. Among the most conspicuous and fashionable of these we might mention, balls, dances, corrupt and immodest theatrical exhibitions, magical performances, etc., all of which are apt not only to have an evil tendency in themselves, but to mingle the virtuous and the vicious in each others society; not for the improvement of the vicious, but rather to corrupt the virtuous.

Nauvoo is now becoming one of the largest towns of the west, and as it was founded, and is still in a great measure managed by the saints, we greatly desire the united influence of all well wishers to our society, and to good order and morality, to co-operate with us in preserving the general peace and quiet, and in suppressing these and all other vices and evils.

Or, to be plain on the subject, we wish to suppress all grog-shops, gambling houses, and all other disorderly houses or proceedings in our city, and to tolerate no intemperance or vice in our midst. And so far at least as the members of the church are concerned, we would advise that balls, dances, and other vain and useless amusements be neither countenanced nor patronized; they have been borne with, in some instances heretofore for the sake of peace and good will. But it is not now a time for dancing or frolics but a time of mourning, and of humiliation and prayer.

If the people were all righteous, it would do to dance, and to have music, feasting and merryment. But what fellowship has Christ with Belial? or what fellowship has light with darkness? or what union have the sons and daughters of God with the children of this world, who fear not God nor regard man. All amusements in which saints and sinners are mingled tends to corruption, and has a baneful influence in religious society.

There are amusements which are at once both innocent, instructive, and entertaining; and which the saints can enjoy, in honor to themselves, and without mingling with the world. Such for instance, as musical concerts philosophical and astronomical exhibitions, etc. These, together with our religious devotions, and the increase of light, knowledge and intelligence which flows like a flood of glory from the upper world, are quite sufficient to exercise all our powers of enjoyment.

As the business of the conference is now fast crowding upon our time, we must cut short this communication, by informing you that an organization and arrangement is now in progress, by which high priests and presiding officers will be appointed over each district of country, throughout the union, who will have entire charge, under the direction of the Twelve of all spiritual matters, superintending the labors of the elders and the calling of conferences. Arrangements will also be made, for the proper payment and reception of tithing, so that it may be duly received by *responsible* agents and recorded. Of these particulars you will receive further communication from us soon.

Done in council at Nauvoo, this first day of October, A. D. 1844.

BRIGHAM YOUNG, Pres't.

THE TWO LAST NUMBERS.

The two preceding numbers have been much occupied with the trial of elder Rigdon. This was judged most advisable, in order that the facts and arguments might be spread before the saints. "It is a fearful thing to fall into the hands of the living God;" when the saints are the judges of the fact. But let us console ourselves that the judge of all the earth will do right. Every thing formed against Zion must eventually fall, and Zion will flourish upon the hills and in the vallies:—after much tribulation cometh the blessing. The truth is, religion—old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion—is made up of "*obedience*," come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. ETERNAL LIFE!

A WORD OF CONSOLATION.

Owing to the continued illness of some of our hands in the office, this number of the paper has been unavoidably delayed beyond the usual time of publication. In future we hope this will not be the case, but be overcome by *punctuality* which is always considered, with prompt pay, the life of business.

The October Conference minutes, which are very interesting, will occupy a great portion of the next number, and if the Spirit of the Lord animates the souls of the brethren abroad with as pure a desire for the spread and benefit of the kingdom of our Savior, as it does ours, there will certainly be a greater degree of unity, joy, peace and satisfaction among the Latter Day Saints than there has been. Polished steel keeps brightest by constant use; so brethren be active, prayrful and charitable, and your light will so shine that others can see as well as you.

DIED—In Brownstown, Michigan, on the 20th of August, last, Elder JOSHUA R. G. PHELPS, aged 31 years.

He was on a mission to Canada, and died in the full possession of the latter day faith and knowledge, which the world neither gives nor takes away. His sudden death in the midst of life and usefulness, brings to mind a verse of his, written upon an infant, some years since:—

"What is it comes and stops the breath,
And takes away the spirit?
It is the power of God, by death,
And all the world do fear it."

But the house where the good man meets his fate
Is honor'd more than the haunts of wicked men,
Therefore, 'Blessed are the dead that die in the Lord!'
For when the Lord comes they shall come with him.

SEPT. 20th, 1844.

NOTICE.

To the Saints in Nauvoo, and abroad:—

We would say that the penny subscription by the sisters, which has always been conducted and carried on by Mrs. Hyrum Smith, and Mrs. Thompson will still continue, and the payments be made and enclosed as usual with the persons names signed, and for which the Twelve will be responsible.

BRIGHAM YOUNG,
President of the Twelve.
WILLARD RICHARDS, Clerk.

NOTICE.

Elder Benjamin Winchester and his wife are cut off from the Church of Jesus Christ of Latter Day Saints, for unchristian like conduct, in slandering the Church, and railing against, and speaking evil of the Twelve and others.

It is with regret that we take this course; as his parents are here in our midst, as firm members of the Church, and willing to do right.—But unpleasant duties must be done, and the authorities, character and the union of the Church be preserved for the salvation thereof.

Done by the authorities of the Twelve and others, in council assembled, at President B. Young's, Nauvoo, Illinois, this 26th day of September, 1844.

WILLARD RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

A SONG FOR THE LATTER DAY SAINTS;

BY MISS ELIZA R. SNOW.

Thou that created the heavens and the earth, the seas and the fountains of water, thou art my God.

Thou are the same—thou changest not, therefore I will not fear; for thy word will endure and thy promises will surely be verified.

In thee have I put my trust—I know in whom I have confided, and I shall not be confounded.

Though difficulties rise before me higher than the Himmaleh mountains, I will go forward, for thou Lord wilt open the way before me and make straight paths for my feet.

When the billows of Change encompass me—when its surges dash furiously, and the foam thereof is nigh unto overwhelming; thy power will sustain me: I will laugh at the rage of the tempest, and ride fearlessly and triumphantly across the boisterous ocean of circumstance.

Thy Spirit is better than the juice of the grape—thy approbation is preferable to the smile of princes—thy favor is richer than the finest gold, and thy wisdom transcendeth all human understanding.

Thy power is supreme—thy plans are founded in wisdom—thou wilt perform thy work and accomplish thy purpose: man cannot prevent it.

The principles of thy kingdom are principles of truth, and truth is everlasting as thyself, therefore thy kingdom will stand, and those that abide its laws will come up before thee to dwell in thy presence.

I will adhere to thy statutes—I will maintain the new and everlasting covenant, not counting my life dear unto me.

When the clouds of uncertainty gather upon the horizon, darker than the shades of midnight—when distrust is raising its standard over the broad field of speculation,—thy word will dissipate every obstruction; and the testimony of Jesus will light up a lamp that will guide my spirit through the portals of immortality, and communicate to my understanding the glories of the Celestial kingdom.

I will make mention of thy goodness in the day-time, and in the night season, I will rejoice in thy loving kindness, and meditate on the justice of thy dealings with the children of men.

From the Nauvoo Neighbor.

GOD SAVE NAUVOO;

BY W. W. PHELPS.

When you pray for all blessings to equally flow;
For the gath'ring and kingdom of Christ here below;
For the good of all people: the Mormon and Jew,
For a more perfect union: then pray without ceasing,
O God save Nauvoo!

When you pray for old Israel, now scatter'd afar:
For the nations and kingdoms, degraded by war;
For the world in its blindness, through wickedness, too;
For redemption as promised; then pray without doubting,
O God save Nauvoo

When you pray for your foes, both without and within;
For the captives in prison, the exiles in sin,
When you enter your closet, as Christ told you to;
And ye ask of the Father: then pray in the spirit,
O God save Nauvoo!

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 19.] CITY OF NAUVOO, ILL. OCT. 15, 1844. [WHOLE No. 102.

HISTORY OF JOSEPH SMITH.

(Continued.)

The following is extracted from the Evening and Morning Star, of September 1832.

WRITING LETTERS.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousnes and eternal life.

1 Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

2 Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3 Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

4 Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings: and you merely, to use a

simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5 Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come: And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend.

I continued the translation and ministering to the church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3d. In answer to letters received from the brethren in Missouri, I wrote as follows:

KIRTLAND, Nov. 27th, 1832.

Brother William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion and such a being as me; and while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: 'My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecration, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same.'

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: 'and it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death.

like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandmends; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeaknble joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come; when brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I I have obtained ten subscribers for the Star, &c.; love for all the brethren.

Yours in bonds; Amen.

JOSEPH SMITH, Jun.

COMMUNICATIONS.

Dear Brother:—I feel like breathing out a little of the feelings of my soul in relation to the happy session and termination of our October conference, which has equalled, if not surpassed, in point of harmony and good order, any conference I have ever witnessed

It has been remarked by some that we would be broken up, scattered, thrown into confusion and disorder, in consequence of having lost our Prophet and Patriarch, Joseph and Hyrum Smith; but I think that those who were present at our late conference found that it was not so. When, I would ask, was there ever a greater unanimity of feeling, better order, a greater disposition among the saints to do the will of God than on this occasion? I say never! And then when we reflect that there were near one hundred ordained to the high priesthood, and over five hundred ordained into the quorums of the seventies, we might ask, when was there ever so glorious a prospect for the spread of truth and intelligence as at the present time? would again reply, never!! Although I am well aware that our strength does not altogether depend upon the multitude of men or means without authority, or with it, but in the power of omnipotence, yet who can help but believe that those eleven quorums of seventies which were organized during this conference will make a mighty stir in satan's kingdom and sectarian babylon, for their hearts seem to be united and full of those principles of salvation and virtue which flow from the proper source.

I was pleased to hear President Young and others of the Twelve, exhort the saints to patronize their friends and let the speculating merchants alone; for we have had experience enough to teach us that they only come here to pick up our money, and when they cant get money enough, to suck our blood. Where is the merchant, the lawyer or the doctor, who has used his means and his efforts to build up this people or this city. I say there has none come here yet, and why should we patronize them. Do they not almost invariably trample on our ordinances and try to corrupt our citizens by secretly and unlawfully introducing and vending whiskey and other intoxicating drinks, and by practising in our midst those things which we despise and deprecate, such as adultery, whordoms, gambling, swearing and every other evil work? I say they do; and when our city officers take the necessary measures to put a stop to these things, they set up a most hedious howling, and with all other characters of like cloth, cry oppression delusion, fanaticism, &c. &c., and are among the foremost to join with a mob to overthrow us; and I have long been convinced that we had no cause to thank them, that we were not mobbed long ago. I say too, let them alone. Do not go near them. Pay no regard to them only when they trample upon our rights, and

then we will only defend ourselves. Why do they not go away to a more congenial clime and leave us to ourselves, if they do not love our ways and our religion. We do not ask them to tarry with us, for we are far better without them. It is true that our city is open for all who wish to come, but we wish to have the privilege of enjoying our religion and 'peculiarities' unmolested, for we molest no one. Yes, brethren, let us let them alone and patronize our friends or rather patronise ourselves and save ourselves from the oppression and speculations of such men.

The Savior says: 'they that are not for us are against us.' So say I, and who cant see that all these merchants, lawyers and doctors are not for us. Their interests are not identified with ours, neither do they care for our welfare and prosperity. Then why should we patronise them? why should we employ them? why should we support them? I say we are under no obligations to do it, neither does charity require it. Then we *will* let them alone, and not go near them, for I feel as though this people have suffered long enough from such sources, and I think they will be more wise henceforth,

I have digressed because I feel the force of the words, let them alone;' however I will return to my reveries.

Now let me ask, who cant see that the mantle of the prophet, (using a figure) has fallen on President Young and the Twelve? Who cant see that the same spirit which inspired our beloved brother Joseph Smith, now inspires President Young? I am sure that instead of our being left without revelation, we have them more abundant, or else we understand the principles ourselves better. Whilst listening to the many remarks which were made during conference. I could not help but rejoice to see the intelligence and wisdom which flowed from our beloved president and his brethren of the Twelve; and I am satisfied that the saints who were present, all felt that God was with us, and that God is with the Twelve. But we need not wonder that the atmosphere feels more pure and more wholesome, for much of the unfruitful and corrupt matter is purged out, and consequently we may expect to be more healthy.

I admire the remarks made on the subject of our temporal policy, and especially that part relative to raising sheep. This would certainly be profitable and would afford labor for many and save much of our money at home.

The saints have many things before them to encourage and comfort them, but the best of all is, 'God is with us.' The Temple is rising even faster than could have been anticipated, and has a very imposing appearance. There are already ten of the capitals on the walls, and there will be more in a few days. These capitals are truly splended, and indicative of that genius and intelligence which cometh from above. The 'order' of the Temple is purely original, not being fashioned after any other order in existance; but I must confess it looks heavenly, with the moon at the foot, the sun at the head, and upon that will be the stars. I think this order is more properly entitled to the character of Celestial order' than any other we have ever read of.

I have read the ideas of a certain gentleman in a down river paper, who visited Nauvoo a while ago. He says; 'the Temple has very much the appearance of being built in moon shine.' This I suppoted he infered because the base of the pilaster represents a half moon, but I think if he will 'call again' he will think that the light resembles that of the sun at noon-day.

I will now close this sheet. I am well satisfied that we as a people have nothing to fear. We are in the hands of God and he will take care of us. We will thank him for past mercies, and trust him for the future, for he is our God and we are his people, and we will serve him.

As ever, yours in the bonds of truth.

C.

Nauvoo, Oct. 13, 1843.

TO THE FRIENDS OF THE TEMPLE.

We wish to offer a word of information to those who donate money and property for the building of the temple of God in Nauvoo; inasmuch as a wrong impression has prevailed relative to the order of giving credit for subscriptions.

All tithings, consecrations, donations, and sacrifices presented for the building of the temple are recorded in a book kept for that purpose in the form of a history, wherein is recorded the names of the donors, the kind of property donated, and the price of the same, or if in money, the amount, all under the respective dates when the same is deposited in the hands of the Trustee in Trust. Except in cases where authorized agents have collected funds and given receipts to those who donated.—Wherever receipts are given for property, we do not enter it in the general record until those receipts are presented at the recorders office. Consequently we are under the necessity of making a separate list of all properties received where receipts have been given, and keeping

that list until the receipts are presented for record.

Now inasmuch as the "books will be opened" as evidence of our faithfulness in the day of the Lord and not "the receipts," we would advise all to bring their receipts as early as possible and have them duly recorded, that their names may be found amongst the number of the faithful in that book which will bear testimony as to our faithfulness in attending to the law of tithing and consecration.

Some have supposed that we entered all tithings on the record whether receipts were given or not, but this is a mistake, because that would virtually be giving credit twice over for the same property. Bring on your receipts brethren and sisters, and if you cannot bring them, send by some one whom you can trust, that all your consecrations may be recorded in proper order, for it is necessary that there should be order in this business as well as all others, inasmuch as the house of God is a house of order and not of confusion.

The temple is progressing finely and the brethren and sisters (for they are not the last in regard to diligence and perseverance to build the temple) use all due diligence to roll on the work. The blessing of God is with our efforts and after having suffered a little more tribulation and toil, we shall behold the "top stone" carried up and put in its place with joy and gladness, and then we will receive those blessings and endowments which are held in reserve to be put upon the faithful, when the house of God is completed.

Let us increase our efforts and live up to the law of tithing and consecration and at the same time not forget to keep all the commandments of God, lest it be said to us, "these ought ye to have done and not have left the other undone."

In haste I have the honor to be your faithful and devoted servant, and brother in the church of Jesus Christ of Latter-day Saints.

WM. CLAYTON,

Nauvoo, Oct. 13, 1844. Temple Recorder.

From the New York Express.

RESTORATION OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankford and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbinists and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; and the same time, the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe the period at hand when they are to return to Zion, are wending their way down the Danube and Dniester, towards Jerusalem and the arrivals at the Holy City are so numerous that accomodations are difficult to be obtained, and a large caravansera, we understand, is in the progress of erection, to accomodate several hundred.—Many are residing at Beyroot, Joffa, Hibren and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5000, it is supposed has increased to 40.000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000 at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrim of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principals, but the mere ceremonials of that faith. The Jews have another great friend in Ibraham Pacha, the new Viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves in many respects, to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibraltar, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, we find a long list of Jewish artisans, including several successfully productions, for which they have received medals. Among them we notice annimometers, hydrometers, and horological tools, locks, oil cloths. bronzed quill pens, fine cloths, carpets, and hangings, fire arms, morocco leathers, cashmeres, goldsmith's work, seraphines, printing ink, sealing wax, &c., &c.

At Frankfort, accepting bills of exchange on the Sabbath was always dispensed with, but the

Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baroness J. De Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darmen, who was a Jew, and claimed to be a subject of Morocco. The Spanish government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities.—Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburgh, and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. Noah, Esq., next month, at the tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the Reveille.

MOVEMENTS AMONG THE RED SKINS.

Pawnees—Ottoes—Pottawattomies—Indian love and eloquence—Military display by an Ottoe Brave, &c.—Beggar Dance—"Sky Blue"—Major Wharton—Mr. Deas, the Artist.

Council Bluffs,
Sept. 10, 1844.

A few days since, the Superintendent of Indian Affairs reached this place, on the steamer Nimrod, with the annuities in money and goods for the various Indian tribes in this region. These annuities are payable for lands which the Indians have, at different times, sold to the government. The Ottoes on the south side of the river, own a large tract of country on the waters of the Big Platte, stretching from the Missouri river, west. They receive from the government a small cash annuity of about $2,500, and are, in every respect, a poor and degraded people. Their number is about 1,000. The Pawnees are west of this place, about one hundred and twenty miles, on the waters of the Platte, and receive annuities of provisions and goods; they have, also, farmers and smiths provided by the government; but I do not think their farmers do them much good. There are some missionaries among them, whose conduct is, in some respects, said to be rather improper. The Pawnees are yet wild and primitive in their habits—raise small patches of corn, and hunt the buffalo. They number, in all, about 6,500, and are seperated into different bands, called, Pawnee Loups, Grand Pawnees, Republican Pawnees, Pawnee Picts, &c. It has been an object of the government to unite the different bands, but success has not attended the effort. During the late visit of the military, the chiefs exhibited a decided aversion to the arrangement.

The Pottawatomies—or, as they are called, officially the "United Bands of Chippewas, Ottawas and Pottawotomies"—are on the north side of the Missouri; their lands, embracing five millions of acres, extend from the north line of your State, along the Missouri river, to the Little Sioux, and are of excellent quality as regards soil, though exhibiting a scarcity of timber. These Indians number about 2,000 souls, and receive about $42,000 a year for lands sold in Michigan and Illinois; they have, also, funds for education and industrial purposes. They are a well-disposed people, and are considered to be very respectable Indians.—Many of the half breeds have houses and small farms like the whites, and are anxious to have their children educated. Their annuity payments are gay scenes, when the Indian beaux and belles appear in all their finery, and display their charms to the greatest advantage.

The young fellows in love, have a kind of flute, on which they sound certain amorous notes, to convey to the copper-colored beauties

information of their particular disposition and condition. When one of these pipes up, you can see the languishing glances of the virgins turned most irresistibly towards the quarter whence the sounds proceed; and if a match is not soon on the carpet, it is not the fault of the Pottawotomie customs.

During the late payment, the superintendent held several councils with the Chiefs in which some very creditable displays of Indian oratory were made. Owing to the paucity of their language, their style of speaking is highly figurative, and as no Indian speaks on any subject but one which interests him strongly, and on which he has thought a great deal, it is not strange that they should speak with force and to the purpose.

On Friday last, Major Wharton, with five companies of Dragoons, reached Bellevue, on the south side of the Missouri, from the Pawnee villages, whither they had marched from Fort Leavenworth. I believe the object of the expedition was to display a little of the power of the Government to the wild Indians. The Major's instructions were also to see the Sioux, if practicable; but this object cannot be accomplished without a march of hundreds of miles, and scarcely then, as the Sioux are perfect Tartars, and are Tartars who are not easily "caught."

On Saturday, the Ottoes having come to their agency at Bellevue to receive their annuities, the Major held a Council with them, on the open prairie, in the midst of a square of several acres, formed by the tents of his command.—The Chiefs seated themselves in line, fronting to the Major's "Marque," (is that the way you spell it?) and awaited his coming. As he approached, we heard the song of the well known Indian beggar dance chanted in a ravine to our right, and soon a party of young men were seen advancing, with two or three dare-devil looking fellows on horseback, one of whom had his body, from crown to toe, smeared over with blue mud, and appeared in the "picturesque costume" of a piece of rope tied round him as a belt; beside this, he had not even a fig leaf apron. He performed various feats of horsemanship, carrying in his right hand a handsomely ornamented spear, with a long, polished blade. His performances was intended to signify that he felt himself to be a man, ready for any daring exploit; and hereafter he will have quite a reputation as the brave who made so striking an exhibition before their great father's War Chief, Major Wharton.—Oh, fame! This reminds me of the story of an Indian dance, where each one, after dancing and singing till the inspiration of recitation was attained, struck a stake set up for that purpose, and then related his exploits to the admiring hearers. One fellow, after shaking his moccasins most furiously for a long time, at lenghth struck the stake, and, after silence was obtained, made the following brilliant narration: "*I stole a mule!*"

When the young Ottoes had sufficiently displayed their musical powers, the Council began, by Major Wharton making a very excellent address to the chiefs, which, however, must have suffered considerably in the interpretation. He exhorted them to behave themselves better, for the future, and assured them that if they did not, the protection of the Government would be withdrawn, and they would be left 'like a lone tree in the prairie, against which every storm spends its fury, until, at length, some blast, more powerful than the rest, prostrates it to the earth.' They promised good behavior for the future, and the Major gave them some rations. So ended the Council.

The troops are crossing the Missouri to-day, to pass down on the north side, through the settlements, to Jeffrey's Point, near the town of Oregon, where they will re-cross the river, to visit the Missouri Sacs and Iuwas; they will thence pass on to Fort Leavenworth. These dragoon officers are fine fellows; frank, generous, unassuming—vigorous in discharge of duty, and rich in anecdote and jest, as well as grave and important information. The Rev Mr. Ker, stationed at Fort Leavenworth, is with the command, and will publish a journal of their hair-breadth escapes amongst the ravines on the head waters of the Blue and other streams, enriched by notices of the geology, &c., of the country they have traversed. Mr. Deas, an artist of St. Louis, is also an *attache*, and so much of an attache, that, with all my persuasion and entreaty, (you know how I *can* insist!) I cannot *detach* him to spend a few weeks with me here; if I could, we would visit the old Fort at old Council Bluffs, about twenty five miles, by land, from this place.

I suppose Major Wharton will council with the Pottawatomies to morrow. He has instructions to hold a talk with each tribe he visits.

The Pawnees are at Bellevue, to day. Their agent called them to council, and talked to them in a most fatherly manner. After some time, the disputes amongst the chiefs of the various bands rose to high words, and finally turned to a fisticuff amongst them. No blood was spilt. The Council adjourned in the midst of the row.

JOHN BROWN.

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 15, 1844.

LABOR.

Labor is the manufacturer of wealth. It was ordained of God, as the medium to be used by man to obtain his living: hence it is the universal condition of this great bond *to live*. But says one, I do not like the condition, because *two thirds* of mankind live without work; or in other words, one third of the world carries the balance on their backs. Well, admit the position, does that destroy the principle that labor is the only way appointed of God to obtain an honest living? No! it only goes to show that some men, through craft, cunning, deception, and corruption, are lording it over God's heritage. To use the language of a writer on the subject:—

"And who can wonder that it is so when such incentives are held out to idleness? Labor is degraded. In one half of our Union it is a disgrace for a white man to work. To get an honest living he must place himself on a par with the despised slave. And the same influence is crushing down the working man here and every where. He is not considered so respectable as the Vampyre who sponges his living from the fruits of unrequited toil. The embrowned face and hard hands of labor do not enter the parlors of the idle rich, unless in the capacity of serfs.

Labor is also shunned, because it is falsely organized, if indeed it be organized at all. It is made monotonous. People work forever at one thing—making the head of a pin perhaps. No change, no variety. Labor is also unsocial. A life-time is spent in solitary toil or in the company of those for whom we have no fellow feeling. The law of the group is not respected. A majority of laborers are hired. They feel no interest in their work. It is half their object to kill time and save their strength.—The industrious minority likewise toil three times as long as nature will bear. They are dying of overwork. The business of life is not adapted to the taste or capacity of the operator. Half the world never finds out what they are best able to do. Circumstances determine the occupation. In Lowell girls choose to stand fourteen hours in a factory, because they can find nothing else to do. In Boston they may stitch, stitch, stitch eternally, upon slop-work in a garret, or like a nun withdrawn from society to enjoy the solitude of an underground kitchen. The most brilliant minds, the richest affections, nature's nobles, poets, and artists, are buried alive. Fulton is measuring off tape in your shops. Reuben is grinding clay in your brickyards. Michael Angelo is the scavenger of your streets, while Dogberry is your dispenser of justice, and Sancho Panza your chief magistrate. The world is out of joint. There is no adaptation of industry to genius. No wonder that labor is repugnant, and that all avoid it who can."

So far so good, or so evil, as you please to feel on the subject: but this is not all: God never meant to bemean his creation, especially his own *image*, because they had to labor:—no; never; God himself according to the good old book labored on this world, six days; and when Adam was animated from clay to life, by his spirit's making use of him for a dwelling, we read that God put him into the garden *to dress it*:—Therefore, in connection with the samples of all holy men, we are bound to honor the laboring man: and despise the idler.

The old proverb, that "he that will not work, shall not eat," is a just one; and although the "*rich*," who "govern the world too much," are esteemed as the front rank of the world, in point of fashion, fame, honor, honesty and talent, yet, the day is coming and now is, when they must be weighed in the balance and found wanting. Soloman, the wise man said:—

'There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

The great fault is, "riches" curse the man who has them, unless he makes them a blessing to others. No matter how much a man enjoys life, if he makes others as happy in proportion as he is.

The rich, the learned, the wise and the noble, in the true parlance of the world now, have laid heavy burthens upon the shoulders of the poor; and truly one third of the world of mankind, has to carry the rest upon their backs and be spurred and whipped at that. But there is a great change at hand for the saints: let them labor like men, prepare for that august hour; when Babylon and all her worldly wisdom; her various delicacies; and delusive fashions, shall fall with her to rise and trouble the earth no more! What a glorious prospect, to think that drunken Babylon, the great city of sin, will soon cease, and the kingdom of God rise in holy splendor, upon her ashes, and the people serve God in a perpetual union! The

merchants and great men of the earth must prepare to mourn: Alas, alas! that great city!

O saints, saints! inasmuch as the almighty has displayed, and will display his "handy work" for the glory and benefit of his saints, his covenant people, will you not arise, and shake your garments, cleansing them from the dust, and spots of corruption, idleness and folly, and show your faith by your works. God will soon make a man more precious than fine gold. *Do you know it?* Let the world traffic, we must make men better by wisdom, virtue, and industry.

By a letter from Elder B. Brown and J. W. Crosby, we learn that Mormonism has began to blossom and bear fruit in New Brunswick, Nova Scotia. Before they left Jefferson county, New York, they added about 150 to the church by baptism; and went via. Montreal and Quebec to this place, where they have baptized fourteen, and the cry around them is, 'come over from Macedonia and help us.' We shall try to give some or all of the letter in our next.

CONFERENCE MINUTES.

From the N. Y. Prophet.

NEW YORK CONFERENCE.

Met pursuant to notice at the corner of Canal and Hudson streets, September 4th, 1844, at 10 o'clock, A, M. Elder William Smith, was called to the chair, and Elder David Rogers, chosen secretary.

The meeting was opened by singing, and prayer by Elder William Smith.

After which President Smith arose and stated that he had not expected to be present and therefore did not know what business they had before them, there are some things, he thought would be beneficial to their branch of the church; he spoke with great effect and at length on the fulness of the gospel and the wonderful effects on those who embraced it, and the great benefits to be derived therefrom, that it was, a matter of astonishment to him how they could refrain from putting forth all their energies in this mighty work of the last days, when we all know the work must be accomplished—when the calls are so great from every quarter and the people are so anxious to hear—our labors would be abundantly blessed by every one trying to roll the cause forward—for this must truly be a great and glorious work, when all the Hosts of Heaven are engaged in carrying out these great principles of salvation—you must have an eye single to the glory of God and be united and have no more bickerings about things that do not concern you, and cease finding fault, with those, whom you ought to uphold as the authorities of the church of God. Brethren, it is decidedly wrong in any of you speaking evil of those, who are laboring for you and doing all the good they can for you. We have suffered time and again from such means and it is by such means, our brethren have sealed their testimony with their blood, and by such means you will cause our blood to be shed if you persist in it; itis by false brethren, that all of our worst troubles have come upon us—God has called us and not man, and it grieves us to hear you say, that you will support the authorities of this church in righteousness—it is in reality an insult. I can say that I have done nothing contrary to the spirit of Christ since I have been among you—it is not your place to dictate to us, but some of you would wish to do it, (from your actions I judge,) as much as to say that we could point out a wiser course if you would listen to us—such a spirt should be put down, for God has chosen us (the Twelve) as special witnesses, and what could you do, should they be taken from you?—you would be without a head—like the snake who got tired of following its head and thought it would make its tail perform the office of a head—but it soon got into difficulty in consequence of not having a head to lead—the tail got into a crevice of a rock and could not extricate itself without calling upon the head, which would soon be the case with the troubled and fault finding members should they undertake to get along without a head—how shameful it is that individuals should offend and persecute those who have labored and borne the heat and burden of the day, by telling lies which are calculated to injure them. They forget the Mormon creed "mind your own business."

A committee was appointed to wait upon Brother Hewett and inform him that charges would be preferred against him in the afternoon, and invite him to be present to answer them; whereupon, Elders Miles and Braidwood were appointed said committee.

After which, Elder G. J. Adams made some very judicious remarks in his usual bold, pointed, and forcible manner.

Adjourned till three o'clock, P. M.

3 o'clock, P. M., met according to adjournment, and the committee was called upon to lay the case of Brother Hewett before the conference. Brother Hewett said many things injurious to those he had slandered, and as he did not appear on notice being given, it was

unanimously resolved that Brother Hewett be excommunicated.

Elder Brannan spoke at length in favor of sustaining the Twelve. Brother Adams said he had been slandered for the same, and made some very pertinent remarks; after which, adjourned until 7 1-2 o'clock, P. M.

Met at half past seven o'clock in the evening. Elder Smith arose and said there was many things which grieved him,—he said it appeared that he was unfortunate in most things since he had been in the city—thought it strange that elders should give credence to such stories—had last winter proved them false by the very individuals who originated the stories against him before the church in conference; he had told openly all the mysteries to-day that he had ever made known to any of them—not one could say aught against him in this city. he therefore had nothing to repent of Brother Braidwood bore testimony to the christian-like conduct of President Smith at the very places where the stories originated; Brother Adams said it was hard enough for a man in the prime of life to suffer, while he might be engaged at a large salary without being slandered—Adjourned until 10 o'clock, A. M. next day.

Met again, according to adjournment, at 10 1-2 o'clock, A. M., and after singing and prayer, Brother Smith gave a very able discourse on Jer. xvi. he spoke of the many elders who made no effort to get out into the world to publish the fulness of the gospel, where they might exercise their talents in the work of God. and be the means of doing much good,—that they could not expect to be blessed with those who had waded through troubles and difficulties to publish to the world the gospel. He dwelt at some length on the hunters and fishers of men that the text spoke of being in the last days—that the young elders should be among them. If the ancients had not gone forward, the scriptures could not have been fulfiled; we have all got to bear our part in the work, if we expect to be blessed and inherit the glories of the faithful; suppose Peter, John, Paul, and the rest should have made the same excuse that many of you do now, do you think it would have been well for them? I answer no, it would not, they went forward and proved themselves men of God.—He (Elder Smith,) had gone forward when a mere boy, with no advantage of education from house to house, traveling from place to place, and had been obliged to ask for something to eat; hungry and faint, travelling with blistered feet—spoke at great length on the privations which the first elders of the church had to endure for their sake; he painted the situation of the church of Christ fourteen years ago, with but six members, and against whom all the combined powers of superstition. bigotry, and tradition, were levelled, and its steady progress in the face of all opposition. His remarks occupied neat two hours, and were consoling to those who are faithful, and stimulating to those who had become luke-warm in the cause of God.

Adjourned till three o'clock P. M.

Met at three o'clock, P. M. The President called upon the elders for a representation of their different branches, which were as follows;

New York, G. T. Leach, Presiding Elder, two high priests, six elders, seven priests, one deacon, two teachers, and one hundred and ninety four members.

Granville, Monmouth county, N. J., seventeen members; three elders, all in good standing, excepting two. Warren Wallace, P. E.

Whynoque, N. J., baptised by Elder John Leach, sixteen members, one priest, and one teacher.

Hempstead, L. I.. forty-four members, one elder, one priest, two teachers. All in good standing since the last conference. Two cut off, three added by certificate, one by baptism. S. J. Raymond, P. E.

Brooklyn, L. I.. twenty-eight members, one high priest, three elders, one priest, one teacher, one deacon, one cut off, and seven baptized since last conference. All in good standing; best of prospects given by Brother Miles, P. E. Brother Miles feels in high spirits in anticipation of the future.

Sataucket, L. I., branch, seventeen members, two elders, one priest, two teachers, one deacon, all in good standing, Lewis Hulse, P. Elder.

Newark, fourteen members. Elder Ross wants an elder to be sent there.

White House, Mechanicsville, not organised, wants some one to go there, &c. N. Germantown, N. J, Few members in both places.

On motion of Elder Wright, it was resolved, that all the elders use their influence to collect monies, to assist in the building of the Temple of the Lord; and that wherever they go, they will impress upon the saints the necessity of tithing themselves according to the commandments.

On motion of Elder Braidwood, resolved, that we approve of the course pursued by the publishers of the "Prophet," and that we will use every means in our power to increase its circulation.

Resolved, that we sustain all the authorities of the church of God.

Resolved, that this church do not consider any elder, priest, teacher, or member in good standing, who abstain from the communion table. Adjourned till evening, at half past seven o'clock in the evening, Elders Adams gave a very masterly discourse on Infidelity. John iii. 16.

Ordained three elders. Present at this conference, nineteen elders, five priests, and three teachers.

Resolved, that the minutes of this conference be published in the New York Prophet.

Adjourned till the first Wednesday, in April, 1845.

WM. SMITH, Pres't.

D. ROGERS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in the Court House, in Toulon, Stark county, Ill.; on the 7th and 8th days of September, 1844; *pursuant to previous appointment.*

The conference was organized by appointing Elder J. K. McClenahan President, and Silas Richards Clerk, a hymn was sung by the congregation, and prayer by Elder Robert Mc Clenahan, who afterwards delivered a discourse, followed by the president, after which the conference adjourned until to-morrow morning at ten o'clock A. M.

Sunday morning Sept. 8th, Conference met pursuant to adjournment; a hymn was sung, and prayer by Elder Hitchcock, after which Elder P. Brunson preached on the parable of the "ten virgins," followed by Elder Sanders, on the knowledge of the living and true God and Jesus Christ by the power of the Holy Ghost.

After which the president made some very appropriate remarks relative to the principles of eternal truth, as contained in the scriptures Adjourned till half past one o'clock P. M.

Met pursuant to adjournment. The different branches represented at this conference are as follows:

The Toulon branch represented by Brother Miller consists of twenty-eight members including five elders, three priests, one teacher, one deacon.

Prince's Grove branch represented by Elder Hitchcock, contains thirteen members, including three elders.

The branch at Walnut Grove, represented by Elder Sanders, contains twenty-five members, including six elders.

During the remaining part of the day, several brethren addressed the congregation.

A committee of three persons were appointed to receive and forward donations for the temple.

At five o'clock the conference adjourned to meet at Prince's Grove on the third Saturday in May next at ten o'clock, A. M.

Voted, that the proceedings of this conference be transmitted to Nauvoo, to be published in the Times and Seasons.

J. K. McCLENAHAN, Pres't.
SILAS RICHARDS, Clerk.

OCTOBER CONFERENCE MINUTES.

City of Nauvoo, Oct. 6, 1844.

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order Singing by the choir.—Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference: This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previous, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faultered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless, the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quick as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so

that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c.. had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained an elder to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor never will, unless, he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel.—There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Is the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus as Joseph did, they will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the vail and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the vail, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I dont want any one to fellowship the Twelve who says that Joseph is fallen. If you dont know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve but he would have stood for Joseph.—Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but, Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the

Twelve would have set down at Joseph right hand, and Hyrum on the left hand. The bible says God hath set in the church, first apostles, then comes prophets, afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.

The meeting adjourned by blessing from Elder H. C. Kimball, until 2 o'clock.

Two o'clock P. M. The meeting was opened as usual by singing, and prayer by Elder W. W. Phelps, after which Elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held, where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him.—We have not followed "cunningly devised fables," but those principles which have come from God. So long as we are sustained and upheld by the arm of Jehovah, we shall stand: mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, wo to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence and council, that is no reason why we should be deprived of the council of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters, we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accomplished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, "those who had made a covenant with God by sacrifice;" and the word and purposes of God must stand unchanged, they do not rest upon any mere casualty. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the lips of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We assembled here to bring about great events, to fulfil the things spoken of by the prophets and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me. I have been brought to the gates of death, but I dont fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proven it during the late difficulties. I know that the majority of the people are endeavoring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told

you this or else they did not do their duty.—We have been told there would be earthquakes in divers places, and pestilence, and war, and persecution, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be.—Dont you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they come from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says: 'wo unto you when all men shall speak well of you;' but that curse has never come upon us, for there are some few here and there who will not speak well of you. But 'blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake.' Do you think there is any more evil that they have not said? If there is, let it come. What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against?—You have dared to believe the gospel; you have dared to obey it; and that is the reason why the world hates you. I know there is not a better set of men than these by which I am surrounded; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceeding glad, for great is our reward in heaven. I feel to rejoice; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that Temple? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman and child within the sound of my voice, are interested in the building of that Temple. We know very little as a people yet, we dont know so much as the former day saints. The Savior said to his disciples, 'whither I go ye know, and the way ye know;' but how many of you know the locality of the Savior and the way to go to him? I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some upon this continent who also obtained promices, in consequence of which the Book of Mormon came forth! The first thing we have got to do is to build the Temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, dont fear these cursed scoundrels; we are all in the hands of God; we are all the servants of God; and we are going forth to do the things of God.

He exorted the saints to be virtuous, humble and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the Temple before we urge our baptisms too much. There are cases which require being attended to, and there are provisions made for them; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptized who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor; no, God never reaps where he has not sown. This command is harder for the rich than the poor; a man who has one million dollars, if he should give one hundred thousand, he would think he was beggared forever. The Savior said, how hardly do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering; and they wanted to take up a collection to pay the amount; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up the conference adjourned until to-morrow morning at 10 a'clock.

(To be Continued.)

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation which was first read by Elder Marks,

he read the same Elder Marks did, and added, "even to the church" which Elder Marks omitted to read. He also referred to the other quotations by Elder Marks, plainly showing that they were not to the po nt. He read from new edition, page 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation, but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at Elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business their was a call for the question, from many parts of the congregation, whereupon, President Young without further ceremony submitted the case to Bishop Whitney and the High Council.

The Bi hop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of Elder Rigdon's history for near twenty years past, but I deem it unnecessary. I have had some conversation with Elder Rigdon since he returned from Pittsburgh. I have also been present when others conversed with him; but, I am to decide on the testimony as it has been presented. I was well acquainted with Elder Rigdon a number of years before he came into this church. I never had any confidence in Brother Sidney as a revelator, and why? because I have so repeatedly heard Brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time, Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case when he has been speaking to the church that Joseph has rebuked him for it. The bishop then briefly referred to Elder Mark's objection to our fetching testimony beyond the conference, &c., and then continued: I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revalation, have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this Temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.—I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said he was not satisfied with the motion; it is not explisit enough.

E der W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there was about ten.

Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of Elder Young the motion was withdrawn.

Elder Hyde again rose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of Pres't Young. He came at the time appointed and preached any thing but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next Neighbor and Times and Season. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved, that these minutes be published in the Neighbor and Times and Seasons.

At 4 o'clock P. M. the meeting dismissed with a blessing from Elder W. W. Phelps.

POETRY.

From the Nauvoo Neighbor.

NAUVOO.

Through cities, towns, and countries, I've often found my way,
Unnumbered joys attending to bless each happy day.
Ten thousand, thousand beauties rare, have often met my view;
But lovelier still and queen of all, is beautiful Nauvoo.

Oh, tell me not of ancient Rome, of Athens, or of Troy:
Gone, gone is all their greatness, without one gleam of joy,
Nor speak ye yet, more modern names, though fair and lovely too;
What is their beauty, what their fame, compared to fair Nauvoo?

Tell not of Egypt's ruined towns that once show'd splendor's dome:
Though art and science ever fair, once made that place their home:
For they have flown, have crossed the seas, and now bid fair to do,
The honor of their presence sweet, to beautiful Nauvoo.

Speak not of London's wealth and power, her population dense,
Long time she's had a nation's care, and sums of gold immense,
Then why not be old England's pride, there's been no hostile foe,
To check the progress of her growth; not so with fair Nauvoo.

'Midst great oppression she has risen, the pride of all the land;
Built up by men who had been driven, from all they could command;
Once nursed on luxuries lap of ease, of toil they little knew,
But stript of all, their hands they ply to rear the fair Nauvoo.

Nor deem they this a task severe, they fondly do believe,
That each and every suffering here, God surely will relieve,
Though men more fierce than savage beasts, lions and tigers too,
Have slain their Prophet, and assail the beautiful Nauvoo:

Yet trusting still in Him who said, "their wrongs I will redress,"
And fondly do they now believe, that they, they are the blest,
And as you gaze upon that scene, their temple strikes your view,
And in the fulness of your heart, you exclaim, O, fair Nauvoo!

Though wild and visionary schemes, their doctrine seems to me,
Yet on that temple, when I gaz'd involuntarily,
Escaped my heart a prayer to God, sincere and fervent too,
That he will bless the people of the young and fair Nauvoo.

LAURA, a *Visiter*.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V No. 20.] CITY OF NAUVOO, ILL. NOV. 1, 1844. [WHOLE No. 103.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th of December, 1832, I received the following:

Revelation explaining the parable of the wheat and the tares, December 6, 1832.

ON PRIESTHOOD.

Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

Appearances of troubles among the nations became more visible this season than they had previously done since the church began her journey out of the wilderness. The ravages of the cholera were frightful; in almost all the large cities on the globe; and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On the 27th of December I received the following:

Revelation given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbaoth, and are recorded in the book of the names of the sanctified; even them of the celestial world.—Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which

giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kindom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened by a portion of the terestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever, and ever.

And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons: and their courses are fixed, even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun

giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kindoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first, in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof: every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;—knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first laborers in the last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the king-

dom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

(To be continued.)

CONFERENCE MINUTES.

OCTOBER CONFERENCE MINUTES.

[Concluded.]

Monday Oct. 7th, 10 *o'clock*, *A. M.* 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder Parley P. Pratt, after which President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying Almighty God to help us to do it.—This motion was put to the conference by President Young and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement that he lived approved of God and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church

This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously.

Moved by President John Smith and seconded, that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wm. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder Willord Woodruff as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown. for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priests quorum. Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors.—Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake.—Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcipher, be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money, and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints.—Carried unanimously.

Moved and seconded, that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

Moved and seconded that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins. be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz: that we continue our united and ceaseless exertions to build this temple. He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple, the city, feeding the poor, &c. We heard a great deal about the mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's spelling book, the "country maid and the milk pail." He then went on to shew the importance of building the temple. He bore testimony that the people had hearkened to the voice of the Lord and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the temple and receive our endowment. He showed the consequences if we did not build it, "that we should be rejected as a people with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear, for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool.—He said in a proper time we will have gold and silver, and food and clothing, and palaces in abundance, we will create it, by our labor.

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac which is something new.—After some few exhortations he closed the meeting till 2 o'clock by blessing.

TWO O'CLOCK, P. M.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the vail. He de-

signed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone.—We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon the earth his time was spent in endowing the twelve apostles that they might do the things he had left undone and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—dont sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst, all grog shops and bad houses. Drunkenness and such things will be our overthrow if we are ever overthrown. The best way to put these things away is to never frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in the blood from the coffin. When the prophet had a dance at his house he said every thing against it he could, and now men go and practice the same things. Shall we put these things away? I say yea. We have got an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent.—Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome: the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, and then one tenth of his increase or one tenth of his time. A man comes and says he was sick six months and what is required of me? Why go and pay your tithing for the time you are able to work. Some say they have been preaching and want to know if that dont pay their tithing? Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but to bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back.—How easy would it be for the Lord if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them and with snow, hail and rain, make them so that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians when Joseph and others went to jail, snapping their guns at the brethren but they would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take them away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on the earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:

Brother Asahel Smith in the name of the Lord Jesus Christ of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and we say unto thee, thou shalt be a father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore.—Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless and widow; and the spirit of the Lord will rest upon you to predict

upon the heads of those on whom you lay your hands, things that shall be hereafter even in the eternal world. We ask thee O Lord in the name of Jesus Christ that thou would send thy spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed; thou art of the royal blood, and of thy lineage shall arise great and powerful men in the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask council. These blessings we seal upon you in the name of Jesus Christ: Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests quorum together.—President Miller will organize them on the right of the stand.

The presidents of seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders quorum organized that we can take out of the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from President John Smith.

Tuesday morning, Oct. 8th, 1844.

Previous to opening the services of the day, Elder John Taylor made some remarks on our temporal economy. He proceeded to say that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labor. Look at Great Britain; how have they obtained it? They have obtained it by encouraging their own manufacturers. It is true the poor are oppressed there; but is not the manufactures that oppress the people. We are not going to start any thing on a large scale; our calculation is to have the saints manufacture every thing we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here.—Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have labored under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies', if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers deacons, and members,

who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church, as follows:

David Evans	Joseph Holbrook
A O Smoot	John Lawson
Edson Whipple	Abel Lamb
Harvey Green	J H Hale
J S Fulmer	G D Watt
J G Divine	J W Johnson
J H Johnson	L T Coons
Lester Brooks	J L Robinson
J B Nobles	Howard Corey
Rufus Fisher	M Serrine
D B Huntington	Pelatiah Brown
Jefferson Hunt	E H Groves
Lorenzo Snow	G P Dykes
William Snow	Willard Snow
Noah Packard	Wm Felshaw
A L Tippets	Winslow Farr
J C Kingsbury	Shadrach Roundy
Jacob Foutz	S B Stoddard
Peter Haws	E D Wolley
Thomas Gates	Solomon Hancock
Simeon Carter	Abraham Palmer
Albert Brown	James Brown
Levi Gifford	R McBride
Elijah Fordham	W D Pratt
Edward Fisher	Martin H Peck
Franklin D Richards	Morris Phelps
Isaac Clark	D McArthur
J S Holman	Archibald Patten
Wandell Mace	L H Ferry
Charles Thompson	Charles Crisman
John Murdock	Lyman Stoddard
John Chase	Arnold Stevens
A L Lamoreaux	David Fulmer
E T Benson	Joseph Allen
Thomas Grover	Andrew Perkins
C L Whitney	Daniel Carter
Addison Everett	Wm G Perkins
Moses Clawson	Graham Coltrin
William Parks	D H Redfield
George Colson	Titus Billings
H W Miller	Harvey Olmstead
Isaac Higbee	Daniel Stanton
Daniel Carns	

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families and build up a stake as large as this.

President Young then selected from the elder's quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies' after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the high priests' quorum ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P. M.

Two o'clock, P. M.

Conference resumed business. Those presidents of the seventies who were present and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a par. of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrowing horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exort all who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have heretofore.—We have had a good conference; we have had beautiful weather and no accidents; and if you

will go and do honor to the Lord for this, say amen; and all the people, said amen.

On motion the canference adjourned until the 6th of April next, at 10 o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, Pres.

Wm. Clayton, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 1, 1844.

Sidney Rigdon Esq.,—has resuscitated the "Latter-day Saints Messenger and Advocate," at Pittsburg, Pa. We understand that through this medium the accessories to the murder of Joseph and Hyrum Smith, with *John C. Bennett* as the *ne plus ultra*, will form a *union* of all the excommunicated members from the church of Jesus Christ of Latter-day Saints.—He that cannot endure a kingdom of glory, can go into one of darkness: for there is no space without a kingdom, and no kingdom without a space.

THE TIMES.

A newspaper, to keep pace with the times must be filled up with very curious matter.—Politics of course, must take the first column, first rank, first reading, and chief seat in the parlour, church and legislative hall. But while this motley group of statesmen, officers, voters, and aspirants, are filling the whole country with music, long speeches, liberty poles and all sorts of shows, defamation, anecdotes, folly, fame and slander, patrole the high ways in such elegant meanness, that a wise man cannot tell whether it were better to pity or censure the customs of the Americans of the present day:—

"This bids to serve, and that to fear mankind."

In the midst of all this 'fire and fustian' for a 'little brief authority,' the same paper comes lumbering on with news from all nations; riots, earthquakes, thieves, missionary boards, failures in trade, great bargains, estates on sale, marriages, deaths and murder. This all seems according to Daniel: 'many shall run to and fro, and knowledge shall be increased.'—But how long shall it be to the end of these wonders? Millerism has failed the *third* time, and hereafter very few will hitch their cars of calculation to an engine of such general *disappointment*. What then shall be done? Take the newspapers; they *must* and *will* contain a specimen of the thoughts and intents of the hearts of men, for the apostle said: 'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.'

But what does such timely instructions benefit the people? Politics, mobs, deception, and societies for the promotion of truth, religion and wealth grow with the growth, and flame with the fire that must eventually burn to the lowest hell, unless the people turn from the evil of their ways.

Another marvellous wonder engrosses thousands. Mammoth news papers, double, and even thribble, flood the great reading community of the east, and sprinkle the west, with 'novels' as destitute of truth, true science and practical knowledge, as satan's promises were to Eve when she eat the forbidden fruit.—Well, what must be done in such a case?—Why, read the fancied brains of disappointed men and women, and then go to the theatre; and ten to one, but you will be just like them. When ducks feed on fish, their flesh tastes *fishy:* when man drinks whiskey, he is generally drunk; and when the present generation sow vanity they reap vanity; and when the people feast on lies and light reading—what can be expected? Do men gather grapes of thorns, or figs of thistles?

Every body, from the curious state of parties and the jarring motion of societies, governments and kingdoms, fears that the bonds of national security are bursting; but, from the dreadful anxiety of all to go a-head, no body believes it. No, there is none, save the Latter Day Saints, that believe or care for the welfare of the world. The Saints are actually the 'Rechabites' of this age, as much as the descendants of Rechab were in the days of Jeremiah, when Israel went into captivity.

News papers that were once considered honorable, now make sport of character, murder and treason not excepted. In fact, the order of the day is such, that the front ranks of men in high and low life, appear to be playing at a game of *brag*, and they are so determined to win, that conscience, clemency and courtesy, have as small a share of their lives and time,

as their God. They go it regardless of feeling or consequences; no matter whether the game is played upon the tables of the living, or the *coffins* of the *dead!*

But we are saying too much, for in old times, when men became so hardened in sin, that they forgot the blessings of virtue and commandments of God, he turned his wrath upon them, as the history of Sodom, Egypt, Babylon, Tyre and Sidon, and Jerusalem show. We have a duty then, to act well our part, for though Noah, Daniel and Job plead with the Almighty, if the people repented not of their folly and sin, they could not escape the judgment written.

From the N. Y. Prophet

Salem, Oct. 11th, 1844.

To the church of Jesus Christ of Latter-day Saints, Greeting:—

I deem it to be a duty which I owe to God and his church to express my feelings and bear my testimony unto you concerning certain things that are presented to you for your consideration; especially, the claims of Elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints.—I have carefully examined the trial which Elder Rigdon has had before the authorities of the church in Nauvoo, as given in the Times and Seasons, Vol, v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons: and I will hereby give those reasons.

I will commence by asking where has Elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church especially the head of it? Has he stood by the side of the Prophet and Patriarch as a true friend, to assist in carrying them through their trials, tribulations and persecutions? Has he walked up into his place as a man of God, and stood beside the Prophet as his counsellor? Has he, in any way, been a pillar or support to the church from that day until this? Has he sustained the cause and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honor, for the last five years of his life? Or, has the Prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the Prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the Twelve, a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon, in any wise? No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the Prophet, Seer, and Revelator. And I hereby bear my testimony that I heard the said Joseph Smith declare that Elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off. And in my hearing requested one of the quorum of the Twelve to bring him up before the church that he might be dealt with according to the law of the church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of Brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favor, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church: and when any alarm or report was in circulation unfavorable to the cause if we could judge at all from the course he pursued it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that Elder Rigdon attended some of the councils that President Smith held with the Twelve and others, before his death, while giving them instructions; but I heard President Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God, of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one, that they do not hold—one, that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle: Joseph and Hyrum Smith were utter

strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it Elder Rigdon has unlocked his heart, and portrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen O earth! and judge the fruits of this key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c.—Times and Seasons, Vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for there is not a more despicable principle ever existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances, have done so. I would ask, has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; but have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of Elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare and prosperity of the church and kingdom of God.

I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance.—He has always been ready to go and come at the bidding of the Lord. He has not said go; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of Elder Young. He has not only had much experience with President Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connection with the Twelve: was the first to receive his endowment, from under the hands of the Prophet and Patriarch, who have leaned upon him in connection with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honor, laboring both day and night, making every sacrifice required of them; leaving their homes, families, and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has President Young, "that if there are but ten men left who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the Prophet, Seer, and Revelator, for the pruning of the vineyard once more, for the last time, for the warning of the Gentiles, for the salvation of the honest in heart and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the saints for the hour of judgment which is to come, and to secure unto the righteous and exaltation of glory beyond the veil—I say, if it cost me my life, let it go: I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary. I had rather see ten men seal a right-

eous testimony with their blood, than to see one man turn traitor, shed innocent blood, and damn his own soul—for the object in living and laboring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life, is not worth having, "for he that will seek to save his life shall lose it, and he that will lose his life for my sake, the same shall find it." And again, "I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because Elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence and labor, will effect any thing, they will go to sustain President Young, and in connection with him, the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the Prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the Prophet, Seer, and Revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel, and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter into our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it matter-eth not what his standing may be, whether among the Twelve, the high priests, seventies, or elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore, let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does; the soul that sins alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin; but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels, and men are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

From the N. Y. Prophet.

MINUTES OF A CONFERENCE IN PHILADELPHIA.

Pursuant to public notice a conference of the Church of Jesus Christ of Latter Day Saints was held in the city of Philadelphia on Saturday and Sunday, August 31st and September 1st, 1844. There were present official members,

Quorum of the Twelve, one; high priests, two; elders, 20; priests, five, teachers, three.

Elder William Smith of the quorum of the Twelve, with uplifted hands was chosen president of said conference, and Elder W. I. Appleby chosen clerk.

Conference opened at half past 10, A. M. by singing a hymn, after which followed a spirited address (dictated by the spirit of holy zeal) by the president, on the subject of dissensions and divisions in the church, the spirit of persecution and of casting reflections upon the authorities God has chosen to be his special witnesses of the gospel of his Son to the nations of the earth, as has been revealed in its fulness in these last days by the administration of holy angels, bearing to earth truth's unfading laurels.

Prayer was then offered up to the throne of grace, by the president.

Elder Grant then stated what business would

most probably be brought before the conference.

Adjourned till 2 o'clock, P. M.

Two P. M. Conference met—opened by singing a hymn and prayer, by the President.

Sung a hymn.

The president then stated conference was ready to receive any necesary business that should be brought before it. Whereupon, it was then

Motioned and seconded, that brother E. Marshall be ordained a priest.

Motioned and seconded, that brother John Ewings be ordained a priest.

Motioned and seconded, that brother N. B. Helverson be ordained an elder.

President Smith addressed the elders and priests present, that have the privilege, on the importance of travelling to preach the gospel, magnifying their calling, honoring the priesthood and bearing testimony to the glorious truths that Israel's God has revealed unto his people. Also on charity that the saints of God ought to abound with.

After which he took occasion to reprove Elder B. Winchester for his course against the quorum of the Twelve, in New York, Philadelphia and other places; Elder Winchester arose before the church and stated that the quorum had slandered him, had taken his license, that he had spent four hundred dollars in going and returning from Nauvoo and other places, to answer to charges preferred against him, and that the Twelve had never explained the reason why he was suspended; and many other charges too ridiculous to mention. He states as reasons that he will not sustain the authorities of the church, or go out to preach the gospel.

A call was then made by the president for all the elders present residing in Philadelphia, who were willing to travel and preach the gospel, to signify the same by rising upon their feet.—Whereupon, four arose.

Motioned and seconded, that brother Tross be ordained a teacher.

Motioned and seconded, that brother G. Clarke be ordained to the office of a deacon.

Motioned and seconded, that brother J. P. Smith be ordained a teacher.

After the ordination of the several officers, a call was made for the representation of the different branches in New Jersey. Whereupon Elder Appleby represented the branch at Recklesstown, Burlington county, consisting of 30 members, including two elders, one priest, one deacon; twelve members having removed away. Also, a branch at Bordentown consisting of 12 members, including 1 elder and one priest.—Two having removed away.

New Trenton, five members, not yet organized, none others from Jersey represented.

Elder Grant then represented the branch in Philadelphia amounting to 334 members, including officers. The standing of many members not fully known.

A call was then made by the president for all the elders and official members present that were willing to uphold the Twelve in their calling and authority by their faith and prayers, to signify the same by rising upon their feet.—Whereupen all present arose, except Elders Winchester, Wharton and McLane.

Conference then adjourned until 8 o'clock in the evening.

Opened in the evening by singing a hymn and a petition to the throne of grace, by Elder Grant.

Sung a hymn.

Elder Grant then stated that the next business under consideration, was, the building of the Temple of the most high God at Nauvoo, which was to be built by the tithing of the saints, and that it is the imperitive duty of every saint of God to aid and forward as much means as were in their power for the completion of the same, that the saints may receive the blessings which God has in reserve for his people, at the completion of the Temple. and called upon the saints in Philadelphia and elsewhere to aid and assist their brethren at Nauvoo, who are struggling against persecution, penury and nearly every other impediment to complete the Temple of Israel's God. Whereupon, it was

Motioned and seconded, that the saints of this branch will use their utmost endeavors to assist in furnishing means to forward the completion of the Temple. Which was received with uplifted hands.

Motioned and seconded, that Elder Grant be appointed as trustee, to receive donations from the saints, and forward the same to Nauvoo for the building of the Temple. Carried.

On motion it was

Resolved, That members of this church who absent themselves in general from the church and communion table, are not considered members in good standing in the church.

Conference then adjourned by a benediction of the president, until Sabbath morning at 10 o'clock.

Sabbath, 10 A. M.—Conference met, sung a hymn.

Prayer by Elder Appleby.

After which, a spirited discourse was delivered by Elder Grant, from Matt, vi. chapter, 3d verse.

Sung a hymn, and adjourned until half past 2, P. M.

Afternoon. Met; opened with singing a hymn and prayer, by Elder Grant. Elder Horner then addressed the congregation on the subject of the gift and blessings of the spirit, and the privileges of the saints.

After which, communion was administered by Elders Grant and Appleby.

Conference then adjourned until half past 7 o'clock, in the evening.

Met in the evening and opened by singing a hymn, and prayer by the president.

After which, Elder Appleby delivered a convincing and moving discourse from 1st Epis. Cor. xv; 22 23:—showing the joy and glory there is in store for those who have obeyed the gospel and held out to the end;—beginning at the fall of Adam, and in the consequence of it, how redeemed by Christ, the order of the saints coming forth, their reign on the earth, the last resurrection, judgment of the wicked, the new heaven and earth where sighs, tears, and moaning shall have an end, and nought but peace and unadulterated joy be the blessings of the saints forever and ever.

Sung a hymn.

Conference dismissed by a benediction of the president, asking God the eternal Father, in the name of Jesus Christ, to let his blessings attend his people, and guide and protect them with his almighty hand.

At the close of the conference, Elder Appleby was ordained to the office of high priest, under the hands of President Smith; Peter Hess, high priest, and Elder Horner. Adjourned. WM. SMITH, Pres.

W. I. Appleby, Sec'ry.

St. Louis, September 29, 1844.

A Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the city of St. Louis,—Brother Riley in the chair; the meeting was opened with singing; Brother Read addressed the throne of grace.

It was voted, that a committee be appointed to district the city, so that the priests and teachers may the more conveniently attend to their duty; and that the poor and sick may be attended to; and that all things may be done in order.

Voted, that this committee be appointed by a council meeting.

Voted that a commit ee of three be appointed to wait on the landlord of the room over Liberty Hall, and ascertain if it can be obtained for preaching.

Voted, that Brother Clemens, Quamby and Rogers act as that committee.

A letter was received from Brother Small declaring his firm conviction, according to the Book of Doctrine and Covenants, that Sidney Rigdon was the only man to lead this church, since the death of Brother Joseph, and by it he was willing to stand or fall; the letter was read by Brother Riley, after which the trial of Sidney Rigdon was read before the church, and then Brother Riley addressed the meeting at some length: there was then an expression of the meeting called for by Brother Riley, to ascertain how the branch stood as regards the Twelve; the vote was nearly unanimous, only four hands being raised for Sidney Rigdon.

After singing and a benediction by Brother Riley, the meeting adjourned.

A. ROGERS, Sec'y.

COMMUNICATIONS.

Monroe Co., Miss.,
Aug. 17th, 1844.

Respected Brother:—It is with pleasure that I take my pen in hand to inform you of the prosperity of our Redeemer's cause in the south country, and also to give you a brief synopsis of my labors in the vineyard since my departure from Nauvoo.

I left home on the 29th of May, 1844, in company with brother H. W. Church, on a mission to the south. We took steamboats to Padeucha, Ky; from thence we travelled into Tennessee, preaching by the way till we reached Middle Tennessee; we stopped and preached several times in Hickman, Williamson and Sumner counties. We introduced the gospel into several new places where it had never been preached, and remained in that region till the first of August; but not meeting with much incouragement we concluded to go further south; consequently we set out for Tuscaloosa county, Alabama, where we found a branch of the church, and met with brother P. Haws, who had been preaching in that place some time.—

The night after we arrived there a mob of 18 or 20 prowled through the neighborhood, threatening to drive the elders from the country, but finding that such things were not countenanced by the most prominent citizens, they desisted. After remaining a few days, brothers Haws and Church went to Mississippi, and I proceeded to Perry county, Alabama. On my way to Perry, I met brother James Brown, who informed me that he had baptized 15 in that county and organized a church. He requested me to visit them and instruct them further in the princi-

ples of righteousness. I commenced preaching with considerable success and soon baptized three. About ten days after, brother Church returned from Mississippi and joined in with me again. We had calls on every hand, prejudice gave away; and many embraced the truth. We continued our labors there until we had baptized forty-five, and organized another church of sixteen members. The spirit was abundantly poured out, and the word was confirmed with signs following; the saints spoke in tongues, and the interpretation was given, and many that were sick were healed by the prayer of faith in the name of Jesus. We continued to preach and baptize during the winter season, both in Alabama and Mississippi. In April we held a conference in Alabama, and set the affairs of the churches in order; and ordained several elders. From this conference brother Church went to Tennessee; and brother B. L. Clapp and myself came into Mississippi. We commenced preaching in different places, and baptized several; brother Clapp then returned to Nauvoo; and I still continued in the field.—We held a conference in Knoxubee county, Mississippi on the 13 and 14th of July; thirty-nine had been baptized since last conference, and the brethren generally expressed a determination to do all they could in spreading the gospel. There are a great many calls for preaching in this country, many are investigating the subject for themselves, and we are expecting a great in-gathering into the kingdom.

The sad news of the murder of the prophet and patriarch has reached our ears. It is looked upon by the generality of the people in this country as being the grossest violation of law and liberty that they ever heard of. Many of them sympathise with us in the loss. When I call to mind the wholesale murders of Missouri; the occurrences in Philadelphia, and the late butchery in Illinois, I am made to fear for my beloved country; and if there is not a stop put to such vile and abominable proceedings, and such offenders brought to justice, then farewell to our free institutions; farewell to the privilege of worshipping God according to the dictates of each man's conscience, which was bought so dearly by the blood of our fathers.

Since I left Nauvoo, I have baptized sixty, and witnessed the baptism of as many more.

I send you these lines, and if you think proper, they are at your disposal for an insertion in the Times and Seasons for the satisfaction of your readers.

Yours in the bonds
of the new covenant,
JOHN BROWN.

POETRY.

For the Times and Seasons.

WHEN MUST I LOOK FOR DEATH?

BY W. W. PHELPS, ESQ.

O say, when must I look for death?
When spring all nature's joy discloses;
When infant beauty buds like roses;
When fortune smiles so blithe and clever;
When love and life look on "forever:;"—
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When summer clothes the earth in beauty;
When manhood strengthens us for duty;
When children bless the lot paternal;
When being hopes to be eternal:—
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When autumn smiles on summer's treasure:
When youth and age are full of pleasure;
When wise men reason; statesmen rattle;
When warriors rush so gay to battle;
Ah, then the sweeper steals thy breath!

But say, when must I look for death?
When winter strips the earth of glory;
When age has honor'd locks, all hoary;
When e'er you're on the deep-blue ocean;
When e'er you know old time's in motion;—
Ah, then the sweeper steals thy breath!

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

(Continued.)

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindred, tongues and people; and this shall be the sound of his trump, saying to all people both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, forever, and ever: for the hour of his judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen, who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

And again, another angel shall sound his trump, which is the seventh angel, saying it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of of the wrath of Almighty God: and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.—And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a

house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the highest priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven; yea, even directly, salute his brother or brethren with these words:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, in to this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter o John's testimony concerning me. Amen.

I wrote to N. E. Seaton Esq., editor of the —— —— as follows:

Kirtland, January, 4th, 1833.

Mr. Editor,

Sir, Considering the liberal principles, upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite, at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand, beholding the manifest withdrawal of God's Holy Spirit, and the vail of stupidity which seems to be drawn

over the hearts of the people; and upon the other hand beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race, (and I fear unprepared) down to the shades of death.—With this solemn and alarming fact before me I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child, that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God, who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again, the second time, to recover the remnant of his people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans 11: 25, 26, and 27, and also, Jeremiah 31: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or, no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of his power; and then his people, *Israel*, should be a willing people;—and he would write his law in their hearts, and print them in their thoughts; their sins and their iniquities he would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them "lo we turn unto the Gentiles," and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the saints, and have broken the covenant in which their fathers were established: (see Isaiah 24: 5,) and have become high minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Has not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw his Holy Spirit from them, and send forth his judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark 16: 17, and 18,) that these signs should follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover: and also, in connexion with this, read 1st Corinthians 12th chapter. By the foregoing testimonies, we may look at the christian world and see the apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or, all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations; when he shall rule them with a rod of iron, and break them in pieces like a potters vessel. The Lord declared to his servants, some eighteen months since, that he was then withdrawing his spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or, but very few; and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capi-

tals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth.—Repent of all your sins, and be baptised in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the gospel of Christ: then "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land America is a promised land unto them, and unto it, all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion, spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2: 32. Isaiah 26: 20, and 21st. Jeremiah 31: and 12. Psalms 50: 5. Ezekiel 34: 11, 12, and 13. These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem: besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land. to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "fear God and give glory to him for the hour of his judgment is come"—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH, jr.

[To be continued.]

FROM THE "ISLANDS OF THE SEA."

Ship Timoleon, Pacific Ocean, April 25th 1844, Latitude 25 deg. 19 min. south, Longitude 149 deg. 11 min. west from Greenwich.

ELDER W. W. PHELPS—DEAR BROTHER IN CHRIST:—As I promised before we left Nauvoo to write to you, I embrace this opportunity as we are nearing Tahita; as in all probability we shall find a ship there bound for home, I have not that portion of interesting matter which I no doubt should have if we had entered our field of labor; but as we have performed a passage that has conveyed us more than three quarters around the globe, a rude sketch of our voyage may not be uninteresting to you, as I know you to be a historian. I wrote from the Cape de Verds to my wife, and the particulars as to that place you have no doubt learned before this. I have also commenced a letter to Br. Brigham Young, in which I have given a brief detail of our situation on ship-

board. With you I will commence a brief journal.

We landed on two of those islands, St. Nicholas and St. Jagoes: we saw some others, the most interesting of which was Fogo, or Foigo la Tera; in English it would be the *land of fire*. It has been a volcano, and has the appearance of a great sugar loaf sat in the broad ocean with its top far above the clouds. We left those islands the 19th of November and stood to the south; light winds and calms with very warm weather attended us till after we crossed the Equator; then we took strong south east trades; they carried us towards Brazil, we were near the island of Trinidad.

We had frequent opportnuities of amusing ourselves at fishing for blackfish, porpoises, terbercores, skipjacks, and dolphins; the two first are of the whale species, the largest made two barrels of spermacetti.

On the 3d of January 1844, (I will now extract from my journal,) "there they b-lo-w and l-an-d h-o!" were both cried at the mast heads at once. Whales and the island of Tristan Acunhah were seen at a look. It is in latitude 36 deg. south, longitude 15 deg. west.

Fourth day. It commenced blowing fresh last night and continued to increase, and this morning it blows the heaviest gale we have experienced since we left New Bedford. We are lying under fore spencer, the fore topmast staysail is blown away.

The islands of Tristan, Nightingale, and Inaccessible, are now all in sight, and the air is full of South Sea birds of all sizes, from the Albatross down to Mother Carey's Chickens; we amused ourselves at fishing for them: we caught five Albatross nearly of a size. We measured one of them while alive: his wings from tip to tip were ten feet four inches.

Tristan makes a good appearance; it is about the size and height of Monadnock mountain in Cheshire county New Hampshire.

Eighth day. To-day the boats caught a small whale, it made eighteen barrels of oil. While they were stripping off the blubber, the seafowls came around in great abundance and devoured the whale with great voracity, and as fearless as our domestic fowls. I prepared line and hook bated with blubber, and commenced fishing for them: in less than an hour I caught enough Albatross to afford me nine dozen of quills, by taking two and four out of a wing; then I let them go.

Thirteenth day. To-day we saw several large whales; the boats gave chase and harpooned a very large one and gave him a mortal wound. He ran to windward with great fury, and by some mismanagement the line parted and he got away; he dove under water and came up near the ship; we ran up into the foretop to have a better view. I could look down on him as he came to the top; he commenced lashing the water with his fins and tail, for he was frantic with the agony of his wounds, having two harpoons in him, they were bleeding with such profusion that the water was crimsoned some distance around. This with his bellowing and spouting presented an awful scene; the boats gave chase, but he saw them before they got near enough to harpoon him again.—He dove again and ran off to windward and got away; but we expect he died that night. As I stood gazing down on him, the words of Br. Hyrum came fresh to my mind when he pronounced upon my head my patriarchal blessing, "I guess you have got to go a whaling."

From there we shaped our course for Cape Good Hope. On the 21st we saw and caught a fine sea turtle; he was basking on the surface in a pleasant sunshine; his shell was about three feet long; he was very fat and we had a fine time on turtle soup.

Twenty-sixth day We struck soundings in 60 fathoms water, the weather rather misty; supposed we were about thirty miles south of the Cape. From there we steered for the island of St. Pauls. I had heard many reports respecting the multitude of excellent fish that are about this and another island near it, called Amsterdam. We prepared our hooks and lines a few days beforehand and arrived there on the 21st of February, in latitude 38 deg. south, longitude 77 deg. east. We ran in near the land and lowered three boats well manned for the sport. As we rowed in near shore, we saw large shoals of fish in compact bodies, with their backs out of water, feeding on something that was near the surface; we found it to be breet. It is an insect that abounds in those seas, and is called by whalemen *right whale feed* It looks something like frog spawns and has a reddish appearance. It goes in veins of various widths, often extending as far as the eye can see, and so plenty as to give the water a reddish appearance. Whales and other fish live on it and get very fat. When near enough we made fast to the kelp, (a coarse kind of sea weed.)

I had the pleasure of catching the two first fish, but they soon began to gather in such multitudes that in a little while we filled our boats. We also took with us an iron hoop, netted within by ropeyarns, for catching crawfish; these are about the size and shape of lobsters, except the nipper claws; but better fish

to eat. To it we tied a fish and let it down to the bottom; in a few moments we raised it and there were about thirty piled on to it. We soon caught a barrel or two of them, and then went aboard of the ship; dressed our fish, cut off head and backbone, packed them in salt, and we had ten barrels.

While fishing we saw a French flag flying on shore; we went to it and found a company of fishermen from the Isle of France; among them was an American, a native of Albany, New York. Soon after we arrived, the ship Manhattan of Sag harbor arrived, and joined us. The next day Capt. Plaskett told the passengers if we wished to go on shore, he would send a boat to wait on us: we embraced the opportunity and found St. Pauls to be one of the greatest natural curiosities I ever saw: it is evident that the east half of the island is sunk; the island has been thrown up from the bed of the ocean by volcanic eruptions. On that side the shore is perpendicular. From the north and south points, it rises with a gradual ascent towards the centre, where there is a curious basin. This was once the crater through which this island was thrown up; the island fell off so near to it that the sea has broken into it a passage: there are nine feet water on the bar at high tides. As soon as you pass this, there are twenty-seven fathoms all over it: it is one mile and a half in diameter, with almost perpendicular sides of two thousand feet elevation, and as round and regular as if it had been excavated by art. On the north side of the entrance are the fishers' huts; near them they had cut a zigzag foot-path to the top, and we went up; it was a hazardous tour, and I think none but sailors would have attempted it. Near the top the ascent was almost perpendicular. In many places we had to crawl on our hands and knees, pulling ourselves up by the projecting rocks, and had we made one misstep, we should have been dashed to the bottom. When we arrived at the top, we found the rim of the basin to be the highest part of the island. From it on every side but the east, the land had a gradual slope to the water. The island is about five miles long, and is covered with a rank growth of coarse grass, like that on the prairies; but not a tree nor shrub The two ship masters, Plaskett and Cooper, were with us. We found a place where the steam was coming up; Capt. Cooper commenced digging into the dirt and burnt his fingers to a blister. The bank on the east side is an awful precipice. I laid down and crept to the edge and looked off; as I looked down the awful steep to the water, (two thousand feet,) a sensation came over my brain, that is more easily imagined than described.

Near the huts where we landed, is a number of boiling springs; the water is boiling hot. We had some crawfish in the boat; we put one into the spring, it soon cooked and we ate it.

The *Commedant* was a polite Frenchman; he could not speak a word of English. Doctor Winslow, one of our passengers, could speak good French, and he was highly delighted with our visit; treated us with great hospitality, and took much pains to go with us over the island, and show its curiosities. Near his huts were the graves of two American sailors. By their headboards we found one's name to be Charles Mallory, aged 21 years; he was first mate of a whale ship; was killed by a whale. The other was Pardon Howland jr., aged 13 years. He was killed by falling from aloft.—How lonely was the sight of those graves, on a desolate island of the sea—far, far from their friends and home!

The soil looks very rich, but the ground is so full of steam, it kills all the seed they put into the earth; and they can raise nothing.—They are bountifully supplied with every thing they need from the Isle of France. They treated us with green peas that had been preserved in tin flasks; they were as sweet as if just taken from the garden.

At night Capt. Cooper invited us all to go on board his ship and take supper; we accepted the invitation. After we got on board both ships stood out to sea, as they had got what fish they wanted; twenty or thirty barrels each. We were waited on with much politeness and friendship; were served with fresh fish, both chowdered and fried in excellent style, with warm biscuit, butter, cheese, &c., &c. About 11 o'clock, the night being very dark, the ships made signals by hoisting lanterns: they both hove to nearly a mile apart. Our boat was hauled up to the gangway and twelve men of us got into it, which loaded her nearly to the gunwales; there was a heavy swell but not much wind. We paddled slowly over the rolling billows; the night was dark and cloudy; and when between the ships, we could see nothing but their glimmering tapers. You can better judge of our feelings in this situation, than I can describe them. Suffice it to say, we got safely on board our ship; and I felt thankful. We then filled away and stood on our course; both ships bound to the Pacific. We shaped our course for Cape Chatham, the south west point of Australia.

On this part of our passage, I often used to watch the sun as it was setting, and think it

was just rising with you, and when it arose with us, night had just commenced at home.—We arrived off there on the 8th of March, but not in sight of land. We coasted along towards Bass Straits; but, as there are many islands and rocks in that passage, and it would be near the 20th of March before we could land; the Captain thought it advisable to go around the south side of Van Diemens Land—So we hauled off to the southward. On the night of the 19th it commenced blowing in squalls of rain, sleet and snow: as the sun and moon were near each other (it being near the change) and would cross the equinox so, we expected a severe storm and prepared for it.

On the 20th, about 10 o'clock A. M, as the weather lighted up between squalls, we saw the southwest point of Van Diemens Land; it was then blowing a gale, and it continued to increase till the 21st. It then blew one of the heaviest gales I ever experienced; the wind whistled and roared through the rigging, the seas ran mountains high, and often over our decks. The Timoleon is an excellent seaboat, but not a fast sailor; she makes sure passages, but not quick ones; so the gale did us no other injury than to tear many boards off the bulwarks, and stove two whale boats; one of them was on the cranes, and the other over the stern: the one on the cranes was broken in two, so that about eight feet of the bow was hanging to the davies towing in the water.—The wind was west, and it carried us ahead with great force.

From here we shaped our course to the north west point of New Zealand. Around all of these islands has been a great resort for whalemen: our crew is made up of men that have cruised here for years; they give flattering accounts of the beauty of their climate, soil, and productions. There are large settlements of English on all of them; and had the weather been good, our Captain talked of going in there, and we intended stopping there to commence our mission, instead of continuing on to Tahita. There is a great and delightful field for our elders to occupy: some hundred thousands of English emigrants to preach to.

On the 28th in latitude 35 deg. longitude 166 deg. east, we discovered the first and only shoal of sperm whales we had seen since we left home. Four boats were lowered, and they gave chase: one of them was harpooned, but by some mishap the harpoons drew out, and the whales got away, very much to the disappointment of all hands.

On the 31st we saw some small islands off the north-west point of New Zealand, called the Three Kings. Since that we have had much head wind; it is now blowing fresh and fair and we expect in two or three days to touch at an island called Oheitaroa. It is 300 miles south by west of Tahita It is a celebrated place for hogs and fruit. The ship designs to recruit there, then proceed to Tahita, leave us passengers, and then proceed to the northwest coast of America, to fish for whales.

Dear Brother, you see I have nearly used up my paper, and must draw to a close. We feel very anxious to get all the news we can from home: from the various threats we heard and saw in the papers previous to our sailing, we expect you may have had troubles with the Carthagenians, their allies, and the Missourians. Our dreams have warned us that you all may be missing from Nauvoo by this time, and I can assure you that our anxiety for you and all that is near and dear to us on earth, is very great. We feel that we are exiles for Christ's sake; and any news from home will do us good. I hope you all will not fail to establish a correspondence by letters and papers. Br. Phillip B. Lewis, of New Bedford, can give any information you may wish respecting the way of conveyance. We wish you to remember our sincerest friendship to that brother; we received great help from him.

I wish you to remember the sincerest affections of a husband and father to my family.—May God, our heavenly Father, in whom I trust, comfort and support them and you all, till we return again in peace. We have enjoyed good health since we left home. I am more fleshy than I have ever before been in my life; and I think my companions can say the same, (though they may not be so willing to own it as I am.)

Remember me to all that inquire after us. Tell the Saints to remember us in all their prayers, both private and public. Tell Br. W. Richards I will write him from Tahita, after we commence our labors. Dear Brother, accept my sincere esteem for you and yours.—I remain your brother and fellow laborer in the gospel and covenant of our Lord and Savior Jesus Christ. ADDISON PRATT.

P. S.—Pacific Ocean, Island of Toobouai, Society Group, May 4 h, 1844.

[This island lies near 22 degrees south latitude and 75 degrees west longitude from Washington. The letter was 198 days on its passage: 183 by water from Toobouai to the United States; and 15 by land from New Bedford to Nauvoo: average on 20,000 miles about 200 miles a day.]—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 15, 1844.

UNION AND PEACE AT NAUVOO.

We take this opportunity to say to the saints abroad,—*all is union and peace at Nauvoo*, and the temple is rising rapidly as a token that God has not forsaken his church and people. With the same health and industry that now blesses us, if the weather permits, but a few months more will elapse, and the temple of God at Nauvoo will be a standing witness for the gathering of Israel. It affords us a great consolation, too, to add, that the saints continue to come to Zion, to walk in the ways of the Lord: it seems he is softening the hearts of the people for good; and we pray that he may continue to do so, until the waste places of Zion shall be built up, and the "*great temple*" be built, whereon the 'cloud and pillar' shall rest; and in which the sons of Moses and Aaron shall minister an acceptable offering *on Mount Zion*.

☞ For the communication of an "Old man of Israel," and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.

MORE SIGNS.

We have been at some pains to get translated, the following which recently appeared in the "*Swabeish Mercury*," a German paper:

"There appears at present wonderful signs; in Lithuana a new Messiah has risen up in the person of Towasky; and in Wirtemburg, upon the Red Mount the watchman met a man who demanded of him to call "48." And when he did so, the poor man saw, in heaven, a perfect Turkish battle. A war with the Turks will break out next year, and s reams of blood will be seen under foot."

A private letter to a gentleman of this city, from Karga, in the dutchy of Posen, in Prussia, says: "The King of Prussia has been shot at, and a mob spirit is manifested every where; three or four mobs breaking out in a week."

ANCIENT WRITING.

It gratifies the curious, to see curious things and so we for once take a moment's time to lay before our readers a specimen of ancient writing about two hundred years old. Having no arbitrary characters to correspond with the manuscript, we have to imitate with letters as near as we can. Soon after printing commenced in English y with a small t over it meant "that;" w with c after it meant "which," and so of many other words. Him, with a colon after it meant "himself;" teach: teaching, &c.

There are 74 octavo pages in the manuscript finely written. It was a sermon of the Reverend Thomas Kimberly, and bears date, "March 2, 1636, at Honely in Ware," Conn.

A treatise of the teaching of the Spirit.

An Assay to remove a bar that stops zealous men from embring the everlasting covenant with full assurance of their interest & perseuerance in grace to the possesion of glory: & occasions differend am. brethren, we I conceive to be That they see not their need of God who is the fountaine of life, & in whose light we see light. Psal: 36.9.

1. Some zealous ones see not the need they stand in of the freenes of the fathers loue as that wtout we they cannot be saued. Eph: 2. 4, 7. & whereas we stand in such need of grace, that if he doe not freely extend his fauour to us wont xrsp: of any worth in us either for or repent: se morall obed: we cannot be justified in his sight. Rom 3. 20. Psal: 139. 12.

If a man rend his heart, poure out tears, se abstinence,make neuer so many prayers, ty up hims: to hearing, redding, meditatio, be at co,t for minist: & ordin: & giueth much to ye poore, if a man attaine to sorrow mouings .f desires, affect, of love & peace, courage of resolutions, plenty of gifts &c. yet all this is of no worth to make a man right: before God;

So that unlesse he doe freely for his owne name sake set his loue on man, he is jhil dee death & condemnation: but this they see no't & go they doe justifie thems: in their owne right & submit not to conut all losse, & by donne as lost ones, and wait for life in gods right: freely by grace extended to them. Rom: 10. 2. 3.

COMMUNICATIONS.

To the Editor of the Times and Seasons:

THE APOSTLES AND APOSTATES.

SIR:—Having lately arrived from the east, and having seen a new paper purporting to be "the Latter-day Saints Messenger and Advocate," resuscitated, for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter-day Saints, as left in the blood-sealed state of revelation by Joseph Smith and Hyrum his brother, who are a majority of the quorum of the first

presidency; and having also waited patiently for Elder Phelps or some of the "Twelve" to give this "wandering star," or "cloud without water," a just judgment, I take my pen in hand to apprise the church and public of the fact, and offer a few remarks, and quote some revelations, which I think will not be amiss.

The most of the paper is made up of a letter from a man by the name of Forgeus, which appears to me the crudest mass of chaos I ever saw thrown together. The whole maneuvre, is just the sort of matter for "the man of sin" to reveal himself in; and Sidney Rigdon *Esq.'* who is held up throughout the lengthy epistle, as "the stem and branch of Jesse," will use it as dexterously as a manufacturer does materials for soap:—using Forgeus as the "stick of ———" to mix the royal liquid, and frothify lixivium for the host of the Gentiles, and the fragments of Israel. So much for the religious atirficer, the sacred soap stick, and holy pot of (not) manna, but *soft soap suds:* pardon the expression, gentle reader, it is not revelation, but composition, that will just fit religious gamblers: for Rigdon, Forgeus, & Co., are as corrupt as John C. Bennett. Their feint reverence for Joseph Smith, like the touch of the torpedo, is meant to benumb his fame: their seeming praise of virtue like the sting of the asp, is slow poison to truth: and their devoted breath for the welfare of the saints, like the sirocco of Egypt, is a blasting wind to ruin their future prosperity.

The real drift of the paper, is, to support Sidney Rigdon *Esq.*, as the *head of a church*, (not the church of Jesus Christ of Latter-day Saints,) and lest any person be deceived by such "specious pretences" and false insinuations by misrepresenting the scriptures and revelations, I have concluded to try my skill at quoting some of the rules of the church, as left on record by the great apostle of the last dispensation, even the *martyred Joseph Smith.* On the 102 page of the second edition of the Book of Doctrine and Covenants, paragraph 11, read as follows:

"Of necessity there are presidents, or presiding offices growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision."

There are three important points in this section: First; three presidents must be *chosen* and *upheld* by the faith and prayer of the church, *to be legal*; a self made machine won't do. Second; these *three* presidents form a quorum, and can NEVER act seperately—though *two* may form a quorum when circumstances render it impossible to be otherwise. Now, allowing that Sidney Rigdon was one of the first presidency, for the sake of argument; when Joseph and Hyrum were martyred, the presidency *was left vacant*, and the next quorum, (the Twelve) being "equal in power and authority" to the three first presidents, hold the same standing and keys; and, of course, must bear off the kingdom in its destined road according to the pattern. Third y; if their decisions and conduct were righteous, then they fulfilled the promise, otherwise, all the quorums constituting the spiritual authorities

of the church, could repeal their decisions, and appoint whom they pleased to rule over them.

There is also another presidency which may be read at pleasure, on the 124 page of said Doctrine and Covenants; the 6th paragraph reads as follows:

"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them."

All that is necessary to remark on this subject, is that this presidency is over the high council of a stake, and has no more relevancy to the first presidency over the whole church, than a county judge has to the president of the United States; in fact the high council being a tribunal for transgressors—perhaps it may justly rank as a judge to the president of the United States. No man of common sense would ever think of boosting up a man as president of a stake, to be like Moses. No, never. He is a Cushi, that proclaims such doctrine, and needs to tarry in Jericho till his beard grows.

The third presidency mentioned in said Doctrine and Covenants, is, on page 107 and reads:

"Wherefore, it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands."

This presidency is different from the other two, and means the presidency over the quorum of the high priesthood. It has nothing to do with the "first presidency" over the whole church, more than to send out high priests to preside over branches, stakes, &c., in any part of the vineyard, under the direction of the Twelve. Neither has it any thing to do with the presidency over the high council, more than to act in union. Having said so much on these three presidents, let it suffice.

The Twelve are still a different presidency, because they compose a quorum that cannot be dispensed with; while, according to the very nature of the case, the before mentioned presidencies can. If there be no quorum of the first presidency, the Twelve must act in its place. If there be no stake organized, then there is no need of a high council; and so of the others, without a designated place. Not so with the *Twelve*, they are never *twice* chosen; vacancies may be filled, as was the case with Judas, or with some of our modern apostacies. The revelation for choosing them on the 258 and 9 pages of the said Doctrine and Covenants, is:

"And now behold, there are others who are called to declare my gospel, both unto Gentile, and unto Jew: yea, even twelve: and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature: and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve:—Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words."

In addition to this, a revelation directly to the Twelve, besides many other things, says, as recorded on the 417 page of said Doctrine and Covenants:

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who

have received a dispensation at any time from the beginning of the creation: for verily I say unto you the keys of the dispensation which ye have received, have came down from the fathers: and last of all, being sent down from heaven unto you."

This conclusively shows that the Twelve hold the power of the priesthood in ALL the world. To make the matter plainer, however, I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835:

"They are the Twelve apostles, who are called to the office of a travelling high council; who are to preside over ALL the churches of the saints among the Gentiles, where there is no presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews.—They are to hold the keys of this ministry; to unlock the door of the kingdom of heaven unto all nations; and to preach the gospel to every creature. This is the power, authority and virtue of their apostleship."

Elder Woodruff, one of the Twelve, having gone to England to preside; Elder Wm. Smith another of the Twelve, travelling constantly in the eastern states, together with the labors of Elders Hyde and Page, and the last summer's tour of the whole Twelve, put along with their unabated vigilance in the vineyard since their appointment, is pretty strong testimony that "they are called, chosen, and faithful."—Thanks be to Jesus: the honors and powers of the priesthood are not obtained, by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God.

No body disputes the apostacy of certain men from Cain down to Sidney Rigdon, *Esq.*: nor is it at all to be wondered, that they all claim to be "*perfect.*" G. M. Hinkle has the "Bride, the Lamb's wife;" John C. Bennett has been "Joab a general in Israel;" Law notwithstanding he carried pistols to shoot Joseph, is so smooth that he is nearly "a new redeemer;" and Sidney Rigdon, *Esq*, who it seems, from the paper before alluded to, is the "stone the builders refused or rejected," independent of Jesus Christ:—We must be plain on the subject and quote a little scripture which seems to meet the case to a nicety, whether the prophet meant so or not; because Sidney is determined to fight the Gentiles among the Allegany mountains. So hear what Daniel says:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over.

He shall enter also into the glorious land and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans, and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him."

All this is *spiritual* and shows that besides Sidney's being the "stone the Jews refused," holding the key of David which actually belongs to Jesus Christ, he is a kind of god that will trouble the Ethiopians, Egyptians, Lybians, &c., probably with bees and flies, but will come to his end and "none will help him."—It may not be amiss, however, before Sidney obtains this mighty power, to square his claims from revelations in the aforesaid Doctrine and Covenants, Section 11, page 158; and which was the first word the Lord ever said to encourage Sidney up to that time, among other things, said of Brother Joseph, "and in weakness have I blessed him, and I have given un-

to him the keys of the mystery of those thing which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

From the facts before us, and the blood of the martyred prophet, it is more than mere hope so, or say so, that Joseph did *abide* in God until he escaped in blood to bliss, giving Sidney not even the hope of a promise of the "keys of the mystery." As to the promise of his being a spokesman before the face of the Lord, if he did not transgress and get cut off by the legal authority of the church, I have not a word to say. It may be as necessary to have a Pelagoram as an Aaron, but that is no sign that either of them can enter the goodly land alive. Honor and shame can both be rewarded.

But I have not done with keys: Sidney or his "stick," makes a great ado about the keys: on the 330th page of said Doctrine and Covenants, we read:

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another; yea, even unto the church."

Sure enough—*to the church:* but nothing is promised to Sidney. In the next paragraph is this masterly idea:—(Sidney Rigdon and F. G. Williams) "They are accounted as equal with thee (Joseph) in holding the keys of this kingdom"—that is:—*both* of them were equal with Joseph, &c. *One* could not be "equal," because he could not constitute a quorum. It has been urged that Sidney was once ordained a prophet, seer and revelator in the church, and no doubt was so; but, what of it? On the 214th page of said Doctrine and Covenants, it reads, speaking of particular servants:

"This is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation."

But when was Joseph Smith ordained *by man* as a prophet, translator, seer, and revelator? Never. When was Moses or Jesus ordained prophets, seers, or revelators, *by man?* Never. God does such sacred business in heaven before hand. See Psalm 45.

On page one hundred and fifty, of said Doctrine and Covenants, it is said to Joseph Smith by the Lord, "Behold thou wast called and chosen to write the Book of Mormon, and to my ministry." The church record does not show that Joseph Smith ever transgressed, but the same record, after showing Sidney in his ups and downs, leaves him "cut off" by all the spiritual authorities, for transgressions. And now if he still persists in his course of rebellion to the constituted authorities established by revelation, and endeavors to establish a new place of gathering, contrary to former commandments, we shall not have to mutilate the following passage much, to touch his case exactly:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the "dreadful splendor" of "spiritual wifery," which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg and live." Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it.

The cream of Sidney's stick is the explanation of the parable of the twelve olive trees in said Doctrine and Covenants, at the latter end of the wonderful epistle. This must be the glory of Sidney's excellency. By the by the

parable was given while the church was in Jackson county, Missouri, long before the "Twelve" were chosen; and the Bible and Book of Mormon allow the house of Israel to be the vineyard of the Lord of Hosts, and the olive trees, the twelve tribes, which were scattered, and the Gentiles, the wild olive, were grafted in, and the temple at Jerusalem, not the tower, was thrown down. Such *spiritualizing* as Sidney stick's—

'Would light up a smile in the aspect of wo!"

That a fool is a fool though he thinks he is wise.

Comparitively judging, the whole letter is about as near to truth, light, and salvation as the *toot* of a rams-horn is to the *tone* of an organ.

One thing more, and I have done, that *ne plus ultra* of book making memory, Benjamin Winchester, is about to publish according to Sidney's paper, "a work in which he will *cancel* the claims of Elder Rigdon at length."—Now this is the unkindest cut of all. To "cancel" is to draw black lines across; or to obliterate: so, as a matter of convenience, this religious, literary *dandy*, will *expunge Sidney's claims* and his own, as they both have been cut off from the church for unchristianlike conduct. Where little is, little is expected.

Before I conclude let me drop one word relative to trying the spirits. It is tolerably well known that God reveals his ordinances in a place appointed. He has said he will do it in the temple as soon as that is completed. The way the work now goes on it will soon be ready for washing, anointing, and the endowment; but while we are waiting, and frequently are annoyed with such animals as "Sidney's stick," it may be well to reflect on the following pattern to try spirits: it is on the 294 page of said Doctrine and Covenants:

"And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me: wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."

To OBEY MINE ORDINANCES! Ah! that is the touch stone! If a man does not tithe himself on the temple and for other purposes, his religion is a mere echo; and his professions will leave him with the rich man in hell. Read and practice the 430th page of said Doctrine and Covenants.

In conclusion let me solemnly say, and I thought so when I saw the smoky houses of Pittsburg, as I passed through on my way down the river, Sidney and his "clique" (for so I call it) are perfectly at home, and will be as long as they can kick up fuss enough to attract the Gentiles and apostates;—for misery loves company: and let me tell you when the sow that was washed hath returned to her wallowing in the mire; and the dog to his own vomit again; that such events show that judgment has begun at the house of God; and where shall the sinner and ungodly appear? Oh, let me say to the brethren, and sisters, as you have followed the glorious revelations of your late martyred prophet for good, continue and finish that splendid monument of his sublimity, the temple, where you can receive an endowment in season to triumph over the machinations of apostates, and the wiles of satan!

AN OLD MAN OF ISRAEL.

To the Editor.—SIR: Permit a stranger to say a word or two in favor of your pleasant city. I learn from your people much that never gets abroad. First, instead of broils and contention, jarrings and strife, as some, who have gone out from among you, are trying to make the world believe, *you are all peace*, almost a Millennium; in fact I never saw so great a *union*.

Second. Instead of Gen. Smith's widow, (Emma,) being cut off from the church, she is in as good standing as she ever was, and manifests to strangers, the same noble disposition.

Thirdly. The church seems more united since the death of Gen. Smith, than when I was here last year. Your "union" is almost a miracle; and there seems to be a spirit thrilling through the bosoms of all Nauvoo—let false tongues say what they may, we will carry out Joseph Smith's measures, *in union*, now and forever. "If you do, God is with you."

Yours respectfully,

PHILADELPHIA.

EXTRACT OF A LETTER DATED

Kalamazoo, Sept. 29, 1844.

MUCH ESTEEMED BROTHER:—We had learned before receiving your letter, that our highly esteemed and much beloved Prophet and Pa-

triarch had been cruelly murdered by a lawless banditti. When I received the news beyond doubt that they were dead, language can not express the feelings I then had. In solemn silence I withdrew by myself and my grief found vent in a flood of tears. The whole train of events connected with the history of their lives came rushing to my mind; their privations, their persecutions, the scourgings, imprisonments, and mobbings they had received while endeavoring to establish the principles of eternal truth on the earth once more, were all remembered by me in that dreadful hour. Is this indeed the boasted land of liberty, of equal rights, and religious toleration? Look at yonder proud flag with its stripes and stars! gracefully has it floated in the breeze of every clime, saying to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations." Yonder, on its mountains, in its valleys, on its wide spread prairies, is liberty religious and political. There the laws which make every man free and equal, with the privilege of worshiping God as he pleases, hold their supremacy.

Oh ye Americans! take down that flag, nail it to its staff no longer: it is sheer hypocrisy; liberty exists only in name; your laws are powerless when exerted in the Saints' defence; your prairies have been drenched with the blood of Saints, men, women, and children: even those noble patriots who fought for your liberties, have not escaped. Your prisons have been stained with the blood of prophets, martyred for the truth of heaven, for the testimony of Jesus. Your soil has drunk the blood of Saints as the rains of heaven; while all eternity has wept o'er the scene, and yet you boast of liberty.

Oh tell it not in Europe, publish it not in Asia, let not the children of Ham know of your folly lest they have you in derision; for savages could not but contemplate your cold blooded assassins with horror, and your cruel deeds would cast a shade of darkness over the blackest deeds of the tyrants of ancient lands. Although you have killed the Prophet Joseph, here ends your boasted triumph: the immortal conqueror of death, Jesus Christ, has passed the same way before him, and has opened the gates to eternal life; "for it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings;" "for if we suffer with Him, we shall reign with Him."

I was much pleased to learn that the Twelve had taken the presidency of the church. I believe under their supervision the church will prosper, and God will bear it off victorious; and I will say with all my heart, roll on thy work thou King of Saints; bring in everlasting righteousness, fill the earth with thy knowledge and glory, make an end of sin, bid dire commotion cease, avenge the wrongs of thy Saints, and let peace and harmony pervade the earth. Amen. Yours, as ever,

E. M. WEBB.

From the New York Prophet.

CHURCH GOVERNMENT.

Book of Covenants, second edition, page 109, you will find the following. "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop) who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal charged with trying to overthrow the church in a secret clandestine manner, when in public he disavowed any such intention.—It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick; yet the conference had evidence that he was well and able to attend if he would. It was not the wish of the conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence" The charges against him were sustained by a cloud of witnesses, and he was cut off from the church legally, by the highest tribunal, and delivered over to the buffeting of satan; this was sanctioned by all the quorums of authority in the church, and by the whole congregation, except five or six persons, and the Book of Covenants says that "this shall be an end of controversy concerning him." Those, therefore, who cleave to him as a spiritual guide under those circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord, this will afford them a plausible

pretext to back out; they will say, "well I don't know who is right, I will stand aloof or go with Sidney." The fact is, they want a pretext for apostacy; and to such, "God will send strong delusion that they may believe a lie and be damned, because they received not the love of the truth."

Page 103, B. C., new edition, is the following: "The Twelve are a traveling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church," agreeably to the institution of heaven. Joseph Smith was the presidency of the church, assisted by his Brother Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority of that quorum act? No, he cannot. See B. C. page 103. The grand question now is,—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? Yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do.

On page 125, B. C. new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting Elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

CONFERENCE MINUTES.

At a Conference, specially appointed in Tazewell county, Va., which convened on the 17th and 18th days of August, 1844, Richard H. Kenniman was chosen president, and Alfred B. Lambson appointed secretary.

Opened by singing and prayer. Elder Hamilton delivered an address on the utility of past revelations, and the duty of the saints in the last days.

The president addressed the saints on the importance of keeping the commandments, and appropriating a part of our substance towards building the houses which the Lord has said, was for the salvation of the saints.

Conference then adjourned till next day at 10 o'clock A. M.

Met pursuant to adjournment, and opened by singing and prayer.

It was motioned that Silas Eagle be ordained an elder; Wm. Carter a priest; and also Robert Young a priest for the Rich Valley branch. James Carter and Uriah G. Hyatt, priests, were ordained elders. S. Henshaw was ordained a teacher, for the Burks Garden branch.

Elders Hamilton and Park were appointed to labor in Tazewell, Smith, and Washington counties. Elders King and Lambson were appointed to labor in Greenbrier and Monroe counties. Elders Carter and Biles were appointed to labor in Giles and Roanoke counties. Elder J. T. Crow was sent on a mission to the south. Elder Hyatt was appointed to labor in Patrick county. Elder Pitts was also appointed to labor in Giles county. President Kenniman and Stephen Litz were appointed to labor in South Carolina. Elder Litz was also continued as the president of Burks Garden branch.

After a few minutes intermission Elder Hamilton addressed the conference on the first principles of the gospel. The Lord's suppe was administered, and one baptised.

A resolution was passed to publish these proceedings in the Times and Seasons; and the conference adjourned till the 6th of April, 1845.

RICHARD H. KENNIMAN, Pres.
Alfred B. Lambson, Sec'y.

Minutes of the regular quarterly Conference of the St. Louis Branch, held on Sunday, November 10th, 1844.

The Conference was organized by appointing Br. Riley to the chair and Br. Aaron Rogers secretary.

At 10 o'clock A. M. the Conference was opened with singing and prayer by Br. Clements: afterwards Elder Orson Hyde delivered a beautiful discourse from Mat. 25.—It was then adjourned tiill half past 2 P. M.

Met pursuant to adjournment, and after singing and prayer by Br. Hyde, we received some valuable instructions and afterwards transacted the following business.

The auditing Committee handed in their report for the quarter ending Nov. 10th, which was accepted.

The following resolutions were then unanimously adopted.

Resolved, that we extend the invitation to all the Saints living in this place to unite with the Branch.

Resolved, that we hold no fellowship with any individual who will not commune with us.

Resolved, that we as a Branch feel it our duty to do all in our power to support the Times and Seasons and Neighbor, by circulating them as extensively as possible.

Resolved, that we will adhere to the principles taught by our lamented Prophet and Patriarch, and that we sustain the Twelve in carrying out the same.

Resolved, that Br. Riley be confirmed in his standing as the presiding elder over this Branch.

On motion adjourned till 7 o'clock. Met pursuant to adjournment, and after listening to a very feeling and appropriate discourse by Br. Hyde on the first principles of the gospel, the Conference was adjourned till the second Sunday in February next.

There were present of the Quorum of the Twelve 1; high priests 4; Seventies 15; elders 21; priests 13; teachers 2; deacons 5; members 172.

The congregation was the largest ever assembled in this city to hear an elder of the Latter-Day Saints preach. The room was literally overflowed; but notwithstanding the crowd, the greatest good order prevailed, and the strictest attention was given to the interesting discourses delivered by Br. Hyde.

During the Conference 17 members joined the Branch, and one presented himself for baptism. On the whole we had the best Conference ever enjoyed by the Saints in this place. At the close it was resolved that these minutes be forwarded to the editor of the Times and Seasons, with a request for publication. Subjoined I send you a list of thirty-three subscribers for the Times and Seasons and Neighbor.

JAMES RILEY, Pres't.

AARON ROGERS, Secretary.

POETRY.

From the New York Prophet.

TO ELDER W. WOODRUFF.

BY RACHAEL ROBINSON.

Thou art welcome, O thou chosen,
As dew and sun to flowers,
Again in pure devotion,
Thy spirit kindles ours;
Sincere, unfeigned the greeting
Which hails thy kind return,
And at this happy meeting
Our joyous bosoms burn.

Thou art a faithful servant;
Yea, more; thou art a son,
With spirit pure and fervent,
Thou thy Savior's will hast done.

You have gone at his bidding
To fulfil his high behest,
And at his glorious wedding
Thou wilt be an honored guest.

Blest herald of salvation,
Bearer of joyful news
To every Gentile nation
And long rejected Jews.
We thank Him who hath sent thee
To proclaim His truth and love—
For the talents He hath lent thee,
Thou dost faithfully improve.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 22.] CITY OF NAUVOO, ILL DEC. 1, 1844. [WHOLE No. 106.

HISTORY OF JOSEPH SMITH.

(Continued.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear yet, it is true, mankind will persist in self justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G******s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G*****t that low insinuations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for, Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as all our other conduct. It is also needless to make great pretentions when the heart is not right, the Lord will expose it to the view of his faithful saints. We wish you to render the Star as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.

JOSEPH SMITH, jr.

Kirtland Mills, Geauga Co. Ohio,
January 14, 1833.

From a conference of twelve high priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and

your brethren in Zion, for their rebellion against you at the time I sent you"

Brother Joseph, and certain others, have written to you on this all important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires: we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilberts letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretentions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to coveteousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps letter is also received of Dec. 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made

to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and traveling elders have nothing to do with this part of the matter," is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother Wil iam, that was not right; for Bro. Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble you selves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets their minds we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this; know ye, that a conference of twelve high priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the symphathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do his will, that we may at last, be saved in his kingdom.

ORSON HYDE,
HYRUM SMITH.

N. B We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions, that such was the fact. We stated farther, respecting this matter, or this item, than the testimo-

ny will warrant us. With this exception the conference sanction this letter.

This winter was spent in translating the scriptures; in the school of the prophets; and sitting in conferences. I had many glorious seasons of refreshings. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same, in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—For as we, viz: Joseph Smith jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebidee Coltrin, Joseph Smith sen, Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, high priests; and Levi Hancock, and William Smith elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebidee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his spirit in a miraculous manner until all the elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the return of these long absent blessings.

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's gospel,) as commanded of the Lord.—Each elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the priest's office until Christ comes, &c. At the close of the scene Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I excepted him in the name of the Lord.

I then said to the elders, "as I have done so do ye." Wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung a hymn and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the first presidency, to the church of Christ in Thompson, Geauga county, Ohio.

Kirtland, February 6, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your stedfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory forever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God to the office of an elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Brethren, beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved Brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to saint or sinner. Finally brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God,

evene fulness; and may the grace of our Lord Jesus Christ be with you all: Amen.

JOSEPH SMITH jr.,'
SIDNEY RIGDON,
F. G. WILLIAMS.

The following letter was written by John Murdock a high priest, (who had previously been with the church in Thompson,) to Salmon Gee, elder of the church in Thompson.

Kirtland, February 11, 1833.

Beloved brethren and sisters, in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as he has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise; and this without throwing me down, or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system; but it is the internal operation and power of the spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by Brother King:—Therefore, in the name of the Lord Jesus Christ by the spirit of the living God, according to, the authority of the holy priesthood committed to me, I command Brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an elder in this church of Christ, until you come and give full testimony to the high priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your souls salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12; having received Seaton's paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote as follows;

To N. E Seaton, Rochester.

Dear Sir:

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them: but I have no claim upon you, neither do I wish to urge you beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments, from the blood of your readers, I exhort you to publish that letter entire; but if not the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH jr.

February 13th; a council of high priests assembled to investigate the proceedings of Bro. Burr Riggs, who was accused of not magnifying his calling as high priest, but had been guilty of neglect of duty, of abusing the elders and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not shew much humility.

February 15th; in a council, I ordained Harpin Riggs and Isaac McWithy, elders.

February 17th; in conference, I ordained John Johnson to the office of elder.

February 26th; a special council of high priests assembled in Zion, to take into consideration the letter to Brother Phelps of the 11th of January, and the revelation called the olive leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith in behalf of the conference of high priests of the 14th of January: and Oliver Cowdery, William W. Phelps and John Carrill were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

The same day a conference of high priests was again called in Kirtland, concerning Brother Burr Riggs, who was accused of neglecting to make satisfaction to the church as he had agreed, and disgracing the high priesthood by neglect of duty and saying he did not care how soon he was cut off from the church, &c,

and he was cut off by a unanimous vote of the council.

CONFERENCE MINUTES.

Minutes of a Conference held at the Dee Creek Branch, Wayne Co. Illinois, —— 5th 1844.

On Motion, Nathan Mores was called to the chair, and John Pritchett appointed Clerk.

The Conference was opened by prayer, after which the following representation was given of the Branch: viz. four elders, one teacher, and fifty four members, all in good standing; when it was

Resolved,—That in order to secure our own salvation and the permanency of this great work, we hold ourselves in readiness, as much as possible, at all times to obey the instructions of the Twelve.

NATHAN MORES, President.

JOHN PRITCHETT, Clerk.

Quincy, Sept. 1, 1844.

At a conference at which Enos Curtis was president, and Henry Pinney clerk, it was resolved that Moses Jones, Silas Maynard and W. B. Corbitt be recommended to the High Priests' Quorum to be ordained as high priests.

Six were received into the church by recommendations from other places.

Brother Thompson was directed to be sent to hire a room to hold meetings in for the next three months.

Elder Corbitt addressed the conference from Romans 2d chapter, and made some remarks on the late epistle of the Twelve. Elder Mc Kenzie also addressed the conference.

Bros. Hollinghead and Corey were ordained priests.

The Lord's supper was administered; the minutes directed to be published in the Times and Seasons, and the conference adjourned three months.

ENOS CURTIS, President.

HENRY PINNEY, Clerk.

New Trenton, Franklin co. Ia., Nov. 18, 1844.

Minutes of a Conference, held at the house of John Choppelow, the 6th of November 1844.

Conference met according to appointment, and organized by calling Elder David Pettegrew to the chair, and Louis Muetze clerk.—Official members present:

Quorum of High Priests: David Pettegrew.

Quorum of the seventy elders: J .M. Powers.

Elders: John Choppelow. Ephraim Turner, Jabez Heely, Louis Muetze, Calvin Burns, and Robert Ritchey.

Priests: Joel L. Paris and Frederick Deike.

Teachers: Joseph Miller.

Conference opened by singing and prayer by the president.

The president then arose and read from the Book of Doctrine and Covenants, and made some remarks.

President J. Choppelow then arose and presented himself before the church, to know the feelings of the branch in regard to him.

Resolved to uphold him by the prayer of faith, and he continue to preside over the New Trenton Branch.

Resolved to uphold the Twelve by the prayer of faith.

Resolved that Br. J. Paris act as clerk for this branch, and Louis Muetze assistant.

Resolved to uphold the officers of the branch by prayer.

Resolved that Elder L. Muetze assist the priests and teacher in their several duties.

Resolved to receive Charlotte Heely into the church by baptism.

Resolved to partake of the sacrament every second Sabbath.

Elder Pettegrew then arose and stated that he left Nauvoo the 28th of April 1844, in company with Elder John Tanner for the State of New York, proclaiming the everlasting gospel and bearing testimony of the truth of the Book of Mormon and the Prophet; much good has been done in the name of the Lord, numbers have been baptized, and many renewed their covenant under our administration, &c.

Elder E. Turner then represented the branch at Alquina, Fayette co. Ia., consisting of 20 members, including 3 elders and 2 priests: all in good standing.

Elder J. Choppelow then represented the branch at New Trenton, consisting of 32 members including 3 elders, 2 priests, and 1 teacher, mostly in good standing.

Conference adjourned till night.

Conference met again, and Elder E Turner spoke on the first principles of the gospel; he was followed by Elder L. Muetze, setting forth the order of the kingdom of God, and the restoration of all things, spoken of by all the holy prophets since the world began. Elder D. Pettegrew bore testimony to the truth of the work of God in the last days, and conference adjourned till next day 10 o'clock A. M.

Nov. 7th, 10 *o'clock A. M.*

After singing and prayer by Elder E. Turner Elder L. Muetze addressed the congregation on the subject of the personage of the true and living God, showing that he has a body, parts and passions, and was followed by Elder R.

Ritchey, who bore testimony to the same, and invited all men to forsake their idols and come out from among Babel, and obey the gospel of our Lord and Savior Jesus Christ.

After some remarks by Elder D. Pettegrew, and blessing some children, the Lord's supper was administered, and conference adjourned till early candle-light.

Conference met according to adjournment, and Elder D. Pettegrew attended to prayer, and delivered a discourse on the subject of the Book of Mormon. Elder R. Ritchey followed him and showed the situation of our Bible, after passing through the hands of the Mother of Harlots.

After some remarks by Elders E. Turner and J. M. Powers, and reading the minutes of the conference it was

Resolved to accep' of the same, and order the clerk to forward them to the editor of the Times and Seasons, with the request to pub lish them.

Resolved to adjourn till the second Saturday and Sunday in February 1845.

A good feeling and the spirit of God was manifest among us during the conference, and nine persons were baptized by Elder D. Pettegrew, and many are beleving, and we hope that numbers will obey the truth in this region.

DAVID PETTEGREW, Presiden'.

Louis Mcetze, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Livonia, Wayne county, Michigan, on the 1st, 2nd, and 3rd days of Nov. 1844.

Pursuant to previous appointment conference met in the afternoon and was called to order by Elder Wm. Burton; and Elder Lyman Stoddard chosen President, and Wm. Burton Clerk.

Conference was opened by singing, and prayer by the president, who also made some remarks relative to the business of the conference; others of the elders made some remarks. After the usual solemnities, conference adjourned till 10 o'clock, A. M., tomorrow.

Met pursuant to adjournment and opened by singing, and prayer; the president arose and made some remarks, after which Elder D. Hukey delivered a discourse, and was followed by Elder Burton.

Conference adjourned until 2 o'clock P. M.

Met according to adjournment; opened by singing, and prayer by the president. The number of different quorums were then called for. High Priests, Lyman Stoddard, Seventies, Wm. Burton, G. Savage, and L. N. Kendall; seven elders, two priests, two teachers, and three deacons.

The different branches were then represented as follows:

Brownstown branch by Brother L. Bronson, sixteen members and one teacher.

Avon branch by Elder Hickey, fourteen members, two elders, and one priest.

Lapeer branch by Elder Hickey, twelve members and three elders.

Superior branch by Wm. Burton, sixteen members and one teacher.

Livonia branch by Brother Nobles, thirteen members, one priest, one teacher, and one deacon.

Pleasant Valley branch by S. Griffiths, twenty nine members, four elders, one priest, one teacher, and one deacon; four added since last conference.

Pine Run branch, by B. Serls, nine members, one elder, and one teacher.

Franklin branch by Wm. Van Avery, twenty eight members, five elders, one priest, and one teacher.

Rose branch by B. Searls, eight members, one priest, and one teacher.

Southfield branch by M. Sprague, six members, one elder, one priest.

Waterford branch by Elder Hickey, twelve members, one elder, and one teacher.

Redford branch by L. N. Kendall, seven members, one elder, and one deacon.

Hillsdale branch, by Wm. Burton, six members, one elder, and one priest.

Cedar branch by Wm. Burton, thirteen members, one priest, and one teacher.

About forty scattering members not represented.

The president then gave some instruction to the elders relative to preaching the gospel.—The elders were then called upon who were willing to go and preach; five arose and volunteered.

Elder L. Stoddard was chosen by the conference to travel in the different branches and regulate them; and Elder Wm. Burton was nominated to go with him.

Motioned that Lemon Bronson, be ordained to the office of a priest.

The following resolution was adopted:

Resolved, that we who compose the north eastern conference of Michigan, viewing the present situation of the church of Jesus Christ of Latter-day Saints, feel to sustain the present authorities of the church, the quorum of the Twelve, and others in carrying out the commandments of God, that have been given thorugh Joseph Smith, our martyred prophet.

Conference adjourned until half past six o'clock, P. M.

Met according to adjournment, and after singing, and prayer by Elder Wm. Burton, Elder W. Van Avery delivered a discourse upon the first principles of the gospel, and was followed by Elder Savage and others.

Adjourned until to morrow morning at half past 10 o'clock, A. M.

Conference met according to appointment; opened by singing, and prayer by the president. Elder Savage spoke on the coming forth of the Book of Mormon.

Adjourned until half past two o'clock P. M.

Met according to appointment, opened by the usual solemnities. Elder Wm. Burton delivered a discourse upon the gathering of Israel.

The sacrament was administered.

It was then motioned and seconded, that the minutes of this conference be published in the Times and Seasons, and Prophet.

Conference then adjourned until the last Friday, Saturday, and Sunday in January next, at Oakland town, Oakland county, four miles north of Rochester.

LYMAN STODDARD, Pres't.
WM. BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 1, 1844.

☞ We have just received a communication from Elder William Smith, the only surviving brother of Joseph, and one of the Quorum of the Twelve. He would have been here some time ago had it not been for the sickness of his wife: he went to the east for the purpose of recruiting her health, which, we are sorry to be informed, is fast failing. He has been laboring for some time among the eastern churches, and purposes returning here as soon as circumstances will permit.

It will be his privilege when he arrives, to be ordained to the office of patriarch to the church, and to occupy the place that his brother Hyrum did, when living; and he will stand in the same relationship to the Twelve, as his brother Hyrum did to the First Presidency, after he was ordained patriarch.

We sincerely sympathise with him in the loss of his brothers, and in the sickness of his family; and although he may find himself lonely and desolate on his return, having lost three brothers since his departure—three of the best men in the world—yet we can assure him that his old friends the Twelve have not forgotten him; he yet lives in their remembrance, and though with him they mourn the loss of departed friends, they will rejoice to shake him again by the hand, and to enjoy his company, and share his counsels in the city of Nauvoo.

Elder Parley P. Pratt has been appointed by the council of the Twelve to go to the city of New York, to take charge of the press in that city, to regulate and counsel the emigration that may come that way from Europe, and to take the presidency of all the eastern churches.

We are sorry to lose Elder Pratt from our midst; we rejoiced in and appreciated his society and council, yet it seemed necessary that some efficient man should take the oversight of the numerous churches that exist in the east.

It is unnecessary for us to say anything about the benefit that he will be of to the Saints and to the world. He is well known as a publisher, editor, and elder, and all that we now announce is that Elder Parley P. Pratt is coming.

"MORMONISM.

If Mormonism succeeds, christianity will receive a mortifying blow. The question, is what ought to be done? The answer is "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—*Baptist Register.*

☞ Yes, Mr. Register, "*inform the people:*" *that* is just what ought to be done, and if *christianity*, as now practised by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggernaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Bless the discernment of the Register! there is "*order and system*" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment

and manifestation of power; because the signs you know, were to follow them that believe.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord *was killed,* and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "*invisible spirit,*" full of revelation, and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth and it claims all truth in heaven, earth, and hell:—so do inform the people, that the church of Jesus Christ of Latter-day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the spirit says, *this is the way—walk ye in it!*

Inform the people, that the "invisible spirit" of Mormonism, having the Book of Mormon, and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people, that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the "invisible spirit" of an all powerful God and who can stop it?

COMMUNICATIONS.

A VOICE FROM THE TEMPLE.

We would say to all those who wish to bring tithes for the building of the temple in the city of Nauvoo, that we have deemed it wisdom to remove our office, for the better accommodation of business, and of all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the temple; at which place we will attend every day in the week, (Sundays excepted) from morning till evening, to receive donations for the temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations. We have only one place of deposit in the city of Nauvoo and that is the above mentioned brick store.

We would also once more offer a word of caution to all the saints for their benefit, inasmuch as there are those who are going round amongst the branches of the church to collect funds for the temple without authority, and who are all the while practising impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly, warning the saints not to credit any man's testimony as to his being an agent unless he can shew written authority from us or the quorum of the Twelve, and all those who intrust their means in the hands of unauthorized agents, do it at their own risk, and not ours. The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an impostor he will either make excuses, or he will probably scorn at the idea of your *questioning a man of God as to his authority.* In some instances men have considered themselves *insulted* when asked by the presiding elders for their authority, but this is only an evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. *Beware of wolves in sheep's clothing!*

We are more particular on this subject because there have been instances not a few, wherein men who are not Latter-day Saints, but on the contrary our most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents to collect funds for the building of the "temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and persuasive inducements to get away their money, until they

have accomplished their objects, and then they become "missing." It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have suffered, and we once more repeat the caution, be wise and careful.

There are instances where the saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid,) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights, and the rights of every man

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor" and "Times and Seasons," which we consider to be safer and better than written authority, inasmuch as the latter can be "forged," but the former can not, and the agents can carry a copy of the paper, having their authority with them wherever they go.

There is also another subject which we would touch upon in this notice. There have been instances wherein men have gone amongst the branches of the church, collecting money and agreeing to pay the same amount in labor on the Temple, which *they* represent will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money, when he was possessed of one hundred dollars in money. We know better, and every faithful brother and sister in the church will know better when they understand the principles of salvation as well as old Abraham Isaac and Jacob did. For Jacob said of *all* thou givest me, one tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of *all* in its kind, whether cattle, horses, sheep, or the fruits of the field. Tis true there were laws of redemption, whereby a man might redeem "ought of his tithing" but it was so strict, that it is far easier to pay the tithing in kind rather than redeem it.

Jesus said, all who do the works of Abraham are the children of Abraham, and he (Abraham) paid tithes of all. The Savior also said to the Pharisees, "ye pay tithes of mint and annis and Cummin, but neglect the weightier matters of the law, judgement, mercy and faith *These ought ye to have done*, and not have left the others undone.

We make reference to these subjects that the brethren may take the hint, and think for themselves for just so sure as there are laws established from before the foundation of the world for the government of the Church of Christ just so sure will we fail of obtaining a fulness of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchizedec Priesthood was inherited.

Why did the Savior say 'how hardly shall they that have riches enter the kingdom of heaven?'. Just converse with a rich man upon the subject of tithing, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money in his hands, and tell him that his tithing will be one thousand dollars in money you generally will see the force of the words of Jesus. That man would consider himself almost ruined if he should donate his one thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to sea fulness of salvation will wish to be kept ignorant of those principles, and laws and ordinances on which his salvation depends, and consequently we are free to give a hint on the subject of tithing, not because we take it upon us to instruct the people, but because we realize in some measure the importance of it ourselves to set the saints to 'thinking for themselves' on the subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitols are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and

continues so to the present. The feelings of the saints are good and their hearts are cheered while they look upon the House of God and reflect on the prospects of its speedy completion. Their toils and poverty and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infin te wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever, notwithstanding the vigorous efforts made by satan and dissenters to sow amongst us discord, strife, and confusion, and every evil work, scattering not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next spring. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. But diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the b essings of onr Heavenly Father to rest upon all good men, and especially upon the Saints that they may have peace and joy in the Holy Geost, and attain to that knowledge which will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be
Your most obedient servants,
and brethren in the faith of Christ,
N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.
by WM. CLAYTON, Recorder.
Nauvoo, Dec. 2, 1844.

MR. EDITOR; DEAR SIR:—Having pretty much recovered my health again, I feel it a privilege to give you a short history of my mission to Tennessee. I started about the 20th of May last in company with some three or four of the Twelve, and several other brethren, on board the steamer Osprey.

We were treated with the utmost respect and friendship, by Captain Anderson and crew.—At St. Louis the Twelve organized quite a large branch of the church.

The next day about noon, we set off on the Louis Philippe. Several of us were from want of means, compelled to take deck passage, and as a matter of course we expected the same privilege that we enjoyed on other boats; but we had not been but a few hours under way, when the Clerk came out with all the importance of a southern *negro-driver*, ordered us all off the boiler deck, and commanded us to remain below. I am determined not to patronise them again. Next morning about 7 o'clock we arrived at Paducah, Kentucky, where three of us, Elders Joseph Mount, Samuel Heath, and myself, went ashore with the blessing of the brethren, and proceeded on our way to Dresden, Tennessee.

We had not gone far, until I found it very difficult for me to get along, in consequence of an injury I had received in my right thigh when a boy, by a fall from a horse, and a crush of my foot on the same side, as I was moving to this place, in 1842. I was compelled to stop before night, but on the third day we reached Dresden.

The particulars of that conference you have before learned. Some of us continued at Br. Camp's about ten days, and while we were there, some of the most respectable citizens (desirous to imitate the ancient Bereans) requested that Br. William L. Cutler should preach to them. He consented, and when the congregation came together, quite unexpectedly to me, some of my former acquaintances were among the number, and they requested to hear me also, as they never before had that privilege.

I felt wholly unprepared to address them; however I was always pleased to have an opportunity to bear testimony to the truth. Our president, Elder A. O. Smoot, opened the meeting with singing and prayer, after which Br. Cutler addressed the congregation upon the all-important subject of the Christian religion. The discourse was quite interesting, embracing various subjects, so that at the conclusion, I could scarcely see where I might crowd in any thing that would benefit, or interest that people. However, relying upon the promises of God, I arose, and like the *Archer*, let off at a venture, and immediately caught the animating spirit, that characterized the foregoing discourse.

I commenced with 2d Samuel 18th chapter, showing that men were often permitted to run and bear tidings, when in reality they were not chosen; nor can they ever publish the truth when they undertake it. On account of their wonderful aspiring principle and disposition, add continual importunity, they are permitted

to go. They are often called good men, as in the present case, but like Ahimaaz, they have heard a great tumult, but, "knew not any thing about the matter." "Some cry one thing, and some another;" although, they are all under the influence of the same spirit, and acknowledge each is "orthodox," only disagreeing in little "nonessentials;" yet they always find one essential to arouse the minds, and excite the fears of the people, by false representations; and finally some old mother has died wonderfully happy, shouting Hallelujah! Glory!! and very soon some body else begins to feel the benign influence of the noisy spirit, they are straightway called into the crazy-pen, where astonishing feats are performed, and amidst the most abominable confusion and obscenity, many get religion, and are now completely qualified to receive an inheritance in the ——— Kingdom, away beyond the bounds of time and space; where they shall ever dwell in the presence, and enjoy eternally the smiles of a God who sits on the "tip top of a topless throne," a being "without body or parts, or passions." Very different from the God, who hid Moses in the cleft of the rock with his hand, or Jesus either, for the Angels said "This same Jesus shall return in like manner," &c. When Peter had preached to the people on the day of Pentecost, until they were "pricked in their hearts," they knew that God worked by means, and there was something for them to do, and when the inquiry was made, Peter was able to give the necessary instruction, without hesitation, and without his "opinion." He had been instructed himself by the God of Heaven He had not any desire to make an image in the form of a calf, and call it an anxious seat, a mourning bench, nor had he been to college, and learned to make spiritualising machines, and convert the truth of God into a lie. A poor illiterate fisherman had no more sense than to speak what the Lord put into his mouth. "Repent and be baptized" &c. This was the order of God. The promise was to them, and their children, and as many as the Lord our God shall call. If the same order is not yet to be observed, it follows most certainly, that God has ceased to call men. Paul taught the same doctrine, and practised the same ordinances as Peter did, and called it the gospel of Jesus Christ: "The power of God unto salvation, to every one that believed." (See Rom. 6th chapter, Heb. 6th chapter, and Acts 19th chapter.) He also pronounced a curse on any one, even an angel from heaven, who should preach any other gospel. (Eph. 1st chapter.) There was "one Lord, one faith, and one baptism." Consequently the apostles and elders all taught the same thing; being organized, set in order, and being authorised to administer to the Saints. (James 5th chapter.)

This is the law and testimony exhibited clearly, and "If they abide not therein, it is because there is no light in them." The Jews continued in all things written in the law of Moses, because it was the commandment of God; nor do they believe that Messiah has yet come. Often the inquiry is made by the present generation, can so many people be wrong! So many good preachers, and so happy at camp-meetings. I ask could all the *Antediluvians*, only Noah and his posterity, be wrong? Could all the inhabitants of that great city, Sodom, be wrong, only Lot and his two daughters? Could all Israel, and the world be wrong, only a few despised Nazarines, in the days of Jesus Christ's probation? Yes, it was so. Those who alone claimed to be the people of God, who actually held the oracles of God in their own hands, desired a murderer in his stead. The Rabbis influenced the people, just as they do now, and said "Let his blood be upon us, and our children!" Mark the calamities that fell on that people, and then only see with what unconcern the professing world cry out against the prophet and Saints of God: like those who slew Stephen, they gnash their teeth with rage! Take care! Remember those who spake against Moses.

(1st Kings 22d chapter.) A lying spirit was permitted to go from the presence of God, to seduce four hundred of Ahab's prophets, that Ahab might go out and fall in battle. While one prophet determined to speak only what the Lord put in his mouth, he declared the evil that would befal Ahab, for which he was severely afflicted.

The religion of this generation is just like that of Ahab: (2d Kings 17th chapter,) their priesthood being originated with the Old Lady. (Rev. 17th chapter.) "By their works you shall know them." Wonderful attainments, gay attire, sumptuous fare, golden cups, and praise of men! The greatest characteristic of piety—"Shed the blood of Saints and Prophets" Recollect David slew Uriah, although he did not wield the weapon of death with his own hand. The cruel principles practised by Apostate Rome, drove the church of Jesus Christ into the wilderness. Job said, "In the wilderness there is no way." An evidence of that fact is exhibited in the history of the wanderings of the children of Israel, on their journey from Egypt, to the land of Canaan. Instead of passing over in three days, they were forty years journeying, during which time they

did not offer burnt offerings and sacrifice, as they had done before, and did do afterwards. Even Moses, who spake with Jehovah face to face, was not permitted to enter into the promised land—an account of a small circumstance, such as collegians would call a "nonessential."

Thus it is evident that those men who construe the word of the Lord into "nonessentials," deprive themselves of an inheritance in the kingdom of God. While those who dare administer the ordinances appointed by Heaven's King, without authority from him, will doubtless share the fate of Saul. (1st Samuel 13th chapter.)

We are informed by the renowned historian, Whelpley, as also in the Revolutions of Europe, that the church of Jesus Christ was overrun, and driven into the wilderness, A. D. 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter-day Saints was organized, with the gifts and blessings.

This is a fact beyond contradiction. "In the mouth of two or three witnesses, every word shall be established." Now truly the prophet's declaration is verified in this fact, that she has come out "As fair as the sun, as clear as the moon, and terrible as an army with banners!" For, at this wonderful crisis, "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." (Amos 3-7.) Truly the Lord has chosen a servant, and revealed his secret to the prophet, but as it was in days of yore, so it is now. "All seems an idle tale." As with the old prophets, John the Baptist, Jesus of Nazareth, and his Apostles, so it is now. The children of Israel had blessings annexed to acts of obedience, while at the same time, penalties were affixed to transgression. In the law given by Moses, it was death for any person to despise (violate) it.

Now if the violation of that law was death, which law was only a type or shadow, how can we escape, who trample on the commandment of Jesus, sealed with his own blood? Jesus gave a pattern, by which his people must be made perfect. It is actually necessary to have a pattern in all things; but of what value is a pattern, unless it is observed? Moses was instructed to make the Ark of the Covenant, just like the pattern shewed him in the Mount.—However, since there are "Lords many, and Gods many," and men have made so many laws for Heaven's King, and revealed so many acts of Jesus and the Apostles, that the chain is broken, and all has become useless

Yet amidst all this confusion, even as at the "Tower of Babel," we have shown you that in fulfilment of Peter's prophecy on the day of Pentecost, that the Lord would pour out of his spirit in the last days, not only on his servants and handmaidens, but also upon all flesh.—Paul said there was one flesh of beast, one of fowls, and one of fish; consequently, the spirit of God will be poured out on all flesh. Then will enmity cease. The cow and the bear will lie down together, the leopard and kid, &c. Peace and harmony will prevail, and the little children shall lead them. Glorious event!

In the prophecy of Daniel, (8th chap. 14th verse,) we are informed that in answer to Daniel's supplications and inquiries, an angel informed him, that 2300 days or years (Ezek. 6th chap. 5th and 6th verses,) from that time the Sanctuary of the Lord should be cleansed.—Still in the course of Daniel's inquiry, (9th chap. 24th verse,) it is made known to him that 70 weeks were determined upon his people &c., at the end of which time the most holy was to be anointed. A day for a year, according to prophetic count, will make (7 times 70 is) 490 years until Christ the Lord should be anointed; which was done according to Luke, when Jesus was 30 years of age. Then from the Christian era 1840 for instance, we will subtract the 30 years and we will have 1810 left. To this sum we will add the 490 years, which will make precisely 2300, making 1840 the year that this same church, that was organized in 1830, should receive her chartered priviliges, ordain her own laws, and be free! (See Book of Covenants, Second Edition, page 400.)

This is a fact too clear to need comment.—Here is evidence conclusive, which no man on earth can get round, and still admit for a moment that the Bible, the good old family Bible is true. "The words that I speak (says Jesus) shall judge you at the last day." "There is no other name given under heaven whereby men must be saved." Therefore "God will judge the world in righteousness, by that man Christ Jesus, whom he hath appointed heir of all things," and ere long all the honest in heart, to earth's remotest bounds, will acknowledge that the dominion of the son of God is an everlasting dominion, and his government the same over all people: while in the dispensation of the fulness of times, God is gathering all things into one, both in heaven and in earth. If we will arrive at perfection, we must follow him who was rich, and for our sakes became poor, that we might become rich. When we become willing to be made perfect through sufferrng, then shall we be comforted; then will his spirit bear witness with our spirit; and we shall know of a truth, that Joseph

Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation

"There is no man who has power over the spirit, to retain the spirit," therefore in the sequel, I gave them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audience, for near two hours: a servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives."—We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenants page 196.) We therefore desisted; thus sacrificing our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our *Pilgrim fathers* in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rude untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where 41 of them entered into a compact for humanity's sake. But alas! in 1635, puffed up with bigotry, and led by superstition, they soon clothed the infant Protestant colony in blood: and all done by Orthodox Christians too. Having laid this subject before them in a plain and simple manner, showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of their religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism. Yours,

A. YOUNG.

November, 1844.

NEW AND INTERESTING DISCOVERY IN SOUTH AMERICA.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high:

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which, it has to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500, in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall are a great many habitations or rooms of the same hewn stone, 18 feet long, and fifteen wide and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided; yet the Judge says that the ingenious and highly wrought speci-

mens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

DISINTERMENT OF NINEVEH.

Our exchanges contain notices of letters received in Paris. from Constantinople, dated July. The letters contain interesting information relative to M. Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas relief; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will lay open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsohad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsohad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the place, whilst the city extended as far as the hill of Khorsohad. a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.—*Bulletin.*

Nauvoo, Nov. 23, 1844,

Resolved, by the High Council that Amos B. Tomlinson, Ebenezer Robinson and wife, be cut off from the church of Jesus Christ of Latter-day Saints, for apostacy; and notice of the same published in the Times and Seasons.

C. C. PENDLETON, Clerk.

Nauvoo, Nov. 3, 1844.

The hand of christian fellowship was this day withdrawn from Dr. Josiah Ells, until he shall reform in principles of faith; and notice thereof to be given in the Times and Seasons. Done by action of the High Council.

C. C. PENDLETON, Clerk.

APOSTROPHE TO GOLD.

God of the craven heart! Idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning, they leave not thy devotions at midnight! Thou smilest upon them and they grow mad in the midst of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can withstand thee? Thou leadest the feet of beauty, thou directest the arm of the brave! Thy pathway is the pathway of triumphs, thy presence the solace of power! Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eye of the orator; and the mistress of the world rose before thee in the balance! Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carnage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtains of heaven! Thou hast a retinue of coaches, and an army of slaves! Thou hast a goal of a splendid misery, where the guilt makes her alliance with death! The virgin at the sanctuary fears not thy footsteps, and the shorn priest flies not the power of thy magic.—*Ossian.*

A miser who heaps treasure which he never means to spend, is as idly employed as one who lays his puree before a looking glass, and sits all day contemplating the useless duplicate of his wealth.

POETRY.

From the Nauvoo Neighbor.

Lines written on the birth of the infant son of Mrs. Emma, widow of the late General Joseph Smith.

BY MISS ELIZA R. SNOW.

Sinless as celestial spirits—
Lovely as a morning flow'r,
Comes the smiling infant stranger
In an evil-omen'd hour.

In an hour of lamentation—
In a time—a season when
Zion's noblest sons are fallen,
By the hands of wicked men.

In an hour when peace and safety
Have the civil banner fled—
In a day when legal justice
Covers its dishonor'd head.

In an age when saints must suffer
Without mercy or redress:
Comes to meet a generation
That has made it fatherless.

Not to share a father's fondness—
Not to know its father's worth—
By the arm of persecution
'Tis an orphan at its birth!

Smile, sweet babe! thou art unconscious
Of thy great, untimely loss!
The broad stroke of thy bereavement,
Zion's pathway seem'd to cross!

Till in childhood thou had'st known him,
Had the age, thy father spar'd;
The endearment of remembrance,
Through thy life time thou had'st shar'd.

Thou may'st draw from love and kindness
All a mother can bestow;
But alas! on earth, a father
Thou art destin'd not to know!

Nauvoo, Nov. 24th, 1844.

Lines written on the death of Father Hancock, who died near the Morley Settlement, Hancock county, Ill., Oct. 1, 1844,

BY H. E. RUDD.

Gone, to the world of spirits, gone;
He's left this vail of tears,
The cabin and the garden spot,
In which he pass'd the remnant out,
Of eighty troubled years.

Gone—fare-thee-well; we lov'd thee dear;
No more we'll hear thy voice;
Our Sabbath meetings seem to mourn,
We look for father:—father's gone
To meet no more with us.

Gone where the wicked never come;
The weary are at rest;
Pain, sickness, sorrow, all is o'er;
He's paid the debt, and can no more:
He reigns amongst the blest.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 23] CITY OF NAUVOO. ILL. DEC. 15, 1844. [WHOLE No. 107.

HISTORY OF JOSEPH SMITH.

(Continued.)

February 27th, 1833, I received the following revelation:

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint: but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again hot drinks are not for the body, or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

March 8th, 1833, I received the following revelation:

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you: which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another: yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall

turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph of the gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

Now verily, I say unto you, let there be a place provided as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, senior, continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the bishop search diligently to obtain an agent: and let it be a man who has got riches in store; a man of God and of strong faith: that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine aged servant Joseph Smith, senior, as pertaining to those who do not belong to your families: that those things that are provided for you, to bring to pass my work, are not taken from you and given to hose that are not worthy, and thereby you are hindred in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes, that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things: and I am not well pleased with my servant William E. McLelin, neither with my servant Sidney Gilbert; and the bishop also; and others have many things to repent of: but verily I say unto you, that I the Lord will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place: I the Lord have spoken it: Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following revelation; given March 9, 1833:

Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correct: there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted; therefore, it is not needful that it should be translated. Amen.

March 12th. A council of high priests assembled in the school room of the prophets, and decided that Horace Cowen and Zerubbabel Snow; Amasa Lyman and William Cahoon; Jenkins Salisbury and Truman Wait, journey east, on a mission, two by two, as written; and Brothers Cowen and Salisbury were ordained at the same time.

March 15th. A council was called to con-

sider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed that said Lake was under the influence of an evil spirit, and his license, as priest was taken from him.

On the 15th, I received the following revelation to Enoch, March, 1833:

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

And again, I say unto you, my servant Shederlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the prophets and the saints, on account of the things revealed, and our progress in the knowledge of God.

On the 18th of March, the high priests assembled in the school room of the prophets and were organized according to revelation, in prayer by S. Rigdon. Doctor Hurlbut was ordained an elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833.

Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counsellors; after which, I exhorted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the spirit of God so as to behold many things.

I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd. A council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the saints might build a stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and that Brother Ezra Thayer ascertain the price of Peter French's farm; and the brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours, Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty one hundred; and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase, and they were ordained under the hands of Sidney Rigdon, and set apart as general agents of the church for that purpose.

On the 26th of March, a council of high priests, twenty one in number, convened for the general welfare of the church, in what was then called Zion, in Jackson county, Missouri, on account of a revelation, my letter, and an epistle from the church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch, that on the 26th of February, one month previous, a general epistle had been written in conference, which was satisfactory to the presidency and church at Kirtland.

At the sitting of the council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven high priests who were sent from Kirtland to build up Zion, viz: Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge, and his two councillors, should stand at the head of affairs, relating to the church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches, comprising the church, were to appoint presiding elders, to take the watch care of the several branches, as they were appointed. Now, therefore, as many of the high priests, and elders, went up to Zion and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the council now spoken of, to set in order the elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly, was correct; and that the elders, when they arrived at Zion, were bound by the authorities set in the church, to be submissive to the powers that be: their labors and callings being more particularly to push the people together

from the ends of the earth to the places the Lord appointed. This decision in council gave general satisfaction, and the elders soon saw the beauty of every man in his place.

COMMUNICATIONS.

Mr. Editor:—I have just taken a glance at the 2nd number of Sidney Rigdon's paper.—He tries to show that a division of the church was predicted by the Savior in the parable of the ten virgins: but his logic will all fail on this point. He will never get one half of the church. Consequently the division which he has caused is not predicted of, neither alluded to in the Scriptures which he quotes. But that he is a branch spoken of, none I presume will deny. The Book of Mormon speaks of some bitter branches that were to be cut off, and I am free to confess that he is one of them, and has been legally cut off by the authorities of the church. He tries however to show that Joseph was cut off for his transgressions; yet when he came here first from Pittsburgh, he said that God had shown him that a guardian must be appointed to the church to carry out the measures of Joseph, and he offered himself as the guardian, but was rejected. And now he says to carry out the measures of Joseph would be death.

Mr. Rigdon, do you not remember how you came into a certain council about the 1st of April or latter part of March last, that had been organized by Joseph Smith; and also how you danced and shouted, and threw your feet so high that you came well nigh falling backwards upon the stove? Certainly you must remember this; for you frothed at the mouth like a mad man, and gave glory to God so long and loud that you became entirely hoarse and exhausted. Your song was, "Glory to God and the Lamb that I have lived in this time, Hallelujah to Jesus that mine eyes have seen this day, and thanks to my brethren that I have been permitted to enter here, for of a surety God is with you in power and glory." Do you not recollect, Mr. Rigdon, saying to me a day or two after, at your own house, when you were standing in the door and I just without, that every body might know that God was there. "I know that he was there," said you, "even in that council." Now you say that Joseph was a bad man, and has been for a long time. You say that all the authorities here are base and wicked. But you did declare here that if ever a man died a martyr to the cause of God, Joseph Smith did; and that he went to Heaven holding the keys of the kingdom, and that the kingdom must be built up unto him (Joseph Smith.) You also said that you had seen Joseph in a vision, and that he occupied this important station. You declared that God had shown you these things, and you need not attempt to deny it; for there are thousands of witnesses here of both male and female that heard you. And why are you now praying against him and the church, giving yourself the lie and rendering yourself a burlesque upon all honesty, integrity, consistency and uprightness.

Your race, sir, is about run: and unless you speedily repent, the hand of God will soon be heavily upon you. And if you do repent and eat your own words, that will damn you in the eye of reason and justice; so you are bound to come to naught, and that speedily, turn which way you will or go forward in your present course. If you go forward in your present course, you will waste your strength and spirit, and God will condemn you. But if you repent, you are only damned for this world in the eyes of men, and you may get salvation at last.

The Editor of Mr. Rigdon's paper is very sure that Nauvoo is doomed to be overthrown. I would say, don't be so fast. Nauvoo will live to preach the funeral sermon of the pretended "Branch," and her daughters chant thy requiem. When thy memory only lives to be a stink in thy nostrils, and also in the nostrils of God and his people, when thou art as powerless as John C. Bennett, or Judas Iscariot, then know that you have fought against Jehovah, and lied in his holy name.

ORSON HYDE.

FROM THE ISLANDS OF THE SEA.

Tahita, June 16th, 1844.

* * * * But without going into detail, as it would be uninteresting to you, suffice it to say, on the morning of the 14th of May, we saw Tahita about forty miles distant; and the next day succeeded in getting to an anchor in the bay. But things looked very dark and portentious I assure you. Doubtless you have heard the particulars respecting the French having taken possession of these islands and establishing their laws here, if not, this will inform you of the fact, but the particulars I am not sufficiently acquainted with to give.—The natives were, and are still unreconciled to these proceedings, and about two weeks before we arrived, after a continual fermenting between them and the French, the natives took up arms against them, and there was a smart engagement took place, the result of which we have never been able correctly to ascertain, but there were many killed on both sides. The

natives still remain under arms about 10 miles from Papata the principal town of the island.—What their intentions are is hard to tell, but I do not think there will be another engagement between them at any rate. What the English may do I know not. There is two large men-of-war cruising off the harbor, and more expected shortly peradventure they may take the natives' case in hand.

But notwithstanding all these difficulties, they are no detriment to us as I know of. We are perfectly safe we think from any injury from the natives, as they have great regard for Americans, and we are living right among them. They are very kind and attentive to us, and declare that let what will happen, no harm shall befal us if they can prevent it. But there is not the slightest danger, the English and French will do all that is to be done. Brother Pratt is on a small island called Tooboui about 300 miles from here. He is the only missionary there, and consequently will get along much better than we shall, who have eight or ten to work against us.

The progress we have made in the language has been very rapid indeed. It is only twenty five days since we came on shore, and we are able to hold quite a conversation, and read without difficulty. In fact the natives tell me I can read better than Mr. Moore, a missionary who has been here eighteen months. We shall soon be able to appoint meetings and preach; what success will attend it time alone can determine, but we think it will be good.—The Lord grant it. Pray for our success Brother ***** and request the church to do the same, for we feel in need of all the help we can get.

We have heard nothing from the church since we left, with the exception of a few words by some missionaries, bound to the Sandwich Islands, who left America two months after us. They said they did not think the church had been driven; at any rate they had not heard so. God grant it may be so, but still such news is but little better than no news at all.

We feel very anxious, and shall wait very impatiently until we get letters. Do write to us Brother ***** and give us every particular that you think will interest us, for news is precious from the church here, I assure you.

I am your Brother in the
bonds of the covenant,
BENJAMIN F. GROUARD.

[The foregoing is an extract only, of a letter directed to Elder P. B. Lewis, of this city.—We hope Elder Pratt of New York, will forward files of papers, and also write, by a ship leaving that port, or any eastern one, for the Society Islands. News will be precious to those elders.] *Ed.*

TO THE SAINTS SCATTERED ABROAD:

Greeting.

After the storm has passed, and the floods abated that have borne our brethren, Joseph and Hyrum, down to the grave: and after Rigdonism has passed off with the filth and rubbish of our population, I sit down in an atmosphere tempered with the pure spirit of God to write a few lines to my brethren and sisters in the new and everlasting covenant.

To be placed at the head of a great and flourishing people in connection with my brethren of the Twelve, is a station that none can fill with acceptance to God, or with profit to the people unless he is endowed with the Spirit of Him who brought again from the dead our Lord Jesus Christ. Brethren, let your prayers to Almighty God ascend for me and also for my brethren, by whose request I write this epistle, that we may be fully competent for the great work that was laid on us by Joseph Smith in March last, and confirmed by the spirit of the living God. Namely: to lead this church, and to take the entire responsibility of all its affairs.

I am happy to say that a better feeling, as a general, and I may say, almost universal thing, never prevailed among the saints in any place since I have known them, than at the present time. The people are willing to take counsel and to do their duty. The few that adhered to Mr. Rigdon have become sensible of their error, and are glad to flee from it. Mr. Miller and his adherents showed very plausible reasons for the advent of the Son of God on a certain day: yet when that day arrived, no Savior came, which proved they knew nothing of the correctness of the position they had taken.—So also Mr. Rigdon may show plausible reasons to the inexperienced and uninformed that the right of presidency is in him. Mr. Miller succeeded in convincing many men and made them acknowledge that his calculations were correct, but God never acknowledged them by sending his Son according to the calculations. So may Mr. Rigdon cause some to acknowledge him to have the right and power of the priesthood, but God will never acknowledge it: and I will now give you a sign by which you may all know that God is not with the man.—Nothing that he doeth shall prosper. His friends will distrust and forsake him. They will feel a great fear and uneasiness about being wrong, unless they are completely abandoned to their own ways. They shall go back-

ward and not forward, they shall go down and not rise up; they shall be prevailed against and not prevail.

Now Mr. Rigdon claims greater power of vision than Joseph Smith ever did; well, I really believe he does possess it: for it was always as much as Joseph Smith could do to see things that either had existed, or that should hereafter exist. But Mr. Rigdon has a discernment keen enough to see things that never did exist, nor never will. This is ahead of Joseph and the Twelve. In proof of the above, he told Moses Daily that he saw him in the great army leading on a battalion, and many others in this place, whom he ordained, and said he saw them in vision while in Pittsburgh at the head of large forces on the eastern continent, fighting tremendous battles. These men have all turned away in utter disgust and contemp of his wild and wisked schemes. Now Mr. Rigdon has seen things that never will exist.—He had better look again and pick out another set of men, for I can assure him that these wont stand to go with him to "take little Vic. by the nose." I would recommend him to get a revised edition of his Pittsburgh visions and try once more: for his master will be dishonored in the house of his friends if he give it up so. Now every body may know, even the world may see that this is the church of God. If they never had any evidence before, they have it now in the person and character of Sidney Rigdon. Paul says expressly; Acts, 20: 29 and 30: "For I know this, that after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Did not Mr. Rigdon prophecy against this place and temple, to frighten the people and weaken our hands? Yes, he did. that he might lead away disciples after him the more easily. Does he not speak perverse things? Has he not gone out from us that it might be manifest that he is not of us? A wolf will always runaway and leave the sheep as soon as the shepherd comes: but I never knew the shepherd runaway and leave the sheep when the wolf came. Mr. Rigdon was very busy with the church while the Twelve were absent, but as soon as the Twelve came Mr. Rigdon became powerless and soon left. *He being the true shepherd*, let those *pesky* wolves, the Twelve, drive him off. "The thief cometh not but for to steal, and to kill, and to destroy." Mr. Rigdon came in an artful, secret or clandestine manner to steal away the hearts of the people. He held secret meetings that he might steal unobserved. He came to kill, and to destroy: for he advised his friends to arm themselves with deadly weapons and go upon the meeting ground and prevent our holding a meeting to try him for his crimes. But the black-hearted, cowardly wretch would not come himself to see the black catalogue of his deeds held up to the gaze of thousands, but like the wolf, sought to be secluded. If Elder Marks had not opposed his bloody design, perhaps there would have been many lives sacrificed on that day. You may clearly see that Mr. Rigdon possesses every characteristic which the Savior ascribes to a thief. What then must we call Mr. Rigdon? By their fruits shall ye know them says Christ. Does he not bear the fruits of a thief? Well if he does, should we not call him by his proper name?

Paul also speaks of traitors, headv, high-minded, lovers of pleasure more than lovers of God. Has not Mr. Rigdon long wished to go to the eastern country where he could get cider, apples, leeks and onions? Yes he has.—But has not the Lord repeatedly required him to stand up as a faithful counsellor to Joseph? Yes he has; and do not all the Saints in this place know that he has as often neglected to do it? Yes they do. Well, the Lord finally says to Mr. Rigdon, go east as you have desired: and as you have neglected to attend to my wishes, go now your own way. Whither shall I go? says Mr. Rigdon: to Pittsburgh was the answer. Why go to Pittsburgh? Oh! because there is a suitable place provided for you. Elder Page has made himself a nest there, and has some eggs, but he has sat upon them so long and steady that they have all rotted, except a few that were on the out edge of the nest and could get a little air now and then. You must unnest him and take your seat in his place; for he has been slow to obey counsel and is not worthy to remain longer; moreover, if he is not pulled off from his nest by force, he will sit there until he dies; and you Mr. Rigdon have just strength enough to pull him off, and you are just worthy of his place: for you have chosen your own way, and God has chosen your delusion, and you will soon find out that you are deluded to your shame and sorrow; and that the whole affair of your going to Pittsburgh was a snare set by the hand of God to chastise you for blaspheming his holy name in Missouri, and for so repeatedly disobeying his counsel.

He has not only betrayed his brethren, but added falsehood to treachery. But what could we expect more honorable of a man who would indulge murder in his heart to carry out his wicked ambition? Nothing! No nothing!! The black list of lies and slander that he has published against the saints is thrown upon the

back ground altogether when we consider the bloody and hellish design conceived in his heart.

Where is the bandit, the pirate, the highway robber, the midnight assassin, that would not blush and shudder at so dastardly and cowardly an act? Why, I should not be surprised if even devils should haunt him in his night dreams, and whisper the following words in his ear to reprove his madness:

"Thou traitor, thy vow thou hast broken,
Thy tongue hath commissioned the deed to be done;
Now to the avenger! the word he hath spoken,
And hard on thy track his race he doth run.
In the stillness of midnight when darkness prevaileth,
And slumbers have stole o'er thy ghost haunted mind;
Then sure the bright arrow from the bow that ne'er faileth
Shall spill the red current of hearts false as thine."

I am sure he is in the society of devils, and he and they for it. They can compromise on whatever principles they are disposed. We wish no acquaintance with that family.

AMASA LYMAN.

MORE REVELATIONS.

It would seem from the following that Mr. Rigdon has had more battles for his followers to fight than those mentioned in his revelations that should take place in the eastern country. This very gentle, peaceable, and humane man would have commenced in Nauvoo, by butchering a *small number* of the saints as a commencement, provided he could have got the courage of his followers to the sticking point. —*Editor*

ONE OF RIGDON'S MYSTERIES.

I have just learned that Mr. Rigdon's wish and counsel to his followers, was that they should arm themselves with deadly weapons, and go upon the meeting ground and prevent our holding a meeting at the time he was to be tried and cut off from the church. But his principal counsellor opposed him so strongly that the measure did not carry, but fell through. Oh! Mr. Rigdon, were you not cut off from the church without trial? Poor man, your fiendish schemes have entirely failed, the bubble has burst, and you must be consumed by sparks of your own kindling, and welter under the infamy created by your own nefarious designs. Let Mr. Rigdon deny this if he will, then my proof shall be forth coming.

ORSON HYDE.

Nauvoo, Dec. 9th, 1844.

Resolved, by the High Council that Elder Samuel C. Brown be cut off from the church of Jesus Christ of Latter-day Saints, for refusing to comply with the requisitions of said council, and notice of the same be given in the "Times and Seasons."

C. C. PENDLETON, Clerk.

NOTICE!!

After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the presidency of the church of Jesus Christ of Latter-day Saints, are not founded in truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. The Twelve are the proper persons to lead the church.

WILLIAM MARKS.

Nauvoo, Dec. 9, 1844.

From the N. Y. Prophet.

Boston, Nov. 8th, 1844.

Now I say unto you Joseph Smith, if you will abide in me (Christ) you shall be an instrument in my hands to bear this, my kingdom, off triumphant unto the end; but, if you do not abide in me (Christ) I will place another in your place.

MR. EDITOR:

This was quoted by a follower of Mr. Rigdon from the Doctrine and Covenants, when I asked him how he supported Mr. R's claim to the presidency of the church. I would say to Mr. R. and his followers that it will do for them to quote this to weak saints, or once-a week saints, but it will not do for them to quote it to those who know anything about the spirit of God—and I would just take the liberty to inform those who are following this man, that this does not place him in Joseph Smith's place. I will take the liberty to ask a few questions.—Did Joseph die in the Lord? or was he cut off from the church before he died? I have no account that he was. Or does he (Mr. R.) consider that a man's dying in the church affects his office? Mr. R. does know that this is not the case; but that they still hold their office.—So it is with Joseph—he is still the head of the church, and will lead this church off triumphant unto the end. Mr. R. might as well say that Jesus Christ was no longer the Son of God because he was slain. Joseph is our head, Christ is his head—they are both beyond the veil, and can work to a better advantage for the saints.

D. JOYCE.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 15, 1844.

VOLUME VI.

The present number and one more, closes volume fifth, and, with as ardent a desire as ever for the great work of the gathering of Israel in the last days, we feel disposed, to call upon the brethren and all honest men, to lend us their aid, and grant us their patronage for the sixth.

In calling upon our friends at home and abroad, for *pay in advance* for the next volume, we save the perplexity of dunning our subscribers for means after we have got under way; we save ourselves from bad debts, and we save a certain number of copies to bind for future use. These hints are sufficient without urging the necessity of paying the printer in advance, because the workmen need the comforts of life as well as other trades.

We might say much in this article, because great things have taken place among us as a church, in eighteen hundred and forty four.—As has been the case in all ages of the world, when righteous men endeavored to promulgate the everlasting gospel, for the benefit and salvation of the human family, wicked and ungodly men, have taken counsel together and slain the "Lord's anointed." Two of the best men of this generation have fallen martyrs to the cause of revealed religion; and truth has seemingly perished in the midst of the land.

Now the great question is, is there goodness and patriotism enough among the brethren and honorable men to support the "Times and Seasons," while it speaks the truth, and sedulously maintains the great principles of religious toleration and constitutional liberty? Will the friends of freedom, knowing that "an hour of virtuous liberty, is worth a whole eternity of bondage," exert half as much pains for our welfare, as is manifested for the ordinary journals of the day? If they will, we shall receive ample means to carry us through eighteen hundred and forty five, without the embarrassing or discouraging necessity of having to borrow means to answer in the place of *delinquent or remiss subscribers.*

We will here remark, that so far as our knowledge extends, we have generally found that "stingy christians make snivling saints;" and as the church has been learning lessons of practical instruction for fourteen years, we can hope with assurance, that all who have the good of the cause at heart will manifest it by liberality. The apostle says, "a liberal man deviseth liberal things."

The world is full of events, and heaven is rich with revelation, and who wishes to live without the one, and die without the other? No one, except he be ignorant that he has a soul, or like the fool, shall say in his heart, *there is no God.*

But we have said enough: the day in which we live, the vengeance and folly of mankind, manifested in every important move, the eagerness with which truth is received by the faithful saints; and the heavenly desire, burning in the hearts of the "heirs of salvation," like the fire in the 'burning bush of Moses,' for the completion of the *temple*, wherein can *only* be consummated and practiced the holy washings; the holy anointing; and the holy conversations for the salvation of the living and the dead, are sufficient to arouse every one that wishes to be saved, to secure the only paper that is entirely devoted to the revelations of Jesus Christ, and a determination to carry out the measures and plans of the great martyr of the nineteenth century, JOSEPH SMITH. And let us not forget to say that his history which the world so much desires, will continue to occupy a portion of the paper.

Having said so much, we have now to rely on the goodness of the saints, both for prayers and means for success, confident that the elders abroad, will work while the day lasts; and that the "Times and Seasons" will be its own witness of their exertions to sustain it, both in matter and money.

N. B. We shall keep bound for the benefit of such as wish, a few copies of the three first volumes of the Times and Seasons, and a supply of the fourth and fifth volumes for those that may need them.

*** Elder Wm. Smith's letter to W. W. Phelps, in the Prophet, will be answered in the next number of this paper.

THE CITY OF NAUVOO.

Since the death of our beloved Prophet and Patriarch, many have supposed that our city would be laid desolate, or, at least that it would cease to prosper; that Mormonism would die, with its great leader, and that the Latter-day Saints would be scattered to the four winds.—The editors of the day, with few exceptions, have come to this conclusion, and some few in our midst, not being better informed, or wayward in their dispositions, have essayed to believe this egregious folly. Some few families have left us and gone to Pittsburgh, some

few to the Pine Country, and a few have gone west: but since this occurrence we should think that twice as many have been added to our numbers, as those that have left, as emigration has been pouring in all the time. It is true that a momentary panic ensued immediately after that tragical event; humanity shuddered at the perpetration of so horrid a deed, a temporary gloom overspread the minds of the Saints; they felt that every principle of humanity was violated, and that they were living among a horde of savage barbarians, who were reckless alike of faith, honor and human life; their finer feelings were for a moment stunned; they considered themselves degraded, and their national honor laid prostrate in the dust, and that their nation was damned in the eyes of all nations, by such diabolical acts as had never degraded any other soil.

They felt also to mourn over the bodies of their martyred chiefs, to hang their harps upon the willows, and in their overwhelming grief to cease for a while from the common avocations of life. Their feelings over, and they awoke from their stupor, they started again into life, and every where might be seen the mechanic, the laborer, and the husbandman, following with their wonted alacrity all the various avocations of life.

Great numbers of brick houses have been, and are being put up; various branches of manufactures have been started, and every thing wears the aspect of industry, content, and prosperity.

The Temple has progressed with greater rapidity since the death of Joseph and Hyrum than ever it has done before; and things in this city never looked more prosperous.

As it regards the church, there never was more faith manifested, nor a greater degree of union than exists at the present time; the church has been more perfectly organized lately in its different quorums, there are fewer dissatisfied spirits in our midst; and peace and harmony universally prevail.

The idea of the church being disorganized and broken up because of the Prophet and Patriarch being slain, is preposterous. This church has the seeds of immortality in its midst. It is not of man, nor by man—it is the offspring of Deity: it is organized after the pattern of heavenly things, through the principles of revelation; by the opening of the heavens, by the ministering of angels, and the revelations of Jehovah. It is not affected by the death of one or two, or fifty individuals; it possesses a priesthood after the order of Melchisedec, having the power of an endless life "without beginning of days, or end of years." It is organized for the purpose of saving this generation, and generations that are past; it exists in time and will exist in eternity. This church fail? No! Times and seasons may change, revolution may succeed revolution, thrones may be cast down, and empires be dissolved, earthquakes may rend the earth from centre to circumference, the mountains may be hurled out of their places, and the mighty ocean be moved from its bed; but amidst the crash of worlds and the crack of matter, truth, eternal truth, must remain unchanged, and those principles which God has revealed to his Saints be unscathed amidst the warring elements, and remain as firm as the throne of Jehovah.

ANCIENT RUINS.

Recently so much is said about the discoveries of ancient ruins, that we feel inclined to offer a few ideas upon the subject. Were it necessary, in order to establish the truth of their reality, just as they are found, showing that civilized nations, possessing the highest attainments in the arts and sciences, once occupied this whole land, and we add, world,—we might go behind the flood of Noah, and bring in the ante-deluvians, those "men of renown," and suppose a few cases of their "ruins"—for there were "giants in the earth in those days," and put curiosity on the stretch: but there have been a plenty of events since the flood, to answer our purpose, notwithstanding the soil and sand which tumbled round the globe during the year when the "waters prevailed exceedingly," must have buried, cities, towns and curiosities equal to any of the nineteenth century.

From many of the speculations of this age upon the grandeur of the ruins, discovered in Central and South America, it might be supposed, that no nations but those of the nineteenth century, could enjoy and execute the prerogatives of national greatness, national refinment, and worldly improvment. So small are the hidden mysteries and mighty acts of God, compared to the sword of a less than Bonaparte, and the purse of a poorer than Rothchilds.

But to the point: ruins are almost the lion of the day. In our last paper may be seen the "*Interesting discovery* in South America," and the "Disinterment of Nineveh" The prophecies must be fulfilled. There is nothing hidden that shall not be uncovered. Many are very anxious to find out something ancient and new—but few are willing to give God the glory. He may have peopled the earth, and des-

troyed cities, kingdoms, nations, and their works for wickedness, and who acknowledges the arm of Jehovah in it? Who, over this wide world, when a nation is scourged with war; rebuked by earthquakes, storms, and disasters, comes out and says—ah, Lord it is thou that liftest up and thou that puttest down—in wrath remember mercy? By excepting the Latter-day Saints, it may be said with shame to the world, *not one!*

Singu'ar as it may seem, all Christendom. Catholics, Episcopalians, Lutherians, Presbyterians, Babtists, Methodists, Quakers, Universalians, Deists, and all other denominations, (*but the Mormons*) worship a God afar off, and not near at hand; and add to this idea, the refinmen: of the age, and the spiritual wisdom of priestcraft, and a majority of the christian population, actually worship *nothing*—because King James' translators, not called, nor sanctioned by revelation, rendered, by supplying "is" in a certain passage in John, "God is a spirit;" when common sense, in connection, with the rest of the Bible, from Genesis, where the "spirit" of God moved upon the waters, to Revelations where the testimony of Jesus is the "spirit" of prophecy, would show that God *has* a spirit: that God and angels dined with Abram on a calf, and that Jesus after the resurrection ate a broiled fish and honey-comb.

If, then, men have strayed so far from the just idea of the true God, is it any thing strange that they should lose the true knowledge of the earth, and the inhabitants thereof? Talk about "ruins" of cities in America; and "ruins" of ancient splendor in Asia; and what of them?—until the people believe in revelation, and in a God that has substance, and that created man in his own "*image*" and will raise the whole house of Israel in their flesh and bones, to dwell in their own land on earth, that they may be like him, and he like them; for he is their brethren: and has said—YE ARE GODS—until this is bona fidely the case, all we can say is, *the wisdom of man is foolishness with God*. Man was created upright, but he has sought out many inventions.

The world has been cumbered with Nimrods, Pharaohs, Alexanders, Nebuchadnezzars, Neros and a host of others, who, whether they built a tower to frustrate the designs of God; or, prepared catacombs to preserve the embalmed dead; guarded Thebes with an hundred thousand men at an hundred gates; conquered the world, and mourned because there was not another to conquer; looked upon themselves as God, and cropped the grass of the field, with beasts, till seven times passed over them for their sinning against heaven;—made a city the mistress of the world, or burned it to cope with religion:—it is all the same: God was not in all their ways; and though they may have tried to ascend into heaven, or dig down into hell; piled monuments to the clouds; spread dominions from sea to sea, and "walked among the stones of fire:" yet their fame has fled; their greatness has departed; their splendor has withered; their palaces have mouldered back to dust; wastes, deserts, lakes, and mountains sit in judgment upon their ruins and their spirits linger in prison, and will linger till the uttermost farthing is paid. Many of these inheritors of folly, might as well not have been born, or been an untimely birth and slept, as Job said:

"With kings and counsellors of the earth, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver;

Or as an hidden untimely birth I had not been; as infants which never saw light.

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master."

The way of man has been evil continually, and if we had the history of the abominations bloodsheds and mighty acts of men during the first thousand years, as we now have the last it would exhibit a course of moral depravity' fallen greatness, and beastly corruption, as sickening and shocking to the feelings of good men as the customs of cannibals. To strengthen on this idea let us introduce a few paragraphs from the Book of Jasher, not allowing it to be revelation but history sustained by other history. That book says:

"And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices, and they continued sinning against the Lord.

And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and

God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

And the Lord said, I will blot out man that I created from the face of the earth, yea, from man to the birds of the air, together with cattle and beasts that are in the field, for I repent that I made them.

And all men who walked in the ways of the Lord died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth."

This is simply a corroboration of the Bible: The wickedness of man became so great that God had to destroy the whole world, wherein was life, by the flood to *subdue it*, agreeably to a part of the command given to Adam.

But leaving matters before the flood, to be explained when Enoch's pillar is found, and the record it encloses made public, there is plenty of proof to warrant the belief that ruins may be expected all over the earth. When the tower was building we find this record in the Bible, which the Lord must have spoken:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

From this definite account of driving the "nations apart, when the ancient hills did bow," all reflecting minds may judge that *man was scattered over the whole face of the earth:* And with the superior knowledge of men like Noah, Shem, (who was Melchisedec) and Abram, the father of the faithful, three cotemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorising the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a greater, ah, we may say, half so great a vessel has never been built since; for another *ark*, be it remembered, with such a ponderous living freight will never be prepared as a vessel of mercy by command of Jehovah: *That* was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose peering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol,—with all these and thousands of others,—where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?

If the first and second thousand years produced the Zion of Enoch and its translation to heaven; the ark and the flood: the tower and the dispersion; who is so narrow minded, so destitute of the matter of man, as not to suppose, that greater things, larger schemes and mightier monuments of both wisdom and wickedness, would characterize the *third and fourth thousand years* than had the preceding two? One God fashioned the spirits of all men; and, in all ages the same superior intellects, talents and ambition, in all the various grades and trades among men, bring out about the same current of excellence, improvement, vanity, virtue, public good, and national evil. Splendor, renown and ruins, since the flood, ought not to astonish any one: for their must have been much, both from the wisdom and folly of men who had the scope of a thousand years life, to exercise their powers upon. Josephus says many lived to be one thousand years before the flood.

Of matters since then, the scriptures are not silent. Jeremiah says: "arise, get you up unto the wealthy nation, that dwell without care, saith the Lord, which have neither gates nor bars, that dwell alone." This was spoken in the days of Nebuchadnezzar; and it is well known that he did not allow any nation to dwell *alone* without gates and bars; so the wealthy *nation*, must have dwelt alone on this continent.

As to the original inhabitants of the continent of America, the Book of Mormon, backs up the description of immense "ruins" in Central America, dispels all doubt. And while that book opens the sleeping history of two or three thousand years past, we can see the two families that came out from the tower, spreading from sea to sea, waxing more and more, greater and greater, until they had occupied the entire country fifteen hundred years. In honor of one of the two first families, they were called 'Jaredites.'

After they had almost covered the land with cities, and probably made the present prairies

by extensive cultivation. The Book of Mormon says:

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.—And he did erect him an exceeding beautiful throne, and he did build many prisons, and whoso would not be subject unto taxes, he did cast into prison; and whoso was not able to pay taxes, he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor, he did cause to be put to death; wherefore he did obtain all his fine work; yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prisons. And it came to pass that he did afflict the people with his whoredoms and abominations; and when he had reigned for the space of forty and two years the people did raise up in rebellion against him and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land."

The 'Jaredites,' were destroyed for their wickedness, but how many "spacious buildings," and doleful "prisons," remain among the ruins of departed things, as witnesses of their fame and folly, needs a little revelation to unravel: a portion of that spirit which showed a Daniel Nebuchadnezzar's dream and image might solve the mystery. If the "ruins," of Egypt, Balbec, Babylon, and Pompeii, exhibit in the smallest degree, the greatness and glory of the Oriental world, in past ages; so do the "ruins" of Central and South America declare the splendor, genius, intellect, refinement, and power that once actuated the master spirits and their hosts upon *these uttermost parts of the earth*.. It takes some men a great while to consider upon the reality of revelation; they want the privilege of bringing up their "strong reasons" to refute it, when at the same time, a novel or other trite matter, will pass along for truth, without even a hint that all is vanity.—This is not right: it destroys the efficacy of truth and religion at the same time, and introduces the wild imaginations of men in the place of the revealed will of God.

Oneness and union are the only principles upon which Jehovah acts. Oneness of purpose and union to effect it. The course of men, since the fall, has been the reverse. Diversity for satisfaction, and division for success: by which means, the affections have been alienated; love banished by hatred; true religion driven into the wilderness by popularity and public patronage, and the whole world "from the rivers to the end of the earth" has become the *market place of speculation:* and there are men ready to furnish the market with every thing;—law, religion, politics, souls, bodies, diseases, cures, curiosities, paintings and even "ruins;"—but, except the Mormons, no one comes to market in the name of Israel's God, with revelation, declaring the meaning of the handwriting upon the wall; showing a wondering world what has been; what is; what will be; and the way of the Lord.

To turn the attention of such as may read the works of Stevens' upon the "ruins" of Central America, we ask a perusal of the following from the writings of Nephi in the Book of Mormon:

"Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them. And behold, that great city Jacobugath which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the govern-

ment of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."

Now, gentle reader, with all these facts before you, and the light and knowledge of the nineteenth century to explain them, what think ye of the "ruins," and what think ye of the spirit of revelation? What has the boasted wit, wisdom, and learning, of the Gentile world performed in the space of four thousand years? Ah! the problem is easily solved. They have made a great noise in piling up monuments of their greatness which after generations discover as "*ruins*." So let us say once for all:- without revelation from God the *world is but a wilderness*.

KEYS.

This may be thought by some to be rather a singular caption for a religious article, but when duly considered, it is presumed, that persons of candor will reflect upon it as an expression, or as a term, when used in the revelations of God, conveying the meaning of *power, authority, and knowledge*: The symbolical meaning of the word "key" or "keys" pertaining to the priesthood of the Son of God, cannot, or will not be fully defined to the present generation, because the world is unworthy of the information.

The first important passage in the bible, relating to this matter, is found in Isaiah; the which, with some other very curious knowledge unexplained, we will here quote:

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed and be cut down and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

Now, permit us to read our translation of the two first verses from the Hebrew of *Michaelis*: And it shall be in that day that I call unto my servant, through Eliakim, (Hebrew, God raises up) the son of Hilkiah; that I will cause him (my servant) to be clothed with thy robe, (i. e. Isaiah) and to be strengthened with thy girdle, &c., &c, and he (i. e. the servant) shall be a father to Jerusalem and to the house of Judah.

The next verse, the 22nd is fully expounded by John in his Revelations on the Isle of Patmos. And shows that Jesus Christ is the "servant" spoken to in the two previous verses, and that he holds the "key of David."

"The nail fastened in a sure place," remains a mystery to the world, and will, but the wise understand. As to the "*offspring* and *issue* of his father's house" being *appended* to Jesus Christ, the Latter-day Saints believe *that*—but if any man believes that the 25th verse is a true translation and explanation of the "nail," he is welcome to his opinion; he knows nothing of the key of David, and little about the keys of the kingdom.

As Nephi said, it supposes us that the "keys" of the kingdom of heaven, spoken of in Matthew 16: 19, was a symbolical expression which conveyed to the saints then an idea similar to the "horns of Joseph;" at any rate, power, authority, knowledge, and the assurance of eternal life, seem to be locked or unlocked by these "keys" as much as the prisons of the dead, or "death or hell," are opened and shut by the keys that are held by the resurrected Savior.

That great phrase—*I have all power in heaven and on earth delivered unto me*, coupled with "if any man will follow me," let him keep my commandments, has often passed through the mind of holy men, and they have spoken as moved by the Holy Ghost: but unaccountable and mysterious as it may appear to some, the

'key' or 'keys' come from the Son of God of his own good will and pleasure. For it is written in Jeremiah 1:5, "Before I formed thee in the belly, I knew thee, &c., and sanctified thee and ordained thee a prophet unto the nations." There are other instances to show that God *ordains* his servants, before they take upon them *flesh*, but let this suffice. The power or keys, conferred by such ordination, is made manifest by the Holy Ghost,—of which "John was filled from his mother's womb, ' and went forth in the spirit and power of Elias.

But we have said enough on this subject, and will conclude that in all ages, whenever a messenger, or, we will say prophet of God, has graced the earth, his own works has been the evidence of his power, authority, and knowledge,—*keys*. Abel's offering was accepted.—Enoch was translated. Noah built the ark.—Moses brought the stone tables. Elijah was translated. Jesus showed Peter, James, and John the transfiguration. Joseph Smith brought forth the Book of Mormon: and what was the reception these holy men and many others met with, holding the keys of light and knowledge? With a few exceptions, the answer is MARTYRDOM in the most hellish sense of the word.—And what has been the reception of those who have said they were apostles, and were not? They have built cities and towers, and been honored by the world for shedding blood, because the devil loves his own. And even the great *Anti Christ* of the last days, who would feign to make the world believe, (the saints know better) that he is "my servant" *the branch* holding the before mentioned key of David, has gone to Pittsburg to prepare for war. "Wisdom will be justified of her children."

EXTRACT.

We take the following extract of a letter from the Prophet.

Boston, Nov. 19, 1844.

I will now proceed in writing my history.—In August last, myself, in company with Elder B. Brown, left Nauvoo, having been appointed by the Twelve to visit the British Provinces.—We made our way east to western New York, where we were induced to stop and spend the then coming winter. The Lord was with us in word and in deed. We organized several branches of the church, babtized rising of one hundred and fifty souls in all, and held two public conferences, the minutes of which were forwarded to Nauvoo for publication, but for some reason did not appear. After a tarry of about eight months, we again pursued our journey eastward, by way of Montreal and Qnebec making a short stay in each of these Catholic cities, preached some and circulated some books, pamphlets, &c. From thence we proceeded down the St. Lawrence twenty five miles below Quebec, thence crossing over to New Brunswick, we found ourselves in a country where no Latter-day Saint had ever journeyed, and where the fulness of the gospel had never been heard. We had of course to clear away heaps of rubbish to prepare the people to receive the word: our labors were hard—yet the Lord was with us, and "confirmed the word with signs following," so that notwithstanding opposition from rulers, and threats—yea, violence from mobs, we were enabled to plant the standard of truth in New Brunswick, and forty-seven gathered around it, during our short stay there, who are numbered with us in the new covenant: they were organized into two branches: both in the county of York, above Fredericton. If any travelling elders should have occasion to journey that way, they are requested to call on them. A great work might have been done, but time and circumstances would not admit of our staying longer, besides I was worn down with exercise, labors by day and by night. All things being now ready, we set out for Boston, and arrived here about the middle of October. I was happy to hear of the prosperous state of the church here, and after council with Brothers Woodruff, Adams, and others, I concluded not to return to Nauvoo until spring.—I have just returned from Peterborough; the church numbers eighty members, all in good standing, who expressed their determination to uphold the Twelve, by a hearty vote, not one dissenting spirit. On my return I stopped in Lowell (Sunday last) and preached to the saints, who are well united with the exception of two or three uneasy spirits. I attended meeting last night and night before in Boston, the spirit of God rested upon the saints in power: Such meetings as I attended in all three of the above branches, is a caution to Rigdonites, who tell us "the church has fallen." O, shame on such characters for ever! who waste their strength in trying to breed sedition and divide the saints. I abhor the principle, and look with contempt upon the man who will be guilty of such things. May the Lord judge them according to their works But I must close by saying, that I will assist all in my power to support your paper.—I have just been writing to my brethren in the Provinces, to send on their money and names. If you are not pressed with matter I may address you again.

With sentiments of high esteem, I subscribe myself your fellow laborer in the gospel,

JESSE W. CROSBY.

SOUTH AUSTRALIA.

We have received South Australian papers up to the 28th of May, containing the most gratifying intelligence from that colony, in regard to the present position and future prospects of the inhabitants. The Government census which has been published in April, gives the total population at 17,196—viz—Males, 9526, and females, 7670. Compared with the sister colonies, South Australia is much better off as regards the equalization of the sexes, the present disparity being only 5404 males, against 3862 females; while in New South Wales, for instance, the males amount to 76,583, and the females only to 35,762. "The increase of the last three years," says the *Adelaide Observer*, "appears to be equal to the ordinary proportional increase of ten years in England; whilst vital statistics, the accuracy of which may be depended on, are triumphantly in favor of South Australia as compared with any British population either in the mother country or the (hitherto esteemed) most healthy of her colonies.

The various denominations which must necessarily exist in the colony, have also been classified under their various heads, and are as follows:—

Church of England	9418
Church of Scotland	1691
Wesleyan Methodists	1666
Other Protestant Dissenters	3309
Roman Catholics	1015
Jews	25
Mahomedans and Pagans	32
Total	17,196

From some other statistical returns, published along with the census, we observe that temperance has been gaining ground. The number of houses in Adelaide, Port Adelaide, and Albert Town, licensed for the sale of spirituous liquors in 1840, was 70; in 1841, 67; in 1842, 44; and in 1843, only 34. These facts derive their main importance from the influence which the consumption of ardent spirits has exercised on the amount of crime and the number of convictions in the district; and tend clearly to point out the intimate connection between the moral conduct, and strict sobriety of the inhabitants. In 1840, the number of convictions amounted to 47; in 1841, to 37; in 1842, to 36; and in 1843, only to 30.

☞ The foregoing information is given in the Times and Seasons, to show the Latter-day Saints, what they will have to contend with in the *Far West*.

A POOR MAN.

It is possible that the accumulation of wealth may add to the sorrow of the possessor. I know an individual, with whom I was very intimate when a youth, and I remember very well at that time, whenever I wanted relief for the poor he would give a 10*l.* note, and say, "Richard, never pass my door; always come to me when you want assistance for any deserving object." He was then comparatively poor, having perhaps a fortune of from 50,000*l.* to 60,000*l.*; but now he is worth nearly 1,000,000*l.*—One would have thought it ought to have made its possessor happy; but no, I know not a more miserable man than that. Rich as he is, it was but the other day that he ordered some of the beautiful trees in his park to be felled, because he had not money to pay the income-tax with. It was but the other day that he lost 100,000*l.* in America; that made him mad. He has another 100,000*l.* which he does not know how to invest,—that makes him miserable, and he is now under the impression that he will die a poor man.—*Oastler's speech.*

☞ Well, might Paul exclaim: the *love* of money is the root of *all* evil, and Jesus said true, when he observed, that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

Autumnal Winds.—The autumnal gales have destroyed an immense quantity of property, upon the eastern and western coasts of the Atlantic Ocean, the past fall. We think we have never read of as many disasters by autumnal gales before. These with the frequent earthquakes at sea, seem to whisper that the calamities of the last days have begun.

Proverbs.—Three things are an abomination to the saints: a slanderer, a tattler, and a hypocrite: but a drunkard, a thief, and gambler are a disgrace to themselves—and the whole too often end with murder.

ONE WORD.

Our subscribers frequently forward letters to us, inquiring "what is the reason their papers do not come, or come so irregular?" All we can say, is, the *fault* must be in the Post Office: our papers are regularly mailed. Hereafter, new rulers may urge better rules. We hope so.—ED.

Who is the wisest man in the world? He that lays up his treasures in heaven; where rust does not corrupt, and thieves do not break through and steal.

POETRY.

From the Nauvoo Neighbor.

LINES—BY S. HULET.

O earth attend! ye nations now give ear,
Let mortals weep, in anguish drop a tear;
Ye seraphs bright who range in worlds on high,
In sorrow heave a more than mortal sigh.

Deign now ye gods who dwell in realms of light
To stoop in silence and behold the sight;
For ne er transpir'd on earth, (nor yet in hell)
A scene more tragic since the Savior fell.

Ye saints of God on this polluted earth,
Cease from your laughter and put off all mirth;
Weep o'er the deeds just done by wicked hands,
For righteous blood now stains this guilty land.

O Illinois thy base high-handed crimes,
Stand yet unrivall'd on the page of time;
The horrid deeds that now thy country stain,
Unequall'd were in Nero's bloody reign.

Though shameful scenes of blood and carnage great,
Transacted were within a sister state;
Though dark the deeds perform'd by her alone,
More savage still and darker are thine own.

Ye men of fame who o'er this state preside—
Who roll in pleasure, luxury, and pride;
Your solemn vows now call you to sustain
Your country's honor and its laws maintain.

But where's thy greatness and thine honor now,
Thy proffer'd friendship and thy plighted vows?
Where now the pledge that once thou didst bestow—
Were they perform'd? thine actions answer no.

Ye patriots true whose noble bosoms burn
With ardent zeal—whose hearts like steel are firm;
Rise up like men in freedom's righteous cause;
Stand to your rights defend her sacred laws.

Immortal shades! our honor'd father's ghosts
Who once withstood proud Briton's warlike hosts,
Whose fearless spirits broke the haughty foe—
Weep o'er thy sons, thy fallen sons below.

Look down ye men now standing at the helm,
To guide the fate of this extensive realm;
Your fostering care, to every branch extend;
Their wrongs redress, their liberties defend.

Shall mobs presume to raise the impious hand
Against the laws of this once favor'd land,
In acts of riot, plunder, strife, and blood;
Of laws regardless, both of man and God?

Wake O Columbia from thy slumbers rise,
Break off the spell that closes now thine eyes,
Exert thy power quell every hostile band,
An equal measure mete to every man,

The cause support for which our father's bled,
The storm avert now pendant o'er thy head,
Lest the same hand that thou dost foster now,
Smite thee in turn, and cause thee low to bow.

Rouse from thy dreams and open now thine eyes,
Ere vengeance dread, shall thunder from the skies,
And in thine ears announce thy fearful fate,
And break thy visions when it be to late.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 24] CITY OF NAUVOO, ILL., JAN 1, 1844. [WHOLE No. 108.

HISTORY OF JOSEPH SMITH.

(Continued.)

April 2d. F. G. Williams was appointed, by a council of High Priests, an agent, to superintend and employ men to labor in the brick yard, on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and the facilities for making brick, each essential to the building up of the city. The council also instructed Bro E. Thayre to purchase the Tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, which was within the western bounderies of the State of Missouri, about eighty official, together with some unofficial members of the church, met for instruction, and the service of God at the Ferry on Big Blue River, near the western limits of Jackson County, which is the confines of the State and the United States.—It was an early Spring, and the leaves and blossoms, like a glimpse at Paradise, enlivened and gratified the soul of man.

The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the church had come out of the wilderness, preparatory for the last dispensation; they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together and all the sons of God shouted for joy: when Israel eat the "passover" as wailing came up for the loss of the first-born of Egypt, and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that electrifying strain, "*Peace on earth and good will to man*," and the solemnities of eternity rested upon them. This was the first attempt made by the church, to celebrate her birth day, and those who professed not our faith talked about it as a strange thing.

While the church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000, had died of starvation, in consequence of the famine produced by three years drouth, followed by a flood, in the Cape de Verd islands: that sixteen shocks of an earthquake had been felt, the previous February, at St. Kitts and Nevis, in the West India islands: that the Polish Jews were about to visit Jerusalem: that war was raging between Turkey and Egypt: that a great fire had occurred in Liverpool: that volcanic eruptions, wars and rumors of wars, were prevailing in different sections of the earth, and fire balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which was more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of 15 years about sixty millions of inhabitants. (See "Evening and Morning Star, April 1833."

Brother Jared Carter presented me a letter which he had received from his brother, to me, and requested me to answer it, which I did as follows:

Kirtland, April 17, 1833.

Dear Brother Carter;—Your letter to Bro Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your feelings on this subject until the mouth of the Lord shall name; and, as it respects the vision you speak of, we do not consider ourselves bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and given sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them: but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction, for the fundamental principles, government, and doctrine of the church is vested in the keys of the kingdom.—As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchial government, or to appoint meetings for the elders, without their consent. And again it is the High Priests' duty to be better qualified to teach principles, and doctrines, than the elders for the office of elder is an appendage to the

high priesthood, and it concentrates & centres all in one. And again, the process of laboring with a member: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, &c.; and when there is no bishop, they are to be tried by the voice of the church; and if an elder, or a high priest be present, they are to take the lead in managing the business; but if not, such as have the highest authority will preside.

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the church or churches going to Zion should be organized, and appoint a suitable person, who is well acquainted with the condition of the church; and he be sent to Kirtland to inform the bishop, and procure license from him agreeable to revelation: By so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days. And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion, the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend as they are written blindly: speaking of the elders being sent like lightning from the bow of Judah; the second, no secret in the councils of Zion. You mention these as if fear rested upon your mind, otherwise we cannot understand it. And again we never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case, and that in a council of high priests. For further information on the subject you have written, I will refer you to the elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson and Lyman, for whom we have great fellowship.

It is a great thing to enquire at the hand of God, or to come into his presence: and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially, about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a teacher, or a high priest in the church. I speak not these things by way of reproach, but by way of instruction; and I speak as being acquainted, whereas we are strangers to each other in the flesh. I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ: Amen. The blessing of our Lord Jesus Christ be and abide with you all: Amen.

JOSEPH SMITH, Jr.

N. B. If it is inconsistent to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more elders. We have received two letters from Brother Sherwood, stating the order and condition of the church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please read this letter to Brother Sherwood. J. S.

In April the school of the prophets closed to commence again in the fall, I also wrote a letter to the brethren in Zion, Missouri, as follows:

Kirtland, March 21, 1833

Dear Brethren in Zion,—Agreeable to a notice we gave you, in Brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our heavenly Father for every expression of his goodness in preserving our unprofitable lives to the present time, and the health and other blessings, which we now enjoy through his mercies.

With joy we received your general epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction. It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy burned on every countenance when they saw that our epistle, and the revelation were received by our brethren in Zion, and it had *had* its desired effect.

For your satisfaction, I here insert a revelation given to Shederlaomach, the 15th of March, 1833, constituting him a member of the United Firm.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Sheder

laomach, that ye shall receive him into the order. What I say unto one I say unto all.

And again, I say unto you, my servant Shederlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever: Amen.

With respect to Brother Gilbert's letter of the 10th of December, I would say to him; firstly, we believe he wrote it in all sincerity of his heart: and we were pleased in the style, and composition; but, upon mature reflection, and enquiry at the hand of the Lord, we find some things that are unreconciliable, especially to some: I mean with respect to hints given, that are not clearly explained. As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from brethren should be plain to the understanding of all, that no jealousy may be raised and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to Brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to Brother Gilbert, that I do not write this by way of chastisement, but to shew him the absolute necessity of having all his communications written plain, and understandingly. We are well aware of the great care upon his mind, in consequence of much business; but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the Star; but when it is published, it will all go to the world together; in a volume by itself; and the New Testament and the Book of Mormon will be printed together.

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly. Brother Elliot was here yesterday and shewed me a letter from Brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he will not go to Zion at present, as he has bought in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market: and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands, &c., &c.

We have just received a letter from Brother Sidney, he has built up a church of eight members, in Medina county, Ohio, and prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and his grace, praying him to keep and preserve you blameless, to the coming of our Lord Jesus Christ: Amen.

JOSEPH SMITH, Jun.

P. S. Say to Brother Corrill that his confession gave me great satisfaction, and all things are now settled on my part. J. S.

In the month of April, the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob, was about three hundred. A few of the first elders, met in secret, and prayed to Him who said to the wind "Be still," to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavor, to unite upon a general scheme for "moving the Mormons out of their diggings." (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

April 30th a conference of high priests assembled at the school room, in Kirtland, and appointed Brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held, the past season; and John P Green was instructed to go and take charge of the branch of the church in Parkman, carrying with him an epistle to the brethren; and as soon as convenient remove his family to that place. It was also decided that Sister Vienna Jaquies should not proceed immediately on her journey to Zion, but wait until William Hobart was ready, and go in company with him.

On the 4th of May, 1833, a conference of high priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the elders, who should come together to receive instruction

preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th 1833, and by unanimous voice of the conference, Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

CORRESPONDENCE.

Bordentown N. J. Nov. 10th, 1844.

Dear Brother W. W. PHELPS of Nauvoo, I take this method of addressing you through the columns of the Prophet, as it will save postage and is not so liable to be miscarried; hoping that it will receive due and immediate attention.

Dear Brother:—Situated as I am in this eastern land, and far from the great emporium of the west, (Nauvoo) and I might say my home, if there is any place on earth that I might with propriety call so. But, indeed, I could say with Abraham, I have no home this side the vale, but a pilgrim and sojourner here on earth; (not exactly in tents, as the good old Patriarch with flocks and herds) a stranger without purse or scrip among strangers to build up the kingdom of God, (a most unpopular theme) and bear some humble part of this last ministry to the nations of the earth?

Can you tell, dear brother, why it is, the saints of God in all ages, and especially in these last times, can have no more rest? persecuted as they are from city to city, and from place to place; I ask myself the question, is anything criminal in Mormonism—in the divine pretensions of the prophet? this cannot be, others have professed the same; there has been hundreds of prophets, true ones too, and men have declared that if they had lived in their day, they would not have killed them; and yet, what have they not done? ("for if they will do these things in the green tree, what will they do in the dry?") But, they say, none of these signs have followed and proven him a prophet, that followed and proved them of old. What say ye, can you answer this?

Tell us the crime, the time and place, when and where; was it finding the Nephite record? revealing to the world the origin of a lost and scattered people, a knowledge of which had been hid for ages in midnight darkness; lost from the deepest research of modern antiquarians. Was it for revealing to the world a knowledge of whose lands, and by whom the foundation of these mighty cities had been laid, and since discovered by Stephens and Catherwood; this none will doubt, yet a knowledge of the fact of these cities being built by skillful hands, hundreds of years ago, written in the Book of Mormon would be a 'humbug.'

These discoveries, made by these men, which are truly great and confirmatory of the truth of the Book of Mormon, and the inspiration of the prophet Joseph, was made since this book was found and published to the world in 1830; then the prophecy was made that the Indians were a remnant of the house of Israel, "had wandered through the wilderness, and came over the sea," inhabited North and South America, built large cities, and were a warlike people; that many had fallen in battle and cities had been destroyed, a remnant remained as the last vestige, to tell the sad tale and history of their fallen race. And who has proved this prophecy true? 'Stephens and Catherwood!'

You will bear in mind, also, that Joseph was but a youth at this time, without any possible means of knowing, as men naturally know of these things—a mere plough boy at the age of 17, 21 and 22; he never had by the aid of 'government friends,' or wealthy parents, the means to climb the Alpine mountains of the east—to traverse the holy land, and in Central America, stand and gaze upon the richly wrought pyramids, and with wonder and amazement exclaim, whose hands have laid these cities and reared these mighty monuments? Yet God had given him this knowledge; read the Book of Mormon and it will tell you; and mark, kind reader, that this book was published in 1830, and the discoveries and facts proved by Stephens and Catherwood in 1837, proving to a demonstration the inspiration of the prophet, and the divinity of the book.

But it is said in Mormonism there is a charm a mystery that the world cannot explain; I admit it; it has a charm more inviting than all the magicians and sooth sayers of Egypt, and a mystery that sectarians cannot unravel. Why? Because they have not the spirit of Christ, which is the spirit of prophecy. Mormonism has inferiors, but no superiors; it acknowledges no twin-sister but heaven; no superior but God; no king but Jesus: with unparalleled rapidity it has rolled on, "out-vied the muttering crowd," and accumulated its thousands, who are now rejoicing in the fulness of the gospel revealed and brought to light by the prophet Joseph.

If it should be asked, then, is Mormonism true? a thousand intelligent voices reverberate yes! yes! yes!

Again, who has gathered their thousands? built a city? two temples? and embodied a code of morals garbed with immortality, that has made its way to the imperial thrones of the earth, embosomed itself in the golden rays and unbounded glories of heaven, crowned with

never fading laurels, (is it not Joseph?) Men of sound minds (not Millerites nor bigots) of all ranks, from all societies, of all the intelligence of the earth; combined in one word, the cream and salt of the same, and virtue of heaven; can this be, and Joseph Smith a false prophet?—again is heard from a thousand voices, no! no! no!

Dear brother if the thousand and one testimonies, miracles, records, antiquities, facts, bible truths, knowledge, revelation, fulfilment of prophecy, God, men and angels do not prove any thing but a fallen prophet, and Mormonism so far beneath the notice of the would be great and wise men of this age, I wish you would solve the mys ery, for to me it is a mystery indeed

And now, dear brother, I will come to the point, having done with my preliminaries.—As many faint and incorrect descriptions have been given of Nauvoo and the temple, by travellers, passers-by, and others, until some have thought the temple built upon moonshine, and the city a barbarian—ugly, formal with heads and horns, and stuck into the nethermost corner of the universe, where none but Indians, Hottentots, Arabs, Turks, Wolverines and Mormons dwell; and if you can find time to reply, I wish you would give me an ungarnished statement of facts respecting Nauvoo; its probable number of inhabitants, and finally, a graphic description of the whole place; give us the number of distilleries, liquor venders, and what gross immoralities have corrupted Nauvoo, cursed the city, the temple, the Twelve, &c., smote the daughters of Zion with scabby heads, and numbered the thousands of saints (that have gathered there to hear the word of the Lord, and be taught in his way) with goats, and cursed them above all horned cattle. An answer to these unaccountable problems, will, no doubt be eagerly grasped after, and be very interesting to many in the east, as we have many braying animals which have become quite obnoxious to the quiet rest of the innocent, and bray to the discomfiture of many, not on account of the soundness of their doctrine; but on account of blasphemies, the Twelve, the temple, the church at Nauvoo, and the great body of saints, their moral men and women, the abominable lies they tell, make people nervous sometimes when they do not know how things are; men who were once men of apparent intelligence, make these statements The place must have become materially changed in its morals since last spring, when I was there, a short time indeed for such a mighty change.

I did not intend to argue the question, what is the difference between Millerism and Mormonism now Millerism is dead. Please to answer how high the temple is to the eaves and top of steeple, (if any at all,) and how long, how many moons, suns, ears and heads, and what do they all represent, of what materials and workmanship, how antique and of what order the pillars and structure? Is it a pattern of church and priesthood? Show us the order, the font with the length, the breadth, and the height thereof; the unity of the saints, the proper age of my mother, and her birth-place, also that of my father and his age at the time of his death, and the number of the family, (which you can obtain from the family records in my mother's possession,) embodied in one, in as concise a manner as possible. This will correct many errors, and confer a favor on your old and tried friend I must say, I wish I could think more of Nauvoo than I do, yet it is not Nauvoo! for when I reflect that there lie the silver locks of an aged and martyred father, martyred by a Missouri persecution, in the grave, numbered with the dead; and four brothers, two of whom in my vision appear with mangled bodies, and garments red with crimson gore. Oh! the fatal steel and barbarous murder! Their blood is still unavenged, and the cruel murderers are lounging about seeking for more; what have others to expect? Yet Nauvoo contains almost all that is near to me. My poor old mother, almost worn out with years and trouble, and three sisters that remain, with myself, are all of that family, who were the founders of Mormonism and the church of Christ in these last days, through great persecution and trouble, having borne the heat of the day; and how long the rest may be spared, God only knows.

Brother Phelps, will you call and see my mother, and give her a word of consolation from me. I hope she will live till I can get to see her. She may live to see all her sons laid in the grave. Remember me also to my sisters Sophronia, Catherine, Lucy and their husbands, and the martyrs' widows—God bless them all for ever is my prayer. I wish also to be remembered to all the saints in Nauvoo, give them my prayer, that God may sustain them in all their trials, for truly they are great, and tell them to think of me their brother in affliction, and my sick family, which has kept me from their society in this their time of peril; and if the Lord does not interpose, they must ere long be numbered with the dead. Oh! that God would have mercy upon me and my sick family!

Will you pray for us, dear brethren at Nauvoo? Remember me to your family. Mrs. Smith sends her love to your wife, and wishes to be remembered to all her friends in that coun-

try, as it will be a miracle if she ever sees them again. Write to me immediately.

With sentiments of respect and esteem I subscribe myself, your friend and brother in the gospel of Christ.

WM. SMITH.

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THE ANSWER.

Nauvoo, Ill., Dec. 25, 1844.

Remembered Brother William Smith:

Up to the reception of your excellent letter to me, (dated at Bordentown, N. J., Nov., 10, 1844, which you had the goodness to communicate through the columns of the "Prophet,") since we have been members together in the church of Jesus Christ of Latter-day Saints, I think it may be said, we have been *one* in faith, *one* in love, and *one* in friendship, and like the often used key, we have grown brighter and brighter, as we have performed the great service of opening and shutting the "lock" on religious understanding. As Jeremiah said, so say I: "The heritage of the Lord is like a lion in the forest; yea, the heritage of the Lord is like a *speckled bird*:" every body is afraid, and every body is pecking at us. It is a great thing to be a messenger of salvation, and so I will begin to answer your questions.

You ask; "why is it that the saints of the last times, can have no rest?" and I answer, because the world loves darkness rather than light, and their deeds are evil. "Popularity" now and ever, since the serpent was cursed to crawl upon his belly through the loss of his feet, is, has been, and will be, the best kind of *religion* in use. Talk about holiness, morality, temperance, humanity, brotherly kindness and charity among the refined polite nations of the world; why, ever since Cain built a city for the ungodly to revel in, for the polygamy of a Lamech; for the droving of a Jabul; for the music saloon of a Jubul; and for the brass and iron foundry, and bogus machine of a Tubal Cain, the majority of mankind, have made *money* their faith; *popularity* their works, and *persecution* their sincerest devotion of moral greatness.

They that live godly in Christ Jesus, shall suffer persecution, says Paul; and so it is—and it always comes first from him that professes godliness: Cain was a sectarian and could not admit revelation and hear God say: "well, Abel I have accepted thine offering:" and so he killed his brother because the devil slily whispered in his ear:—*it is blasphemy to talk with God.*

Now the next generation could discover the wickedness of Cain, and the holiness of Abel, but the same evil spirit whispered that was in a day when revelation was necessary, but there is no need of it now, and it is done away. We have followed the rules and regulations of those good men, and O! if we had lived in their days, they should not have been killed! but as for this fellow he is "unpopular;" he blasphemes our God: he ought to die, but we being compassionate and charitable, and feeling a warm desire for the great cause of religion, will advise him to quit his folly, or delusion; and if he dont, we will punish him a little by stripes, sword, dungeons, or banishment; and then if he does not stop, *we will stop him!*

O Lord God Almighty, when the prison doors of Tophet, hell, and the horrible pit are unlocked; and the entrance into outer darkness opened, to bring the damned before the bar of the Judge of all the earth for the final judgment, I think some few christians in company with their father Cain and cousins of "popular" priesthood, from that day down to the judgment trumpet, will "grin horribly a ghastly smile"—YES, *we killed the prophets and persecuted the saints*, because they were not "*popular*." Then your question will be answered.

As to the "crime, time, and place, &c., of finding the Nephite record," its *revelation* is the very thing that produces an earthquake to this generation. It explains the bible: it opens the vision of the prophets; it unravels the mystery who first settled this country, and it shows the old paths wherein if a man walk he shall live. It copes with the boasted knowledge of the world; it glitters through the combined fog of ages; shows that God who eat of a calf with Abraham, will eat and drink again on the earth with his saints, when the wolf and the lamb, and the lion and the ox, will be as friendly as the saints and seraphs, in the full fruition of bliss; it cuts the gordian knot of priestcraft, and reveals the priesthood of the Son of God, which is "without beginning of days or end of years;" whereby it shows that prophets were ordained in eternity, when the "morning stars sang together, and all the sons of God shouted for joy:" and it speaks from the dead, whereby the living can hear from their friends, who have fought the good fight of faith, and passed from life unto death, and from death unto life! and Stevens with his incidents of travels in Central America; and others who are opening the bowels of the earth, and rolling "ruins" into being; and ten thousand elders of Israel filled with the Holy Ghost, declaring the everlasting gospel with irresistable power and economy, that surpasses understanding; the great persecutions and murders which are dealt out without measure to its believers; and the distress of nations and the

signs that Jesus Christ said should be, like the sound of many waters, or of a great thunder, declare that it is *eternal truth!* and that your brother *Joseph Smith* was one of the Lord's anointed! That he now sits with God in the heavens, and laughs at the calamities that will speedily wrap the world in wo! and that he will mock when their fear seizes the last hope of a crude existence!

Joseph Smith was a Captain General and this world will be introduced to him as such, when the epitaph of its great men's greatness will be written within and without on the gates of the lower prisons, and entrance into outer darkness: "*we were, and are not, and yet are!*"

But I must not go to preaching to an apostle as I know you are, lest I enter into the rich treasure of knowledge too, and cause you to exclaim:—cast not thy precious jewels to strangers, lest greediness and covetousness seize them and they like the avaricious steward, with his goose that laid a golden egg a day, kill her in order to obtain the whole litter at once, and so destroy the fountain!

Mormonism is the wonder of this world, and the great leveling machine of creeds, constitutions, kingdoms, countries, divisions, notions, notorieties and novelties; and praise it, talk about it, lie about it, exalt it, degrade it, blow at it, sneer at it, fear it, love it, hate it, persecute it, or laugh at it, still it is *Mormonism*, true as heaven, powerful as Jesus, eternal as element, going on conquering and to conquer!

Have the mightiest men on earth reared monuments of grandeur? of glory? of duration? of splendor? of fame? of utility? or of admiration?—Joseph Smith has exceeded all their wisdom and greatness. He has brought back the past and rolled up the future, whereby the past, present, and future, exhibit their images like the skies over the ocean.

Mormonism! O Mormonism! Nimrod, Homer, Pharaoh, Cadmus, Alexander, Nebuchadnezzar, Holofornes, Herod, Bonaparte, and an immense retinue of other dignitaries, who have burst into being with pomp and glory, and made a trembling world wonder at their cruelty and cunning:—Where are the pillars, the records, and the approvals of heaven, of all your greatness?

"A heap of dust alone remains of thee,
'Tis all thou art and all the proud shall be,"

while Mormonism, from an Abel, though dead, yet speaketh; from an Elijah though translated in a fiery chariot to heaven, yet, returns in glory with Moses, and blesses Jesus at the transfiguration on the mount! O Mormonism! Thy father is God, thy mother is the Queen of heaven, and so thy whole history, from eternity to eternity, is the laws, ordinances and truth of the "Gods"—embracing the simple plan of salvation, sanctification, death, resurrection, glorification and exaltation of man, from infancy to age, from age to eternity, from simplicity to sublimity: from faith, repentance, baptism, reception of the Holy Ghost by the laying on of the hands, to washing, anointing, holy conversation, baptism for the dead, to the presence of angels, the general assembly and church of the first born; to the unspeakable glory of seeing God and the Lamb, and to spirits of just men, made perfect, and to be ordained unto eternal life!

And again, we exclaim, O Mormonism! No wonder that Lucifer, son of the morning, the next heir to Jesus Christ, our eldest brother, should right so hard against his brethren; he lost the glory, the honor, power, and dominion of a God: and the knowledge, spirit, authority and keys of the priesthood of the son of God!

Christ kept his first estate—Lucifer lost his by offering to save men in their sins on the honor of a God, or on his father's honor.—Christ hated sin, and loved righteousness, therefore he was anointed with holy oil in heaven, and crowned in the midst of brothers and sisters, while his mother stood with approving virtue, and smiled upon a Son that kept the faith as the heir of all things! In fact the Jews thought so much of this coronation among Gods and Goddesses; Kings and Queens of heaven, that they broke over all restraints and actually began to worship the "Queen of heaven," according to Jeremiah.

Well, now, Brother Willism, when the house of Israel begin to come into the glorious mysteries of the kingdom, and find that Jesus Christ, whose goings forth, as the prophets said, have been from of old, from eternity: and that eternity, agreeably to the records found in the catacombs of Egypt, has been going on in this system, (not this world) almost *two thousand five hundred and fifty five millions of years:* and to know at the same time, that deists, geologists and others are trying to prove that matter must have existed hundreds of thousands of years;—it almost tempts the flesh to fly to God, or muster faith like Enoch to be translated and see and know as we are seen and known!

O Mormonism! no wonder the earth groans with the blood of thy martyrs! But there is one sweet consolation: death hath power on a saint, *but once!* the righteous rise triumphant over death, hell, and the grave! The wicked, thanks be to God, have to go through the agonies of the grim monster, *twice!* and the "sec-

end death," will be long enough, excruciating enough, and woful enough, to satisfy the "uttermost farthing" for *murdering* the Lord's anointed! and the punishment still is eternal.

But I must begin to talk about Nauvoo, for I think I have said enough to prove the "mystery," whether the perishing philosophy of the age credit it, or not; so you may set me down as a living monument of Mormonism, and with the Twelve, there will then be *thirteen united saints*, bearing this testimony to the world that God, man, and Mormonism, are not only material, but eternal, and therefore, like Jesus, when martyred they come to life again.

I shall not describe the localities of Nauvoo, now, because I shall not have room; but as to the facilities, tranquilities, and virtues of the city, they are not equalled on the globe. The saints, since Sidney, the great "Anti-Christ" of the last days and his sons of 'Sceva,' have left Nauvoo, together with some other Simon Maguses, or foolish virgins, and wicked men who had crept in to revel on the bliss of Jehovah, have gone also, peace, union and harmony prevail.

I speak advisedly when I say Nauvoo is the best place in the world. No vice is meant to be tolerated: no grog shops allowed: nor would we have any trouble, if it were not for our lenity in suffering the world, as I shall call them, to come in and trade and enjoy our society as they say: which thing has made us the only trouble of late. These pretended friends, too frequently like old Baalam's girls, when let in among the young men of Israel, find admirers, and break the ordinances of the city, and then "Phineas' javelin," touches the heart.

The temple is up as high as the caps of the pilasters, and it looks majestic, and especially to me, when I know that the tithing, "the mites of the poor," thus speaks of the glory of God. All the description that is necessary to give you now, is that this splendid model of Mormon grandeur, exhibits thirty hewn stone pilasters which cost about $3,000 apiece.—The base is a crescent new moon: the capitols, near fifty feet high, the sun, with a human face in bold relief, about two and a half feet broad, ornamented with rays of light and waves, surmounted by two hands holding two trumpets. It is always too much trouble to describe an unfinished building. The inside work is now going forward as fast as possible. When the whole structure is completed it will cost some five or six hundred thousand dollars; and as Captain Brown of Tobasco, near the ruins of Palenque, said, "it will look the nearest like the splendid remains of antiquity in Central America of any thing he had seen, though not half so large."

The temple is erected from white limestone wrought in a superior style: is 128 by 88 feet square; near 60 feet high: two stories in the clear, and two half stories in the recesses over the arches; four tiers of windows; two gothic and two round. The two great stories will each have two pulpits, one at each end; to accommodate the Melchisedek and Aaronic priesthoods; graded into four rising seats: the first for the president of the elders, and his two counsellors; the second for the president of the high priesthood and his two counsellors; the third for the Melchisedek president and his two counsellors, and the fourth for the president over the whole church, (the first president) and his two counsellors. This highest seat is where the scribes and pharisees used to crowd in "to Moses' seat" The Aaronic pulpit at the other end the same.

The fount in the basement story is for the baptism of the living, for health, for remission of sin, and for the salvation of the dead, as was the case in Soloman's temple, and all temples that God commands to be built. You know I am no Gentile, and of course, do not believe that a monastery, cathedral, chapel, or meeting house erected by the notions and calculations of men, has any more sanction from God than any common house in Babylon.

The steeple of our temple will be high enough to answer for a tower:—between 100 and 200 feet high. But I have said enough about the temple; when finished it will show more wealth, more art, more science, more revelation, more splendor, and more God, than all the rest of the world, and that will make it a Mormon temple:—"God and Liberty;" patterned somewhat after the order of our fore fathers', which were after the order of eternity.

The other public buildings in Nauvoo, besides the temple, are the Seventies' Hall, the Masonic Hall, and Concert Hall; all spacious, and well calculated for their designated purposes.

There is no licensed grocery to sell or give away liquors of any kind in the city; drunkards are scarce. Probable number of inhabitants, 14,000: nine-tenths Mormons.

Now for the welfare of your relatives. I have seen your mother and she cried for joy over your letter. Though in her 69th year, her heart was big with hope for her "darling son, William:"—and she blessed you in the name of the Lord.

The rest, I think, enjoy very good health, and especially Emma, who amid her great affliction, has given birth to a son, and like Da-

vid of old, may he yet be a terror to evil doers; one that will light his candle in the same great fire where his father's was lit, and search the world by the light of it, till the last stain of his father's blood, is made white by righteousness.

The record of your father's family presents the following summary of life and death:

Joseph Smith Sen., born in Topsfield, Mass., July 12, 1772. Died in Nauvoo, Ill., Sept. 14, 1840, aged 68. His grey hairs were brought down to the grave by being driven from the State of Missouri in the dead of winter by Gov. Boggs and his murderous banditti.

Lucy Smith (Mack) born in Gilsum, N. H. July 8, 1776, now in her 69th year; mourns the loss of a husband and six sons, the most of whom fell by the tender mercies of a Christian Republic, bestowed by the Herods of the land in civilized exile and murder.

Joseph Smith and Lucy Mack, married in Tunbridge, Vt. June, 24, 1796.

Alvin Smith, born in Tunbridge, Vt., February 11, 1798. Died in Palmyra, N. Y., November 19, 1829, aged nearly 32.

Hyrum Smith born in Tunbridge, Vt., February 9, 1800, was murdered in Carthage jail, on the 27th of June, 1844, (*by a mob,*) aged 44. Thus fell a martyr, against whom not even one crime had ever been known.

Sophronia Smith born in Tunbridge, Vt. May 10, 1803. aged 41.

Joseph Smith Jr. born in Sharon Vt., December 23, 1805. Murdered in Carthage jail on the 27th of June, 1844, (*by a mob.*) on account of his religion as allmost all holy men had been before him;—aged 39. Thus fell a martyr, to gratify the cupidity of a *priestly* thirst for innocent blood; and shows the weakness of our government to protect her citizens: this *first* prophet of the last dispensation, whose godly works, whose virtuous deeds, and whose innocent blood will entitle him to a fame, a name, a glory, an honor, power, and dominion, with Gods, when his persecutors and murderers will mutter, groan, gnash their teeth, and sigh among the damned, where "their worm dieth not, and the fire is not quenched."

Samuel Harrison Smith, born in Tunbridge, Vt., March 13, 1808. Died July 30th, 1844, broken hearted, and worn out with persecution. Aged 36. The righteous are removed from the evils to come.

Ephraim Smith, born in Royalton, Vt., March 13, 1810. Died March 24, 1810; aged 11 days.

William Smith, born in Royalton, Vt., March 13, 1811; aged (soon) 34; the only male (living) of the family, and one of the "Twelve." Lord, while I write "the fire burns for the mighty of Israel, to come up like a lion from the swelling of Jordan."

Katharine Smith, born in Lebanon N. H. July 28, 1813; aged 31.

Don Carlos Smith, born in Norwich Vermont, March 25, 1815. Died August 7, 1841, aged 26. His untiring vigilance for his parents and the persecutions of Missouri, brought him to the grave, just as he was steppping upon the threshhold of life and usefulness.

Lucy Smith, born in Palmyra, N. Y. July 15, 1821; aged 23.

So here you have your history—without painting. The females all married, all Mormons and live in this vicinity.

How think ye this little sketch will fit the refinement of christendom? I believe the next generation will say, O, if we had only lived with those good men, we would not have *murdered* them! Do you think that this *benevolent* world, with all their priests, piety, pulpits and philanthropy, will call to mind that through their *exertion* or *silence*, one mother, born four days after our independence was declared, and four daughters-in-law, weep over the tombs of their mob-murdered husbands, while their innocent blood stains the land, the law, liberty and religion of the whole nation?

Our pseudo-President says in his last message: "The great moral spectacle has been exhibited of a nation, approximating in numbers to 20,000,000, of people, having performed the high and important duty of electing their chief magistrate for the term of four years, without the commission of any acts of violence, or a manifestation of a spirit of insubordination to the laws."

Now what says the people about the "riots in Philadelphia," the *murder* at Carthage of one of the *candidates* for that high office, and shooting a man dead in Tennessee for carrying a poke stalk? was their "*any acts of violence*" in all these manifestations of murder? Woe unto the hypocrite!

Governor Edwards of Missouri, in his message to the legislature, after regretting mob law or disobedience in other states, says, "but in our State, the great majority of the people are sober and discreet, mild and prudent, industrious and frugal, honest and virtuous, and above all, the lovers of good order and peace in society."

Such mock virtue; such hypocritical eulogy, is enough to merit an earthquake! Great God!! 15,000 people exiled, robbed, mobbed and murdered by executive authority, and now *the people are all lovers of good order, and peace in socie-*

ty! This out Herods Herod! and out Boggs Boggs! O wrath of God! where art thou?

But I must begin to draw to a close, or my letter will be long enough for a pamphlet. I cannot leave the subject, however, till I bring in the "Twelve." They were known from before the foundation of the world, and are thus noticed in the prophecy of Zenos, in the Book of Mormon; I mean in that masterly parable of the "olive tree:" All men, acquainted with revelation and the spirit of God, have agreed that the "servant" spoken of in that parable, was Joseph Smith, and when the Lord commanded him "to go to and call other servants," and "they did go to it with their mights,"—as the whole has been backed up by revelations in the Book of Doctrine and Covenants, it would require more than "*mortal*" to prove that allusion to the "servants," meant any body but the "Twelve."

I know the Twelve, and they know me.—Their names are Brigham Young, the lion of the Lord; Heber C. Kimball, the herald of grace; Parley P. Pratt, the archer of paradise; Orson Hyde, the olive branch of Israel; Willard Richards, the keeper of the rolls: John Taylor, the champion of right; William Smith, the patriarchal Jacob staff; Wilford Woodruff, the banner of the gospel; George A. Smith, the entablature of truth; Orson Pratt, the gauge of philosophy; John E. Page, the sun dial; and Lyman Wight, the wild rom of the mountain. And they are good men; the best the Lord can find; they do the will of God, and the saints know it.

As to Sidney Rigdon and his clique of dissatisfied beings—there was to be "another beast," and unclean spirits, like frogs, were to come out of the mouth of the dragon, beast, and false prophet, and time will reveal all about *him*—and eternity will settle it. The seed by the way side, among thorns, and stony places, belongs to the wicked one, and he will have it. *Let the dead bury their dead.*

So now, dear brother, while I respect you and the "Twelve," and all their kin, as my own blood relations, shall we, as the legal heirs of salvation, enlightened by the voice of God; by revelation upon revelation; by the gift of the Holy Ghost bringing all things to our remembrance; shall we, who have witnessed the power of God in the spread of the everlasting gospel; in the manifestations of the gift of tongues; the miraculous healing of the sick by the laying on the hands of the elders; shall we, who have spent so many sweet hours under the holy droppings of the prophet's golden fountain; who have been delighted at his heavenly knowledge combatting the errors of generations; teaching senators wisdom; judges justice; priests piety, and mankind mercy; shall we, who have beheld prophecies fulfilled knowing that the very bowels of the earth have hove up her "stony ruins," to establish the validity of the Book of Mormon, beyond a doubt; shall we, who have heard the echo of glad tidings from the islands of the sea, and from all quarters of the earth; shall we, who now gaze upon the blood stained prairies of the west; where bleaches the bones of the prophets, patriarchs, elders, men, women, and children, who all gave up the ghost in full faith; shall we, who have tasted of the good word of God, and seen the mysteries of the world to come, shall we turn to the beggarly elements of the world, to work our passage back to popularity and hell, for a "mess of pottage," like Hinkle, Bennett, Law, Rigdon and Co? No! Eternally no!—While water runs and grass grows, while eternity goes and eternity comes we will go on, knowing that it is written in heaven; published on earth, and muttered in hell, that Mormonism is ETERNAL TRUTH, and God Almighty is the author of it!

All the friends and saints greet you and your wife and family, with prayer and love.

As ever,

W. W. PHELPS

To Elder Wm. Smith.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 1, 1845.

MDCCCXLV.

This number closes volume fifth, of the Times and Seasons, and, in accordance with the usual rule on such occasions, we take the liberty to express our gratitude for the patronage which has been bestowed upon our labors to collect, publish, defend, and spread the everlasting truth of Jehovah. The events of the year, have been noticed in their proper places, and some of them form a chapter, in the history of the world, which an eternity cannot obliterate. Two holy men, while under the plighted faith of the State of Illinois, have been murdered in cold blood in Carthage jail, and the murderers, what shall we say of them? as Shakspeare says: "Thereby hangs a tale."

But we will not reflect much upon this subject,—there is, or ought to be virtue enough among the people to purify the State from the infamy and disgrace which now exhibits itself, like the cropt ears of a thief from the dark ages or the mark set upon Cain. We can only say

Shall not the Judge of all the earth do right?

In managing the Times and Seasons, we have availed ourselves of whatever seemed meet in the eye of the Lord, as wholesome aliment for the souls of men, and if at any time, such an intention has been exceeded, by the admission of unnecessary food, it has been an "error of the head and not of the heart." We published our future intentions, in the last number of this paper, and if industry, application, and a fervent desire for the great welfare of the church of Jesus Christ of Latter-day Saints, can bring into being any good thing from this crooked and perverse generation, besides what the spirit of the living God may dictate, we shall not fail to apply our powers and faculties, to consummate the object.

Transactions of past times, for at least fourteen years, give us very little assurance, that the world is upon the eve of a reformation. Event rolls upon event; crime succeeds crime; and fraud follows in the footsteps of knavery, and so we may justly exclaim: as it was in eighteen hundred and forty-four, it will be in eighteen hundred and forty-five!

Our warning voice therefore, is; "Be ye also ready;"—be *ready* for the Times and Seasons; be *ready* for the gathering; be *ready* for the tithing; be *ready* to give a reason of your hope; be *ready* to help finish the Temple; be ready to leave apostates to themselves; be ready for the events of the last days; and be *ready* to serve God according to his commandments: and thus our prayer for all shall be, may God bless you this year according to your works.

A WORD TO THE CHURCHES ABROAD.

The Twelve, feeling a great anxiety for the unity and prosperity of the whole church, and, more especially, for the benefit of the branches of the church abroad in the world, would, after mature deliberation, and as a matter of counsel, (approving of the course, management and matter of the "Times and Seasons and Neighbor,") recommend that suitable pains and exertions be taken by both elders and members, to obtain these papers from Nauvoo. A unity of effort, to circulate these papers, not only among the saints, but among the people at large, will greatly facilitate the labors of the traveling elders, while it disseminates correct principles, sanctioned by the highest authorities in the church, and at the same time, opens a channel of communication, best calculated to win the good feelings of the community, while the affections, and zeal of the brethren, are harmonized, by the same doctrines, the same rules; and the same laudable purposes.

The kingdoms of the world, continue and extend by division, but the saints can only expect to prevail by wisdom and counsel; we therefore, in connection with the union which prevails among the saints here; and for the prosperity of the branches abroad, and as a reward of merit to the honorable standing of the Times and Seasons, and Neighbor; and for their unyielding energies in the cause of truth, "through good and through evil report," bespeak for them, a liberal subscription, and ready remittance. May light and liberality be equal.

We have just entered upon the threshold of a new year, and may our Father in heaven, have so much respect to his saints and people, as to bless the pure in heart, pure in purpose, and co-workers for the redemption of man, until the light from Zion extends round the globe and "all Israel shall be saved;" and then we can rejoice and say: *it was good for us that we followed the counsel of the Lord.*

Brethren, we greet you with peace, and may the Lord bless you with righteousness.

Done in council, this first day of January, 1845.

BRIGHAM YOUNG, *Pres't.*

GO YE SWIFT MESSENGERS.

Elders W. Woodruff and family, in company with Elders H. Clark, and D. Jones and their families, and Elders Milton Holmes and Leonard Hardy, sailed yesterday from this port, in the packet ship John R. Skiddy, for Liverpool, England, there to commence their labors in the ministry. May the God of Israel send them a smooth sea and a fair wind.—*N. Y. Prophet of Dec. 7.*

☞ We are happy to give the above information. It is gratifing to thus witness the servants of the Lord, go forth to the nations of the earth, to call the inhabitants thereof to the supper of the Lamb.—God bless them.

SEVENTIES' LIBRARY.

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing an scale, broad enough to embrace the arts and sciences, every where: so that the *Seventies'* while travelling over the face of the globe, as the Lord's 'Regular Soldiers,' can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years.

Ten years ago but one *seventy*, and now "*fourteen seventies*" and the foundation for the best library in the world! It looks like old times.

when they had "Kirjath Sapher," the city of books.

*** We were surprised to see, in the Prophet an intimation of negligence on our part, in forwarding our papers. Every number of our papers, has been regularly mailed, and if any paper has failed to reach New York, the fault is in the Post Office, not in us. There is no dignity in such insinuations; in fact, as Elder Pratt has taken the charge of matters and affairs in the east, we shall look for a more exalted state of reciprocity, calculated, as every move and idea of a saint should be, to honor those in authority and spread union with the balmy breeze of love and friendship.

Our utmost exertions, are unceasing, not only to give New York, but the world, as far as we have opportunity, the first and best tidings that is worthy to go forth from the mouth of the city of the heritage of God.

BEWARE OF DECEPTION!!

Tidings have just reached us here that certain men in the eastern countries, Ohio and other places, professing to be Latter-day Saints, are very busy in selling Illinois lands, and exchanging them for real estate and other property in the east. I would inform all the saints every where, that this operation is a field for greater and more extensive fraud than any other with which I am acquainted.

You may give some irresponsible, worthless creature a clear title to your homes in the east, with the expectation of finding good land here in exchange with a good title &c. &c. But when you come, you may find your land in a swamp, in the middle of an extensive prairie, ten or fifteen miles from any timber. I will venture to give it as my opinion that those miserable speculators are knaves and villains; professing to be saints, and trying to help the church and build up the cause, when they have no license from the authorities of the church here.

I say again, beware of those "wolves in sheeps clothing." Whenever any such operation is deemed beneficial to the saints by those who know and understand these things, some competent responsible person will be sent, duly authorised with documents from under the hands of the Twelve that reside in this city. Otherwise you may find to your sorrow that you will have to pay for your lands twice over before you get good titles. I therefore warn you, as a watchman of your interests, to hold on upon your homes until you know certainly what you are doing.

ORSON HYDE.

☞ Prophet please copy.

CONFERENCE MINUTES.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in Comstock, Kalamazoo county, Michigan, December 8th, and 9th, 1844.

Conference convened at 11 o'clock A. M., and was called to order by Elder David Savage; Elder Crandall Dunn was called to the chair, and Elder S. C. Willard was appointed clerk.

Official members present—high priest, C. Dunn; seventies, E. M. Webb, Pardon Webb; elders, Ezekiel Lee, Charles Lee, Lemuel Willard, Edward Willard, Jeremiah Cramer, David Savage, S. C. Willard; teacher, John Tyrrell; deacon, James Mathers.

After singing a hymn the conference was opened by prayer by the chairman; another hymn was sung after which the congregation was addressed by the chairman on the principles of the gospel of Christ.

Adjourned for ten minutes.

At 1 o'clock the meeting was called to order by the chairman, after singing Elder E. M. Webb delivered a discourse on the necessity of obeying the word of God given in this last dispensation, wherein he laid before the saints the importance of tithing themselves and sending their donations to Nauvoo at the earliest convenience for the building of the temple.—He was followed by Elder Savage on the same subject.

After which the conference was adjourned by benediction by the chairman until half past six o'clock P. M.

The meeting was then called to order by the chairman, after singing the throne of grace was implored by Elder E. M. Webb. Elder D. Savage addressed the meeting on the subject of baptism and confirmation; he was followed by Elder E. M. Webb on the same subject.

Conference was then adjourned by benediction by the chairman until 11 o'clock, to-morrow morning.

The conference was then called to order by singing, the throne of grace was then implored by Elder D. Savage.

The elders then proceeded to represent the different branches in this conference.

Kalamazoo branch represented by Brother E Willard, fifty members, eight elders, one teacher and one deacon.

Grand Prairie branch, represented by Brother E. M. Webb, nine members, two elders.

Paw Paw branch represented by Brother D. Savage, fourteen members, four elders.

Mottville branch, represented by Brother D. Savage, eleven members, two elders.

Florence branch, represented by Brother C. Dunn, sixteen members, one high priest.

Seven members unorganized in Barry county, represented by Elder E. M. Webb.

Elder Dunn delivered a discourse instructing the saints to live in union and strictly obey the law of the gospel.

An investigation was then had into the situation of this branch of the church and all difficulties were settled to the satisfaction of all parties.

The following resolutions were then offered by Elder E. M. Webb:—

Resolved, that we will sustain the "Twelve" and all the authorities of the church, and abide by their counsel as far as in us lies.

Resolved, that we will tithe ourselves according to our several abilities to aid in building the temple at Nauvoo.

Resolved, that a treasurer be appointed having a recommend from this conference whose duty shall be to travel through the conference to receive tithings, consecrations, and donations, and collect all the means possible and forward the same at his earliest convenience to Nauvoo to the "trustees in trust."

Resolved, that Elder Crandall Dunn be appointed said treasurer.

Resolved, that Brother Thomas Forsyth be ordained a priest, and he was then ordained under the hands of Elders Webb and Savage.

Resolved, that the minutes of this conference be sent to Nauvoo with a request that they be published in the Times and Seasons.

Resolved, that this conference adjourn sine die.

During conference one was baptised and three infants blessed.

CRANDALL DUNN, Chairman.

Stephen C. Willard, Clerk.

COMMUNICATIONS.

Chicago, December 13, 1844.

Dear brother in the Lord:

I sit down to address a few lines to you, to inform you how we are getting along here. The brethren are in good spirits and are rejoicing in the bonds of the new and everlasting covenant.

We were glad to hear that you had a good time at conference, for the good feeling that was manifested and determination to carry out Bro. Joseph's views and principles in general, and also the Patriarch, and to stand by the "Twelve" in all their duties. We are one with you, and are determined to do all we can under your instruction in this glorious cause, in which the salvation of all men are concerned.

The branch now contains 34 members and a prospect of its increasing. This branch was reorganized on the 22nd of February last. The president was elected by ballot; the spirit of the Lord attended us and the brethren were all of one mind in choosing their head. I wish you simply to notice the time of the organising of this branch in the Times and Seasons.

I now send the remainder of the money for that paper. I would also say that we are determined to do all we can to forward the temple; if the high priest that is appointed for this part has not left I want you to see him and tell him to come here as soon as he can. I remain your brother in the Lord, &c.,

SAMUEL SHAW.

Nauvoo, Dec. 21, 1844.

Mr. Editor:

Soon after the conference of April last, I received my appointment or mission to the State of New York. I therefore took leave of my family, in company with Elder John Tanner to the place appointed, by way of the river to Pittsburg; and from thence to Buffalo on foot, two hundred and forty miles, lifting up our voices in every place where we had opportunity, in the midst of the people, proclaiming repentance and baptism for remission of sin, and laying on of hands for the reception of the Holy Spirit, as in ancient days.

From thence we took passage on board a line boat for Troy; there were many passengers on board who desired to hear preaching, and obtained the cabin for that purpose: we commenced by prayer to the throne of grace for the aid of the Holy Spirit. I then commenced at the twentieth chapter of Mathew, the kingdom of heaven is likened unto a man who is an householder &c.; in the midst of my discourse a number of Catholics interrupted me in a very rough and insulting manner. At length the gentlemen who had obtained the cabin for preaching, requested them to leave immmediately, and I went through with my discourse. Some believed, among them a Methodist minister, who that night following, was awakened by a singular dream, which I will mention:

He called the passengers around him the next morning and said I dreamed a dream last night and it troubles me. I thought I was in the midst of many people, and I lifted up my voice and cried repentance in a such a manner as I had never done before; and immediately I heard the wild beasts from the wilderness begin to roar and howl in a wonderful manner, and gather around me. I found my self in great danger. He had a feeling sense of his dream, and said, can any of you tell what it

means? I said to him perhaps you will realise it in a day to-come.

We arrived at Troy on the first day of June. There the Methodist minister requested to be baptised, and I administered the ordinance on the same day. We left an appointment at his house (which is near the yellow meeting house in Stillwater, Saratoga co.) In three weeks we held several meetings there, and baptised his wife and daughter, and ordained him an elder. If he is faithful he will realise his dream.

We travelled through Washington, Warren, and Saratoga counties, and formed an acquaintance with many people, and held many meetings and the spirit of the Lord attended our labors, and many believed. We had large congregations, having formed this circuit where we intended to labor the season. We then left our circuit and went to Vermont and New Hampshire, where we had much success among my friends whom I had not seen for near thirty years. We had not much time to stay from our circuit, therefore we were diligent in bearing testimony, and the Lord blessed us abundantly, and we left them mostly believing.

From thence we went to Peterborough N. H to the conference and their agreed with Brothers Huston and Twiss to go to Claremont, where we had been laboring among my friends. We then took the parting hand with our friends and left them for the State of New York. In a few days after our departure we heard the dreadful news of the death of our beloved brethren, Joseph and Hyrum, which gave us feelings indescribable! We hardly knew what to do, or how to act, for a while. We at length resolved to visit all our acquaintances, bearing testimony to what we knew and verily believed; and then move on to the west, lifting up our voices by the way.

So we left appointments as we went to Warren county, to fill on our return; and in some towns and villages, we were introduced in to the most splendid meeting houses, and ringing of the bell at the hour of appointment; good order and treated with respect and requested to call, if we ever came that way.

So we took leave of our circuit for the west, visiting the churches by the way, exhorting them to diligence and faithfulness, baptising many who desired to renew their covenants, and passed on through New York, Pennsylvania and Ohio to Kirtland; at which place I visited for the first time and held several meetings in the temple; and many dissenters came to hear the stranger. I gave them a history of my experience for twelve years in the church of Jesus Christ of Latter-day Saints. Never had I more of the spirit than when I was in the house of the Lord. A sense of what Brother Joseph had passed through and the many who rebelled against him and had sought to destroy him, and lost the spirit, and became wicked men and withered away whom I had been acquainted with in Missouri, came to my view.—My feelings on this occasion were indescribable. When I was in conversation concerning the murder of our beloved brethren, I was astonished to see the spirit that was manifest in the people. Thousands of professors and ministers rejoiced to hear of the murder of our beloved brethren, manifesting a wicked spirit. I reasoned with many of them and said if Brother Joseph was a wicked man can you not see that the others are the basest of murderers? and have you not the same spirit?

When I reflect on the scenes that I have passed through this year, and realise the spirit that is in the world, as in the days of the Savior, I feel to mourn over the depravity of man; to see the wickedness of the people as in the days of Noah. Violence in the land! haters of their own blood! and increasing wickedness every year! murder becoming common! and but little notice taken of it! mobs becoming popular! the people not regarding the laws, but walking over them! When an excitement takes place in many of the towns and villages, the people do not think of the laws, but gather to gather as a mob to effect their purpose, for the time being.

When I reflect on these things I am constrained to say, has peace been taken from the earth? has the dreadful day arrived spoken of by the prophets? and do I live in the time of their literal fulfillment?

From Kirtland I went to Indiana, Dearborn county, my old place of residence. My neighbors received me cordially; they opened the Baptist meeting house on the Sabbath, which was crowded with people. I felt to call on the Lord in their behalf. I had liberty in speaking from the prophets and showing the literal gathering of the house of Israel, and their restoration to the lands of their fathers. In the evening in holding forth the Book of Mormon, the spirit of the Lord was there in great power. I could have held a protracted meeting, but I had a number of appointments to fill a distance from there. I therefore took the parting hand with my old neighbors. They gave me three dollars and said remember us and call again as soon as consistent, they owned me as a friend. I passed on to Franklin and Fayette counties, where I had good success among the people until the conference at Trenton, November 16,

and 17th, which was an interesting time; I then took leave of our brethren for Nauvoo.

I have found many good friends, this year, and formed an acquaintance with many people and also many enemies, who were mockers and scoffers, as spoken of by the apostles; and many of them are ministers or teachers of the people, who say all is well, crying peace, and safety when the deistical, or many of them, are viewing the world on the verge of ruin, and dreading those things that are coming on the world, because of increasing violence, mobs and a disregard to the good laws framed by our honorable fathers of the revolution. O that blind guides and false teachers would repent and obey the everlasting gospel that God may turn away judgment and save the people is my prayer.

Not having any more room I shall be obliged to close by subscribing myself your affectionate brother in the bonds of the new and everlasting covenant.

DAVID PETTEGREW.

Nauvoo, Dec. 27th, 1844.

Dear Brother:

In honor to the cause of God, a just sense of duty, and for the benefit of the saints (by request) I proceed to give a short narration, or sketch, of my mission to the east. According to counsel and direction of the Twelve, in company with Elder Jesse W. Crosby, on the 30th of July, 1843, I left Nauvoo without purse or scrip, even to the value of one cent, determined to trust in the promises of the living God, who has said by this you shall know my disciples; "they will feed you and clothe you and give you money; for I send you out to prove the world." In this he has verified his promise for in all our journey of seven thousand miles, and in the space of one year, four months and ten days, we have lacked nothing.

But before I left home I called my family together and by the prayer of faith and the laying on of hands for a blessing I committed them all into the hands of God for safety, until my return, which he has faithfully performed; and thanks and praise be to his most holy name.

We then proceeded to Chicago, preached a few times in Cook county; thence to Jefferson county New York, where we commenced our labors, the Lord working with us in mighty power. Our labors increased and the work spread in various parts; for eight months the word being successful wherever it was sent, until we had raised up several new branches; ordained seven elders, and a number of priests, teachers, and deacons, and baptised rising of one hundred and fifty. Many of the signs followed, confirming the word we had preached. During the time we held two conferences.

The time at length came for us to pursue our journey to the British Provinces in North America. But before we left the spirit manifested to me that we had got to stand before rulers and be beaten by the wicked which was all fulfilled in New Brunswick in the most savage and brutal manner.

We now proceeded down the St. Lawrence; preached a few times in Montreal and Quebec; thence down the river St. Lawrence ninety five miles; then crossed over to St. John's river, two or three hundred miles within. Here we commenced preaching where the gospel trump had never been sounded. But the Lord had gone before us and shown some in visions that we were coming from the *far west country;* so that they knew us and the clothing we had on, and were ready to receive the word.

But the devil with all his forces, both priests and rulers arrayed all their artillery against us; and, to carry their diabolical purposes into effect, dispatched messengers to the Governor with all manner of lies; such as that of breaking up all meetings of other denominations; and persuading people to leave the Province, which caused the Governor to give orders for three Justices of the Peace, to hold a *court of inquiry.* They collected all their forces: the devil's poor, and poor devils; both black and white, and out of all their testimony, got one negro to swear that we preached contrary to the Bible, we not being permitted to make our defence. But being determined not to quit the field, we prepared ourselves with documents from Esquire Shelton and Judge Bazley, who had heard us preach. With these, and faith in God, we repaired to the capitol, before his Excellency the Governor to make our defence; where we were permitted to answer for ourselves after one or two hours deliberation; and also many questions from the Governor's wife, concerning our doctrine. Nothing being found against us worthy of death, bonds, or imprisonment, we again pursued our calling.

But the wicked were now more enraged than ever, and threatened, if we did not leave the country, we would be mobbed, which they soon carried into effect. In this I received a most liberal share, being left nearly dead on the ground; but yet, trusting in the Lord, I called on Brother Crosby to lay hands on me, and the next day traveled seventeen miles and preached according to appointment, and the word grew and prospered mightily.

We continued to preach in the day time and sleep in the woods in the night, and some times baptise in the night, for fear of mobs.—We continued our labors until we had baptised forty-seven; organized two branches; ordained two elders to preside over them and bid farewell to New Brunswick; praying the Lord for their welfare and prosperity.

Now one word of caution to the saints in New Brunswick, Jefferson county, and all the world:—Beware of Rigdonites, who may come to you and say they are prophets and apostles and are not; but are liars. They say "Pittsburg is the place of gathering." Rigdon, since he was cut off from the church, has led some few apostates to Pittsburg; and will lead them from there to the devil, if they do not repent 'The Lord said *the fields of the woods* were the location of Zion. So said Joseph Smith; so say the Twelve, who now stand in authority to lead the church of the living God.

Your most humble servant and brother in the gospel.

BENJ'N BROWN.

POETRY.

For the Times and Seasons.

THE SEER.

Written for the dedication of the Seventy's Hall, and dedicated to President BRIGHAM YOUNG

BY JOHN TAYLOR.

TUNE—*The Sea.*

The seer;—the seer:—Joseph the seer—
I'll sing of the Prophet ever dear:
His equal now cannot be found,—
By searching the wide world around.
With Gods he soared, in the realms of day;
And men he taught the heavenly way.
The earthly seer! the heavenly seer,
I love to dwell on his mem'ry dear:—
The chosen of God, and the friend of men,
He brought the priesthood back again,
He gazed on the past, on the present too;—
And ope'd the heav'nly world to view.

Of noble seed—of heavenly birth,
He came to bless the sons of earth:
With keys by the Almighty given,
He opened the full rich stores of heaven,
O er the world that was wrapt in sable night,
Like the sun he spread his golden light.
He strove,—O, how he strove to stay,
The stream of crime in its reckless way—
With a mighty mind, and a noble aim
He urg'd the wayward to reclaim:
Mid the foaming billows of angry strife—
He stood at the helm, of the ship of life.

The saints;—the saints; his only pride,
For them he liv'd, for them he died!
Their joys were his;—their sorrows too;—
He lov'd the saints;—he lov'd Nauvoo.
Unchanged in death, with a Saviors love
He pleads their cause, in the courts above.
The seer;—the seer—Joseph the seer!
O, how I love his memory dear,
The just and wise, the pure and free,
A father he was, and is to me.
Let fiends now rage in their dark hour;—
No matter, he is beyond their power.

He's free;—he's free;—the Prophet's free!
He is where he will ever be,
Beyond the reach of mobs and strife,
He rests unharm'd in endless life,
His home's in the sky;—he dwells with the Gods,
Far from the furious rage of mobs.
He died; he died—for those he lov'd,
He reigns;—he reigns in realms above,
He waits with the just who have gone before,
To welcome the saints to Zions shore;
Shout, shout ye saints—this boon is given,
We'll meet our martyr'd seer in heaven.

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THE

TIMES AND SEASONS,

CONTAINING A

COMPENDIUM OF INTELLIGENCE PERTAINING TO THE UPBLILDING OF THE KINGDOM OF GOD AND

THE SIGNS OF THE TIMES,

TOGETHER WITH A

GREAT VARIETY OF USEFUL INFORMATION, IN REGARD TO THE DOCTRINES, HISTORY, PRINCIPLES, AND ONWARD PROGRESS

OF THE

CHURCH OF JESUS CHRIST

OF

LATTER DAY SAINTS

VOLUME VI.

"He that hath an ear, let him hear what the spirit saith unto the Churches."—John.

JOHN TAYLOR, EDITOR AND PUBLISHER:
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1845.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 1] CITY OF NAUVOO, ILL. JAN 15, 1845. [WHOLE No. 109.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th, I received the following revelation; given May, 1833:

Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because he gave me of his fulness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men: I was in the world and received of my Father and the works of him were plainly manifest; and John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed: And he bore record, saying, I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him: And I John bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

And I John saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I John bare record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son. And I John bare record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass that if you are faithful, you shall receive the fulness of the record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness for if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

And now verily I say unto you, I was in the beginning with the Father, and am the first born; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the first born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, he received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.

Man was also in the beginning with God.—Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold here is the agency of man, and here is the condemnation of man because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth: light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the chil-

T58
V. 6

dren of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore, firstly set in order thy house.

Verily I say unto my servant Joseph Smith, jr. or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake, and now verily I say unto Joseph Smith jr. you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

And let my servants Joseph Smith, jr. and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world nor in the world to come.

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Revelation given same date:

And again, verily I say unto you my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

Verily I say unto you, that it shall be built fifty-five by sixty five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and an higher court, according to the pattern which shall be given unto you hereafter: and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there; and my presence shall not come into it.

And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things, whatsoever I shall command you; and it shall be fifty five by sixty five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I the Lord God have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had

broke out at Havanna, and it was reported that five hundred had perished daily, and Oporto was experiencing the same calamity. An influenza was raging at St. Petersburgh, Russia; more than one hundred thousand were suffering from its influence, and it was reported to be more violent at Moscow. So dreadful was the effects of the cholera which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted, burst from their sockets. A treaty was entered into about this time, with several tribes of Indians, some to be located on the east of the Winnebago lake, and others to be removed west of the Mississippi. See Evening and Morning Star, p. 190.

Great preparations were making to commence a house of the Lord; and, notwithstanding the church was poor, yet, our unity, harmony and charity abounded to strengthen us to do the commandments of the Lord.

Note A. A council had previously been held in Norton township, Medina county, Ohio at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and ——— Hays, elders; and James Braden priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were received, and sanctioned by the first presidency, viz: Joseph Smith jun., Sidney Rigdon, and F. G. Williams, and entered on record in Kirtland, May 4th, 1833. See B. 291.

To the Church of Christ in *****

We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the elders, who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the whole church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish; and unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the church of Christ: therefore, it is as important, as our salvation, that we obey this, above mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in conference, and agreed to form a subscription and circulate it through the churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter a committee to superintend this business, viz: of circulating subscriptions, to establish a fund to build a house, and to aid the elders to attend this school; and subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house, and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs, for it will be necessary, wherever the brethren are, at a distance from Kirtland, that they exert themselves to send on their gift or assistance, as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect in and send it to Kirtland.

These considerations we have written to you knowing it to be your duty thus to do; and may the Lord help you, to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH
REYNOLDS CAHOON,
JARED CARTER, } Com'tee.

ELDER KIMBALL'S JOURNAL.

We esteem it a privilege to extract a sketch of scenes gone-by, from the Journal of Elder H. C. Kimball. The saints, when regailing on such samples of brotherly love, &c., can ascertain the value of good works and good men; and, if they are alike wise, they can cast in

their mites, in future, as faithful servants in the service of their Lord and Master. But with great care, there will be few only, that can exhibit as faithful a stewardship as Elder Kimball. We shall endeavor to continue extracts as we have time. The scenes of the present, have never been given entire to the saints; of course, they will be interesting:

EXTRACT FROM THE JOURNAL OF ELDER HEBER C. KIMBALL.

During my stay here (Kirtland) and on the 17th February 1834, a general council of twenty four High Priests assembled at the house of Joseph Smith jr., by revelation, and proceeded to organize the High Council of the church of Christ, which was to consist of twelve High Priests. The number composing the council who voted in the name of and for the church in appointing these councillors were forty three, as follows; nine High Priests, seventeen Elders, four Priests, and thirteen members. During this time I received much precious instruction concerning the order of the kingdom

When I got to Kirtland the brethren were engaged in building the house of the Lord. The commandment to build the house, and also the pattern of it was given in a revelation to Joseph Smith jr., Sidney Rigdon, and Frederick G. Williams, and was to be erected by a stated time. The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fulfilled, at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire locks in our arms.

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were driven, plundered and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple; so that there were very few men left in Kirtland. Our wagons were about full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.

There were about one hundred brethren in our company who started for Zion. These brethren were all young men and nearly all elders, Priests, Teachers and Deacons. The second day we arrived at New Portage, being about 50 miles, at which place on the 7th, we made regulations for travelling, and appointed a paymaster whose name was Frederick G. Williams, and put all of our monies into a general fund. Some of the brethren had considerable, and others had little or none, yet all became equal. While here one of my horses received a kick from another horse, which obliged me to trade away my span, and get another span of older horses. We then proceeded on our journey twelve miles to the Chippeway. Here we pitched our tents under a pine grove. The next day we were divided into companies of twelve each, and captains were appointed over each company. I then organized my company in the following manner, appointing two to attend to cooking, two to see that fires were made, two to prepare the tent at night and prepare the bedding, and also to strike the tent each morning, two to fetch and provide water, one to do the running, two to see to the horses, see that the wagon was greased, and every thing prepared for starting. My business was to see that the company was provided for, and to see that all things were done in order. Our living generally was very good, being able to buy bread from the bakers on the way through the settled part of the country.—After this we purchased flour and had to bake our own bread. We sometimes had to live mostly on johnny cake and corn dodger, and sometimes our living was scant Every nigh before we went to bed we united in our tent and offered up our prayers before the Lord for protection. This was done at the sound of a trumpet; and at the sound of the trumpet in the morning, every man was upon his knees and some one made prayer. There was a similar order attended to in each tent. There were higher officers appointed over the company.

On the 8th we started on our journey, and on Saturday the 10th, we passed through Mansfield and camped for the Sabbath in Richfield. On Sunday the 11th, brother Sylvester Smith

preached and the sacrament of bread and wine was administered to the company. On monday the 12th we passed over the Sandusky Plains, and through the Indian settlements.—We then passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to the wagons to haul them out of the sloughs and mud holes. While passing through these woods the brethren scattered on each side the road and went to hunting for wild game. We came to Belle Fontain where we first discovered refractory feelings in Sylvester Smith. We passed through a very pleasant country to Dayton Ohio, where we crossed the Miami River, which is a very beautiful stream; the water being only about two and a half feet deep, most of the brethren forded it. We arrived at this place on Friday the 16th. The brethren were in good spirits, and the Lord was with us. On Saturday the 17th we passed into Indiana, just on the line betwixt the State of Ohio and Indianna, where we camped for the Sabbath, having travelled forty miles that day. Our feet were very sore and blistered, and our stockings were wet with blood, the weather being very warm.

This night a spy from the enemy attempted to get into our camp but was stopped by the guard. We had our sentinels or guards appointed every night, on account of spies continually harassing us. On this evening there was quite a difficulty between some of the brethren and Sylvester Smith, on occasion of which brother Joseph was called to decide the matter. Finding quite a rebellious spirit in Sylvester Smith, and to some extent in others, he said that they would meet with misfortunes, difficulties and hindrances, "*and you will know it before you leave this place*"; exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurance took place that night, and the next day concerning our teams. On the following morning when we arose we found almost every horse in the camp so badly foundered that we could scarce lead them a few rods to the water. The brethren then deeply realized the effects of discord. When brother Joseph learned the fact he exclaimed to the brethren, that for a witness that God overruled and had his eye upon them, that all those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health immediately, and by twelve o'clock the same day the horses were as nimble as ever, with the exception of one of Sylvester Smith's which soon afterwards died.

On Sunday the 18th we had preaching as usual and administered the sacrament. I did not attend meeting myself as I was writing a letter to my companion. Monday 19th we passed through Indianopolis where we crossed white river. The teams forded the river—most of the brethren crossed over the new bridge which was unfinished. We were threatened by our enemies that we should not go through the town, but we passed through quietly and were not molested, everything appeared to be in perfect silence as we went through, although the people looked aghast as if fear had come upon them. At night we camped on an open spot, the hight of an eminence. Here we lost one horse, On Sunday the 25th we arrived at the edge of Illinois. We had no meeting but attended to washing and baking to prepare for our journey again. On Monday 26th, we resumed our journey. At night we were alarmed by the continual threatening of our enemies. I would here remark that notwithstanding so many threats were thrown out against us we did not fear nor hesitate to proceed on our journey for God was with us, and angels went before us, and we had no fear of either men or devils. This we know because they (angels) were seen. On Tuesday the 27th we came to the Kaskaskia,—a deep river,—where we found two skiffs: we took and lashed them together and they served as a kind of ferry boat. We took our haggage out of our wagons and put it on board and ferried it across; then took our wagons and horses, and swam them across, and when they got them to the shore side, the brethren cast ropes into the tongues of the wagons, and helped the horses and wagons out of the river; others fell trees and laid them across the river, and thus helped themselves over. In this way we were all enabled to cross in safety. Wednesday the 28th we reached the town of Decatur. Here we lost another horse. Saturday the 31st at night, we camped one mile from Jacksonville and prepared for the Sabbath. On sunday, June 1st, we had preaching all day, and many of the inhabitants of the town came out to hear. Brother John Carter preached in the morning. By this time the inhabitants began to flock down in companies to hear preaching, as they understood we were professors of religion and had had a meeting in the morning. Brother Joseph then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young to preach upon the principles of free salvation. He then called upon brother Brigham Young to speak, who set forth baptism as essential to salvation,

He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. He next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. He then called upon brother Orson Pratt who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half.

I would here remark concerning brother Eleazer Miller who was one of the first that brought the gospel to us in Mendon N. Y., when he used to retire to a little grove near my house for secret prayer, he would get so filled with the spirit and power of the Holy Ghost that he would burst out into a loud voice, so that he was heard by the surrounding inhabitants for more than a mile. After the day's services were over at this place many strangers were in our camp making remarks upon the preaching which they had heard. They said that brother Joseph Young by his preaching they should judge was a Methodist. They thought brother Brigham Young was a close communion Baptist. Brother Orson Hyde they supposed was a Campbellite, or reformed Baptist.—Brother Lyman Johnson they supposed was a Presbyterian, and brother Orson Pratt a Restorationer. They enquired if we all belonged to one denomination. The answer was, We *were* some of us Baptists, some Methodists, some Presbyterians, some Campbellites, some Restorationers &c. On Monday morning when we passed through Jacksonville, they undertook to count us, and I heard one man say, who stood in the door of a cabinet shop that he had counted a little rising of five hundred, but he could not tell how many there were. This thing was attempted many times in villages and towns as we passed through, but the people were never able to ascertain our number.

(To be continued.)

THE VOICE OF NAUVOO!

PROCEEDINGS OF THE CITY COUNCIL.

PREAMBLE.

It is with feelings of deep and inexpressible regret that we learn that the inhabitants of various parts of this state are seeking to accumulate all the real and supposed crimes of the whole community for the secret or ostensible purpose of raising a tide of influence against the Mormon community that shall sweep them into irrecoverable ruin. This course of conduct, originating with our mortal enemies and gathering in its wake, other men that would revolt at the idea of lending a hand to oppress a long abused people that are struggling against foes within and foes without; is at the present almost insupportable to our feelings.—We have scarcely laid by our mourning weeds for murdered men, whom we promptly surrendered up to the State of Illinois for an equitable trial—And now we see in embryo another campaign to spill yet more blood and effect an utter extermination and massacre. We sought to rid our city of counterfeiters and blacklegs; these together with our foes without and within, had established a printing press of unparalleled rancor and malignity. But our efforts to obtain freedom from such vicious monsters cost us much tribulation and precious blood.

The impunity thus far granted the murderers by the Senate and other authorities of the State of Illinois, has emboldened them and their apologists to set on foot a series of other exciting causes that they hope will either destroy this community, or prevent their criminals from being brought to punishment. We have not so much fear that our enemies will succeed in their fiendish designs against us, as we have that the peace and good order of the people of this State will be disturbed, and fearful anarchy and bloody misrule will ensue among those who listen to and countenance the foul designs of those who are stealing from quiet citizens of the State and palming upon them a spurious and false currency, and charging to the Mormons their own crimes. If they shall succeed, the citizens will be involved in continual larcenies, and neighborhood broils, and crimes, the end of which cannot now be foreseen. We deprecate such evils and calamities because we desire the good of all mankind; as the gratuitous labors of the greater portion of our citizens in spreading truth throughout the world under much poverty and suffering, abundantly prove.

As for us, our course is fixed, and while we are peaceable and loyal to the constitution and laws of our country, and are ever willing to join hands with the honest, virtuous, and patriotic in suppressing crime and punishing criminals, we will leave our enemies to judge, whether it would not be better to make Nauvoo one universal burying ground, before we suffer ourselves to be driven from our hard earned and lawful homes, by such high-handed oppression, and it may yet become a question to be decided by the community, whether the Mormons will, after having witnessed their best men murdered without redress, quietly and patiently, suffer their enemies to wrench from them the last shreds of their constitution-

al rights; and whether they will not make their city one great sepulchre, rather than be the humble devotees at the shrine of mobocracy. But for the satisfaction of all concerned, we reiterate in the following resolutions, sentiments that we have always expressed in all places as occasion demanded:

Resolved, That the greater part of the thefts which have been complained of, are not in our opinion, true in fact, but have been *trumped up* by inimical persons, in order to cover their aggressive doings, with plausibility, and entice honest and unwary citizens to unite with them in the same uncompromising hostility against this people.

Resolved, That we defy the world to substantiate a single instance, where we have concealed criminals, or screened them from justice; but, on the contrary, always have been, and now are, extremely anxious that they should be ferretted out and brought to justice: and to this end would esteem it a favor, that if any person should lose property, or have good and sufficient reason to suspect any place of containing apparatus for making bogus or counterfeit money, that such person would follow up, trace out, and make diligent search, for all such property and apparatus, and if they can trace it into this city, we pledge ourselves to assist them legally, to the extent of our abilities in so laudable an undertaking.

Resolved, That it is our opinion that very many scoundrels, such as thieves, robbers, bogus makers, counterfeiters and murderers, have been induced from reports published in the Warsaw Signal, to flock into this county in order to carry on their evil practices, knowing that it would be immediately charged upon the Mormons, and thereby they escape—and although we think that the reports of thefts have been very much exaggerated, yet we know from dear bought experience that such things do exist, and further we doubt not there may be some such characters prowling in and about our city.

Resolved, That we are extremely anxious to ferret out and bring to justice, all such persons, if any, that are within the limits of our city, and for this purpose we have authorised our Mayor to enlarge the police, to any number, not exceeding five hundred, and we also pledge ourselves to double our diligence, and call upon our citizens to assist in ridding our city and country of all such infamous characters.

Done, in Council, this 13th day of January, 1845.

D. SPENCER, Mayor.

W. Richards, Recorder.

MEETING OF THE CITIZENS.

At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of Jan., 1845; Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent, Alpheus Cutler, C. C. Rich, Phinehas Richards, and David Fulmer, were appointed a committee, to draft a preamble and resolutions, expressive of the sense of this meeting on the proceedings of the city council, and for the action of this meeting. The committee retired and in a short time, returned the following, which were adopted unanimously:

PREAMBLE.

Whereas, The city council of the city of Nauvoo, have presented to this meeting, a preamble and sundry resolutions setting forth the fact, that enemies to the people of this city, and as we believe, enemies to the common welfare of the people of this State, are attempting to get up an extensive popular excitement, prejudicial to this people and the country at large; *and whereas*, said resolutions set forth an unqualified reprobation of all unlawful and villainous conduct whether under the false color of Mormonism, or the real guise of mobbers, blacklegs, bogus makers, thieves, wolf-hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

And whereas, The Warsaw Signal, the Alton Telegraph, and the Quincy Whig, have been, as we believe industriously engaged in circulating falsehood; disseminating discord, and the principles of mobocracy; *and whereas*, Mormon extermination, pillage, robbery, and murder, have received both countenance and apology in these scurrilous prints, as we belive; *and whereas*, the pen of murderers as we believe, has occupied the columns of these papers in order to deafend the cries of innocent blood that ascends to heaven for vengeance; *and whereas*, a large share of the thefts spoken of and blazed through the land, are wholly without existence when traced out, as appears not only from the instance recorded in the Governor's Message concerning horse stealing, but from other similar instances, too numerous to mention; *and whereas*, it has been zealously reported, that much stolen goods could be traced to Nauvoo, and that no citizen could enter our city to search for thieves, and stolen goods, because the thief and goods would be screened from detection by the Mormon fraternity, and the person in search, would be in jeopardy of his life; *and whereas*, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehension that we would screen them, or

from a malignant design to palm upon us their own crimes, and thereby draw us under the lash of persecution. *And whereas*, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay.

And whereas, bee yards have been robbed, the hives left at the Mormons doors, to palm the theft upon us, when the honey has been found in the houses of our enemies; *and whereas*, an inumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; *and whereas*, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather as we believe, are endeavoring to scatter amongst us, their bogus and counterfeits, prostitute the virtue of the place, deposite stolen goods, or steal from us, and by every means in their power, sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end, they may uproot our beautiful city; *and whereas*, that in some instances, when the ministers of justice, have visited our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say; we believe what is reported to us, that they have employed runners to steal the saddles and bridles from their own horses, while in our city, for the purpose of damning us in the eyes of the community.

And whereas, the Chief Magistrate of this State, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the Legislature as follows:

"Justice, however, requires me here to say, "that I have investigated the charge of promis-"cuous stealing, and find it to be greatly exag-"gerated. I could not ascertain that there "were a greater proportion of thieves in that "community, than in any other of the same "number of inhabitants; and perhaps if the city "of Nauvoo, were compared with St. Louis, or "any other western city, the proportion would "not be so great."

And whereas, The printing office of our open and avowed enemy, Dr. Foster, was set on fire, in this city by himself, or by his instruction as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police.

And whereas, we firmly believe, that our enemies in this city, have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers.

Therefore, be it resolved, unanimously, That we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice.

Resolved, that to prevent further depredations in our city, by lawless desperadoes from abroad, we approve the raising of 500 Police by this city.

Resolved, unanimously, That we invite all honest men to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses so to do, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property shall speedily send after him a writ of Habeas Corpus sealed with lead to arrest his progress, but after all, should the thief prove to be a mobocrat, alas! alas!! O what a pity!

Resolved, unanimously, That 50 delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings, so that the honest part of the community, may unite with us, to prevent stealing and secure peace.

Resolved, That these proceedings be published in the papers at Nauvoo, with a request that other papers copy them.

DANIEL SPENCER, Ch'n.

JAMES SLOAN, Sec'y.

TO THE PUBLIC.

Nauvoo, Jan. 17, 1845.

As much has been said concerning stealing and secreting property in this city, for the purpose of giving an impression abroad that Nauvoo was a grand *Depot* for concealing stolen property, and that the Mormon community was concerned in it,—I will state, that so far as my knowledge extends, concerning the matter, I have ascertained that stolen property has been brought by way of Nauvoo, from the country, and then crossed over the Mississippi river to Iowa, and back into the Territory some ten or twelve miles; where the thieves have some friends to conceal stolen property.

There seems to be a connection of these friends thirty or forty miles back into the country on this side of the river, who, with five or six in this city, seem to have a line for running stolen property through Nauvoo to the Territory of Iowa; and I have good reason to believe that those in the country on this side of the river, those in the city, and those in the Territory, are one clan, but they are not Mormons; nor have the Mormons any fellowship with them.

I have taken pains to go with a person from

the country, with a writ, and have searched every house suspected, till the person was satisfied, and till I was satisfied myself that no such property, as claimed, was in the city.

I have good reason to believe that scoundrels stay in Nauvoo, and when stolen property comes into the city, they are ready to pass it on to the Territory, and screen themselves under the cloak of Mormonism, in order that the Mormons may bear the blame. If people will satisfy themselves as I have done, they may find a "*Depot*" in the regions of Iowa, containing the greater part of the property charged to the Mormons.

I would state further, that the Mormons had no agency in the searches I made, but that I made them, at the instance of men from the country, and that I spent three days in the Territory of Iowa, searching into the facts and matters, and my statements are made up from personal observation.

JOSEPH A. KELTING,
Dep. Sheriff of Hancock Co.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 15, 1845.

VOLUME VI.

This number commences volume sixth, and as the Lord has seen fit in his infinite wisdom to bless our labors thus far, we pray, and we earnestly solicit the saints to pray, that the same blessings, and success may crown our labors throughout the current year. From six members, we have almost miraculously grown to a kingdom of Latter-Day saints. In the midst of persecution, false brethren, perils, and death, we have kept the faith delivered to us; and, notwithstanding, after we had built an house to the most high, and were compelled to abandon the enjoyment of it, and now gone on to build another in Nauvoo, (which we hope and pray may be ready for the service of God, in the course of this year, or early in the next;) and notwithstanding wicked men have martyred our Prophet and Patriarch; and notwithstanding some of our numbers have turned away, and left the gathering and the '*patterns*' yet we are determined to press on towards the mark of the prize of our high calling, knowing that *united we prosper, divided they perish!*

We make no special promises in the Times and Seasons, because we mean it shall be its own witness of its utility among the saints.—We have the revelations, we have the principal authorities, and we have some experience, all of which combined, will enable us to publish sound doctrine, correct principles, and what is more valuable than diamonds,—'*truth.*' With this intention and a heart beating constant for eternal life, we expect the patronage and confidence of such as wish to be saved, if not the good will of all honest men.

ANOTHER MORMON EXPOSE.

"*Mormonism.*—The Springfield (Ill.) correspondent of the St. Louis Republican says: "It is mentioned here that Wood, who acted as one of Joe Smith's counsel at the time of his death, is endeavoring to prevail on the "prophet's" wife to make a full exposure of Mormonism, and to allow him to publish it, and that she has about consented so to do."

☞ We clipt the above out of the "Washington Globe," and are not surprised to find it there; but we must admit that the desire of many people to swallow '*exporitions of Mormonism*' greatly exceeds the virtue and honesty of the age.

If Wood had wit enough to *prerail* upon the prophet's wife, what has she to expose? Booth, Howe, the Spalding story, old Brother Himes of Boston, Sunderland of Zion's Watchman. Dr. Bennett with great pomp, the Laws, Sidney Rigdon *Esq.* and perhaps, an hundred others, have *exposed* Mormonism to an iota; and yet the Globe chimes in with a malevolent sacerdotal phalanx to re-expose Mormonism!—or at least, the prophet's wife, has ABOUT consented so to do, and allow Wood to publish it! "When the sky falls we shall catch larks."

Wonder if these men mean to gull this generation with a continual *exposure* of Mormonism, and yet it will not stay exposed! Have the community of discerning men lost their reason? or do the blind lead the blind? Exposure has followed exposure, in quick succession, and now we are gravely informed that a little "*blurred brief*" from Blackstone, is endeavoring to make a *full* exposure, through the prophet's wife!

Suppose we say a word concerning the "*prophet's wife,*" Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband

at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the *wormwood and gall!*

The fact is, the story must have been put in circulation to injure the Latter-day Saints; and as Mrs. Smith was one of them to destroy, or murder her reputation, and create division in the church; but let us say once for all—Mormonism exists by unity; and as to its "exposure—Ten thousand elders are constantly exposing it to the understanding of the world, in America, Europe, Asia, the Islands of the sea and peradventure to the spirits in prison, while Jehovah, as he hath ever done, gives line upon line, precept upon precept; here a little and there a little: and Wood may try to *prevail*; correspondents such as that black-hearted villian, Davis of Alton, may write to the St. Louis Republican, and the Globe, with all the rancid race, that now preys upon the morality of the community and government may spread such falsehoods like the pestilence that walks in darkness—and Mormonism will go from heart to heart; from place to place; from state to state; from nation to nation; from land to land; from continent to continent, till Israel is saved, and Babylon shall have sunk, like a millstone cast into the sea. Praise God.

If Mormonism copes with thousands in his youth; what may be expected in manhood?—The glory of God covered the heavens, and the earth was full of his praise, saith the prophet. Then, *about* then, mean men and liars, will receive their reward, and the saints theirs: for God will reward every man according to his works.

The glory of America has departed;—the virtue of freemen has been corrupted; and the good name of liberty has been filched from the "asylum of the oppressed" by wicked men in high places. How has the gold become dim!—Where has truth hid? and why are twenty millions of people at ease, while the Lords of the Philistines are gambling for the ark of the covenant? Remember Egypt; remember the days of old; remember dagon must fall; and remember when you slander the saints, there is a God in Israel, who will come forth out of his hiding place like a thief, and then wo to the world because of *iniquity*.

MORMONISM IN LONDON.

During the last week placards were distributed extensively throughout the metropolis, announcing that Elder G. H. Davis, from America, a particular friend of the notorious Joe Smith, the Mormon prophet, who our readers will remember was killed in the progress of the late riots in America, would preach a funeral service on the prophet's death, at the Assembly-rooms, Theobald's road, on last evening (Sunday,) at half-past six o'clock. At the appointed time, however, strange as the fact may appear, the room was crowded in every part, principally by respectably-attired persons, the majority being females. The person announced to be elder was seated on a platform at the end of the room, with a small table before him; on it being some books, pewter plates &c. He remained for some time with his face covered by his hands, and at intervals appeared as if engaged in devotion. Much curiosity appeared to be excited regarding the companion of the departed prophet. The individual, who is apparently about 40 years of age, was attired in deep black. The proceedings were opened by a person coming forward and calling on the meeting to repeat some hymns, which were taken from a book marked as the *Latter day Saints' Book*, and which contained a great variety of such description of prayer. This part of the service was somewhat of a warlike nature, relating particularly to revenge for Him whose blood had been shed. The singing having concluded, the assembly joined in prayer; after which, Elder Davis, who had hitherto remained silent, rose, and having, however, stood in a very solemn manner for a few moments, as if inspired, commenced his discourse. He began by expressing a wish to God that he might be enabled to do justice to the subject. He said that his text, on which rested the principles of true religion, was "The testimony of Jesus is the spirit of prophecy."

The address occupied a considerable time, and the apparent correctness with which it was delivered was not less astonishing than the large faith of those who listened to it.

Elder Davis announced that he had been the intimate friend of that great and good man Joseph Smith, who had been martyred for the sake of God and the religion he had inculcated. He contended that religion could not exist without prophecy, and cited several texts of Scripture, which he considered formed a phalanx of truth impenetrable in support of his opinions. The subject of the present existence of prophecy having terminated, a history, both spiritual and temporal, was given of Joe Smith, or rather, as Elder Davis denominated him, Brother Smith. He was 39 years of age, when killed, stood six feet in height and weighed 212lbs. Was the son of a farmer, and followed for some

years the occupation of his parents. To him no education had been imparted, and he could scarcely write his name, until the Lord fixed on him as the instrument by which his holy church was to be restored. He in a moment became a great and powerful man, and the Lord revealed facts to him for the redemption of the world — He accordingly, as a prophet went forth to speak the truth; but like all true propagators of the truth, was subjected to all kinds of persecution, which continued to follow him to the day of his martyrdom. The followers of the prophet, at first, added Mr. Davis, numbered but six, but they had increased to hundreds of thousands, and they were increasing in all parts of the world; for Brother Smith had foretold— and, like the ancient prophets, all his prophecies would be fulfilled—that the world would yet be filled with the truth.

Elder Davis, at some length, eulogised the departed prophet, adding that in spite of all persecution, he would toil for the redemption of the world. Already were there thousands of their number in England and Scotland, and there were also some in Ireland. The Elder concluded by asking a blessing for the followers of the prophet.—*London Morn. Adv.*

☞ Truly liberal. If all the world would "do likewise," there would soon be a *reformation* among men, sweet as the odors from a field of Arabian spices, and pleasant as the serenity of an unclouded morning in summer.

From the N. Y. Prophet.

REGULATIONS FOR THE PUBLISHING DEPARTMENT OF THE LATTER-DAY SAINTS IN THE EAST.

Dear Brethren:—Are you not all aware that very many, if not all, of our men, women and children are turning authors, and publishing works purporting to be illustrative of the doctrine of the saints. Some of them are badly written, and some of them are mixed with error, and very many of them which are true and useful are borrowed, in part or in full, from our standard works which are already extant, and therefore, these new vamped pieces or tracts are not particularly needed; besides, there is another consideration—vast sums are expended by men who have but little experience in publishing, and perhaps pay double for the paper and printing, and all this into the hands of those who feel no interest in our cause.

In this way thousands of dollars are drawn from the saints and from the elders, while the temple cause is neglected. All these things are out of order and must come to an end; or else those men who have experience, and whose business it is to write and publish the truth; will have to cease and have no more to do with publishing, for they, and the others too, cannot find support in the business so as to make the works pay for themselves.

We have now three departments, duly appointed by the presidency of the church, viz: the Nauvoo office, under the management of Mr. J. Taylor, the English department, under Brother W. Woodruff, and the New York publishing department, now committed to my charge.

These three great emporiums of light, truth, and news, are quite sufficient until the work enlarges and other similar establishments are appointed by the Twelve.

The church, therefore, is hereby instructed not to patronize, purchase, or support any publication pertaining to our cause, except they emanate from one of these three offices, and under the sanction and authority of those who are appointed to manage this matter.

Let the books, tracts, periodicals, pamphlets, &c. of Mr. B. Winchester and others no longer be patronized by the saints. Let the 'Times and Seasons,' 'Neighbor,' 'Millennial Star,' and 'Prophet' be well supported, together with the standard Hymn Book, Book of Mormon, and such other works as are, or may be, published by authority as approved standards; and this will be all the church is able to do at present. Considering the tithings for the temple, and the duties of charity and hospitality which are required of them.

The public are also cautioned that no works will be considered as a standard by the saints concerning their principles except they are published by the authorities above named.

P. P. PRATT.

New York, Jan. 1st, 1845.

☞ We shall second the "regulations" of Elder Pratt: there is nothing like order in the kingdom of God.

BEWARE OF IMPOSTORS.

Daniel Botsford and Nancy his wife, who left Nauvoo about June last, are by the High Council expelled from the church of Jesus Christ of Latter-Day Saints, at Nauvvoo, on complaint of their improper and erroneous efforts and course of doings to unlawfully obtain a sustenance from certain kind and hospitable members of said church, in some of the eastern branches, together with reporting certain slanderous tales respecting the leaders and church at Nauvoo.

CALVIN C. PENDLETON, Clerk.

Nauvoo, Dec. 28, 1844.

AN EPISTLE OF THE TWELVE, TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN ALL THE WORLD. GREETING:

BELOVED BRETHREN:—

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly father has designed in the rolling forth of the dispensation of the fulness of times, 'spoken of by all the prophets since the world was.'

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed, and the willingness of the saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitols of the columns were all on; we have now to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly; and it is our design, if possible, so to rush the work forward that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepaired to commence giving the saints their endowments next fall; that the elders of Israel may be prepared by the power and spirit of the great Jehovah, to fulfill with dignity and honor, the great work devolving upon them to perform.

We wish to inform you brethren that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the combined powers of earth and hell, we feel it to be an arduous undertaking whilst you, many of you have been enjoying ease, prosperity, and peace at home. we have had to combat mobs and to wade through blood to fulfill the work devolving upon us, and you: we have been exerting our energies, expended our money; and employing our time, our labor, our influence, and means for the accomplishment of this purpose; and feeling confident dear brethren, that you would like to share with us the labor, as well as the glory, we make the following requests:

We wish all the young, middle aged, and able bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves and others during their stay. And let all the churches send all the money, cloth, and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement story of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood, and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the walls of the Temple, they will immediately proceed to cut the stone for and erect a font of hewn stone. This font will be of an ovel form and twelve feet in length and eight wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be cast of iron or brass, or perhaps hewn stone· if of brass. polished; if of iron, bronzed:—upon each side of the font there will be a suit of rooms fitted up for the washings. In the recesses, on each side of the arch, on the first story, there will be a suit of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of those rooms are completed we shall commence the endowment.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the kingdom in all parts of the world; gather up Israel, redeem Zion; rebuild Jerusalem; and fill the whole earth with the knowledge of God.

While upon this subject we would remind the brethren of their duty in tithing according to the laws, and commandments given through

Joseph the Prophet, it is the duty of all saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant; and then one tenth of their interest, or income, yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, then we shall hold ourselves responsible for all monies and properties delivered to those agents that the names of the several individuals who send their tithing by the legal agents may be entered upon the book of the law of the Lord; if this is not attended to strictly by the branches of the church abroad, they may be disappointed when they find that they have sent their means by unauthorised agents, who have not made returns to the Trustees, and their names are not recorded as they would have been if they had harkened to counsel. On the subject of regular appointed agencies we would refer you to an article written by the Trustees, Bishops Whitney and Miller, and published in the Times and Seasons of December.

We would further say to the brethren that if there should be any of the churches to whom these agents do not come, let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; but we cannot be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to traveling elders and others without a written authority from us to which shall be attached the private seal of the Twelve and their names published as above stated. Those men that we shall select for agents will be men of honor, men of integrity and respectability, in whom we can confide, and who are responsible, and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practiced by villians wearing the garb of saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new year, and, as the Lord says; "All victory and glory is brought to pass unto you through diligence, faithfulness and prayers of faith," so we cannot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven:—Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling Elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 14th day of January 1845.

BRIGHAM YOUNG, *Pres't.*
WILLARD RICHARDS, *Clerk.*

TO WHOM IT MAY CONCERN.

This may certify that William Snow, Lorenzo Snow, Benjamin Brown, Franklin D. Richards, Edwin D. Wooley, Elisha H. Groves, Willard Snow, Alvah L. Tippets, Elijah Fordham, Jonathan H. Hale, Erastus Snow, Winslow Farr, David Pettigrew, Charles C. Rich, William Perkins, Andrew H. Perkins, David Evans, Alexander Williams, William Gheen, Aaron Johnson, Stephen Markham, Evan M. Green, Jonathan Dunham, John Pack, William Hyde, Jacob Foutz, William Moss, Martin H. Peck, James Newberry, Jonathan C. Wright, Noah Packard, Joseph W. Johnson, Jacob G. Bigler, Dominicus Carter, Edmund Fisher, Lorenzo Young, Stephen Litz, Henry G. Sherwood, Elam Luddington, David H. Redfie'd, Ezra T. Benson, Jesse D. Hunter, Ormus E. Bates, Thos. Pearson, Pelatiah Brown, and Jedediah M. Grant, have been appointed by the proper authorities of the Church of Jesus Christ of Latter Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other

purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the donors, on their tithing.

Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints may receive their endowment; we hope the saints universally will embrace the opportunity, and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms here, we would caution the brethren against doing any business with any other persons than our regularly authorised agents, as all kinds of fraud has been practised upon the brethren abroad by swindlers professing to be Latter-Day Saints, as great friends to the saints, and to be acting for the church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary.

We have the honor to be your humble servants and brethren in the faith of Christ,

N. K. WHITNEY,
GEO. MILLER,

Trustees in trust for the Church of Jesus Christ of Latter-Day Saints.

EXCHANGE FARMS.

We are informed that many of the Latter-day Saints, in Iowa in several counties in this state, in Indiana, in Ohio, Pennsylvania, New York, Michigan, and other places, have farms that they wish to exchange for property, or farms in the vicinity of Nauvoo, or in Hancock county. This is all right, and now is the time to do it. Send on the description of your property, and what you want in exchange, and bargains can be made. Have your farms advertised in the Nauvoo Neighbor, and your business can be transacted through the medium of the regularly appointed agents of the church, that go out from Nauvoo to all parts of the United States. The present is certainly a fair opportunity to exchange farms, and we hope the saints will improve it.

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnati branch of the church of Jesus Christ of Latter-day Saints, held on the 8th day of December, 1844.

There were present; one high priest, two seventies, one elder and one teacher.

Elder J. W. Crippin was called to the chair, and Elder Thomas Derby appointed Clerk.

Conference was opened at 11 o'clock A. M. A hymn was sung, and the President addressed the throne of grace. After which a short discourse was delivered by the President on the necessity of union in order to carry forth the work of the Lord in this part of his vineyard. He went on to show the bad effects of disunion and the good effects of union by referring to sacred and profane history, for examples that disunion had been the cause of all divisions which had ever taken place, both in the political and religious world. And that great things had been accomplished by unity of effort: as an example he referred to our forefathers in their struggle for liberty.

The President then stated the object of the Conference which was to ascertain how the saints stood in regard to the expulsion of Elder Rigdon, as some of the members of the branch had manifested a disposition in favor of Elder Rigdon as president of the church, in opposition to the Twelve, thereby causing contention and disunion in the branch.

He stated also, that those who were in favor of the present organization under the Twelve, could not fellowship those who opposed them. And also that it was necessary that the minds of the saints should be had, in order to produce a union, establish order, and stop controversy in our prayer meetings.

The President then called on each member present to state his mind concerning this matter, and they were all in favor of the Twelve being the leaders of this last kingdom, until the great God in his infinite wisdom shall see fit to do otherwise.

We now proceed to state the resolutions that was drawn up by a council of elders, Crippin, Derby, Pugh, Merryweather, and a high priest from Nauvoo, on the third of December, 1844; and passed almost unanimously by the branch in conference, on the 8th: viz:

Resolved, that we will not permit any one to preach in this branch, who is not decidedly and unequivocatingly in favor of the present organization, under the Twelve.

Resolved, that we will carry out the measures of our martyred brethren, Joseph and Hy-

rum, in subjection to the counsel of higher authorities.

Resolved, that all those who absent themselves from our sacrament meetings, we consider weak in the faith.

Conference adjourned until December, 15th.

Conference met pursuant to adjournment, and opened with singing and prayer by Elder Thomas Derby. The President then stated the object of the conference for the benefit of those that were not present at the previous meeting. We then ascertained the minds of the residue of the members, which terminated in favor of the Twelve.

The conference then dropped sister Rebecca Ann Wire, according to her own request as she could not believe in the Twelve.

Conference then adjourned.

J. W. CRIPPIN, Pres't.

Thomas Derby, Clerk.

TO THE LADIES AND GENTLEMEN OF ST. LOUIS.

RESPECTED FRIENDS:—

Your attention is herewith invited to the building of the TEMPLE OF GOD, in the city of Nauvoo, Illinois. That noble edifice is now in a forward state of erection, and its walls, thus far, have been reared in 'troublesome times,' and ere the altar was completed, the life-blood of victims, the first-born of our race, was shed by the priests of Baal, who thought to do God a service.

Hitherto have we had to labor upon the building with one hand, and wield the sword with the other, to parry the thrusts of mobocrats, and keep marauders at bay. Our wealth was not great in the beginning, and we have had a defensive war to maintain ever since the foundation stone was laid. It is true that our first leaders are fallen in the contest, and while their blood cries from the floor of Carthage jail into the ears of the Lord of Sabbaoth, and throws the crimson blush of guilt upon the plighted faith of the State, to perpetuate the memory of the disgraceful and murderous deed, we wish the top-stone of our Temple to be brought forth to celebrate the worship of Almighty God, and to perpetuate the memory of those noble martyrs, who voluntarily laid down their lives for their brethren

Though these obstacles have been thrown in our way, our purpose is not changed, neither is our zeal abated. But after having fallen among thieves—been beaten and bruised—neglected by the Levite, and spurned at by the priest, we would ask if there are not good Samaritans in St Louis that will pour in a little of the mammon of unrighteousness to aid us in completing our house of worship?

Should any be inclined to put forth a helping hand, the bearer of this, Mr.

who is duly authorized, will take your name, and the amount you donate for the above purpose, in his memorandum, which will be transcribed upon a large book designed to be kept in the archives of the Temple, and to be accessible to all, that when curiosity or other cause may lead any one to examine that has donated, he will find his name there recorded, together with the sum that he has given.

Done in conformity with the wishes of the Temple Committee in the city of Nauvoo.

JAMES RILEY,

Presiding Elder of the Latter-Day Saints in St. Louis.

MAHOMETANISM.

That our Elders and readers may understand a little about Turkish religion, we extract the following sketch from the 'Universal Traveller.'

'The religion of European Turkey is the Mahometan, Christian, and Jewish. The Christian embraces the Armenian, Catholic, and Greek churches. Mahometanism, however, is the prevailing faith, and its professors, acting upon the principle of exclusion inculcated in the Koran, regard with disdain and aversion, all who adopt a different faith.

The Koran is the bible of the Mahometans. It was the work, as our readers well know, of Mahomet, the founder of this religion, who was born in Mecca, A. D. 569. In his youth he was a travelling merchant. His fortunes and influence were established by his marriage of a rich widow by the name of Cadijah, in whose service he had been employed. At the age of forty, he began to promulgate his religion, which, partaking somewhat of Judaism and Christianity, has been called a 'Christian heresy.' In successive years, he published portions of the Koran, as suited his convenience, accommodating his revelations to exigences as they occurred. At first, his success was small, his converts few; but at length he gathered strength, made himself master of Arabia, and now for more than twelve hundred years, Mahometanism has prevailed to a great extent in Asia, and also in Africa. Turkey in Europe is one of its strongholds.

The Koran inculcates the belief of six articles or commandments.

1st. The belief in one only God.

2d. The belief in Mahomet's apostolical character.

3d. The observance of the Ramazan Fast.

4th. The practice of the five prayers and ablutions.

5th. The application of two and a half per cent, of property to the poor.

6th. The performance of the pilgrimage to Mecca.

POETRY.

For the Times and Seasons.

A VOICE FROM THE PROPHET.

"COME TO ME."

BY W. W. PHELPS, ESQ.

—TUNE—"*Indian Hunter.*"—

Come to me, will ye come to the saints that have died,—
To the next better world, where the righteous reside;
Where the angels and spirits in harmony be
In the joys of a vast Paradise? Come to me.

Come to me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Where a heart can't conceive, nor a nat'ral eye see,
What the Lord has prepar'd for the just: Come to me.

Come to me where there is no destruction or war;
Neither tyrants, or mobbers, or nations ajar;
Where the system is perfect, and happiness free,
And the life is eternal with God: Come to me.

Come to me, will ye come to the mansions above,
Where the bliss and the knowledge, the light, and the love,
And the glory of God, do eternally be?
Death, the wages of sin, is not here: Come to me.

Come to me, here are Adam and Eve at the head
Of a multitude, quicken'd and rais'd from the dead:
Here's the knowledge that was, or that is, or will be—
In the gen'ral assembly of worlds: Come to me.

Come to me; here's the myst'ry that man hath not seen;
Here's our Father in heaven, and Mother, the Queen;
Here are worlds that have been, and the worlds yet to be;
Here's eternity,—endless; amen: Come to me.

Come to me all ye faithful and blest of Nauvoo:
Come ye Twelve, and ye High Priests, and Seventies, too;
Come ye Elders, and all of the great company;—
When you've finish'd your work on the earth: Come to me.

Come to me; here's the future, the present and past;
Here is Alpha, Omega, the first and the last;
Here's the fountain, the "river of life," and the Tree:
Here's your Prophet & Seer, JOSEPH SMITH: Come to me.

THE MAID OF JUDAH.

Again shall the children of Judah sing,
The lay of a happier time,
And strike the harp with the golden string,
'Neath the sun of an eastern clime:
This was the lay of a Jewish maid,
Though not in her own father's bower;
So sweetly she sung, as in sadness she stray'd,
O'er the ruins of Babylons towers.
Again shall the children, &c.

O where are the sons of thine ancient race,
Who the bow and the javelin did bear;
Fallen is that city, whose wreck I now trace,
Though it once was so lovely and fair.
The green grass grows o'er that fertile spot,
Where once grew the loveliest of flowers;
Land of my kindred thou'lt ne'er be forgot,
Whilst the ruins remain of thy towers.
Again shall the children, &c.

The Times and Seasons,

Is Printed and Published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOHN TAYLOR,

EDITOR AND PROPRIETOR.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention.

CIRCULAR OF THE TWELVE, AND TRUSTEES IN TRUST.

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There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new year, and, as the Lord says; "All victory and glory is brought to pass unto you through diligence, faithfulness and prayers of faith," so we cannot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you: solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven:—Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling Elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 14th day of January 1845.

BRIGHAM YOUNG, *Pres't.*
Willard Richards, *Clerk.*

TO WHOM IT MAY CONCERN.

This may certify that William Snow, Lorenzo Snow, Benjamin Brown, Franklin D. Richards, Edwin D. Wooley, Elisha H. Groves, Willard Snow, Alvah L. Tippets, Elijah Fordham, Jonathan H. Hale, Erastus Snow, Winslow Farr, David Pettigrew, Charles C. Rich, William Perkins, Andrew H. Perkins, David Evans, Alexander Williams, William Geen, Aaron Johnson, Stephen Markham, Evan M. Green, Jonathan Dunham, John Pack, William Hyde, Jacob Foutz, William Moss, Martin H. Peck, James Newberry, Jonathan C. Wright, Noah Packard, Joseph W. Johnson, Jacob G. Bigler, Dominicus Carter, Edmund Fisher, Lorenzo Young, Stephen Litz, Henry G. Sherwood, Elam Luddington, David H. Redfield, Ezra T. Benson, Pelatiah Brown, and Jedediah M. Grant, have been appointed by the proper authorities of the Church of Jesus Christ of Latter Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the doners, on their tithing.

Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints may receive their endowment; we hope the saints universally will embrace the opportunity, and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms here, we would caution the brethren against doing any business with any other persons than our regularly authorised agents, as all kinds of fraud has been practised upon the brethren abroad by swindlers professing to be Latter-Day Saints, as great friends to the saints, and to be acting for the Church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary.

We have the honor to be your humble servants and brethren in the faith of Christ,

N. K. WHITNEY,
GEO. MILLER,
Trustees in trust for the Church of Jesus Christ of Latter Day Saints.

EXCHANGE FARMS.

We are informed that many of the Latter-day Saints, in Iowa in several counties in this state, in Indiana, in Ohio, Pennsylvania, New York, Michigan, and other places, have farms that they wish to exchange for property, or farms in the vicinity of Nauvoo, or in Hancock county. This is all right, and now is the time to do it. Send on the description of your property, and what you want in exchange, and bargains can be made. Have your farms advertised in the Nauvoo Neighbor, and your business can be transacted through the medium of the regularly appointed agents of the church, that go out from Nauvoo to all parts of the United States. The present is certainly a fair opportunity to exchange farms, and we hope the saints will improve it.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No 2] CITY OF NAUVOO, ILL., FEB 1, 1845. [WHOLE No. 110.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day I received the following

Revelation; given June, 1833.

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things out of temptation: and I have loved you: Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday; and for this cause, I gave unto you a commandment, that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is, by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father, shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting; and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

A conference of high priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct with the women, while on a mission to the east: on investigation it was decided that his commission be taken from him, and that he be no longer a member of the church of Christ.

The next case before the conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the school of the prophets, and received a revelation on the size of the house.—The word of the Lord was, that it shall be fifty five feet wide, and sixty-five feet long, in the inner court; and the conference appointed Joseph Smith jr., Sidney Rigdon and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th, a similar conference assembled at the same place, and took into consideration how the French farm could be disposed of. The conference could not agree who should take charge of it, but all agreed to enqnire of the Lord; accordingly we received the following:

Revelation to Enoch, June, 1833.

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong: therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house: and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men, for behold verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for

the purpose of subduing the hearts of the children of men, for your good; even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of ete nal life inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing: and he shall seek diligently to take away incumbrances, that are upon the house named among you, that he may dwell therein; even so. Amen.

And Zombre was ordained by the conference to the high priesthood, and admitted according to the revelation.

June 6th. A conference of high priests assembled, and chose Orson Hyde a clerk to the presidency of the high priesthood. This conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or, to obtaining materials, stone, brick, lumber, &c, for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:

I Doctor P. Hurlbut, having been tried before the bishop's council of high priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the president's council of high priests, for a re-hearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the school room, in Kirtland, this 21st day of June, 1833.

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and af er prayer, (which was customary at the opening of all councils of the church,) the council proceeded to ordain two high priests, to make out the number, (12) that the council, or church court, might be organised. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut's case was then laid before the court, and the testimony against him, given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the bishop's council decided correctly on the case, and that Bro. Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored.

The president's court, also took Brother Daniel Copley's priest's license and membership from him, because he refused to fulfil his mission according to the council of the high priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general counci; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c. There was also corroborating testimony brought against him, by Brother Hodges, and the council cut him off from the church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither: numbers, 10, 11, and 12, are to be called, house of the Lord, for the presidency of the High and Most Holy priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, 9; the sacred apostolic repository, for the use of the bishop. Numbers, 4, 5, and 6; the holy evangelical house, for the high priesthood of the holy order of God. Numbers, 1, 2, and 3; the house of the Lord, for the elders of Zion, an ensign to the nations. Numbers, 22, 23, and 24; house of the Lord for the presidency of the high priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20 and 21; house of the Lord, for the high priesthood after the order of Aaron, the law of the kingdom of heaven, messenger to the people. Numbers, 16, 17, and 18; house of the Lord for the teachers in Zion, messenger to the church. Numbers, 13, 14, and 15; house of the Lord for the deacons in Zion, helps in government. Underneath must be written on each house,

HOLINESS TO THE LORD.

June 24, 1833.

A council of the elders of the church was held at Westfield, the same day. Elder Gladden Bishop was president, and Brother Chester L. Heath clerk. Brother Paul entered a complaint against Brother James Higby, an elder, for circulating false and slanderous reports, and not observing the order of the gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the coun-

cil; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the church. The council then demanded his license, and the church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland; and noted among the churches. Copied into the Kirtland record, June 29, 1833.

An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store houses for the bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles-inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty four buildings to supply them with houses of worship, schools &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: house of the Lord, the law of the kingdom of heaven, and messenger to the people; for the high priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

A description of the house of the Lord, which is to be built first, in Zion:

This house of the Lord for the presidency, is eighty seven feet long, and sixty one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy eight feet by sixty one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimney carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the high priesthood, as follows: Number one, is for the president and his council. Number two, is for the bishop and his council. Number three for the high priests;

and number four for the elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty four, the fourth thirty two inches. The corner seats are to be occupied by singers and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty four, and the fifth thirty two inches.

The pulpit in the east end of the house is to be occupied by the lesser priesthood. Number one is for the presidency of the lesser priesthood; number two for the priests: number three for the teachers: and number four for the deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, arched over head, with an eliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone, let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stone, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone.—The entire height of the house, twenty eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips, and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle windows excepted, which is to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure.—Also, as you see, the pulpits are, to have four seats, one rising above another; for instance, the elder's seat is the lowest, next comes the high priests, next the bishop's; so each of these must have a vail that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fan light, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size.—June 25th, 1833.

Extracts from H. C. Kimball's Journal.

[Continued.]

One circumstance that occurred while we were traveling in Indiana, I will here mention, concerning some spies who came into our camp. One day while we were eating dinner three gentleman came riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual some from the State of Maine, another would say, I am from York state, some from Massachusetts, some from Ohio, and some replied, we are from the east, and as soon as we have done eating dinner we shall be going to the west again. They then addressed themselves to Doctor Williams to see if they could find out who the leader of the camp was. The Doctor replied, we have no one in particular. They asked if we had not a general to take the lead

of the company? The reply was, no one in particular. But said they, is there not some one among you who you call your captain, or leader, or superior to the rest? He answered, sometimes one and sometimes another takes charge of the company so as not to throw the burthen upon any one in particular. These same spies who had come from the west passed us that same day, or the next.

On Monday, June 2nd, we crossed the Illinois river. The enemies had threatened that we should not pass over here, but we were ferried across without any difficulty. Here we were counted by the ferryman, and he declared we were five hundred in number, although there was only about one hundred and fifty of us. Our company had increased since we started from Kirtland, in consequence of many having volunteered and joined us from the different branches of the church, through which we had passed in our journey. We camped on the bank of the river until next day.

On Tuesday the 3rd, we went up, several of us, with Joseph Smith jr. to the top of a mound on the bank of the Illinois river, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country: we could overlook the tops of the trees, on to the meadow or prairie on each side the river as far as our eyes could extend, which was one of the most pleasant scenes I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man, almost entire; and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death. We took the leg and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession. It is a common thing to find bones thus drenching upon the earth in this country.

The same day, we pursued our journey.—While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. This caused us to rejoice much, to think that God was so mindful of us as to show these things to his servant. Brother Joseph had enquired of the Lord and it was made known in a vision.

This day, June 3rd, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said, that he would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said, the Lord had told him that there would a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lives, this camp will suffer for giving way to their unruly temper, which afterwards actually did take place to the sorrow of the brethren.

The same day when we had got within one mile of the Snye, we came to a very beautiful little town called Atlas. Here we found honey for the first time on our journey, that we could buy; we purchased about two thirds of a barrel. We went down to the Snye and crossed over that night in a ferry boat. We camped for the night on the bank of the Snye. There was a great excitement in the country through which we had passed, and also ahead of us; the mob threatened to stop us. Guns were fired in almost all directions through the night.—Brother Joseph did not sleep much, if any, but was through the camp, pretty much during the night.

We pursued our journey on the 4th, and camped on the bank of the Mississippi river.—Here we were somewhat afflicted and the enemy threatened much that we should not cross over the river out of Illinois into Missouri. It took us two days to cross the river, as we had but one ferry boat, and the river was one mile and a half wide. While some were crossing, many others spent their time in hunting and fishing, &c. When we had all got over, we camped about one mile back from the little town of Louisiana, in a beautiful oak grove, which is immediately on the bank of the river. At this place there was some feelings of hostility manifested again by Sylvester Smith, in consequence of a dog growling at him while he was marching his company up to the camp, he being the last that came over the river.—The next morning Brother Joseph said that he would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. He rose up and commenced speaking, by saying, "if any man insults me, or abuses me, I will stand in my own

defence at the expense of my life; and if a dog growl at me, I will let him know that I am his master." At this moment Sylvester Smith, who had just returned from where he had turned out his horses to feed, came up, and hearing Brother Joseph make those remarks, said, "if that dog bites me, I'll kill him."—Brother Joseph turned to Sylvester and said, "if you kill that dog, I'll whip you," and then went on to show the brethren how wicked and unchristianlike such conduct appeared before the eyes of truth and justice.

On Friday the 6th, we resumed our journey. On Saturday the 7th, at night, we camped among our brethren at Salt river, in the Allred settlement, in a piece of woods by a beautiful spring of water and prepared for the Sabbath. On the Sabbath we had preaching. Here we remained several days, washing our clothes, and preparing to pursue our journey. Here we were joined by Hyrum Smith and Lyman Wight with another company. The camp now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company, for they were all young men with one or two exceptions, and in good spirits.

We were now re-organised, according to the following order: Lyman Wight was chosen general of the camp; then Brother Joseph chose twenty men out of the camp for his life guard, I being one of the number. Brother George A. Smith was Brother Joseph's armor bearer; Hyrum Smith was chosen captain of the life guard. The remainder of the camp was organised into companies as before stated. We had twenty-five wagons, two horses in each and some three. One day while we remained here, our general marched us out on a large meadow or prairie.—He then proceeded to inspect us and examine our firelocks, &c.; afterwards we marched in platoons and an object being placed, we discharged our pieces in order to try them. We were drilled about half a day and then returned to the camp.

On the 12th, we again resumed our march: many of the inhabitants went with us several miles; they seemed to have much respect for us. We traveled about fourteen miles, and camped on a large prairie.

Friday the 13th, my horses got loose and went back ten miles, with others. I pursued after them and returned back to the camp in about two hours. We tarried in the middle of this prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here F. G. Williams and Roger Orton, received a very serious chastisement from Brother Joseph, for not obeying orders previously given. The chastisement given to Roger Orton, was given more particularly for suffering me to go back after the horses, as I was one of Joseph's life guard, and it belonged to Roger to attend to the team; but, as the team was my own and I had had the care of it all through, he still throwed the care on me, which was contrary to orders, inasmuch as the responsibility rested upon him to see to the team: In this place further regulations were made in regard to the organization of the camp.

A day or two after this Bishop Partridge met us direct from Clay county, as we were camping on the bank of the Wucondah river in the woods. We received much information from Brother Partridge concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters. It gave us great satisfaction to receive intelligence from him, as we were in perils, and threatened all the while.—I will here mention one circumstance that transpired during our stay at this place, which was, that of Brother Lyman Wight baptising Dean Gould as he was not previously a member of the church yet had accompanied us all the way from Kirtland.

We pursued our journey and followed the bank of the river for several miles. As we left the river and came into a very beautiful prairie Brother William Smith, one of the Twelve, killed a very large deer, which made us some very nourishing soup, and added to our comfort considerably.

On Wednesday the 18th at night we camped one mile from the town of Richmond, Ray co. On Thursday the 19th, we arose as soon as it was light and passed through the town before the inhabitants were up. As Luke Johnson and others, were passing through before the teams came along, Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa." She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here who are calculating to kill you this morning as you pass through. This was nothing new to us as we had been threatened continually through the whole journey, and death and destruction seemed to await us daily. This day we only traveled about fifteen miles. One wagon broke down; and the wheels run off from others, and there seemed to be many things to hinder our progress, although we strove with all diligence to speed our way forward. Our intentions were, when we started to go through to Clay county that day, but all in vain. This night we camped on an elevated piece of land between the two branches

of the Fishing river, the main branch of which was formed by seven small streams or branches, these being two of them. Just as we halted and were making preparations for the night, five men rode into the camp, and told us we should see hell before morning, and such horrible oaths as came from their lips, I never heard before. They told us that sixty men were coming from Richmond, Ray county, who had sworn to destroy us, also, seventy more were coming from Clay county, to assist in our destruction. These men were armed with guns, and the whole country was in a rage against us, and nothing but the power of God could save us. All this time the weather was fine and pleasant. Soon after these men left us we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had very little of the hail in our camp. All around us the hail was heavy; some of the hailstones, or rather lumps of ice, were as large as hens eggs. The thunders rolled with awful majesty, and the red lightnings flashed through the horizon, making it so light that I could see to pick up a pin almost any time through the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old meeting house close at hand, many of us fled there to secure ourselves from the storm. Many trees were blown down, and others twisted and wrung like a withe. The mob came to the river, two miles from us; and the river had risen to that height that they were obliged to stop without crossing over. The hail fell so heavy upon them that it beat holes in their hats, and in some instances even broke the stocks off their guns; their horses being frightened fled, leaving the riders on the ground, their powder was wet and it was evident the Almighty fought in our defence. This night the river raised forty feet.

(To be continued.)

COMMUNICATIONS.

Br. Taylor:—

Sir: Will you please to give place to a few lines in the Neighbor and Times and Seasons. I observe in the New York Prophet, a hint to the Elders, concerning the circulation of our valuable periodicals. Why is it, they ask, that there is no more interest manifested among the Elders in enlisting support or subscription for our periodicals?

For one I will answer the question. While I have been preaching abroad in the world from place to place, the question being asked of me so many times by the saints: Why do not my papers come? I sent the monies long ago to pay my subscription for the year, and have received but two or three numbers. Why is it that I do not get them? My reply has been: It seems, then, that the Post Office Department is as the Indian said of the white man: 'very unsartin.' Realising the very few that has been received by our brethren abroad, in proportion to the many that have been mailed at our establishments, my heart has fainted, and I have not had courage to ask men to pay their money; fearing they would never get their papers. But this difficulty, we trust, will soon be obviated.

BRIGHAM YOUNG.

Nauvoo, Jan. 29, 1845.

☞ In connection with the above, let us say to the elders and subscribers abroad, that ample provisions are now made, and being made, with "Wm. A. Livingston & Co's Package Express," to remedy the evils complained of.—That line now extends to St. Louis, and the agent for this place, and a continuation of the line to Nauvoo, will soon be made.

We think, our foreign subscribers for papers and books, may rest assured, as to a safe conveyance, and punctuality.—[Ed.]

Mr. Editor:—

I have just returned from a very pleasant and interesting visit to St. Louis. I was highly pleased with the spirit that prevails among the saints in that place. They are united in fellowship—they are one in heart, one in faith, and one in their resolutions to serve and honor the Lord, to uphold the regular authorities of the church, and listen to the counsel and instructions of the Twelve.

The vigilant exertions of Bro. Riley, the presiding Elder, together with all the official members of the church, are truly praiseworthy. They are indefatigable in their labours to gather together all the scattered sheep and bring them back to the fold. They visit the sick and administer to their wants so far as they have ability; and they also remember the building of the Temple of the Lord by giving a portion of their earnings. They are willing and glad to do all in their power, and they shall be blest in their basket and in their store; and when the servants of the living God receive their blessings, they also in St. Louis will be had in remembrance before the Lord, and the faithful shall receive the desire of their hearts.

There is much interest felt by many in St.

Louis for our cause. More or less are being baptized weekly; and the saints number between three and four hundred.

May God bless them forever, and bless all that do bless them; and may they ever abide faithful in evil as well as in good report, and gain crowns and kingdoms in the mansions of our God.

ORSON HYDE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 1, 1845.

LAW AND GOSPEL.

It would be of great benefit to the church, and many times, save the saints money and trouble, if the Elders, through the aid of the churches abroad, would furnish the 'Twelve' at Nauvoo, with the latest '*Revised Statutes*' of each State and Territory.

(Prophet please copy.)

WHICH IS RIGHT?

We present, for the inspection of candid people, various translations of the first verse of the twenty ninth chapter of Isaiah. The Bishop's bible being the oldest printed text, we begin with that first:

"Ah altar, altar of the citie that David dwelt in; adde yaere unto yaere: let them kill lambes."

King James' ranks as second, and reads:

"Wo to Ariel, to Ariel, the city where David dwelt: add ye year to year; let them kill sacrifices"

The Catholic occupies the third place, and reads:

"Wo to Ariel, to Ariel, the city which David took: year is added to year, the solemnities are at an end."

The Polyglot, fourth, reads:

"Woe to Ariel (the lion of God,) to Ariel (the lion of God,) the city, (or of the city,) where David dwelt; add ye year to year: let them kill sacrifices, (or cut off the heads.")

Michaelis' (Hebrew) comes in as fifth, and if we had Hebrew type would read:

"Ho (O or alas) ari-ale, (altar of God,) ari-ale, altar of God, keir sit (city) khau nauh, (to bow down) Dauveid, (David) se poo (add ye) shaunauh (year) gnal (upon) shaunauh; (year) khaugeim, (festivals) yien-ko poo (let them be cut off.")

Now with very little alteration for dialect, from Hebrew to English, the verse will read:

Alas, altar of God, altar of God, the city bowed down to David: add ye year upon year; let the festivals be cut off.

The first four translations came from the same Hebrew, but *not by* inspiration.

If all men knew that Isaiah delivered his prophecies about the days that Israel went to a far country; or, more properly, when "The Lord was angry with him, and removed him out of his sight," they might perfectly understand the foregoing verse, and conclude that God removed the *altar* and *festivals* with Israel. That Daniel had an allusion to the same things when he said:

"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

Israel was "removed out of sight" about seven hundred and twenty years before the birth of our Savior; and five hundred and seventy years of the Christian era, would complete the twelve hundred and ninety days which prophetically means twelve hundred and ninety years. In the next verse Daniel says:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

This thirteen hundred and thirty five years added to twelve hundred and ninety makes two thousand six hundred and twenty five years for the "end" of the who e captivity and gathering of Israel. Thus Mormonism is ahead of all theories and speculations, that can be started. But hark, gentle reader, it is nowhere said, that the sanctuary should not be "cleansed" before the Lord comes: nor is it contrary to the promises of the Scripture, for the Lord to come twenty years before the ten tribes come from the north countries, and meet his foes in the valley of Jehoshaphat. In fact, this view of Daniel's numbers, will exactly meet the return of the ten tribes as foretold in the Appendix to the Book of Doctrine and Covenants.

One word further upon the "altar of God," or perhaps some very learned man may choose to call it "the lion of God;"—By reading the rest of the twenty ninth chapter of Isaiah it seems that the "altar" was to be brought down and speak out of the ground; and thus we are reminded that it spoke by the power of the priesthood. No wonder, then, that the prophet exclaimed:—*alas for the priesthood!* no man could get revelations from God without it:—and so we say; alas, for the clergy without a priesthood; they bow down to the bible, and add translation upon translation; but the spirit ceases to guide them in the old paths, and the whole world has gone a whoring after strange Gods. Alas, for the altar of God!

THE LAKE OF SODOM, OR DEAD SEA.

This mysterious water was anciently called the "Sea of the Plain," from its being situated in the great plain of Jordan; and the Salt Sea, from the extreme saltness of its waters; the East Sea, because it lay eastward of Judea, and in contradistinction from the West, or Mediterranean Sea. It is designated by Josephus and the Greek and Roman writers, Lacus Asphaltites, that is, the bituminous lake, on account of the vast quantity of bitumen with which its waters are impregnated. Its more frequent modern appellation is, the Dead Sea, from a tradition that nothing can live in the vicinity of its saline and sulphurous waters.—This has been disproved by the testimony of several modern travelers, particularly Maundrell, Chateaubriand, and Stephens. This lake, which is about seventy miles long, and from ten to twenty broad, occupies the southern extremity of the Valley of Jordan, and covers what was once the Valley of Siddim, a rich and fertile valley, in which stood five cities, commonly called the cities of the plain, namely: Sodom, Gomorrah, Admah, Zeboim, and Zoar; the first four of which were destroyed by fire, while the latter was preserved at the intercession of Lot. This mysterious lake is described as a sea of molten lead, bounded on either side by a range of lofty and barren mountains. A perpetual silence hangs over it; not a wave or ripple disturbs its surface; its shores are seldom traversed by any footsteps of the wild Arab, not a boat or vessel of any description has ever been known to cross it from the time it engulphed the guilty cities of the plain to the present day; not a bird builds its nest or pours forth its strains of melody within the precincts of this doleful region, and a few dry and stunted shrubs are the only vestiges of vegetation to be seen in its vicinity.—*Bannister's Survey of the Holy Land.*

☞ Who can read the foregoing without thinking that hell is in the midst of the earth? But, says the learned clergy, hell, like heaven, is "beyond the bounds of time and space." In reply let us observe, *that* is an opinion without proof, whereas Moses says:

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Sure enough "hell" is in the midst of the earth, and when Sodom and Gomorrah were destroyed they sunk down to hell, and the water covered up the unhallowed spot. Jude knew this when he wrote:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire."

Nor is it less apparent that Ezekiel was ignorant of the location of hell, when he was relating the great return of Jacob from his captivity; and Sodom and other rebellious cities, or churches, from their captivity in hell, when he left such marvellous prophesying as this:

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

"That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Restoration! what will the sectarian world do when "hell delivers up her dead?" and the sea delivers up her dead, and all are judged according to their works? Somebody will see the cross of Christ, and Carthage jail, as well as some other notorious places.

No wonder we have earthquakes, hot springs and convulsions in the earth: if the damned spirits of six thousand years, ante-deluvians, Sodomites, Egyptians, apostates of Israel, and mobbers of Babylon, which have gone down *into the pit* quickly, act like their fellow servants of this generation! No wonder the earth groans and is in pain to be delivered as saith the prophet. But we will stop: for the wisdom of God is past finding out. "Inhabitants in the sea," in the earth, and under the earth; prisons for disobedient spirits in the regions of space, and "outer darkness" prepared for hypocrites, where they can weep, and wail and gnash their teeth, after they receive the ungodly's resurrection!

The mystery of God!—Towns covered up with lakes; and cities hid with seas; and death a person, and hell a person, and both now reigning in the midst of their dark abodes! and finally will ride upon the earth on pale horses! with power, and kill and starve the wicked to recruit their dominions; and then after all yield to a just judgment and go into the lake which burns with fire and brimstone!

DENOMINATIONAL STATISTICS.

"The American Almanac for 1845, contains statistics of the various denominations in the United States. It seems that the Methodists, including their various organizations are the

most numerous. The Baptists rank next, and next to them the Presbyterians. The following abstract may be interesting to some of our readers.

METHODISTS.

Methodist Episcopal church,	1,157,249
" Protestant "	60,000
" Reformed "	3,000
" Wesleyan "	20,009
" (German) United Brethren,	15,000
	1,255,249

BAPTIST.

Baptists	638,279
Anti-Mission Baptists,	69.668
Six Principle "	3,055
Seventh day "	6,077
Free Will "	61,372
Church of God "	10,000
Christian "	175,000
Christian Connecticut Baptists,	35,000
	998,451

PRESBYTERIANS.

Old School Presbyterians,	166,487
New " "	120,645
Cumberland "	60,000
Associate, Reformed and all others,	45,500
Orthodox Congregationalist,	202,250
Dutch Reformed	31,214
German Reformed	75,600
	701,097

OTHER SECTS.

Protestant Episcopalians,	70,000
Evangelical Lutherans,	146,3000
Moravians,	6.6000
Evangelical Association,	15,000
Mennonites,	58,000
Reformed Mennonites,	
Unitarian Congregationalists,	30,000
New Jerusalem Church,	5,000
Restorationists,	
Universalists,	
Catholics,	
	330,000
Total	3,481,292
If we set down the Catholics at 500, 000, Universalists and all others at 200,000, in all	700,000
We have	4,181,292

As the grand total of church members in the United States, which is not quite one half the adult population, over 21.'

We take occasion to review the above statement, because of its partiality, injustice and hypocrisy. We cliped it from Niles' Register; and our humble opinion is, that the American Almanac and National Register are equally guilty of concealing the truth to blind the eyes of the world.

At the first glance over this table, the common inquirer, among all nations, will ask, 'where is the Latter Day Saints?' They possess a city of 12 or 15,000 inhabitants; their members amount to thousands in Great Britain, Ireland and Scotland: they have missionaries on every Continent of the Globe; upon the Islands of the sea; and, as I have been informed, have power enough in the United States, to turn the Presidential election; yet, these *'popular' publications* are as silent on the subject as the grave.

There has long been a manifest design in the sectarian circles, and other infidel channels, to keep the truth of Mormonism from the people. For several years, this same 'American Almanac,' summed up the Church of Jesus Christ of Latter-Day Saints, in mass: 'Mormonites, 12,000.' All this, too, in a land of liberty; of newspapers; of Post Offices; of steam-boats; of rail-roads; and of *religious toleration!* And what of it, enquires the stranger? We will answer: The Latter-Day Saints numbere more than 75,000 in America, and about 20,000 in Europe! And so, if the *christian* world can reap any real benefit from such gross injustice, let the clergy, gentry, and nobility of the realm of freedom; the defenders of the faith, in the 'asylum of the oppressed' stalk along on the full tide of *popularity;* and occupy their chief seats in the synagogue; the uppermost rooms at feasts; pray like the Pharisee; and thank God that they are not like other men, eepecially—*the Mormons!* and hire the newspapers, to call them *Rabbi.*—and God and them for it;—if they do not find out that *whatever is highly esteemed among men is an abomination in the sight of God,* then the bible is a libel, and the devil the prince of brotherly love.

The Quakers, the most peaceable and orderly people, except the Latter-Day Saints, are considered a blank too; and all we shall say is:

'The world was not made for Caesar alone, but Titus too.'

It is a little singular that a church and people, occupying influence on two hemispheres; and whose leading men have been martyred in a more severe manner than were the Savier and his apostles, should slip the memory of our modern chroniclers, for good; while, at the same time, every foolish tale, and every mean insinuation, that malice, revenge, and vulgarity can invent, is trumpeted round the world as if the Mormons were cannibals, or, as one old

Presbyterian priest said, 'the common enemies of mankind.' Now all this means something. The Savior said: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'

One thing is certain, Mormonism troubles this generation as much as Israel troubled Egypt, and about in the same way. Pharaoh and his tax gatherers, (Pharoah means tax gatherer,) wants the Latter-Day Saints to make brick without straw; but mark the saying, the saints will see the State Governments crumble to fragments; the Union crack to pieces like heated glass, and the people vanish like frost before a June sun, and then they will not do it. In the last days Israel is the head, and not the tail.

Congress may give Mormon petitions a genteel 'good by;' Legislatures may enact and 'repeal' laws to frustrate the 'union' of Mormons; and periodicals may give the Latter-Day Saints a 'popular silence;' but remember there is a God in heaven, who notes all these things;—and when his wrath begins to smoke, then if the 'popularity' of this nation does not get singed, and the hypocrites of Babylon burned up, there is no truth in prophecy, or safety in religion: that's all.

The whole amount of *Christians*, mixed together, affords but a faint assurance that *religion*, as practiced by the sects, does much towards bringing in the millinium: only about *four millions*, of all sorts, out of twenty:—(one in five)—is cold comfort. Now there are, about one thousand, or at least nine hundred millions of inhabitants on the Globe, and none more *Christianized*, than America, and does any rational man believe that an hundred millions are fit for paradise? No! alas, No!

DEDICATION OF THE SEVENTIES HALL.

Thursday December 26th, A. D. 1844.

The services commenced under the direction of Pres. Joseph Young, who organized the meeting in the following order:

The stand was occupied by the seven presiding Presidents of the seventies, and the Twelve or as many of them as were present. The senior President of each Quorum was seated on the right, the Choir of singers on the left and the Brass Band in front. The second and third Quorums in order, with their families, occupied the other seats for the day. Each day afforded a new congregation, that all the seventies, with their families, might in turn, participate in the privilege of the dedication, according to their respective Quorums, there being fifteen Quorums, whose claims were equal, two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir and Band, mingling with the devout aspirations of a congregation of *all saints*, gave the commencement of their services an air of interest, felicity and glory, at once feeling, touching, pathetic, grand, sublime.

A hymn, composed by Elder W. W. Phelps, for the dedication, entitled 'A voice from the Prophet: Come to me,' was sung; and a supplication to the throne of grace made.

The dedication prayer by President Brigham Young, was in substance as follows:

Thou God who dwellest in the midst of thine own kingdoms, and doeth thy pleasure in the midst of the same. We realise that we are thy children, although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humility. Therefore we desire to present ourselves before thee as dutiful children to an earthly parent, knowing that we are thine and ask thee for those things we need. We feel, our Father, that we are in a world of darkness, and trouble, and death, where we cannot behold thy glory; yet we come unto thee in the name of Jesus Christ, thy son, and ask thee to forgive our sins and past offences. Fill us with thy spirit, and accept our praise, while we dedicate ourselves unto thee, and as we have approximated to behold this beautiful morning, the day in which begins a new year, do thou, our heavenly Father, look down in compassion upon us, the creatures of thy care and protection, who dwell upon thy footstool. Increase our knowledge, wisdom, and understanding, that we, thy servants, may be enabled to administer salvation to thy people, even as thou hast committed a dispensation of the same unto us; and while we call on thy name we desire union in thy presence, our Father, to dedicate unto thee this hall, the ground upon which it stands, and all things that appertain unto it. We ask thee to let thy blessing rest upon thy servant Edward Hunter, our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray the to enrich him and his family, not only with the good things of this world, but with the riches of eternity also. We ask thee, our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the seventies, upon whom the burthen of thy kingdom does rest, and to whom

the keys of the same shall be committed from time to time. We now dedicate this hall unto thee, our Father, and ask thee in the name of thy Son Jesus Christ, to sanctify it and make it holy, and may no foul spirit be suffered to enter it, but may it be filled with thy spirit that it may be called the gate of heaven, and may all who enter within its doors be made to feel thy love and power. We ask thee to pour out thy spirit upon the Presidency of the seventies; wilt thou endow them with knowledge and understanding that they may be enabled to instruct thy servants over whom they are called to preside; and do thou let the same blessings flow freely upon each Quorum, that all thy servants may be filled with thy spirit, and become mighty men before thee that they may go forth and gather the pure in heart, Zion redeemed and Jerusalem rebuilt. Help us, O Lord, to seperate ourselves from all iniquity, that evil doers may not exist in our midst, but may this people become a holy people, peculiar to thyself, to show forth thy praise in all the world. Our Father in heaven, we humbly beseech thee to shield and protect us in this city; provide for and sustain us by thy power, that we may be enabled to accomplish the work which thou hast commanded us to doe. Assist us to build the Temple and Nauvoo House; that the truth and light of the everlasting gospel may shine forth from this place, to the honor praise and glory of thy name. Regard in mercy the Quorum of the Twelve, at whom the arrows of the destroyer are directed. Preserve them O Lord, by thine own omnipotent power, that they may stand in holy places and be enabled to disseminate the knowledge of thy kingdom to the inhabitants of the earth; wilt thou sustain us, our Father, that we may perform and accomplish the mighty work whereunto we are called. We feel to lament and mourn the loss of our beloved brothers, Joseph and Hyrum, the Prophet and Patriarch, whom thou hast suffered to be martyred for the testimony of the truth; but we thank thee our Father, that although they have been taken from us for the present, yet that same spirit which animated their bosoms, the fruits of which is peace and charity, still remains amongst thy people. We now commit ourselves into thy care, and ask thee to guide and controll us by the council of heaven, through all the shifting and various scenes of mortality, that the numbers of our days may be filled up in usefulness, and we be prepared for that exalted station and rest that remains for the people of God, and the honor, praise, and glory of our salvation, we will ascribe unto thee; for thine is the kingdom, power and glory, worlds without end: Amen.

A hymn composed by Elder John Taylor, for the dedication of the Seventy's Hall, and dedicated to President Brigham Young, was sung by Elder J. Kay, assisted by the band, entitled 'The Seer.'

Elder H. Kimball addressed the congregation in plain though impressive language, and in his usual philanthropic manner, used a chain as a figure to illustrate the principle of graduation, while in pursuit of celestial enjoyment in worlds to come.

Elder G. A. Smith, offered some very appropriate remarks relative to union. He referred to the Zion camp, and their expedition to Missouri, and after giving an interesting account on that subject, concluded with an exhortation to union, firmness, and perseverence. He said that if we were of one heart and mind, we might be as the angels are. Perfect union and harmony exist among them. Hence their concert of action, and consequently their influence and power with God; and upon the same principle [continued he] we could make a heaven wherever in the dispensation of providence, we might be placed, possessing this principle, consonant with the honors, glory, and immortality of angels

At 12 o'clock, a recess of one hour was given each day. At 1 o'clock the house was called to order by President Joseph Young.

Elder O. Hyde took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Asyrian King, who gave his son a bundle of arrows bound in a quiver, and commanded him to brake them, which he in vain attempted to do while they were firmly bound together; but when they were unbound and seperated, the object was easily effected. This circumstance he likened to this people, and said that if we were united we would be able to stand against all the firey darts that could be hurled upon us by the adversary of our salvation. Some having a knowledge of this fact, have used every effort to divide this people, in order to accomplish their wicked designs. Some few have been led to the North, others to the West, and some to the East. Those who have sepparated may be broken; but those who remain together firmly united can never be broken.

After speaking of authorities in the church or kingdom of God, he observed that apostles in the primitive age of christianity were first made witnesses to all the nations of the earth. They were afterwards made judges of that same people. Hence the saying of the Apostle, know ye not that the saints shall judge the world? that is that generation or people to whom they were sent as witnesses. (See 1st

Corinth., 6 chap. 2, 3, verses.) Indeed they were competent to sit in judgment upon them, having had an experimental knowledge of their course of conduct and barbarous treatment towards the servants of God that were sent to establish peace among them. Many of whom they did not only reject, but tortured and slew them in a cruel manner. This was the fate of the Prophets and Apostles who vainly attempted to restore them from their wickedness, assuring them, to use the language of the scripture: As you mete out to others, so shall it be measured to you again

The declaration of John while on the Isle of Patmos, through the spirit of God, declaring things which would come to pass, says: Give her double for all her sins. The reason is obvious. The debt was of a long standing; she had exercised unceasing tyranny over the servants of God, and refused them justice and mercy. Therefore as they meted out, double measure shall be given them in return. I have no doubt, said he, but the old Scribes, and Pharisees, after scourging the saints in the most horrid manner, and causing many to seal their testimony with their blood, would go into the Temple with all the sanctity imaginable and ask God to forgive their sins; when in reality he would have nothing to do with the matter, until they had first obtained forgiveness from those whom they had injured, by making ample satisfaction to them. For proof of this fact just examine the declaration of Jesus to the Apostle: Whosoever sins ye remit on earth, shall be remitted in heaven. And if they were retained on earth they were to be retained in heaven also.

Neither can this generation get forgivness from God, for the great injuries that they have done us as a people, without first rendering perfect satisfaction to us whom they have injured. The elders of this church have been swift witnesses to Missouri, and all the world. Hence in vain may they plead to have their sins remitted until the proper steps are taken.

Our Prophet has been slain, and the burthen of the kingdom has fallen upon us (the Twelve) and our lives are sought after; but while the angel that administers to man is still in attendance, his life is protected, for the guardian angel is stronger than death; but when he is withdrawn humanity is easily overcome.—Hence it was with the Son of God while upon the cross, that even he, the Savior of the world, could but exclaim: My God, my God, why hast thou forsaken me! Refering to the protecting angel whom the Lord had called away, leaving Jesus in the arms of death; that he might be taken away from this world of misery and pain to the mansions of God, where he should turn and rule the nations with a rod of iron. For proof of my assertion I have only to call upon the same individual who exclaimed on the cross: My God why hast thou taken away my protecting angel.

At the time of his arrest he commanded Peter to put up his sword and gave him to understand that if it was the will of God that he should not drink of the bitter cup (death) that he could call on his Father for ten legions of angels who would eagerly fly to his deliverance. But had he been delivered from the cross, how could the scriptures have been fulfilled, which says the saints are the salt of the earth. Another word respecting the arrows, which by the spirit of God was made manifest to me last summer. There was certain persons who endeavored to divide and draw away the saints from this place, by telling them in secret councils: I have the wink from the Twelve; their minds are to sanction our going to build up, &c. I have got my work laid out by revelation; but you must not say a word to them (the Twelve) about this matter, for if you do you will not get any satisfaction, they will disclaim in public any knowledge of such a move; but I understand them; all is right; and thus hold them in ignorance; also, bind them by solemn oath, not to disclose the matter to any human being, not even to their wives, under the penalty of death. Through hypocrisy and false statements, a few, and but a few, have been deeeived and torn from the bundle of arrows, by those who have led off from this place. This is an aspiring spirit and is from the devil, and every spirit that refuses to make manifest, is from Lucifer, the prince of darkness. Now let the saints, from this time forth be guarded against all such secret councils or confirmations.

Elder Amasa Lyman expressed his gratitude to God for the favorable circumstances under which we were placed at present. Said he, when we contemplate the exalted station and high calling of this august body of Elders, we can but associate it with their future destiny. They, as a people are only forming a character for heaven and immortal happiness. This certainly should stimulate each man of you to action, and remove every drowsy, careless, idle feeling from their minds, while in each heart the most lively sensations of joy should spring up. He advised them to embrace every opportunity afforded them to improve their minds and obtain useful knowledge. Just take the saints out of the world, said he, and soon destruction would sweep the land, as was the fact with Sodom and Gomorah.

In speaking of the Seventies' Library and Institute Association, he remarked that the seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunities to gather many antiquities, with various books, charts, &c., to deposite in the Library for the advancement of art and science, which, with just principles, will go heart and hand unto perfection, being built upon truth, the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, which shall sound out from this voluminous Institute, and with its benign influence organize and harmonize the vast extent of terrafirma.

December 27th.

Fourth and fifth Quorums met. Prayer by Elder G. A. Smith.

The order of the meeting was explained by President Joseph Young.

Elder H. C. Kimball then delivered a short address upon the authorities of the kingdom of God, and in passing on, he set forth the order as to endowment, and informed the saints that every man and woman must stand in their proper place and station, being subject to the powers that be, in order to be exalted to glory, honor, and immortality in the eternal world. It is even so in the resurrection from the dead, as St. Paul informs us that Christ is the first fruits of the resurrection from the dead in the primitive age, and so will Joseph Smith be in this dispensation. Joseph will be the first man who will rise from the dead, and then all men according to their proper order.

I will tell the seventies and every body else, if you cannot and will not submit to the authorities that God has placed in his church over you, you had better back out now, and not attempt to proceed further; if you are ever saved it will be by obedience to the order of God's kingdom here on the earth, and this order is in subordination to that order which is in the heavens. According to the important station the seventies are called to fill in this last dispensation, they should be careful to walk uprightly and act justly, shunning every appearance of evil and never condescend to do any thing mean.

Adjourned one hour.

Met pursuant to adjournment.

Elder John Taylor took the stand and proceeded to lay before us the pure principles of life and salvation, reminding us that we were the people that the Lord had chosen and set apart to accomplish the great and mighty work of the last days, which was spoken of by the prophets of old. No other people, said he, can possibly do this work, for unto us the keys of this last dispensation, with the power of the priesthood is given; consequently there is no people under the whole heaven that sustain the same relationship with God, as we do. What knowledge have the world of God's laws or his ways. They don't know enough in reality to save a musquito.

I do not mean to say that there is no learning in the world, for I am aware of the fact that there is far more of what the world calls wisdom in the midst of the inhabitants of the earth than can be found here; but a learned fool is no better than an illiterate one, if the apostle Paul's judgment can be admitted as proof. He told the people of his day that the wisdom of this world was foolishness with God. When I ask what knowledge the world has of God or his government, I mean to be understood as speaking of that knowledge that comes from God, communicated to us through the channel of revelation, for without it we know nothing correctly, no more than the brute beasts who are lead by the instinct of nature. Consequently, brethren, when you go to declare the plain truth of the kingdom of God, the gospel of Jesus Christ. You should never shrink from your calling, nor succumb to the learned because of the advantage they have over you by reason of literary attainments, for God is with you, and will give you a mouth and wisdom, by which you shall be delivered from the strong arm of violence.

Remember the race is not to the swift nor the battle to the strong; but to those who trust in the Lord. When the Twelve were called to bear the gospel of this kingdom to the inhabitants of Europe, there was not many wise among them, speaking after the manner of men; yet we believed him faithful who had chosen us, and as little children we trusted in him for wisdom and understanding to do his will; for his will was our pleasure, and in the short space of two years, about two thousand souls were given to us in the ministry. I speak of these things that you may know in whom to put your trust and confidence; for should you desire self esteem, and take the honor to yourselves, you soon would sink to shame and disgrace. You are the heralds of salvation, and through your faithfulness, obedience, and perseverence, you may be exalted to kings and priests unto God in the eternal worlds.

Some of you may be called to go to foreign lands to administer salvation to nations that are to you unknown. The redemption of your deceased relatives are also required at your hands. Hence you discover your relationship with God and the responsibility under which you are acting. Be faithful in him who has

called you, and he will deliver you from every snare, pit, and temptation that await you. I would rather trust in God for bread, than to trust in the princes of this world. I speak of these things for your interest; then let your hearts be comforted. When we (the Twelve) left this place, on our mission to England, a journey of near five thousand miles to be accomplished without a penny in our pockets, our only resourse was to trust in the disposer of all events to supply our returning wants.—And our prayers were heard and answered according to the desires of our hearts.

When you go forth, lift your hands like kings and trust in the name of Israel's God; for the very hairs of your head are numbered and will not fall to the ground without notice. Remembering at all times to uphold each other by the prayer and power of faith, and God will bless you and your labors.

The following prayer was made by President Joseph Young on the fourth day of the dedication.

O God, our heavenly Father, we humbly pray thee in the name of Jesus Christ, thy Son, to bless us with the remission of all our sins and vanities; for we are subject to follies and vanities. But we thank thee, our Father, that thou hast prepared a way and provided means whereby we may be enabled to overcome, and to elude the grasp of the distroyer. We ask thee, our Father, to guide us by thy spirit, that we may feel thy love shed abroad in our hearts, and fully appreciate every blessing that flows from thy liberal hands. As thou hast seen fit to break the silence of heaven, and again communicated thy will to the sons of men that dwell upon the earth. We ask thee to indict our petitions as we present ourselves in thy presence to dedicate this Hall, for we now dedicate it and ourselves unto thee, and ask thee to let a special blessing rest upon him who has bequeathed to us the ground upon which this hall now stands. We remember before thee, our Father, the building committee, who were appointed to build the Temple. Let their hands be strengthened to carry on the work, and grant that the house may be finished according to thy commandment unto thy people, that thy servants may receive their endowmehts and be clothed upon with power and authority, to carry thy word to the scattered remnants of thy people. Let the council of the Twelve come in remembrence before thee. Bless them, O Lord, with all that pertain to them. Also the Quorums of the seventies, who have built this hall, not particularly by thy commandment, but in honor of thy name. Bless them and their families when they shall go to the Islands of the sea, to preach the acceptable year of the Lord, and declare the truth of heaven, the gospel of the Son of God. Let them become mighty men in pulling down the strong holds of satan, and bursting the prison doors of darkness, and spread the light of the everlasting gospel to earth's remotest bounds. Bless th poor who are destitute; open the hearts of the rich, so that the principle of sympathy and charity may predominate nnd reign in their bosoms, that they may impart of their substance to feed the poor. Finally our Father, we ask thee to guide the destinies of this meeting to thy praise, for thine is the kingdom, power and glory, worlds without end: Amen.

Elder John E. Page having arrived here a short time previous with his family from Pittsburgh, being present, was requested to render an account of his stewartship, which he cheerfully assented to.

He arose and proceeded in a concise manner and gave a very interesting narrative of the events connected with his mission during his absence from this city. He also made many pertinent remarks upon the principles of the kingdom of God, and the organization of the same. He then added that the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land; that light and truth should prevail where the powers of darkness, superstition and error, had long swayed universal dominion; and finally concluded by assuring the saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place.

December 30th.

Elder O. Pratt took the stand and after many appropriate remarks upon the principle of union, he made a quotation from the Book of Mormon: Adam fell that man might be—men are that they might have joy, and reasoned upon the correctness of the saying. He said that if Adam had not partook of the fruit of the tree of life, he never could have obeyed the commandment enjoined upon him and the woman, which was to multiply and replenish the earth; (as will appear in the sequal) neither could he have appreciated the blessings of Paradise without an experience of the opposite. The Apostle Paul plainly declared that the man was not in the transgression, but the woman; hence we infer that Adam was acquainted of the penalty annexed to the law of God, and with his future destiny, before he partook of the fruit. It might be said that out of two evils the man upon reflection chose the least. The first was the seduction of the woman, by the

tempter, which evil would terminate in the banishment of the woman from the garden of Paridise, it being one of the penalties annexed to the law, for the offence already committed. Adam knowing this fact chose to suffer the penalty of the law with the woman, rather than to be deprived of her society; consequently he followed her into the transgression, as St. Paul remarks. The creature (Adam) was made subject to sin, not willingly; but by reason of him who has subjected the same in hope. The hope spoken of here, by Paul, must allude to fthe redemption of the woman and her posterity from the fall, to immortality and eternal life.

From this last quotation of the Apostle, we have reason to believe that Adam was encouraged to follow the woman into the transgression, and to people the earth. Whether Adam understood the law of redemption prior to the fall or not, I shall not decide; but shall be contented to submit the circumstance to your consideration. A word to the wise is sufficient.

It was designed at the commencement to have continued each discourse throughout the week; but as that would occupy entirely too much space. We will conclude with these brief sketches, already given. Truly, this was a time and season of rejoicing with the saints.—Peace and harmony, brotherly love, kindness, and charity prevails throughout.

The remembrance of this glorious jubilee will never be erased from the minds of those who were participants. Each family was provided with fruits, nuts, and every desert that heart could wish. Well might it be said that the saints enjoyed a feast of fat things.

JOHN D. LEE, Clerk.

TITHINGS FOR THE TEMPLE.

Miss Abigail Gloyd's letter dated, "West Cummington, January 10th, 1845," covering a draft on the "Northampton Bank" has been received, and the contents duly appropriated agreeably with the request of said letter. Such donations never come amiss, especially at this time, for we feel very anxious to have the temple finished immediately.

N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

Nauvoo, February 3, 1845.

POETRY.

TUNE—*'The rose that all are praising.'*

The God that others worship is not the God for me;
He has no parts nor body and cannot hear nor see;—
But I've a God that lives above—
A God of power and of love,—
A God of Revelation—O, that's the God for me:
O, that's the God for me; O, that's the God for me.

A church without Apostles is not the church for me;
It's like a ship dismasted, afloat upon the sea.
But I've a church that's always led,
By the twelve stars around her head;—
A church with good foundations—O, that's the church for me—
O, that's the church for me, &c.

A church without a Prophet is not the church for me;
It has no head to lead it, in it I would not be;—
But I've a church not built by men,
Cut from the mountain without hands;
A church with gifts and blessings—O, that's the church for me, &c.

The hope that Gentiles cherish is not the hope for me;
It has no faith nor knowledge, far from it I would be.
But I've a hope that will not fail,
That reaches safe within the veil,—
Which hope is like an anchor—O, that's the hope for me, &c.

The heaven of sectarians is not the heaven for me;
So doubtful its location, neither on land nor sea.
But I've a heaven on the earth—
The land and home that gave me birth,—
A heaven of light and knowledge—O, that's the heaven for me, &c.

A church without a gathering is not the church for me;
The Savior would not own it, wherever it might be.
But I've a church that's called out,
From false traditions, fears and doubts,
A gathering dispensation—O, that's the church for me, &c.

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JOHN ,TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 3] CITY OF NAUVOO, ILL., FEB 15, 1845 [WHOLE No. 111.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day we wrote to Brother W. W. Phelps, and others in Zion, from Kirtland as follows:

Brethren,

We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts, the prosperity of Zion, and the peace of her inhabitants, for we have as great an interest in the welfare of Zion, as you can have:

First, as respects getting the Book of Commandments bound, we think that it is not necessary. They will be sold well without binding, and there is no book-binder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation. With regard to the Books of Mormon, which are in the hands of Brother Burket, we say to you get them from Brother Burket, give him a receipt for them in the name of the literary firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any of the other lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there are many things in it which were true, and there were many things in it that were not true, and to those who desire it, it should be given by the spirit to know the true from the false. We have received some revelations, within a short time back, which you will obtain in due time; as soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly, of your choosing a teacher to instruct the high priests, that they may be able to silence gainsayers. Concerning bishops, we recommend the following: let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corrill be ordained third. Let Brother Edward Partridge choose as counsellors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood. Let Brother Morley choose for his counsellors, Brother Christian Whitmer, whom ordain to the high priesthood, and Bro. Newel Knights. Let Brother Corrill choose Brother Daniel Stanton, and Brother Hezekiah Peck for his counsellors; let Brother Hezekiah, also, be ordained to the high priesthood

Zombre has been received as a member of the firm by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam, we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, signed in the same manner. We would again say to Alam, be sure to get a form according to law, for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east, multitudes are embracing it. I Sidney, who writes this letter, in behalf of the presidency, had the privilege of seeing my aged mother baptised into the faith of the gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately, in Zion, for the presidency, as well as all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us. You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect.

Clarissa Batchelor, of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith.—Send a paper to Joshua Bailey, of Andover, Vt. Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found in the commandments, as printed: fortieth chapter, tenth verse, third line, instead of corruptable, put corrupted. Fourteenth verse of the same chapter, fifth line, instead of respector to persons, put respector of persons. Twenty-first verse, second line of the same chapter, instead

of respector to, put respector of. Forty-fourth chapter, twelfth verse, last line, instead of hands, put heads.

Brother Edward Partridge, sir, I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, these persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must shew reasonally to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Say to Brother Gilbert, that we have no means in our power, to assist him in a pecuniary point, as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the bishop. This is conduct which we highly disapprobate.

Answers to queries in Brother Phelps' letter of June 4th: First, in relation to the poor.—When the bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, all members of the united firm, are considered one. The order of the literary firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

Say to the brethren, Hulets, and to all others that the Lord never authorised them, to say, that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine's being a bar of communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south, of the success of the laborers is often saluting our ears. A general time of health among us; families all well: and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson, over to the buffetings of Satan, in the name of the Lord that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to close because the mail is just going.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F. G. WILLIAMS.

P. S. We feel gratified with the way which Brother William W. Phelps is conducting the Star at present, we hope he will render it more and more interesting. In relation to the size of the bishoprick: when Zion is once properly regulated there will be a bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart and of one mind, in doing the will of the Lord. There should exist the greatest

freedom and familiarity among the rulers in Zion. We were exceeding sorry to hear the complaint that was made in Brother Edward's letter, that the letters attending the olive leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance will not take place again. When we direct letters to Zion, to any of the high priests, which pertains to the regulation thereof, we always design that they should be laid before the bishop, so as to enable him to perform his duty.—We say so much hoping it will be received in kindness; and our brethren will be careful of each others feelings, and walk in love, honoring one another more than themselves, as is required of the Lord.

Yours as ever.

Kirtland, July 2nd, 1833.

Brother John Smith:

We have jnst received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the bishop's court, which found you guilty of misdemeanor, and decided that you should no longer retain your authority in ihe church; all of which, we, as presidents of the high priesthood, sanction. You name something in your letter that took place at Brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly recollect. and had you made such a confession as you was required to, at Chippeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren, that was required, but remained obstinate; for that reason God withdrew his spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially, Father Smith, Brother Reynolds Cahoon, and Bishop Whitney, &c., all of which we highly disapprove. It seems, also, that your son Eden, is confederate with you, and needs to be reproved, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the church. We say you are no more than a private member in the church.

JOSEPH SMITH jr.
F. G. WILLIAMS,
Presidents.

Kirtland, July 2nd, 1833.

To the Brethren in Zion:

We received your letters of June 7th; one from Brothers William and Oliver; one from Brother David Whitmer, and one from Brother S. Gilbert, for which we are thankful to our Heavenly Father to hear of your welfare, as well as the prosperity of Zion. Having received your letters in the mail of today, we hasten to answer to go with to-morrow's mail.

We are exceedingly fatigued owing to a great press of business. We this day finished the translating of the scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna and Brother William, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present, no case of sickness known to us. Brother Kingsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene, respecting the two Smiths, as we have received two from them; one from John Smith, the other from the elder of the church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you and thereby many be defiled. Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close, nor pray to much; may the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Books of Commandments, to N. K. Whitney & Co., Kirtland, Geauga County, Ohio; care of Kelly & Walworth, Cleveland, Cuyahoga County, Ohio.

I Sidney write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick, to proclaim the gospel: we think of starting to-morrow. Having finished the translation of the bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of enquiry is taking its place. I proclaimed last Sunday at Chardon, our county seat; I had the court

house; there was a general turn out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the bishop, not with-holding from each other, any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord becomes offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burk, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but Brother Burk can get them at St. Louis, of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And we salute you in the name of the Lord Jesus: Amen.

SIDNEY RIGDON,
JOSEPH SMITH jr.,
F. G. WILLIAMS.
Kirtland, July 2nd, 1833.

To the Church at Eugene:

Dear Brethren;

It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the church: and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the elders of that branch of the church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and, if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued.—We commend you to God and his grace, ever praying he will keep and preserve you blameless till he comes.

JOSEPH SMITH jr.,
SIDNEY KIGDON,
F. G. WILLIAMS.

Postscript by Bishop Whitney, same date:

Dear Brethren;

Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two Brother Smith's to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the church, but also to this branch, they must be cut off from the body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters, you spoke of in your last; if there is no testimony on either side, all you can do is to forbid them to partake of the sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.

Extracts from H. C. Kimball's Journal.

[Continued.]

In the morning I went to the river in company with Brother Joseph Smith, Hyrum Smith, Brigham Young, and others, as we had it in contemplation to proceed that morning to Liberty, Clay county; but we could not continue our journey as there was no way to cross the river. It was then overflowing its banks, and we have seen the river since and proved that it was full forty feet from the top of the banks to the bottom of the river. Previous to this rain falling, it was no more than ancle deep. Such a time never was known by us before; still, we felt calm all night and the Lord was with us.—The water was ancle deep to us all night so we could not sleep.

At this place, W. W. Phelps, S. W. Denton, John Corrill, with many others from Liberty joined us, from whom we received much information concerning the situation of the brethren who had been driven from Jackson county, and the fixed determination of our enemies to drive or exterminate them from that county.

The next day when we moved into the country we saw that the hail had destroyed the crops and we saw that it had come in some directions within a mile, and in other directions within half a mile of our camp. After passing a short distance the ground was literally covered with branches of the trees which had been cut off by the hail. We went a distance of five miles on a prairie to get food for our horses, and also to get provisions for ourselves; and to get into some secure place, where we could defend ourselves from the rage of the enemy. We stayed here three or four days until the rage of the people was allayed.

On the 21st, Colonel Searcy and two other leading men from Ray county, came to see us, desiring to know what our intentions were; for said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you." When he came into the camp he was seized with such a trembling, that he was obliged to sit down in order to compose himself. When he desired to know what our intentions were, Brother Joseph arose and began to speak and the power of God rested upon him. He gave a relation of the sufferings of our people in Jackson county, and also of all our persecutions and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, and to reinstate them upon their own lands; that we had no intentions to molest or injure any people, but only to administer to the wants of our afflicted brethren; and that the evil reports, which were circulated about us were false, and were circulated by our enemies to get us destroyed.

After he had got through and had spoke quite lengthy, the power of which melted them into compassion, they arose and offered him their hands, and said they would use their influence to allay the excitement which every where prevailed against us. They accordingly went forth and rode day and night to pacify the people; and they wept because they saw we were a poor afflicted people, and our intentions were pure. The next day the Sheriff of that county, named Gilliam, came to deliver a short address to us. We formed into companies and marched into a grove a little distance from the camp and there formed ourselves into a circle, and sat down upon the ground. Previous to Mr. Gilliams address, he (Gilliam) said, "I have heard much concerning Joseph, and I have been informed that he is in your camp, if he is here I would like to see him." Brother Joseph arose and said, I am the man. This was the first time he was made known during the journey. Mr. Gilliam then arose and gave us some instructions concerning the manners and customs of the people, their dispositions, &c., and what course we should take in order to gain their favor and protection.

On the Sabbath day while we were in this place, being in want of salt, I took it upon me to go to some of the inhabitants and get some; Brother Smalling took his rifle and went along with me. After passing through a path enclosed by hazle bushes, about two miles from the camp, I discovered a deer a little distance ahead of us standing across the path; I made motions to Brother Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and hit the deer just behind the shoulder, it ran a few rods and fell. We cut a pole and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and had an excellent feast.

Here Brother Thayre was taken sick with the cholera, and also Brother Hayes. We left them there, and also Brother Hancock who had been taken with the cholera during the storm. Bro. Joseph called the camp together, and told us that in consequence of the disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon us, and we should die like sheep with the rot; and said he, "I am sorry, but I cannot help it." When he spake these things it pierced me like a dart, having a testimony that so it would be. In the afternoon of this day, we began to receive the revelation known as the "Fishing River revelation."

On Monday we held a council as follows:

Clay County, Mo., June 23, 1834.

A council of high priests met according to a revelation received the previous day, to choose some of the first elders to receive their endowment; being appointed by the voice of the spirit, through Joseph Smith jr., president of the church.

They proceeded: Edward Partridge is called and chosen, and is to go to Kirtland and receive his endowment with power from on high: and also, stand in his office as bishop to purchase land in Missouri.

W. W. Phelps is called and chosen, and it is appointed unto him to receive his endowment with power from on high; and help carry on the printing establishment till Zion is redeemed.

Isaac Morley is called and chosen, and it is appointed unto him to receive his endowment with power from on high in Kirtland; and assist in gathering up the strength of the Lord's house, and preach the gospel. John Corrill the same as Isaac Morley.

John Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and continue in his office.

David Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and stand in the office appointed unto him.

A. S. Gilbert is called and chosen, and it is appointed unto him to receive his endowment from on high in Kirtland; and to assist in gathering up the strength of the Lord's house; and to proclaim the everlasting gospel till Zion is redeemed. He said in his heart he could not do it, and died in about three days.

Peter Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high, and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Simeon Carter is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the everlasting gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and preach the gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and his office will be made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; to return to Zion, and his office shall be appointed to him hereafter.

Parley P. Pratt is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house: and proclaim the gospel.

Solomon Hancock is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house, and proclaim the everlasting gospel.

F. G. WILLIAMS, Clerk.

(To be continued.)

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in the town of Oakland, Oakland County, Michigan, on the 24th and 25th of Jan., 1845.

Conference met according to appointment; called to order by Elder G. Savage; some remarks by Lyman Stoddard. Elder G. Savage called to the chair; Elder Wm. Van Every Clerk; singing, and prayer by Elder Wm. Van Every.

The number of different quorums were then called for. one high priest, four seventies, ten elders, two priests, and one teacher: Then preaching by Elder J. M. Wait, followed by Wm. Van Every. Benediction by Elder D. Hickey.

Adjourned until to-morrow at 10 o'clock, A. M.

Saturday 10 o'clock A. M., conference met according to appointment. Some instructions to the young elders by the president. Singing and prayer by Elder O. Jeffords.

The different branches was then represented.

Waterford branch by Brother Green, ten members, one teacher.

Franklin branch, by Elder J. M. Wait, twenty nine members, four elders, two priests, and one teacher.

Southfield branch, by J. M. Wait, six members, one elder, one priest.

Superior branch by O. Jeffords, twelve members.

Brownstown branch, by G. Savage, sixteen members, one priest.

Pine Run branch, by G. Savage, eleven members, two elders, one priest, and one teacher,

Washington branch, by Elder Goff, ten members, two elders, and one priest.

Pleasant Valley branch, by B. Searls, thirty-one members, four elders, one priest, one teacher, and one deacon.

Cedar branch, by J. M. Wait, twelve members, one elder, and one teacher.

Livonia branch, by L. Stoddard, thirteen members, one priest, one teacher, and one deacon.

Redford branch, by L. N. Kendall, ten members, one deacon.

Avon branch, by D. Hickey, eleven members, one elder, and one priest.

Lapeer branch, by D. Hickey, twelve members, three elders.

St. Clair branch, by Elder P. Van Every; and about forty scattering members, not represented in the above.

Walter Ostrander and Conley Bates, were then nominated for elders. Robert Green and George Mercer priests, and John Green teacher.

Elders J. M. Wait and Samuel Goodenough were appointed on a mission to Ingram county.

Elder Dow Hickey was then appointed to preside over Macomb County. Elder G. Savage to visit the principal villages in this part of the country. Adjourned for one hour. Benediction by Elder Marvin.

Conference met according to appointment.—Singing, and prayer by D. Hickey. Preaching by Elder Stoddard, from the third chapter of Malachi; setting forth the necessity of bringing in their tithes into the store house, for the building of the temple, in order to receive their washings, anointings, and other blessings, that would attend them, if they obeyed the word of the Lord. He was followed by the president setting forth in a measure, the order of the resurrection; the manner in which the saints would be brought out of their graves. Singing and prayer by the president. Adjourned until 7 o'clock P. M.

Met according to appointment; after the usual solemnities, Elder O. Jeffords delivered a discourse from the second chapter of Daniel, and was followed by the president and others.

The different officers were then ordained.—Elder A. P. Murray's ordination was then confirmed in order that he might receive his license from this conference. Adjourned until to-morrow at 10 o'clock A. M.

Met according to appointment. Singing and prayer. The president then delivered a discourse from first Peter, twentieth verse, setting forth the evil that was brought into the world by reason of comments on the bible, in laying aside the true order of God; being taught by the precepts of men. Adjourned for one hour.

Met according to appointment; the same subject continued by the president.

Motioned and seconded, that this conference uphold the Twelve and Brother Hawes who is sent to preside over this state.

Motioned and seconded, that the next conference be held in Pleasant Valley, town of Brighton, Livingston county, on the first Friday, Saturday, and Sunday, in May next.

Also, that the minutes of this conference be forwarded to Nauvoo, and New York, for publication in the Times and Seasons, and Prophet.

G. SAVAGE, President.

Wm. Van Every, Clerk.

P. S. Elder Dow Hickey addressed the people in the evening, on the first principles of the gospel; when liberty was given for others, and many of the brethren and sisters bore testimony to the truth, by the power of the Holy Ghost, and some of the gifts were manifested in power; when two aged fathers arose and said they were convinced of the truth, and like the jailor and his household, did not wait until morning, but were baptised straitway. An invitation was given at the water when a young lady went forward, and many more are believing.

At a Conference of a branch of the Church of Jesus Christ of Latter-day Saints, held at St. Louis, February 10, 1845, in the Franklin Hall. Elder James Riley, Chairman, and John Needham Clerk, the following business was transacted.

Meeting opened with prayer; singing. Representation: four high priests; eighteen seventies; twenty-five elders; fifteen priests; six teachers; six deacons, and three hundred and twenty members.

The chairman addressed the meeting to a great length, upon many important matters concerning the church, whereupon it was unanimously

Resolved, that we view with mingled emotions of grief and surprise, the proceedings of the highest court in the State of Illinois, in taking away the chartered rights of Nauvoo.—If they were granted wrong: they were taken wrong; but be strong, the day will come when you can triumph; "O death, where is thy sting? O grave, where is thy victory?"

Resolved, that although surrounded by apostates from the church, who exhibit no better spirit than the murderers of the prophet and patriarch, yet we feel perfectly safe in the midst of an enlightened people, who alike know how to appreciate political liberty and religious freedom; and who have too much respect for the sanctity of constitutional rights, to trample upon the laws and the rights of others.

Resolved, that we will use every exertion in our power, to uphold and sustain the "Twelve" as the present head; and, also, as a small auxiliary to use a unity of effort to help rear and finish the temple of God.

Resolved, that we recommend to the brethren to patronize the Times and Seasons, and Neighbor, printed at Nauvoo, as the most virtuous publications of the western country, and the only ones that support the true cause of righteousness.

Resolved, that we feel to reciprocate the goodly feelings and pleasure, as published by Elder Hyde concerning his late visit to this city.

Elder Williams represented a branch of the church at Bellville, Ill., consisting of six members, among whom was the lady of Dr. Goforth. The Doctor was present.

A resolution, acknowledging the faithfulness and tendering their thanks, faith, and prayers to the presiding Elder (Riley) was next passed.

The late epistle of the Twelve and its instructions, was adopted by acclamation.

Adjourned till six o'clock, P. M.

Met pursuant to adjournment; opened with singing and prayer. Those baptized during intermission were confirmed, and the Lord's supper administered. A sermon was next delivered. After passing a vote requesting the publication of these minutes in the Times and Seasons, the conference adjourned till the second Sunday in May next.

JAMES RILEY, Chairman.
John Needham, Clerk.

From the N. Y. Prophet.

Pursuant to public notice, a special conference of the Church of Jesus Christ of Latter-day Saints, was held at Norwalk, Conn., January 1st and 2nd, 1845.

Elder Lane was appointed president, and Elder Appleby of New Jersey, secretary.

Official members present—two high priests, two elders of the quorum of the seventies, three elders, one priest, one teacher, and one deacon. The Norwalk branch consists of twenty six members, including officers, (one member having been cut off since last conference,) all in good standing.

Conference opened at two o'clock, P. M., by singing a hymn, and prayer by the Secretary.

The president addressed the conference on the order of the kingdom of God, and what is enjoined upon the saints to assist in rolling on the same—settling difficulties one with another—followed by Elder Appleby on the same—and of traveling elders ordaining elders suddenly, &c. Adjourned.

Met in the evening at 6 o'clock—opened by singing and prayer by the president.

Elder Appleby delivered a discourse from Rev. 14:6,7.

Adjourned to meet on the morrow at 11 o'clock, A. M.

Thursday, 2nd inst.—Met—opened by singing and prayer by the president, followed by a spirited discourse, directed to the sisters, to form themselves into a sewing society. Also, by Elder Appleby on organizing a society to pay so much per week, for the building of the temple at Nauvoo.

Resolved, that the sisters of this branch organize themselves into a sewing society, to furnish worthy traveling elders with such clothing as they need; and that Sister Capstick be the president, Sister Hand vice president of said society; and that the brethren of said branch assist the sisters in their laudable and praise-worthy undertaking, by applying one shilling per week in purchasing materials for the sisters to make up into clothing, and that Brother Josepha be secretary of said society.

Resolved, that the sisters of this branch give so much per week, according to the proposition made at last April conference in Nauvoo, by our much lamented and martyred patriarch, Hyrum Smith, in aiding the completion of the temple of Joseph's God.

Resolved, that we uphold the Twelve' by our faith and prayers, as the leaders of this church, and that we recognize them as such—men placed at the head (since the prophet and patriarch have been taken away) to conduct the affairs of God's kingdom here below; and we pray God the Eternal Father that they may be kept from all their enemies, and fulfil the work God has given them to do.

Adjourned until two o'clock P. M.

Two o'clock, P. M. Conference met.

The president addressed the conference on the subject of prophecy. In the evening, Elder Appleby delivered a discourse on the first and second resurrection.

Conference adjourned sine die.

SELAH LANE, Pres't.
W. L. Appleby, Sec'y.

NOTICE.

Notice is hereby given, that Elder James Braden was excommunicated from the Church of Jesus Christ of Latter-day Saints, at a special conference of elders of said church, assembled in Freedom branch, Adams county, Ill., on the 19th day of January, 1845. His license was demanded, but he refused to give it up.

JACOB MYERS, P. E.
Warren Foote, Clerk.
Freedom branch, Adams Co., Ill., Feb. 4, 1845.

CHINESE.

"The Chinese have few social meetings among themselves; and even the young people never assemble together for the purpose of athletic exercies, or exhilerating amusements."

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 15, 1845.

THE LIVING GOD.

There is no subject, among men, that engrosses so much time and attention, and, at the same time, is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, christians and believers in christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son and Holy Ghost, *are one God*. But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the 'Living God,' in contra-distinction to a *dead God*, or, one that has, 'no body, parts, or passions,' and perhaps, it may be well enough to say at the out set, that Mormonism embraces a plurality of Gods, as the apostle said, there were 'Gods many and Lords many.' In doing which, we shall not deny the scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—'by him the worlds were made.'

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Dieut. v: 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders, And ye said, Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all christendom without remedy. The divines, or in deference, we will say the 'learned clergy,' publish to all people, that 'no man hath seen God, at any time; that no man can see God and live; and that John the Evangelist said: [St. John vi: 46.] "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

Again, Moses in the before mentioned quotation uses our text, the 'living God;' and who will undertake to say that he meant any other person than Jesus Christ, the holy one of Israel? 'Before Abraham was, I am.' 'Oh,' say the learned world, 'the scripture is a mystical matter, we must let it remain, till some commentator fathoms the mystery.' In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us *one* at a time. In Mathew we learn: [Mat. xvi: 13—16.] "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is the 'Son of man,'* and Peter says, *he is the 'Son of the living God.'* O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the scriptures be true without he has two? Again, how could Moses use the term 'living God,' as the Holy one of Israel, and Peter declare that Christ was the *Son* of the 'Living God?' This makes two 'Living Gods,' because the Savior never once said that he begat himself, or came into the world of his own accord, or upon his own business; but upon the contrary, He came to do the *will* of his father *who sent him*.

What shall we say then, to make Moses', Jesus' and Peters' words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, *'ye are Gods;'* or that Isaiah prophesied: [Isa. xli: 23.] 'Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together.' In fact, 'the Gods,' in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as 'the Gods,' knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original, excluding the

first *Baith* (which was added by the Jews,) would read:—*Rosheit* (the head) *bawrau*, (brought forth,) *Eloheim* (the Gods) *ate* (with) *hah-shau-mahyiem* (the heavens) *veh-ate*, (and with) *hauaurates*, (the earth.) In simple English. The Head brought forth the Gods, with the heavens and with the earth. The 'Head' must have meant the 'living God,' or Head God: Christ is our head. The term 'Eloheim,' plural of Elohah, or ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history: "*These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heavens.*' The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said: 'Judges among the Gods.' Then Moses might have said with propriety, he is the 'living God,' and Christ, speaking of the flesh could say:—I am the son of man; and Peter enlightened by the Holy Ghost;—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ his first begotten son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the first presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the 'twelve kingdoms' which are under the above mentioned presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honor; [Book D. C., page 135 § 13.] For "'Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth, and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and king of kings, must have a noble race in the heavens, or upon the earth, or else he can never BE as great in power, dominion, might, and authority as the scriptures declare. But hear; the mystery is solved. John says: [Rev. XIV: 1.] 'And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.'

'Their Father's name,' bless me! that is GOD! Well done for Mormonism; *one hundred and forty four thousand* GODS, among the tribes of Israel, and, two living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries, which like a fog, hides the serene atmosphere of heaven, and looks from world to world; from system to system; from universe to universe; and from eternity to eternity, where, in each, and all, there is a presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes *all in all*. 'And,' as John the Revelator said: [XXII: 3, 4.] 'there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.'

'His name in their foreheads', undoubtedly means '*God*' on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God, the innumerable multitude, are crowned, and, are perfect men and women in the Lord, one in glory, one in knowledge, and one in image: they are like Christ, and he is like God: then, O, then, they are all 'Living Gods,' having passed from Death unto Life, and possess the power of eternal lives!

THE PROPHET.

Since Elder Pratt took the oversight of affairs in the eastern states, the "Prophet" has improved somewhat: as *pictorality* is among the fashions of the day, it ranks with "*pictorials*;" or as it should be, PICTURELS; and we hope the improvement will continue. The elders abroad, can *improve* Mormon papers by obtaining and forwarding subscribers and means, to the Times and Seasons, and Neighbor, at Nauvoo, and the Prophet at New York.

Who knows how many thousands may be enlightened by reading *one* sound doctrinal paper, where popularity might deter them from hearing the truth? It was one of the "Evening and Morning Stars" that first whispered Mormonism into the hearts of a few in the kingdom of Great Britain; and it may be that other kingdoms will hear the same glad tidings through these *flying chariots of thought*.

Having, however, touched the subject in another article, we conclude by saying, that

union, integrity, and exertion, where faith, virtue, and charity have any influence on man, subdue the folly of nations, and light up love among millions.

ENCOURAGING.

Last week we received an order from Elder Reed, our agent in St. Louis, for fifty copies of the "Times and Seasons," and fifty copies of the "Neighbor," together with a statement that it was expected the list would shortly be increased. We are pleased to see a spirit of this kind being awakened among some of the branches. "Can any good thing come out of Nazareth?" we have often heard reflections cast upon St. Louis:—They have been denominated by some, "half-breeds," "apostates," &c.; we would wish to correct this error, and state, that although many apostates have gone to St. Louis, they are not those that compose the church; many of our best brethren have gone there, according to counsel, to obtain employment. They have in all times of trouble been ready to stand by us, and to lend a helping hand, both personal and pecuniary. For an account of the situation of the church in Saint Louis, we would refer our readers to a communication of Elder Hyde, published in the Neighbor, and in the Times and Seasons; and in their activity and liberality in supporting the press, they have shown a zeal in defending truth, which it would be well for many of our branches to imitate.

We are not fond of casting reflections upon the brethren, and we are averse to saying anything about ourselves; but while upon this subject, we would state that there is the most deplorable negligence manifested by many of the branches, and also, by many of our elders in sustaining the press; it would seem that it was merely a cats-paw which could be used for their own private convenience, without having any reference to the great object for which it was instituted.

We last week published a statement made by President Brigham Young in answer to some remarks made in the "Prophet," wherein he assigns as a reason for there not being more subscribers, that the post offices deal fraudulently with us, and keep the papers from the subscribers: this to a certain extent is true, in some peculiar locations; but that it is not general we know assuredly, from the returns we receive from our agents and correspondents.—As we stated in the last Times, means are being used to prevent these frauds and to place the carriage of papers on a more sure footing; in the mean time we would state that if the subscribers will send us word about their delinquencies, we have made arrangements with our Post-master here, to enquire into the difficulty; and by writing to him the delinquent Post-masters can be found out and treated according to law.

We think the elders should not be discouraged at these things, if so, we may stop our press and do without any medium of communication. We know that we have fulfilled our engagements always *faithfully*, and while we are engaged in promulgating the principles of truth, defending the cause of righteousness, and sustaining correct principles, we think it but just, fair, and honorable, and as little as the elders can do, to lend a helping hand in rolling forth the work of the Lord; by assisting us in our laudable endeavors; the press will often do more to sustain correct principles than preaching, because it is a regular visitor. Our enemies are busily engaged in trying to destroy us, let us not be behind them in trying to sustain ourselves. If the different branches abroad would follow the example of St. Louis, in sustaining the Nauvoo papers and the *Prophet*, all might prosper; the press be placed in easy circumstances, and free from embarrassment, and nobody be injured; but, all mutually benefitted.

THE CHURCH OF ENGLAND.

The Church of England seems to be in exceeding tribulation. A letter from the Bishop of Exeter, on the 11th of November last, addressed to the clergy of his diocese on the subject of the observance of the rubric, has caused a great sensation. Among other heterodoxies we see stated, that some of the English Divines, in repeating the creed, use the word blessed when they repeat the phrase 'born of the Virgin Mary,' and an arch deacon, Wilberforce, has said that the use of the material cross is proper. This, says this divine, as well as a publication called the Ecclesiologist, *'is the true protection* of Christians. They are never so safe as under it. The graves in a church yard and the cottages in a village, cluster around it in security.' Mr. Ward. of Baliol College, Oxford, has recently published a tract called the Ideal of a Christian Church. In this, he says boldly 'in subscribing to the articles, *I renounce no one Roman doctrine*.' Mr. Ward was summoned before the authorities of Oxford to explain his meaning. His defence was that his name was not on the title page of the work.—*Gazette.*

So the church militant, in addition to the breach of Puseyism, begins to show signs of woe. We have heard, by the bye, that some wise clergymen of the said church, petitioned

his holiness the Pope, for an ordination under his gracious hand, but the 'head of catholicity,' informed him that he must renounce his heresy first. Now, the substance, or more properly the want of substance, in the sectarian world is, that God is not in all their ways, and so every man goes his own way.

The present *christian world* exists and continues by *division*. The MYSTERY of Babylon the great, is mother of harlots and abominations of the earth, and it needs no prophetic vision, to unravel such mysteries. The old church is the mother, and the protestants are the lewd daughters. Alas! alas! what doctrine, what principle, or what scheme, in all christendom, has produced the apostolic union? What prayers, what devotion, or what faith, 'since the fathers have fallen asleep,' has opened the heavens; has brought men into the presence of God; and to the spirits of just men made perfect, and to an innumerable company of angels? The answer is, not any:—'There is none in all christendom that doeth good; no, not one. To be sure they love the uppermost rooms at feasts and the chief seats in the synagogues. They wear soft raiment, and gold chains, but the prayers of the poor, steeped in tears, are bottled up in heaven, as a testimony against them, and they cannot escape the due demerits of their hypocrisy.

All kingdoms but Daniel's set up in the last says, must break to pieces. So success to the *divisions of christians:* they will help hasten the latter-day glory. God and Mormonism forever!

RESTORATION OF THE JEWS.

"A meeting has been called in the Hanover Rooms, in London, for the purpose of recommending the foundation of a society to promote the restoration of the Jews to Palestine.

'It is proposed to accomplish this object by inducing the British Government to take the Jews in Palestine under their special protection, to negotiate with the Porte for the independence of that country under the protection of England.

'Thus it is, we can witness the hand of the Mighty God of Jacob, moving on his glorious work of restitution, and fulfilling the words of his annointed, and answering the prayers of his saints in mighty deed. Let us struggle on, the world will yet be compelled to acknowledge the divine mission of the Prophet Joseph.'

N. Y. Prophet.

The latter day glory and gathering must go on; for as the scripture saith: [Isa. xi: 13.] 'The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

Again, let it be understood, by all nations' kindreds, tongues and people that Joel said, that, 'in Mount Zion and in Jerusalem, there shall be deliverance, and in the remnant whom the Lord thy God shall call.' Israel is the elect: and so all Israel must be saved.

SIGNS IN THE OLD WORLD.

The symptoms of disquietude, division, and jealousy, are beginning to manifest themselves among the people of the old world, as well as in the United States. The annexed sketch, taken from the 'Edinburg Weekly Register,' is not the only sign that appears in the east as a harbinger of the utter abolishment of religious and political compacts. Such events are in strict accordance with Mormon belief, Mormon philosophy, Mormon prophecy, and eternal truth. The world waxes old as a garment, moth-eaten, and the moment it is moved for examination, that instant it begins to fall to pieces.—The leaven in the world, now working in the hearts of the children of men, will ferment, and continue to ferment, until the kingdoms of the whole earth, pass off as the dream of a night vision. God's will be done, and man freed from the bondage of men. So hear what the Register says:—

THE SWISS FACTIONS.

The population of Switzerland is about two millions, of which two-fifths only adhere to the Roman Catholic religion. Three languages are spoken in the Cantonal Confederation—French, German, and Italian; and this, of itself, is sufficient to prevent any close amalgamation. Add to this, the struggles between the aristocratic and democratic parties; the prejudices existing, and embittered by recent contests between the cantons of the mountains and those of the plain; the sectional jealousies and religious animosities that prevail among small communities packed so closely together; and we have the key to the incessant struggles by which the peace of the twenty-two cantons, forming the Helvetic Confederation, has been so continuously and grievously disturbed. Independently of this misfortune, there is another danger to be apprehended—lest France, Savoy, and Austria, should get tired of watching such unquiet neighbours, and determine on preserving the peace by adding convenient portions of the Swiss territory to their own, and thus destroy a restless nationality, which is a source of annoyance and apprehension to the contiguous governments.

It is well known that the lower cantons are

imbued with liberal notions, and that those of the mountains are the strongholds of the aristocracy and of Papal supremacy. The government of the wealthy and populous canton of Lucerne has lately thought proper to recal the Jesuits, and to appoint them to posts connected with popular education. This gave umbrage to many, who rose in arms against the authorities, but were worsted in the conflict. The government maintains its armed position, lest its refractory citizens should be assisted by their liberal friends of the other cantons; and has demanded the military intervention of the neighbouring members of the confederation; but some of the liberal cantons utter ominous murmurs of an inclination to take part against the government of Lucerne, in which event there could not fail to be a civil war; while there is no doubt that France, Austria, and Savoy would not pretermit so favorable an opportunity of settling the difficulty at the expense of the nationality and integrity of the Swiss Confederation. Thus stand matters at present.

The principle at issue is an important one also: being no less than whether the Jesuits are to have the absolute control over the minds of the rising generation, and to fashion them in a form inimical to the progress of liberty and enlightened religion. Freedom of conscience, freedom of the press, and the real freedom of education, are the points in dispute; and it seems, at the present day, looking to what is going on in England and many other parts of Europe and America, that there is an urgent and palpable necessity stoutly to defend and uphold the maxim, that the clergy should enjoy no privilege or jurisdiction beyond the Church; and that a priest out of the Church is neither more nor less than an ordinary citizen. The Roman Catholic clergy in France, Switzerland, and America, complains of persecution, because it is restrained from persecuting; and exclaims against tyranny and oppression, because it cannot grasp a monopoly. Let it cry aloud; but be it our part to withstand and controvert the insidious and hypocritical arguments, by means of which it is again endeavoring to prevert to its own profit unreflecting minds and disturbed consciences. The day of St. Bartholomew, the Massacre of 1641, the Revocation of the Edict of Nantes, the Dragonnades, and the scandals and bankruptcy of the Jesuits, would seem to oppose an insuperable barrier to the re-entry of the Roman Catholic Church as a body into political concerns; but should these disgraceful and sanguinary recollections prove insufficient as a warning and an example, we may add to them the case of Switzerland, which the Jesuits are now seeking by fire and sword to divide into two hostile camps of Protestants and Catholics; while they oppose themselves to every reform of the aristocratical compact of 1815, in the hope of sheltering their religious tyranny under the protection of a temporal despotism.

FROM THE PACIFIC OCEAN.

THE WORK COMMENCED AT TAHITA AND TOOBOUI.

Tahita, August 15, 1844.

Dear Brother Young:—

An opportunity having presented itself of sending letters to America, and believing, also, you would like to know how the work of the Lord prospers in this distant land, we thought we would address a few lines to you, giving an account of our prosperity, and also a brief sketch of the political state of affairs here.

To do this, it is necessary to go back to the time we first made the island of Tooboui, which is a small island about three hundred miles South of this. The circumstance of our making that island was one quite unexpected, and one which the captain had tried to avoid, but unsuccessfully. His object being to recruit the ship, however, before arriving at Tahita, he thought he would send a boat on shore, and learn if it afforded anything he wanted; the result of which was, he could obtain every thing he wanted. This gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there was no white missionary on he island, neither had there been for a great length of time. As soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There was a number of very respectable American mechanics residing on the island, who were also anxious to have one of us stay. There being an effectual door opened for us, it was thought prudent for one to do so. The lot fell upon Br. Pratt by his own choice. After a short stay, we bid him adieu, and sailed for Tahita, where we arrived on the 14th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no way open for us to go any where else.

The circumstances which we will briefly state, were as follows: The French, as no doubt you are already aware, had taken possession of these islands, dispossessing Queen Pomare, and established their own government

here; which indeed has been a most fortunate thing for us, for had the native government been in full force when we arrived, most likely the missionaries (who hitherto have been mighty men in this kingdom) would have so influenced the natives against us, as to prevent us from landing. But thank the Lord, their greatness has had a downfall, and a mighty one to, in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French and annihilate them. Under these circumstances it was that we obtained permission from the French government to land as missionaries. There being no convenient place in town for us to stop at, we moved into a missionary station, about four miles below it. This was rather grieving to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case, that is, if he was a mind to call us wolves, and he could not help himself.

He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism however, though he should see two or three raised from the dead,—hinting at the power of godliness in the church. We told him he need not be alarmed, as probably he would never be troubled with the sight, while he was in his present mind, at any rate. He thought very strange of our coming here, where there were so many missionaries already. and thought we had better leave for some other place where we were more needed. We told him that as to there being so many here already, we had nothing to do with it: if God sent them here, well and good; if not, they must look to that themselves. As for us, God had sent us here, and we believed God knew where we were needed as well as he did, and we did not intend turning Jonah yet awhile, at any rate, but calculated to do the erand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way for their escape, which was by repenting, and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces, ever enjoyed by any people on earth. These things he tried to make light of, but they came with such an overwhelming flood of Bible testimony that he could not bring a single argument against them of no kind but ridicule.

But I must hasten. After we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public,) the French forces went up into the next missionary station above us, where the native forces were encamped, and gave battle to them. During the engagement, an English missionary, who was residing there, was killed. Whether this circumstance alone started them or not, we don't know; but at any rate, shortly after it, the news came that they were going to leave, all but two; some for the Navigators, and some for England.

Thus we see, the Lord is working for us, and that to, in a way we least expected, and could hardly have hoped for. They have not all gone as yet, but are doing so as fast as possible, and the quicker they are off the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy of their souls.

We preach in english every sabbath at present, and, considering the few European inhabitants here, our meetings are well attended, and good attention is paid. There is considerable interest awakened among the people; four have already been baptised, and we hope ere long, many more will be; we feel that the Lord is working with us. Our labours among the natives as yet, have necessarily been very limited, owing to their unsettled state of affairs. They are also in a most deplorable condition in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Br. Pratt. He writes us that several of those Americans, who I mentioned as living there, have been obedient to the Gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that he has had a call from an adjacent island to come and preach to them. And indeed were we divided into a hundred different parts, and each part an efficient preacher of the gospel, we should have as much as we could attend to, and more too; so great is the work in these islands. How many saints will be made out of them is hard to tell; time and labour alone can prove that. But one thing we think is certain, and that is, they will take hold of it almost to a man. It may be hard in some cases to obtain a foot hold; but when it is once obtained, we think there is not much difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone island of the sea, and debarred as it were from all communication with the world, especially when so many, who are near and dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecutions of their unmerciful enemies.

Please write us on the receipt of this, what to do and how to act, for we feel to stand in

need of your counsel. Our love to all. We request an interest in the prayers of the church.

We remain yours, &c.,

NOAH ROGERS,

BENJ. F. GROUARD.

P. S. Br. Pratt, also, writes that many of the natives, on that island, are now already to be baptised, and all he is waiting for is to acquaint them more fully with their duty after being so.

LETTER FROM ELD. WM. SMITH.

The N. Y. Prophet of January 25, contains cheering news from Elder Wm. Smith. In the midst of trials, tribulations and accusations from false brethren, he triumphs; and really, when we learned that his "wife was better," we rejoiced,—for it seemed good before the Lord.

We give the letter entire, that the saints generally may sympathize with Elder Smith in all his afflictions, and pray for him, and rejoice, as the Lord, in his infinite mercy, blesses him and his family.

He writes to the Prophet:—

Dear Brother—

I improve this opportunity to let you know that through the mercy of God I am still alive and in the land of the living.—My wife also, I rejoice to say, is better than usual, and I am in hopes will be able to journey west in the spring.

Since the arrival of Elders P. P. Pratt and Benson, the burden of church affairs will not rest so much on my shoulders, and in the reception of these brethren from the west, I am much rejoiced in having more help, for truly we might say the harvest is great, and the laborers are few. I shall continue to labor in conjunction with Elder Pratt, in the eastern churches until spring. It is well known however, by the saints that I contemplate leaving for the west soon, and I feel highly pleased to leave the presidency of the eastern churches in such competent hands, and I hope the saints will do all in their power to sustain them; with the quorum of the Twelve as the presidency over the whole church.

I would say that I have read Elder Pratt's circular to the churches, and do most cordially approve of its sentiments. Since the death of the prophet and patriarch, the church has had to undergo almost an entire revolution of things, and those away from Nauvoo have had to guess their way, or get along the best they could, and if errors have been committed, they have been of the head, and not of the heart. But as yet we have committed none as we know of, and we pray God to guide us by that Spirit that leads into all truth, and if there should be any discontented spirits, the brethren will attribute them to the right source.

Rigdonism has been through this country, but it is now dead—forsooth, it never lived. It has perished in its birth, and died without usage, and those who have been led by its influence, are now without a name or church. God pity them; they know no better.

The church of Christ is well united, glory to God, and bids fair to prosper with good management. God help us now, and the gospel ship will ride safely through the storm. The winds and waves have now subsided, and she anchors in the haven of rest. Be faithful, brethren, and you will reap your reward.

I will not say more at this time; you know my feelings; it is that Zion may prosper and be built up, and the cause of truth spread throughout the whole world, and the pure in heart be blessed; and God have mercy on my enemies, and those who persecute and despitefully use us. God loves the honest in heart, and those who will stand to their posts and prove true unto death, but the traitor and hypocrite God will judge. Integrity is half the battle; let the saints put their trust in God, and put away sin, evil speaking, and every evil work, and be true to their friends and trust, and the battle is won, the victory ours. Which may God grant for his Son's sake.

My respects to all my friends! I have not forgotten them. Amen.

WILLIAM SMITH.

EARTHQUAKE AT ST. THOMAS.—The Captain of the brig Orleans, which arrived here from St. Thomas on Sunday, reports, that a slight shock of an earthquake was felt at that place on the 2d instant, about 11 o'clock, A. M., which lasted a very short time,—no damage done.—*Picayune.*

ANOTHER EARTHQUAKE.—Captain Baker, of the Industry, reports an earthquake at 2 o'clock, of January 7, at Pointe a Petre. The brig had a deck load of horses, which were thrown down by the shock. No damage done on shore.

MISSION IN THE PACIFIC.

The letter from Tahita in this paper, is full of interest; it shows that faith, diligence, and perseverance, when sanctioned by Jehovah, can overcome all difficulties;—for there is nothing impossible with God.

The mountains must be thrown down; the valleys exalted; the oceans rolled back to their own place; the islands moved out of their places, and *so all Israel shall be saved.*

ELDER WOODRUFF IN ENGLAND.

Elder Woodruff and his company arrived in Liverpool on the 3d of January—being 25 days out. Nothing material happened save head winds in the Irish Channel, for about a week.

As the steamer Cambria left on the 4th, Elder Woodruff had no time to give a detail of affairs in England, but we shall look for a full account soon.

TIMES AT NAUVOO.

The winter thus far, has been milder than any previous one, within our recollection; and as a matter of course, business of all kinds, if the weather continues thus favorable, will open with a fairer prospect, and be upheld and persevered in, with a *union* not before witnessed since Nauvoo was founded.

We congratulate the saints abroad, on account of the unity of effort, and industrious feeling that pervades the only city of saints in the world. May God continue these laudible traits of prosperity, both temporally and spiritually—and *truth will prevail.*

POETRY.

For the Times and Seasons.

TO PRESIDENT BRIGHAM YOUNG:

BY MISS ELIZA R. SNOW

An important station is truly thine,
And the weight of thy calling can none define:
Being call'd of the Lord o'er the Twelve to preside,
And with them over all of the world beside.

Like Elisha of old, when Elijah fled
In a chariot of fire, thou hast lost thy head;
Lost thy head? O no! thou art left to prove
To the Gods, thy integrity, faith, and love.

Thou hast gain'd, like Elisha, a rich behest,
For the mantle of Joseph seems to rest
Upon thee, while the spirit and pow'r divine,
That inspir'd his heart, is inspiring thine.

The great work which he laid the foundation to
Is unfinished, and resting on thee to do—
With thy brethren, the Twelve, thou wilt bear it forth
To the distant nations of the earth.

Kings, princes, and nobles will honor thee,
And thy name will be great on the isles of the sea—
The pure light of intelligence thou wilt spread
Will exalt the living and save the dead.

The great spirit of truth, will direct thy ways;
Generatio[illegible] to come, will repeat thy praise—
When thy work is completed on earth, thou'lt stand
In thy station appointed at God's right hand.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 4] CITY OF NAUVOO, ILL. MARCH 1, 1845 [WHOLE No. 112.

HISTORY OF JOSEPH SMITH.

(Continued.)

July, which once dawned upon the virtue and independence of the United States, *now* dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisened shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the church. On the first of July, he wrote a slanderous article entitled, "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the church, to mob them, and drive them away.

The July number of the Evening and Morning Star, pursued a mild and pacific course, the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest, public mind, from Pixley's falsehoods; and the caution against "Free people of color," settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: and, notwithstanding the constitution of Missouri, as published in the same paper, says:

"Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship:" yet, because the saints believed and taught differently from their neighbors, and according to the laws of heaven, in spiritual things, Satan said, let there be a mob and a mob there was, and they drew up and published a manifesto, which will appear in its place.

Extracts, from the elders letters, to the editor of the Evening and Morning Star, in the July number:

"Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labors. We have baptised eighteen members in this settlement.

G. M. HINKLE,
ELISHA GROVES."

"Six miles off Quincy; (Mo) June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall, in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country, as well as the town, and carries off all ages, colors and conditions, sparing none.

GEORGE M. HINKLE."

"Chenango Point, N. Y. May 16, 1833.

Dear Brother:

I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango N. Y.: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O! may the Lord cause his glorious voice to be heard, until error and superstition shall give way to the everlasting gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the gospel, until the people of God are delivered

from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have baptised four since I left Kirtland. As for myself, I intend, if possibl , to attend the school at the *latter* Jerusalem, to which, I am confident, it is my privilege to go, as often as the old apostles went to the *former* Jerusalem.

I have traveled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end.

SYLVESTER SMITH."

"The elders stationed in Zion, to the churches abroad, in love, greeting:

Dear Brethren;

One year having passed, since we addressed the churches abroad, on the situation of Zion, and the state of the gathering, it seems to be our duty, to address the saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said, that women go out to work; this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church.

One Bates, from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the saints; after his arrival here, sued Bishop Partridge and obtained a judgment for the same.—Bates shortly after denied the faith, and run away on Sunday, leaving debts unpaid. Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion.—Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated, to plant the poor in their inheritance, according to the regulation of the church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also, according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshiping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the store-house in Zion, for the purpose which the Lord has commanded. Do not think brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them if they woul obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in conse-

quence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious gospel, and also, the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved, if our brethren would drive with them, some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals."

The flood of waters, occasioned by the great rains, in the eastern and middle states, did immense damage: war between Turkey and Russia continued to rage: and the epedemic disease of London continued its frightful ravages; so terrible was its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [See Evening and Morning Star for July.]

July 13th. A council of elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland; Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland; it was decided that he should remain in Kirtland.

"THE EVENING AND MORNING STAR; Extra—July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of color," in the last number of the Star, has been misunderstood, we feel in duty bound to state, in this Extra, that our intention was not only to stop free people of color from emigrating to this state, but to prevent them from being admitted as members of the church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph: "Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper: great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to say, in connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood: for they are ignorant and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of color admitted into the state; and we say, that none will be admitted into the church, for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson."

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out doors.

The mob then proceeded to violence towards

Edward Partridge, the bishop of the church, as he relates in his autobiography: "I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me, and all this, because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world, that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, call upon your Jesus &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors, or any one else."

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that; and that may have been one reason, why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked outrageous and unlawful proceedings, many solemn realities of human degredation, as well as thrilling incidents were presented to the saints. An armed and well organized mob in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the saints, "you now know what our Jackson boys can do, and you must leave the country," and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed;" all these solemn realities were enough to melt the heart of a savage; while there was not a *solitary* offence on record, or proof that a saint had broken the law of the land.

And when Bishop Partridge who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some un-named, unknown biped, and one of the sisters cried aloud; "while you, who have done this wicked deed, must suffer the vengeance of God; they, having endured persecution, *can rejoice*, for henceforth, for them, is laid up a crown, eternal in the heavens;" surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

CONFERENCE MINUTES.

From the N. Y. Prophet.

HARTFORD CONFERENCE.

Pursuant to public notice, a special conference of the church of Jesus Christ of Latter-day Saints assembled in the Temperance Hall, in the city of Hartford, Conn., on Saturday, January 4, 1845, at half past ten, A. M.

Elder Sirrine was appointed president, and W. I. Appleby, of New Jersey, Secretary.

Opened by singing, and prayer by the president.

Official members present—three high priests, four elders, three priests.

Representation of the branches in the vicinity of Hartford, were then called for.

Elder Sparks represented as follows—Windsor branch, numbering fourteen members including two elders, one priest, and one teacher; Hartford, seven members including one elder and one priest. Saints unorganized—Farmington, eight—Bloomfield, seven.

The president delivered a short address on the subject of calling the conferences, &c., followed by Elders Lane and Sparke.

Adjourned until 2 o'clock P. M.

Two o'clock, P. M. Met—Prayer by Elder Sparks.

Elder Lane addressed the conference on the organization and principles of the kingdom of God.

Conference adjourned.

Met in the evening—prayer by Elder Appleby, after which the president addressed the conference on the subject of election and reprobation, followed by Elder Sparks.

Dismissed, to meet on Sabbath morning at half past nine for prayer.

Sabbath. Met—United in prayer with the president and secretary, prior to public service.

Ten o'clock, A. M. Service opened by singing and prayer by the president.

Elder Sparks delivered an eloquent and convincing discourse, to a large and attentive audience, on the subject of revelation in all dispensations.

Adjourned, to meet again at two o'clock, P. M.

Afternoon. Met—prayer by Elder Sparks.

On motion, it was resolved, that Elder Sparks be appointed to preside over the branch in the city of Hartford, Brother Wheat assisting him as priest; and that Brother J. Burnham be ordained a traveling elder, and Brother Hoskins a teacher in Windsor branch—carried, and ordained under the hands of Elders Sirrine, Sparks and Appleby, after which the president set forth their respective duties.

Elder Appleby then addressed a large and increased audience, on the subject of the coming forth of the Book of Mormon and all the great events connected therewith, who listened with profound attention to the subjects set forth.

Adjourned, to meet in the evening at the house of Brother Sparks.

Met at seven o'clock—prayer by the president, after which he addressed the members on the order of the church, tithing, &c., followed by Elders Appleby, Lane and Sparks.

The Saints rejoiced in the fulness of the gospel which they had embraced, and we trust much good was done in the name of the holy child Jesus.

Adjourned, to meet in New Haven on the first Friday, Saturday and Sunday in March next.

M. SIRRINE, Pres't.

W. I. Appleby, Sec'y.

From the N. Y. Prophet.

BOSTON FEMALE PENNY AND SEWING SOCIETY.

At the second quarterly meeting of the Female Penny and Sewing Society, held at Sister M. MacAllister's 296 Washington street, Boston, on Tuesday evening, January 28th, 1845. M. MacAllister, President, Mary G. Allen, Secretary, Elvira Baldwin Treasurer.

Meeting opened by prayer.

Moved and seconded that the Treasurer report the receipts for the last six months, (carried.)

Report:—Received from the members of the Society, $ 15,44

Donations from Brethren	3.50
Work,	10,72
For the constitution,	,37
Making in all moneys received,	$ 30,03
Money paid out for sundry articles.	8,76
Leaving in all,	21,27

Moved and seconded, that the above report be accepted, (carried): that the above money be paid to Brother Benson, and have it forwarded for the use of the temple, (carried unanimous.)

Sister Baldwin resigns the office of treasurer; moved and seconded that Sister Clarissa Davenport be appointed treasurer, (carried.)

Moved and seconded, that the minutes of this meeting be published in the Prophet, Nauvoo Neighbor and Times and Seasons.

Moved and seconded, that the sisters of the Boston branch of the church of Jesus Christ of Latter-day Saints have a levee, and that the proceedings of the same be applied for the building of the temple.

MARY MAC ALLISTER, Pres't.

Mary G. Allen, Sec'y.

COMMUNICATIONS.

Landaff, N. H. Jan. 13, 1845.

Brother Taylor:—

The interest I feel in the cause of truth, and the desire for the advancement of the kingdom of our Redeemer, makes me anxious to obtain every information respecting the work of the Lord in these last days. I have felt to rejoice that I live in this day and age of the world, when the glorious light of heaven is beginning again to break forth out of obscurity and out of darkness, and the Redeemer's kingdom is beginning to roll on in spite of all the powers of earth and hell combined. And though wicked men may rage and waste the fury of their spite, and though the servants of God may be called to seal their mission with their blood, yet the progress of truth cannot be stayed,—its light cannot be quenched—the hope of the saints cannot be extinguished, nor the religion of heaven undermined. No! the

eternal purposes of the great Jehovah must and will roll on,—the ancient prophecies must be fu filled, and not one jot or tittle of his promises will fail.

The words of the angel to Joseph, "The work shall increase the more opposed, and spread wider and wider till it shall go forth to every nation and people under the whole heaven," have afforded me much consolation, when new trials have seemed to forbode the saints, and deep affliction and persecution have been their lot. Thus far have these words been fulfilled. Who could have thought fourteen years ago (unless aided by the spirit of prophecy) the church would have increased to its present number midst such discouragement and privations, having to contend with the bigotry and prejudice of this generation, the false reports that have been wafted on every breeze and every engine that could be employed to hinder the work?

I am happy to learn that all is union and peace at Nauvoo, and that evidences present themselves to show that God has not forsaken his church and people. Though there may arise men of corrupt minds and draw away some disciples after them, yet they, whose trust is in the Lord, shall be as Mount Zion, that cannot be removed; but abideth continually.

When I received intelligence of the death of Joseph and Hyrum Smith, I felt that this was indeed a time of trial and sorrow to the saints. My mind was led to reflect upon the words of our Savior to his disciples upon another occasion, when he was about to be taken from them, and by wicked hands crucified and slain: Verily, verily, said he, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy: ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I thought what must have been their feelings after having forsaken their worldly interest, their friends and their reputation; and after having awakened throughout Judea, the expectation, that the kingdom of heaven was at hand, to see their king thus triumphed over by his enemies, and finally overcome and put to death; all their prospects were now apparently cut off; for as yet they understood not the scripture that he must rise again. But soon their sorrow was turned into joy, when, lo! from the regions of glory an angel descended, rolled back the stone from the door of the sepulchre, and sat upon it; whose countenance was like lightning, and for fear of him did the keepers shake and became as dead men! Jesus burst the bands of death, and came forth triumphant from the tomb, clothed with immortality. He soon appeared to his disciples and said to them, all power is given to me in heaven and on earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world.

Now we do not sorrow as those without hope. For if we believe that Jesus died and rose again, they also which sleep in Christ, will God bring with him. Through him is preached unto us the resurrection from the dead.

I want to tell you a little about the situation of the people and churches in this place. The doctrine of Mr. Miller has gained considerable credence here. The consequence has been, division has taken place, and the churches to a considerable degree, broken up. This has looked to me a little like the beginning of the fulfilment of a prophecy in the Book of Mormon, first book of Nephi, seventh chapter:—"For the time shall speedily come, that all churches that are built up to get gain, and all those that are built up to get power, over the flesh, and to become popular, &c., must be brought low. They are they who need fear and tremble, and quake."

But what is more surprising, is, that people of sense and professing to have an understanding of the scriptures who have not fully embraced this theory, can see no reason why it should not be so; why the Lord should not immediately appear: they appear to have no firm foundation on which to rest. If I tell them that Israel must first be gathered according to the testimony of the prophets, I am told the Israel spoken of, is not the literal descendants of Abraham, but the true Israel of God; the gathering a spiritual gathering, and the prophecies to be fulfilled in the resurrection state.

Now Brother Taylor, if I should not trespass too much upon your patience, I have a request that you would publish in the Times and Seasons an article, pointing out clearly those prophecies, concerning the restoration of Israel, that are to be fulfilled literally, and previous to the coming of the Lord; and show the reasons why they are to be fulfilled literally, and the inconsistency of putting upon them a spiritual construction. I will give a few of my views upon the subject, but as I have to confine them within the small compass of a letter they must necessarily be few. And if my views are erroneous I wish to see them corrected.

I had supposed from the forty-ninth chapter of Isaiah, and other places that the Gentiles had something to do in this work; and I cannot

see how this can be effected if the gathering has reference only to the gathering of the elect, by the angels, at the time of Christ's coming. Again I have supposed from the eighteenth chapter of Isaiah, that the land of America (or indeed some land) had something to do in bringing to the place of the name of the Lord of Hosts, the Mount Zion, a present of a people scattered and peeled, hitherto terrible from their beginning, &c. Again the manner of the gathering spoken of in the last chapter of Isaiah: the setting a sign among them, and sending those that are escaped to the nations, the bringing them an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules and swift-footed beasts, does not look to me much like a spiritual gathering; neither does the coming of the company described by Jeremiah, chapter 31:8 and 9 verses. Neither can I see the propriety (unless it be understood literally) of the Lord sending many fishers and many hunters to hunt Israel from the holes and the rocks and so forth.

Again we learn from Isaiah 11: and Micah 7:15, and from Esdras 13:47, that when the remnant that are left of Assyria shall return, the Lord will show unto him marvellous things according to the days of their coming out of the land of Egypt; a highway will be prepared like as there was for Israel, and the streams will be stayed again that they may go over on dry ground.

Again another reason for supposing the Jews will be gathered previous to the coming of the Lord is the gathering of the nations against Jerusalem to battle, spoken of in the thirty-eighth and thirty-ninth chapters of Ezekiel, the third chapter of Joel, and the fourteenth of Zechariah. Again the eighth chapter of Zechariah was not fulfilled at the time of their return from Babylon; I cannot think that any will be so infirm as to lean upon their staves in the resurrection state.

I want to write more, but have not room.—My heart is with the saints; to them I am bound by the strong ties of christian love.—And that God would roll on his work, scatter light and truth among the nations of the earth, and cause error and superstition to fall, is the prayer of your unworthy sister in Christ.

PHEBE FOSTER.

COPY OF A LETTER, TO A. W. BABBITT ESQ. AT SPRINGFIELD.

Nauvoo, Jan. 30th, 1845.

Honorable Sir:

The interest that I feel in the welfare and prosperity of God's chosen people in this place, prompts me to take my pen at this crisis, and step beyond the bounds of a female accustomed to move in the humble and domestic circles of life; and address myself to the Representative of a people laden with sorrow and acquainted with grief. I claim not to be the mouth-piece of this community, for they have not appointed me that station; and therefore, I wish no one but myself, to be responsible for this communication: yet, I feel myself safe in saying, that there are many bosoms in this place, burning with the same principles that recent legislative acts have kindled in my own.

I am told that a letter has just been received here from Gen. Backenstos, in which the repeal of our city charter is confirmed. There seems to be not a single doubt entertained by your friends here concerning your diligence, ability, and faithfulness in the discharge of your duty. In fact, I do not hesitate to say, that the blessings of a grateful people rest upon you both, and also upon those other honorable gentlemen who took so able a part with you in defending our rights. May heaven bless you; and when the storms of life are past, may it be our happy lot to meet in that country where tyranny and injustice are not known, and where the oppressor's arm has no power.

Had the courage of tigers armed your breasts and eloquence more lucid and burning than that which flows from an angel's tongue, escaped your lips, mingled with the sobs and tears of broken hearted widows and orphans, whose husbands and fathers have been cruelly and treacherously murdered when under the protection of a sovereign state, you could have made no more impression upon the flinty hearts of men bent on Mormon extermination, than the thunder of a '74' upon the fortress 'Gibraltar.'

I cannot find language to express the utter contempt with which I regard the pretended liberality of Mr. Anderson. He says, "If the people of Nauvoo will respectfully ask for a new charter of limited powers, I am ready to grant it." Have the people of Nauvoo ever asked a favor disrespectfully of the legislature? If they have, I have it yet to learn. But to the point: What would Mr. Anderson think of that man, whose only right was his superior strength, that should forcibly take from his pocket a doubloon which he came honorably by, and which was all he had? Would he not consider him a highway-man? But farther: Suppose the robber should afterwards turn to him and say, now if you will respectfully ask me for a new coin, I will give you a penny: Would Mr. A. accept the proffered gift, or thank the robber for his liberality? I wish you would ask him.

I am not Nauvoo, nor the people of Nauvoo, and therefore, cannot say what they will do.—But my own feelings are: Sooner be the prophet's fate my own, than suffer the pride and dignity of my character to be so humbled as to ask any favor of those hands that are reeking fresh with my brothers' blood, and by the strongest proofs in their power to give, have decreed my own ruin and extermination. They have not only acknowledged, but even justified the murderous deed, and have also fathered the crime, by wresting from the hands of the officer and retaining in the Senate, the man who stands indicted for killing the Lord's annointed. Had you, dear sir, been indicted for a like offence against an Anti-Mormon, how long would you have retained your seat in the House? I presume to say, that you would have been hurled from your seat, and that justly too, as quick as was Lucifer when he rebelled in heaven: For me to ask favors of the hands that have been raised to justify the shedding of my brothers' blood, would be a violation of every principle that dwells in my heart. Were I to do it, I should consider myself unworthy of my country and my God. You are the representative of a noble race. I am but one obscure person, and for you to be influenced in your capacity by the private views of a humble female, would not be to honor your high and responsible trust.

If the legislature of Illinois are disposed to strip us of our covering, (the charter) and leave us naked, exposed to the chilling blasts of mobocratic fury which already begin to blow—if "it must needs be," we hope to die like noble spirits, and live again to see the robes of state dripping with the blood of innocence, and those who wear them appear before us to receive their final sentence, when *"the saints shall judge the world"* But I assure you, sir, that if the people of Nauvoo do not get a new charter till I ask for it, they will never have one, unless my mind should materially alter: for from past examples, I could go to the gates of perdition and ask mercy from that department, with just as much hopes of success, as I could go to the legislature of Illinois, to ask a favor for the Latter-day Saints. They very well know the wrong and injustice they have done us, and the evil and calamity to which they have exposed us by repealing our charter; and now if they have no more honor, feeling, or humanity, than to leave us in this situation, without our coming like abject slaves to plead and implore for that which every noble and generous spirit would scorn to with-hold, though never asked; namely, our just rights, let the consequences be on their heads. I would gladly have our people show to the legislature and to the world, that we possess feelings too exalted and spirits too noble to bow with deference to such unequal measures. Do they wish to secure our loyalty? Let them give us equal rights. Do they wish to drive us to desperation? Let them rob us of every inducement to honor our country's laws, that in after years when the elements of excitement and strife have retired within their own natural borders, let the disgraceful transactions be echoed from every state and civilized government under heaven, and then let them meet us face to face before that tribunal where truth and justice must have their claim.

Very Respectfully,
ELIZA R. SNOW.

To A. W. Babbitt, Esq.

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 1, 1845.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables: and, with all the rest, this question and answer:—

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism: to bring forth things *new and old.* But what can he brought forth concerning the angels that will interest the saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what there duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels:—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels, which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot: and the angels which are ministering spirits; and it may be a matter of investigation to determine

whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connection with the idea of Paul and the Psalmist, (if rightly translated) "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire" or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise: that Jesus Christ did the same work that his Father had done: and that Christ's disciples did the same work that he had done; and as he went in the spirit before his resurrection, during the three days that his body lay in the sepulchre, to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection. Again, John says

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and so save *the dead?* If any are wise let them say.

But the greatest matter of mystery concerning angels, is, that they, or some of them at least, live by *eating*. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh; and spirits to spirits: this was the case with John when he said:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren the prophets."

The angels are our watchmen, for Satan said to Jesus: "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil: for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

For he said, Surely they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact: Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enmies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry, put together: though some men try to deny it, and some to explain away the meaning; still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying; "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold the angels of God ascending and descending on it"

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or in the case of Nebuchadnezzar when he dreamed of the great image, which fled from his mind, how could Daniel not only have brought the *image*, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes

nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Hered will seek the young child to des roy him."

The wise men were warned in a *dream* and the angel of the Lord warned Joseph in a *dream;* and the fact is, spirit ministers to spirit, and *so we dream revelations,* because the angels inform our spirits what to dream; and the eyes of our understandings see it; and the ears of our perception conceive; and lo there is a line of communication from heaven to earth!

And this is not all; who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty,

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,

And there are threo that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal; and the water wherein we are baptised, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Penuel:* "face of God." The next and most prominent example is, that where Joshua learned the fate of Jericho before it fell by blowing "rams horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's Revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is; and many people do not beleive in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "*the prayers of the saints.*"

INDIAN AFFAIRS.

At sundry times, since the church of Jesus Christ of Latter-Day Saints, came out of the wilderness, statements have been published by said church, to show how the affairs of the Indians were progressing;—and, feeling the same

zeal for their eternal welfare, of the 'seed of the promise' made to our fathers, we again approach the subject, for the same object. We have before us the documents accompanying the President's Message, to both houses of Congress, at the present session, where the instructions of the commissioner, on Indian affairs, and the reports of sub-agents and others, cover 203 pages octavo;—from which we draw substance for our remarks, and such information as we judge proper for the saints, and all interested in the restoration of Israel.

The greatest object of government seems to be, to remove the Indians west of the Missouri river, though some are located west of the Mis sippi; and some remain in the regions of the north western Lakes.

Government has assumed the fatherly care of a great people, if they did but realize it, as well as a great territory, extending from sea to sea, and from the Gulf of Mexico, to the British boundary north.

It will be seen, that the statement below only includes the Indians under the direction of agencies, leaving as many unnumbered as those numbered.

The following table shows the name and number of each tribe west of the Mississippi:

Appachees	20,280
Arickarees	1,200
Arrapahas	2,500
Assinaboins	7,000
Blackfeet	1,300
Caddoes	2,000
Camanches	19,200
Cherokees	25,911
Cheyennes	2,000
Chickasaws	4,990
Chippewas, Ottowas and Pottawatomies and Pottawatomies of Indiana	5,779
Chippewas of the lakes	7,605
Choctaws	15,177
Creeks	24,594
Crees	800
Crows	4,000
Delawares	1,059
Eutaws	19,200
Flatheads	800
Florida Indians	3,824
Gros Ventres	3,300
Iowas	470
Kanzas	1,700
Kickapoos	5,88
Kiowas	1,800
Mandans	300
Menomonies	2,500
Miamies	661
Minatarees	2,000
New York Indians	3,293
Omahas	1,301
Oneidas of Green Bay	722
Osages	4,102
Ottoes and Missourias	931
Ottowas and Chippewas, together with the Chippewas of Michigan	7,055
Pagans	30,000
Pancas	777
Pawnees	12,500
Peorias and Kaskaskias	150
Piankeshaws	162
Pottawatomies of Huron	100
Quapaws	400
Sacs and Foxes of Mississippi	2,348
Sacs of Missouri	414
Senecas from Sandusky	251
Senecas and Shawnees	211
Shawnees	1,272
Sioux	25,000
Snakes	1,000
Stockbridges of Green Bay	207
Stockbridges and Munsees, and Delawares and Munsees	320
Swan Creek and Black River Chippewas	113
Weas	225
Winnebagoes	4,500
Wyandots of Michigan	75
Wyandots of Ohio	664

The next item that occupies our attention is the

"Amount appropriated for fulfilling treaties with various Indian tribes, for the fiscal year commencing July 1, 1843, and ending June 30, 1844, and the amount drawn thereon to June 30, 1844, inclusive, and the balance remaining undrawn, as per statement $750,568 00

Amount appropriated for the current expenses of the Indian Department, &c. 93,300 00

Civilization of Indians, &c. 10,000 00

So it seems that it cost our Government almost a million *yearly to civilize and christianize the Indians;* though a quarter of a century's experience in religious and political experiments, show but a small *profit* on such an overwhelming *capitol.*

The fact is, about one hundred thousand dollars, are expended to a corrupt or office seeking, or corrupting set of agents; five or six hundred thousand dollars go as annuities, but never get further than into the 'Indian traders' pockets for trinkets, or goods that, with them brings one hundred to one thousand per cent profit; or perhaps, the agents retain one half for damage and supposed crimes.

Every person at all acquainted with men and measures on the frontier; knows that offences,

degrading and reprehensible to humanity, go unwhipt of justice.'

To prove this assertion, we give the minutes of two meetings as reported by the agents of government, viz:—

Minutes of a council held by the Sac and Fox nation of Missouri river, with W. P. Richardson, Indian sub-agent at the Great Nemaha sub-agency, on the 4th day of October, 1844.

Nesomquot, chief of the Sacs and Foxes, said: "My father: We have met you, to talk about and transact much business. We are willing, and do hereby, appropriate all of our school-fund to the building up and support of the manual-labor boarding-school about to be established on the land of the Iowas, so long as we live on the land now occupied by us. We understand from you that there is on hand at this time the sum of $1,540 05, which has been sent to you; also, the sum of $1,540 in the hands of our great father, which he is anxious we should give to this school. We give it altogether, with what may be due us from year to year, for education purposes—with the condition, that if our nation desire it, they shall have the right to send their children to the school. You know many of us are opposed to having our children educated;—some of us think differently, and will, no doubt, send their children to the school. As we cannot get the money, we freely surrender it for the benefit of the manual-labor boarding school.

"I want now to talk about the money which has been withheld from our nation to pay for cattle which we are charged with killing, of Mr. Wallis. Tell our great father that we did not kill Mr. Wallis's cattle.

"We do not swear on a book, like our white brothers. Tell our great father that he has listened to the talk of bad white men, and taken our money from us, without hearing what we had to say in our defence. We did not kill these cattle; but they were lost by the carelessness of their owners, and the men who had the care of them. White men, and not Indians, ought to pay for them. Father, we have given our money to the school, and we hope it will please our great father and our white brothers. Father, we have a request to make of our great father: we owe our friend F. W. Risque for services rendered our tribe in making the treaty of 1837, in the sum of $4,000. He has our obligation for $3,500, and he claims interest of us on said contract. We are very poor, and do not feel able to pay him more than $4,000—five hundred dollars for waiting on us, and his expenses. We have given him our note for $4,000, and we have signed receipts for that amount, under your instructions. We want our great father to make the payment to Risque out of the money which we ought to have got in 1838. We understand that our great father says that the money was sent to us in 1838. We did not get $4,700 in 1838—no such sum was received by us; and if our receipts were made, they were not made by us, but were forged. We also understand that there is due to us $1,171 50 for blacksmithing in 1839 and 1840; and for our farming operations, $2,325 of the same year. Out of these funds, which are certainly due us, we want our friend Mr. Risque paid. We feel sure our great father will not hesitate to do this, as we have done as he wanted us with our school-funds. After paying Mr. Risque, we want the balance of this money sent to us, for we are very poor, in consequence of our money being kept to pay for killing cattle. We also ask our great father to send us $2,000 out of our next year's annuity, to relieve us through the winter. Our corn was destroyed by the waters, and we must suffer if we get no money. We hope our great father will hear this request of his red children, and do as we request him.'

Sho-ko-pe, (Sac chief.) "My father, we have heard the words of our chief Nesomquot. What he says is very good. It is the will of our nation that it should be as he has said.—My father, we do not want any goods sent next year. We sent last year for such goods as suited us, but we were not heard. No attention was paid to our wants, and we will not take anything but the money. Our goods were much inferior to what we got before, and we do not want any more. My father, I am done.'

"Minutes of a council held at the Great Nemaha sub-agency on the 24th September, 1844, *by W. P. Richardson with the chiefs and braves of the Iowa tribe of Indians.*

Major Richardson said to the chiefs: 'My children, some evil white men have reported that I have kept $2,500 of your money for the cattle some of your men killed last spring belonging to the Oregon company. I want you to say if it is so." Nauchemingo (a head chief) said: "It is all lies; it is like lying and stealing both, to say that." Major Richardson said: "You bring me and yourselves into much trouble by having to do with vicious white men; I hope you will have nothing more to do with them." Nauchemingo: "My father, I want to talk about the money our great father has kept, which our white brothers say is for killing cattle many years ago; we want him to look at it again, and see if he has done right. We want him here, and our father at St. Louis, and our great father at Washington, to look at the matter again. By keeping our money,

they have made us very poor. We think the father we have got now will do something for us. Some of the fathers we have had did not try to do us good. Our great father has kept some of our money; and the waters have been very high, and taken all, or almost all, our corn; and we want our great father to pity us, for we are very poor. The man who sent us goods this year did not hear what we said to him last year; he has not sent us what we sent for; we will not take any more goods. They will not send us what we want; we will take the money. We want our great father to pity us, for we are so poor; we want him to send us three boxes more out of our next year's annuity, and to keep the balance till this time next year. Father, we want no blacksmith this year; wo want the money due us for blacksmithing, and that due us for purposes of education, to be applied to building the house for the boarding manual-labor school, amounting, we are told, to $1,456 62. We want to have a man to farm for us this year, but do not want any smith. I have no more to say—only want our great father to pity us, and keep our women and children from starving.'

He-we-tha-cha: "Father, we want you to listen to what our chief says; it is very good. Want our great father to send us three boxes now. We are very poor."

Cawamonga said: "Father, we are very poor indeed. We want you to get our great father to give us three boxes more: want it this fall."

Aha ka said: "Father, we have come to ask you some things. We want some money very bad; our little children, not three feet high, are suffering. They did not give us what we sent for."

Wa ca-ra-che-ra said: "Father, we want you to pity us. We are very poor; our great father is very rich. It will not hurt him to send us three boxes, and take it out of our next annuity."

Cha-la-ne-au-ga said: "Father, I agree with our chief. We want no smith this year, but we want a farmer."

Wa-tha-cu-ni-cha said: "Father, we have heard what our chief has said: it is very good."

Wa-pe-u said: "Father, our ears have been very near to our chief, and we have marked his words. We want our great father to send us three boxes of silver, so that we may keep our little children from starving."

Nauchemingo (principal chief) said: "Father, we have given what is due to us for blacksmithing, (about $500,) and what is due to us for education, making in all about a box and a half, to help to build up a boarding-school so that our children may learn to read and write; and we think our great father ought to send us the money soon, to keep us from suffering. We sent last year for some military coats and some medals; but we got none. We want some medals, to show that we are good friends to our great father. Father, we are done."

Notwithstanding so much has been said and done to establish missions and schools among the Indians for the last twenty years, yet the hand of the Holy ono of Israel, upon the transgressors of the Statutes of Mount Sinai, is visible on that "afflicted people" to chasten them for a *better covenant.*

If there be any exception, it must be witnessed among *the Oneidas*, removed from the State of New York to Duck Creek, Wisconsin Territory Mr. Davis, their Missionary, gives the following synopsis of them:

Number of families	150
Number of souls	722
Frame houses	20
Block houses	43
Log houses	84
Frame barns	51
Log barns	38
Wagons	30
Sleighs	87
Ploughs	69
Harrows	51
Fanning mills	15
Threshing machine	1
Horses	104
Oxen	200
Cows	131
Calves and young cattle	110
Hogs	561
Domestic fowls	1,298
Sheep	5
Clocks	17

Dr. White the Indian agent of Oregon Territory, gives the following particulars of the far west:

Willamette, March, 1843.

The Nez Perces have one governor, or principle chief; twelve subordinate chiefs of equal power, being the heads of the different villages or clans, with their five officers to execute all their lawful orders, which laws they have printed in their own language and read understandingly. The chiefs are held responsible to the whites for the good behavior of the tribe. They are a happy and orderly people, forming an honorable exception to the general Indian character; being more industrious, cleanly, sensible, dignified, and virtuous.

This organization was effected last fall, and operates well; and with them, it is to be hoped, will succeed. A few days since, governor Mc-

Laughlin favored me with a note addressed to him from the Rev. H. H. Spaulding, missionary to this tribe, stating as follows:

"The Indians in this vicinity are remarkably quiet this winter, and are highly pleased with the laws recommended by Dr. White, which were unanimously adopted by the chiefs and people in council assembled.

"The visit of Dr. White and assistants to this upper country will evidently prove an incalculable blessing to this people.

"The school now numbers 224 in daily attendance, embracing most of the chiefs and principal men of the nation."

Laws of the Nez Perces.

Article 1.—Whoever wilfully takes life, shall be hung.

Article 2.—Whoever burns a dwelling shall be hung.

Article 3.—Whoever burns an outbuilding, shall be imprisoned six months, receive fifty lashes, and pay all damages.

Article 4.—Whoever carelessly burns a house or any property, shall pay damages.

Article 5.—If any one enter a dwelling without permission of the occupant, the chiefs shall punish him as they think proper. Public rooms are excepted.

Article 6.—If any one steal he shall pay back two-fold; and if it be the value of a beaver skin, he shall pay back two-fold, and receive fifty lashes.

Article 7.—If any one enter a field and injure the crops, or throw down the fence, so that cattle or horses go in and do damage, he shall pay all damages, and receive twenty-five lashes for every offence.

Article 8.—Those only may keep dogs, who travel, or live among the game. If a dog kills a lamb, calf, or any domestic animal, the owner of the dog shall pay the damage, and kill the dog.

Article 9.—If an Indian break these laws, he shall be punished by his chief. If a white man break them, he shall be reported to the agent, and punished at his instance.

Article 10.—If an Indian raise a gun or other weapon against a white man, it shall be reported to the chiefs, and they shall punish him. If a white man do the same to an Indian, it shall be reported to the agent, and he shall punish or redress it.

E. WHITE.

Having quoted enough to show the saints that Government, money and missionaries, cannot perform what God has declared by the mouth of his prophets, he will do himself, let us proceed to bring together a few ideas relating to this great people and great work. For the prophet Isaiah says: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

There is a mistaken notion got into the heads of the clergy of these last days; they suppose, or make believe that God wants them to do his business and have the government pay for it. It makes fat livings for priest and plenty of taxes for the people, but as to any signal good to the country, the past and the present know nothing of it, and we have strong doubts whether the future will.

The United States' Government puts on a smiling face, and paints the sepulchres of the dead, and for a pretence, boasts of charity and benevelence to the Indians; and *hires* missionaries, school masters, farmers, mechanics, and agents, and at the same time keeps shoving these Lords of the soil 'further west;' and now forsooth, as the case has ever been since, the 'old thirteen United States,' were strong enough to go alone, whenever the whites are numerous enough to take care of themselves a new Territory is ordained; and then 'obedience is better than sacrifice.'

The new territories of Nebraska, and Oregon winds up the 'poor Indians' hope' of a glorious hereafter, so far as our Government is concerned in dealing out the destinies of man. The bounty to white families, before a foot of it is purchased, is *six hundred and forty acres* to each actual settling family!

This has some resemblance of that auspicious day when satan took our Savior upon an exceeding high mountain, and showed him all the kingdoms of the earth, and the glory of them; *all these will I give thee if thou wilt worship me.*

As to what the missionaries do for the Indians, they have their reward; *they are hirelings*—All they have done, and all they will do, will be as a drop in the bucket. Jeremiah told the story when he exclaimed: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was a stronger than he.'

It will be seen that God, and not man, has the power to bring Jacob to his glory again. — The book of Mormon in 12th chapter of the 2d Book of Nephi says: "And now I would proph-

ecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are decendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers.—And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a pure and delightsome people."

But we must close. The strange work of God has begun. The vision which Habakkuk wrote and made plain upon *tables*, or plates, so that he that run might read,—speaks at the appointed time; and though it tarried several thousand years, yet it is surely here and Israel can live by his faith. The 'remnants,' will know the voice of their shepherd; He that scattered will gather him and no thanks to the Gentiles. We glory in the prospect before us; and every honest man will *do likewise*. Only think: the mountains to be laid low; the valleys exalted; the seas rolled back to their place; Israel gathered from his long dispersion; Zion and Jerusalem rebuilt; the gentiles cured of their customs; satan bound for a thousand years, and Jesus Christ triumph over his foes! Who would not glory?

The constitution guarantees the liberty of conscience, the freedom of speech and of the press, when they are not clandestinely used for murder and treason, to all denominations alike,—(in our opinion,) and we have made use of these rights in the foregoing remarks to open the eyes of men to the great events, which are transpiring and will transpire till 'Babylon sinks, like a millstone cast into the sea.'

That we may not be accused of a want of charity, we will state, no doubt, the government officers do what they consider humane and praiseworthy in removing the Indians; and the christian clergy suppose they are rendering God a little service in preaching to and teaching the rude sons of the forest;—but from the results of their labors for a half century; and the sacred word of God, wherein it appears he has never given authority to any to act for him without direct revelation, it will be sufficient for our purpose, to say when the deliverer comes out of Zion, *he will turn away ungodliness from Jacob.*

THE YOUTH.

At the present time, there is nothing of so much consequence to the saints in the kingdom of God, as "training up the children, of years of discretion, in the way they should go," *that when they are old they may not depart from it.*

To see children break the Sabbath by running about and playing on Sunday; to see them saucy too to persons of riper years; to see them filling up the streets to play upon week days, and to hear them swear and use vulgar language, is a disgrace to their parents; a stigma upon the neighborhood; and a slow poison to themselves, that will eventually corrupt and ruin their reputations, unless cured by virtue and reason.

How solemnly does the sacred injunction of God Almighty to the *children* of Israel, apply: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

The most heavenly idea we have witnesse recently, is, the meeting of the children and youth, to worship God, and to practice holiness by a recitation of scripture, by singing and by prayer. Such a course is praise-worthy, and virtuous boys and girls, who thus improve their time and manners, will yet have the joy to say: it was good for us that we followed after righteousness while young: we know how to behave in age, and save our souls from the "second death," and when we die we shall inherit eternal lives.

Good parents will bring up good children; and good children will exalt themselves to good saints; and good saints will take the kingdom, under the whole heavens, and posses it forever and ever.

ANOTHER MORMON WITNESS.

A Relic.—A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxon's church,) which, upon counting the growth proved to be near four hundred years old, and perfectly embedded in it, at a height of near thirty feet from the ground, was found a well shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them, and, from an examination of the section, it is perfectly manifest that they must have been there at least three

hundred years. They are of very hard flinty stone, and in their finish exhibit much skill.

☞ We are indebted to the St. Louis Republican for this legal *Mormon testimony*. About two hundred and twenty four years ago, the Pilgrims landed at Plymouth. About three hundred and fifty two years ago, Columbus discovered South America, and *about* as long ago as any of these times, nobody but the natives lived near "Harrisburg," and thus the *old stone mortar, pestle, and axe* were laid up as Mormon testimony. Such relics are capital stock for the Latter-day Saints, as well as is the cities, and ruins in Central America, discovered by Mr. Stevens in the very places where the Book of Mormon left them. Mormonism like Moses' rod, will swallow up all the magicians' rods of the 19th century. What universal power!

THE JEWS.

The following is somewhat in accordance with Mormonism. Judah must have his rights, for "unto him shall the gathering of the people be."

EMANCIPATION OF THE JEWS AT HAMBURG.—By intelligence from Hamburg, dated 22nd November, we learn that the senate and council of Elders at Hamburg have just declared in favor of the emancipation of the Israelites. That which principally has induced the two chief legislative bodies to accord this act of justice, is the immense sacrifices that the Jews of Hamburg have made to aid the numerous sufferers at the fire which occurred in May, 1842, in addition to the spirit of charity and patriotism by which the Israelites have for so long a succession of years shown themselves to be animated. In truth, it is an acknowledged fact, that 5-6ths of the Hebrew population of Hamburg (that is to say, all who are themselves in the slightest degree above want) contribute, by annual gifts, more or less considerable, towards the relief of indigent Christians; and that there is not a single establishment or association of public utility, that has not among its members a considerable number of Jews. The emancipation of the Israelites among us will be complete, with the exception that the Jews will not be eligible for members of the senate. But this, in any case, would be impracticable—for all the solemn and official acts of that body are intimately connected with religious ceremonies, of which no person could partake who does not subscribe to the established religion of the state, which is Protestant (according to the confession of Augsburg); so that even Christians of other sects are, in fact, similarly excluded from the legislative assembly.—[Jewish Chronicle.

POETRY.

For the Times and Seasons.

NAUVOO.

Blessed city how I love thee;
Saints secure and bles'd abode;
Where the good of every country,
Comes to seek, and serve the Lord.
Sure 'tis Zion, here's her temple;
Here's her Twelve, and high-priests too;
Here's her seventies, and her elders,
In the city of Nauvoo.

Come then brethren, come then sisters,
From the place wher'r you'r found,
In compliance with the wishes
Of the saints on Zion's ground.
This the city of the prophets;
This the gathering place for you;
This the city of our Joseph;
Yes, the city of Nauvoo. D. W.

'The Times and Seasons,
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JOHN TAYLOR,
EDITOR AND PROPRIETOR.
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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL VI. No. 5] CITY OF NAUVOO, ILL. MARCH 15, 1845. [WHOLE No. 113.

HISTORY OF JOSEPH SMITH.

[Continued.]

After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places, in thickets, corn-fields, woods and groves, and view with heavy hearts the scenery of desolation and wo; and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins; Elder Phelp's furniture strewed over the garden as common plunder; the revelations, bookwork, papers and press in the hands of the mob as the booty of highway robbers; there was Bishop Partridge in the midst of his family, with a few friends, endeavoring to scrape off the "*tar*," which, from eating his flesh, seemed to have been prepared with lime, pearlash, acid, or some flesh eating commodity, to destroy him; and there was Charles Allen in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas! clergymen! where is thy charity? In the smoke that ascendeth up forever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag. Whereupon the elders, led by the spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers to leave the county within a certain time, which treaty, with accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdery, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparin to leave the county, through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the holy priesthood.

On the second of August, "the Western Monitor, printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:

"MORMONISM!

At a meeting of the citizens of Jackson Co., Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentleman, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of said committee, submitted for the consideration of the meeting, the following *address*, &c.:

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended christians, and a solemn declaration of our unalterable determination to amend it:.

The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation, would put the mischief beyond remedy.

But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated as they mostly

are, but little above the condition of our blacks either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

Some recent remarks in the "Evening and Morning Star," their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same 'Star' we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New-York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

Indeed, it is a subject of regret by the 'Star' itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the perlieus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands. When the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would no upon occasion hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up, like the rest, to the land of Zion.—True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and *cautions* to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Cotemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded cast were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say, vengeance belongs to God alone.—But as to the other matters set forth in this paper, we feel called on by every consideration of self preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:

That no Mormon shall in future move and settl in this county.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close

their business without any material sacrifice.

That the editor of the 'Star' be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forth with to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F Staples, Gan Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the 'Star,' Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the 'Star' printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits."

RICHARD SIMPSON, Chairman.

S. D. Lucas,
J. H. Flournoy, } Secretaries.

"The citizens again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:

Henry Chiles Esq., Doctor N. K. Olmstead, H. L. Brazile Esq., Zachariah Waller, Samuel Weston Esq, Wm. L. Irwin, Leonidas Oldham, S. C. Owens Esq, George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russell Hicks Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge; Mr. Phelps, editor of the Star; Mr. Gilbert the keeper of the Lord's store house: and Messrs Corrill, Whitmer, and Morley, elders of the church, and that the said committee had entered into an amicable agreement with them which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:

'Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, Wm McCleeland, [Lellin] Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The 'Star' is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.'

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned, *sine die*.

RICHARD SIMPSON, Chairman.

S. D. Lucas,
J. H. Flournoy } Secretaries."

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this church. The declaration of the mob, by which they pledged to each other, their lives, their bodily powers, fortunes and sacred honors to remove the church from Jackson county, is a very good climax for all the arguments used, falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus perandi* much more clearly than the publication in the Monitor, or other papers generally, tha were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

FROM THE SOCIETY ISLANDS.

Tahiti, Sept. 18, 1844.

DEAR AND RESPECTED WIFE:—

I take my pen again to write a few lines to you, as there is a chance of sending by a French ship, by the way of Panama, which is across the isthmus of Darien, which is much the quickest way for letters to go to you; or from you to us. If you would send your letters from Nauvoo to New York, to be sent to us by way of Panama, we should get them, I think. You would have to pay the postage to New York.

We have not had a letter, or any news from home since we left, which makes me almost despair of ever hearing from you again. One thing to comfort us is that we have good health and tolerable good spirits. We, that is, Br. Grouard and myself, are begining to talk the language considerable. Br. Grouard thinks of preaching to the natives in pubiic soon. The natives that are acquainted with us, think a great deal of us; and some begin to take quite an interest in the work, notwithstanding the priests say all they can to injure us.

We have baptised four foreigners only, but soon expect to more. Truly this place is one of the worst sinks of iniquity that I ever saw. It is full of abominations of almost every kind, which I cannot write now, but when I return I will tell you about them, for I think I shall come back to you again and behold you in the flesh.

We are in hopes of doing a good work here by the help of the Lord, although we have not much chance at the natives, in consequence of the unsettled state of affairs. The French hold the place that they have got, and the natives are back in the mountains. How the matter will terminate I cannot tell. The natives appear to be firm and determined not to give up to the French: however there appears to be two parties of the natives. Some few of the principal men have signed to the French, but the Queen, and the majority of them, stand out and say they never will come under French protection. They expect that the English will help them to drive the French away from their land.

There has been several battles fought since we have been here; in one engagement, which was in sight of where I live, and I could hear

every gun that was fired, there was an English missionary shot in the head, and killed by accident, on the part of the French; and on the part of the missionary worse than foolishness, because it is said that he was drunk and went out and exposed himself, and the consequence was death. This may seem strange that so righteous a man as the priests of the sects of the day, should be drunk at so critical a time.—They are so righteous that they could not talk to us about Mormonism on the Sabbath.

I will tell you a story that one of the missionary's daughters told me that she had known them to get so drunk, when they went to hold meetings, that they went to *sleep* in the middle of their prayer, and another had to go and finish it. That there was not any of them but what would drink, and some of their women will get drunk, I know, because I have seen them so from day to day; and while the priest in the meeting house is attending to service their sons are out in the bush playing the *whore*; so says the natives.

And now if their teachers are in this situation, what situation do you think the natives must be in? This part of the story I will leave for you to judge for your selves.

In my last letter I told you that we left Br. Pratt about five hundred miles to the south of this, where there are no missionaries to disturb him, where he has done a big business, for he has baptised all of the white inhabitants on the Island; and the last account we had from him, he had baptised quite a number of the natives, and has organized a branch of the church, and things seem to prosper in his hands, which makes us rejoice. He has got the advantage of us, because he has no priests to fight him; and the white men on this island, can speak the native language well, and have interpreted for him from the begining.

Dear wife and friends, if you knew how lonesome we are, it seems to me that you would try very hard to get us some papers or letters, or some kind of news to cheer us in this place of iniquity. We know not where you or the church are; whether they are in Nauvoo, or whether you are scattered to the four winds. I know that when we left the states, they were making a fuss at Carthage, about the saints. I want to see you and the children very much; but I cannot at this time. I want you to write about them, and all the neighbors, and all the church. Tell Chandler to write, and Noble, and William if he is there with you. I want you, and all the church, to pray for us.

We feel that the Lord is with us and prepares the way for us.

Br. Grouard sends his love to you and says, God bless you. Give my love to all. Tell them to pray for us, and may the God of Abraham bless you, and prosper you, and feed and cloth you, is the prayer of your friend and husband. So I am for ever yours,

NOAH ROGERS.

To Eda Rogers.

Tahiti, Sept. 19, 1844.

Dear Brother Lewis:

I make bold to embrace the present opportunity of addressing a few more lines to you, believing that any information respecting this mission, which you so liberally contributed to, to assist onward, would be interesting to you; though it is but about two months since I wrote; but as there has several changes taken place, no doubt it will be interesting to you to know what they are.

In the first place I would say, we still continue to enjoy the best of health and spirits, for which we feel truly greatful to the giver of all good gifts. But I assure you, notwithstanding our spirits are good, we feel that they could be greatly improved by receiving a few words from home, which we have not had the pleasure of doing since we left America, no, not so much as one syllable. But we live in daily hopes and expectation of receiving some, which keeps our spirits up.

I said considerable in my former letter respecting the difficulties existing here between the French and natives, which I am sorry to say, have not, as yet, been terminated. There has been several battles faught since I wrote you before, one of which took place close by us, and in which one of the English missionaries, owing to unnecessary exposure of himself, was shot dead upon the spot. Whether this was the cause of their future movements or not, I don't know; but at any rate it was but a few days afterwards that we heard they were all, or nearly so, going to leave the Island which we learned to be true from their own lips, a few days afterwards. This certainly was very agreeable news to us, for which we felt to give thanks to our heavenly father, inasmuch as he was ordering events for the establishing of the gospel, and the rebuilding of his kingdom upon this land. There were, when we landed here, no less than fourteen missionaries upon this Island, and formerly they possessed almost unlimited power, notwithstanding they were the most corrupt set I have ever heard of, who made such high professions as they did. But I have neither room nor a disposition to enter into a detail of these abuses at present; suffice it to say, the Lord has so ordered events that all but three have left the

Island; a circumstance which, when we arrived, the most sanguine could not have anticipated. They have done, and are still doing all they can, to destroy our influence with the natives; but I do not think they have succeeded much, for the natives that we have an opportunity of talking to, tell us that the missionaries tell them great lies about us—things which they know are false, because they have seen and heard for themselves.

We received a letter from brother Pratt, a few days since, who, I told you in another letter, was on a small Island, a short distance from this. He writes us glorious news, I assure you—news which gladdens their hearts, and gives us fresh courage. I forget whether I told you or not, in my former letter; but at any rate, there were, when we arrived there, on our way here, eight or nine American mechanics residing there, who were building a schooner. They had gone from Tahiti about six months before our arrival, for this purpose. He has baptised all of them but one, and ordained the three owners of the schooner, one an Elder, one a Priest, and one a Deacon. Thus, you see, Br. Lewis, the Lord is with us, and working for us, not only in a spiritual, but in a temporal point of view also; he is preparing the way, no doubt, for the gathering of the saints from this side of the globe. Br. Pratt writes, that the vessel bids fair to be a first rate craft of about one hundred tons burthen. If all things are prospered she will be ready for sea in about twelve moths. He also writes that he has baptised five natives, and several more have given their names for baptism; among which is the king and one of the head chiefs, and there appears to be a general interest excited among them; every one is enquiring.

We, upon this Island, have not, as yet, been blessed with the privilege of baptising any natives, and only four white persons. Yet we hope and trust the time is not far distant when we shall. Those that we get an opportunity of talking to are very believing, and much interested. One grand cause, and I may say almost the only one, of our slow progress, is the difficulties which have and do exist here; but we pray that they may have a speedy and favorable termination, which we think will be the permanent establishment of the French government, at least every thing has that appearence at present. There are quite a number of white persons here, who are very believing, and probably ere long will be baptised; some of which speak the native language. According to every appearance, when peace is restored, we shall not be able to answer one of twenty calls on this Island, let alone the surrounding ones, and this group is but a speck as it were, in comparison to the almost numberless Islands in this Ocean. So you may judge of the vast extent of the field of labor, on this side of the globe, and the great number of laborers required in it.

As my sheet is about used up, and all the news I can think of told, I must draw my letter to a close. Give our love to your wife, and all the saints. We request an interest in your prayers. If you will be so kind, Br. Lewis, I wish you would tell my wife I have written her a letter, the same date as this, and enclose it in a letter to her mother with directions to forward it on to her at Nauvoo.

We want you to write to us, and also to intercede to have some papers, that is Times and Seasons, sent on to us.

Br. Rogers sends his love to all the saints, and requests an interest in all their prayers.

Yours, in the bonds of the new and everlasting covenant,

BENJ. F. GROUARD.

—

Huahine, Oct. 27, 1844.

DEAR WIFE AND CHILDREN:—

Again I have an opportunity of sending you a few lines by a Whale Ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought that I had done what the Lord required of me. But this work is not done as yet, and when it will be done I know not. When it is done here I shall, with all speed, come to you, for I long to see you, and the children, very much, and all my friends and neighbors, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you and my prayers are continually offered up to God for you and all the saints, that you all may be preserved from the enemy; that you may have food and raiment, and every needy blessing. I would exort you to be patient and prayerful, until I come, which will be before a great while I hope.

You will perceive, by the date of this letter, that I have left Tahiti, and am on the Island of Huahine, which is about ninety or one hundred miles dimance. The work on Tahiti has got a good start. We baptised several whites, and several more said that they believed and would be baptised soon, and several natives told me when I left Tahiti, that they meant to be baptised soon.

I left Br. Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of

God. I have no doubt but there will be a great work done there.

Br. Pratt is still on the Island of Tooboui, and the last account we had from him, he had baptised all the white inhabitants of the Island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no missionary there to stop the progress of the work; and more than all this, some of the men that have been baptised speak the native language well, and have been ordained Elders, and have gone to work preaching the fullness of the gospel to them. So you can see that the work is prospering there. If we had five hundred elders here there would be plenty of business for them.

I have been on Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this Island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say any thing to them about it, they will say that the whites learned us. That is all you get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the Island, as it were. All the people say that he is a very nice man; but I cannot say so much of him as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would like to see him when he had leisure; he told me he was always busy, giving me to understand that he did not want to talk with me; but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which thing he had done as much as four or five times, since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean to do all in my power and leave the event with God. It is a hard place and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them. I weigh about one hundred and seventy pounds. In Br. Pratt's last letter, he says that on board of some ship there were steelyards that drew two hundred pounds and that they would hardly weigh him; so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the saints and with my family and friends. No one can tell how sweet the society of saints and friends is, but those who are deprived of that blessing. What makes it worse is that we cannot ever hear from them.

I hope that these few lines will find you, and all my brethren and sisters, enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

MRS. EDA ROGERS, Nauvoo.

Extracts from H. C. Kimball's Journal.

On the morning of the 24th we started for Liberty, Clay county, where our brethren were residing, who had been driven from Jackson county, taking our course round the head of Fishing River, in consequence of high water. When we got within five or six miles of Liberty, General Atchison, and several other gentlemen, met us, desiring that we would not go to Liberty, as the feelings of the people of that place was much enraged against us. Changing our course and bearing to the left, we pursued our way across a prairie; then passing through a wood until we came to brother Sidney Gilberts, where we camped on the bottom of Rush Creek, in a field belonging to brother Burket on the 25th.

This night the cholera came upon us, as we had been warned by the servant of God. About 12 o'clock at night we began to hear the cries of those who were seized with the cholera, and they fell before the destroyer. Even those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they fell on every hand. Thus it continued till morning when the camp was separated into several small bands and were dispersed among the brethren.

I was left at the camp in company with three or four of my brethren in care of those who were sick. We staid with, and prayed for them, hoping they would recover, but all hope

was lost, for about 6 o'clock p. m., John S. Carter expired, he being the first that died in the camp.

When the cholera first broke out in the camp, brother John S. Carter was the first who went forward to rebuke it, but himself was immediately seized by it, and as before stated, was the first who was slain. In about 30 minutes after his death, Seth Hitchcock followed him; and it appeared as though we must sink under the destroyer with them.

We were not able to obtain boards to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. So we placed them on a sled, which was drawn by a horse about half a mile, where we buried them in a little bluff by the side of a small stream that emptied into Rush Creek. This we accomplished by dark, and returned back.

Our hopes were that no more would die, but while we were uniting in a covenant to pray once more with uplifted hands to God, we looked at our beloved brother, Elder Wilcox, and he was gasping his last. At this scene my feelings were beyond expression. Those only who witnessed it, can realize any thing of the nature of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my brethren, and I felt in my heart never to commit another sin while I lived. We felt to sit and weep over our brethren, and so great was our sorrow that we could have washed them with our tears, to realize that they had travelled 1000 miles through so much fatigue to lay down their lives for our brethren: and who hath greater love than he who is willing to lay down his life for his brethren. This increased our love to them About 12 o'clock at night we placed him on a small sled, which we drew to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While one or two were digging the grave, the rest stood with their arms to defend them.

This was our situation, the enemies around us, and the destroyer in our midst. Soon after we returned back, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

It was truly affecting to see the love manifested among the brethren for each other, during this affliction; even brother Joseph, seeing the sufferings of his brethren, stepped forward to rebuke the destroyer, but was immediately seized with the disease himself; and I assisted him a short distance from the place when it was with difficulty he could walk. All that kept our enemies from us was the fear of the destroyer which the Lord so sent among us.

After burying these five brethren, or about this time, I was seized by the hand of the destroyer, as I had gone in the woods to pray. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death. This circumstance transpired in a piece of woods just behind brother Sidney Gilbert's house.

On the 26th, Algernon Sidney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connexion with others, which was his last public act, for he had been called to preach, and he said he would rather die than go forth and preach the gospel to the Gentiles. The Lord took him at his word; he was attacked with the cholera and died about the 29th.

Two other brethren died at brother Gilbert's house about this same time. One of these was a cousin to brother Joseph Smith, the Prophet. The names of those brethren who were with me to assist in taking care of the sick, are as follows: Joseph B. Noble, John D. Parker and Luke Johnson, also brother Ingleson, who died soon after we left.

While we were here, the brethren being in want of some refreshments, brother Luke Johnson went to brother Burket to get a fowl, asking him for one to make a broth; but brother Burket denied him of it, saying: in a few days we expect to return back into Jackson county, from whence we were driven, and he should want them when he got there. When brother Johnson brought this report, judge how we felt, after having left the society of our beloved families, taking our lives in our hands, and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup. Such things as these never fail to bring their reward, and it would be well for the saints never to turn away a brother, who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also

to my brethren— may the Lord reward them for their kindness.

While I was here a council was called at brother Lyman Wights, which I attended with the rest of the brethren. The church was organized; a presidency and high council chosen and organized and many were chosen from them to go to Kirtland to be endowed.

From that time the destroyer ceased, having afflicted us about four days. Sixty eight were taken with the disease, of which number four teen died, the remainder recovered, as we found out an effectual remedy for this disease, which was, by dipping the person afflicted into cold water, or pouring it on him, which had the desired effect of stopping the purging, vomiting, and cramping. Some of the brethren, when they were seized with the disease and began to cramp and purge, the fever raging upon them, desired to be put into cold water and some stripped and plunged themselves into the stream and obtained immediate relief. This led us to try the experiment on others, and in every case it proved highly beneficial and effectual, where it was taken in season.

On the 23d of June, Brother Joseph received a revelation, as before stated, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge, in writing, from the hand of our General, Lyman Wight, to the effect that I had discharged my duty in my office and that I was at liberty to return home. Before we separated the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each. Some of these brethren had no money when we started from Kirtland, but they received an equal share with the rest.

(To be continued.)

TO WHOM IT MAY CONCERN.

This certifies that Nelson Bates, a High Priest in the Church of Jesus Christ of Latter-Day Saints, has been appointed by the Twelve and other authorities, to preside over the churches in the state of New Hampshire, and is a duly authorized agent to receive tithings for the Temple from the branches in said State.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Secretary.
Nauvoo, Ill., March, 1845.

The Prophet will please insert the foregoing certificate.

TIMES AND SEASONS,

CITY OF NAUVOO,

MARCH 15, 1845.

THE PRESENT NUMBER.

It will be seen that this number of the Times and Seasons, is mainly occupied with letters from the South Pacific Ocean, and conference minutes, which, if nothing else must cheer the hearts of the saints. Never, since this last dispensation was opened for the salvation of man, have we had so much cause for rejoicing. The everlasting gospel is being carried by the elders of Israel, to the islands of the sea, and to the remnants of Jacob, or to Ephraim, mixed up among the nations, with that obedience to the mandates of heaven, that have ever characterized servants of God.

Another thing is plainly discernable; people do not have to gaze long to ascertain where the power is, to guide and manage the affairs of the church of Jesus Christ of Latter-day Saints.— *He that runs may read.*

The Temple goes on; union and harmony prevail, and every thing indicates love and good feeling.

The letters from the islands of the sea, are enough to cause the reapers to exclaim: we will thrust in the sickle as soon as we receive our endowment, and reap while the day lasts.

The conference minutes are cheering, showing the onward progress of the great cause of God, and a determination among the saints to uphold and support the present constituted and legal authorities of the church, according to the revelations of God, and the manifested intentions of the martyred prophet and patriarch, Joseph and Hyrum Smith. We will only add, "blessed is the name of the Lord, and he that keepeth his commandments."

Union, virtue, and perseverance, will prepare the way for the millennium.

Lee county, Territory of Iowa.

Elder Arnold Potter, President of the Sand Prairie Branch, Represents the same in good standing, containing forty nine members.

DAVID McKEE, Clerk.

BR. J. TAYLOR:

By publishing the following in the Times and Seasons, you will much oblige the branch of the chuch of Jesus Christ of Latter Day Saints in La Harp.

Elder David Kushner has been cut off from the church by said branch.

Elder Daniel B. Hurlbut and his wife have been cut off from the church by the same branch

G. COULSON, Presiding Elder.

J. CLARKE, Clerk.

La Harp, March 1845.

CONFERENCE MINUTES.

Minutes of a Conference held at the house of Br. Wm. McGray, near Alquina, Fayette co. Ia, March, 1845.

Conference met according to previous appointment, and organized by calling Elder David Pettegrew to the chair and Louis Muetze, Clerk.

Conference was opened by singing, and prayer by the Pr sident.

The object of the Conference was stated by Elders D. Pettegrew and Willard Snow, who layed before the brethren the necessity of obeying the commandments of God, and carrying out the measures of our martyred Prophet, in building the house of God, that the saints may receive the blessings which the Lord has in store for them.

Present, on the occasion, of the Quorum of High Priests: D. Pettegrew, W. Snow.

Seventys: Wm. Martindale, S. Clinton.

Elders: E. Turner, Louis Muetze, Thomas M. McFarland, Robert Richey.

Priests: F. Deike, S. H. Woodbury.

Teacher: R. P. Budd.

Deacon: Wm Steel.

All the foregoing, after giving an account of their stewardship, and expressing their willingness to do the will of God, as much as in their power, were received by a unanimous vote of the Conference. A fellowship and good feeling of all the members was manifested. Some brethren and sisters from Wayne county, on their way to Nauvoo, present.

Elder Willard Snow then made some remarks relative to the epistle of the Twelve, and gave some valuable instructions to the saints, and was followed by Elder D. Pettegrew, on the same subject.

Conference adjourned till next day, 8 o'clock A. M.

Sunday, 8 o'clock. Conference met and was opened by singing, and prayer by Elder Wm. Martindale; after which the President arose and layed before us the situation of the church at this time, and the necessity of giving strict adherence to the counsel of the Twelve, as given in their epistle, which is a revelation of God; that all those who are obedient, may receive the reward of righteousness and obtain a crown of glory, &c.

Elder W. Snow then gave some valuable instructions to the saints relative to tithing, the building of the Temple and the gathering of the saints, &c.

After some remarks by Elders E. Turner and William Martindale, the following resolutions were offered by Elder W. Snow, and received by a unanimous vote:

Resolved that we duly appreciate the benefit of the labor, toils, sufferings and privations during the life and death of Joseph and Hyrum Smith, who received the lively oracles to hand down to us, and recognised in them a life and death equally honorable to themselves, to us, and to all the martyrs who have gone before them.

Resolved, That we sensibly feel the same sensation of friendship, confidence and love for the Quorum of the Twelve, together with all the other organized Quorums of the church, who act in concert in their station and cease not their dilligence in carrying out the measures and accomplishing the work, contained in those oracles, in the strict sense of pure virtue and truth, in which they were received and delivered to us.

Resolved, further, That we look forward with anxious expectations and unceasing desire for the finishing of the work of the building of the Temple at Nauvoo, and feel to act in union and concert, and assist with our prayers and means, not only for the completion of the Temple, and patronizing friends and their publications, the Neighbor, Times and Seasons, and the Prophet; but to sustain the city and saints at Nauvoo, with our influence, prayers, lives, fortunes and sacred honors.

Resolved, That as a last passing notice to all our enemies and apostates, of all grades, from Simonds Rider down to John C. Bennet and Sidney Rigdon, inasmuch as their bowels and mouths are like Etna and Vesuvius, full of filth and fire consuming their vitals, that they vomit toward the northern ocean, and leave Nouvoo, to take breath and live awhile in peace.

After singing and prayer by the President Elder Willard Snow addressed the congregation from 1 Peter II Chap. 5 verse, and was followed by Elder D. Pettegrew.

Conference adjourned till early candle light.

Conference opened by singing and prayer by Elder E. Turner and Elder Wm. Martindale addressed the congregation, after which Conference adjourned *sine die*.

DAVID PETTEGREW, President.

LOUIS MAETZE, Clerk.

Waynesville, Ohio, March 8, 1845.

Pursuant to appointment, met in Conference and organized by appointing Elder John Bair, President, and H. Jennings, Clerk.

Prayer was then offered by the President.

The President arose and stated the object of the meeting.

Clinton branch was represented by S. Phelps, consisting of forty members, ten Elders, four expelled, and five added, all in good standing; Elder Phelps presiding.

Washington, Fayette county branch, was represented by the presiding Elder, B. F. Brughn, consisting of twenty-eight members, one Elder, one Priest, and one Teacher.

Waynesville, Warren county branch, represented by the presiding Elder, C. Braddock consisting of thirty-eight members, fourteen Elders, and one Priest, all in good standing; ten members have been added since the last representation.

Clinton county Pleasant Grove Branch, represented by the President, Elder Griffith, consisting of fifteen members, two Elders, one Priest; three members have been added.

Dayton branch, represented by Elder John Bair, Elder Delony presiding; consisting of eleven members, five Elders.

Green county Sugar Creek branch; fifteen members living there, but disorganised.

Cincinnati branch, represented by Elder Lorenzo Young; about thirty members, all in good standing some five or six have gone off.

The foregoing branches all support the Twelve as the Presidency of the church, according to revelation.

The branches having been represented, it was moved and seconded that brother Royse be ordained an Elder. The vote was then taken and carried in the affirmative by a unanimous voice.

The case of Elder Griffith M. Roberts, was then taken into consideration and after the case was stated, it was then moved and seconded that he be cut off from the church for manifesting an unbelieving spirit; arbitrary and unchristianlike conduct. The vote was unanimous.

Brother Royse was ordained under the hands of Elder Lorenzo Young and S. Phelps.

It was moved, seconded and carried, unanimously, that Elder Joseph Grover, be ordained a High Priest, for the district, for the time being.

The President then addressed the saints in regard to the word of wisdom, for a few minutes.

Elder Lorenzo Young then followed with a few remarks on the same subject.

The meeting then adjourned to meet at 3 o'clock P. M.

Met agreeable to adjournment.

The meeting was opened by singing and prayer by the president.

A motion was then made and seconded: Will the Elders and members observe the word of wisdom and teach the same? Carried unanimously.

It was moved and seconded that Br. John Fugate be ordained an Elder.

Elders S. Phelps, J. Bair, and L. Young, made some remarks with regard to the priesthood; the vote was taken and carried and he was ordained.

The meeting was then addressed by the President on the subject of the gathering of the saints.

The meeting then adjourned to meet in the evening.

Met at 7 o'clock, and opened by singing and prayer by L. Young. The congregation was then addressed by L. Young, on the government of the church, and authority of the kingdom of God.

Sunday 10 o'clock. Met persuant to adjournment.

Meeting was then opened with singing, and prayer by the President.

After Elder S. Phelps addressed the meeting on the restitution and order of the kingdom. Elder Bair followed.

The meeting then adjourned to meet at half past 2 oclock p. m.

Half past 2 o'clock. Meeting was opened by singing, and prayer by Elder Phelps.

Elder Bair then addressed the assembly with regard to the signs of the times.

Adjourned to meet in the evening.

Evening meeting again opened by singing and prayer by Elder Phelps.

After communion, the Elders and members expressed their feelings and their determination to uphold the Twelve.

Br. Young then arose and addressed the meeting very appropriately and feelingly on the subject of the order of the kingdom of heaven.

Perfect satisfaction having been signified in favor of the conduct and labors of the President and Elders generally, by a unanimous vote.

The meeting adjourned until Monday morning, 7 o'clock.

Met persuant to adjournment, and the President and Elder Young spent the day in teaching the saints the laws of tithing, the powers of the priesthood, and the necessity of obeying counsel.

Conference then adjourned till the second Saturday in June, at Waynesville, Warren co.

JOHN BAIR, President.

HENRY JENNINGS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held at Jackson, Jackson county, Michigan, on the 1st, 2nd, and 3rd days of February, 1845.

There were present, one high priest, also eight elders, two priests, and one teacher.

The house was called to order by N. W. Bartholomew. Charles Dalton was called to the chair, and Arza Bartholomew and Samuel Graham chosen clerks.

After singing, the throne of grace was addressed by the president. The representation of different branches of the church was called for.

Jackson branch was represented by N. W. Bartholomew, twenty three members, one priest and one teacher; all in good standing.

Albion branch represented by C. Dalton, twenty-four members, four elders, one teacher and one deacon; all in good standing.

Napoleon branch represented by William Quigly, nine members, three elders, and one priest; all in good standing.

Conference dismissed by a benediction, until half past two, P. M.

Conference assembled pursuant to appointment.

After singing and prayer by the president, a large concourse of people listened to an address delivered by C. Dalton, on the fulfillment of prophecy.

Adjourned until six o'clock, Saturday evening, when the same subject was continued by the president; after which some disturbance occurred by Mr. O. Eitson, to the gentleman's own shame, and his parents disgrace; being answered by C. Dalton, the gentleman plead ignorance and left the house, in the midst of considerable mirth.

[N. B. This disturber of saints is an E. Methodist!]

The meeting adjourned until Sunday morning, with much good feeling.

Sunday morning, 10 o'clock, a large congregation assembled; after singing and prayer by Elder Wm. Son, the conference was ably addressed by Charles Dalton, on the resurrection of the dead, followed by Samuel Graham on the same subject.

Adjourned by a benediction until two o'clock P. M.

Sunday afternoon a large congregation assembled; singing and prayer by N. W. Bartholomew; after which the congregation listened to an address upon the sinfulness and danger of unbelief by Elder S. Graham.

Good attention and much seriousness manifested. Adjourned until 6 o'clock.

Sunday evening; the house became crowded again with many honestly seeking for truth: after singing, and prayer by Isaac Bartholomew, the order of God's kingdom was clearly shown by Charles Dalton, followed by Samuel Graham and an invitation given to such as wished to become saints of this glorious kingdom; three arose and requested baptism.

The meeting was adjourned until Monday, two o'clock P. M.

The saints together with a few Gentile sectarians, assembled at the house of Brother Isaac Bartholomew. The meeting was opened by singing, and prayer by Elder Samuel Graham; a warm exhortation was given by the president; after which five were baptised; two elders, one priest, and one deacon were ordained—also seven children blessed.

The following resolutions were then adopted.

Resolved, That we will uphold the authorities of the church, by our prayers and abide the teaching of the first presidency, as far in us lies.

Resolved, That the minutes of this conference be sent to Nauvoo, for an insertion in the Times and Seasons.

Resolved, That this conference be adjourned until the first Saturday and Sunday in April next at this place.

Dear Brethren, we rejoice to inform you, that the work of the Lord is prospering in this part of the land, and our prospects are brightening daily. Since our last conference, death has taken from us *Samuel Graham*, aged 89 years, having been twelve years a strong member of the church. He received the priesthood last May, under the hands of G. A. Smith and W. Woodruff. Long in our memories will last the exhortations which he gave during his last hours. We can say of him, he has gone to reap the reward of the faithful.

We received Brother G. A. Smith's letter on the 14th of January, concerning Brother H. J. Brown; his case was attended to according to his instructions, and Brother Brown was restored to fellowship by the voice of all the saints present, and all things past were settled never more to be called in question.

CHARLES DALTON, Pres't.
Arza Bartholomew, }
Samuel Graham, } Clerks.

Minutes of the first annual Conference held in the district of Alabama, Tuscaloosa county, Feb'y 15th, 1845.

Conference met at the Sypesy branch pursuant to previous appointment and was duly opened.

Elder A. O. Smoot was called to the chair,

and George W. Stewart was appointed secretary.

The president then arose and in a brief manner layed before the meeting the object of the conference, and the business that would come before it, it being the first annual conference of this state.

He then called upon the delegates from the different branches to represent their number and standing.

The Sypsey branch in Tuscaloosa county, was represented by George W. Stewart, consisting of forty-three members, four elders, one priest, one teacher, and one deacon—generally in good standing.

The Bogue Chitta branch of Perry county, represented by President A. O. Smoot, consisting of forty-four members, four elders, one priest, and one teacher; all in good standing.

The Five mile branch of Perry county, was then represented by Elder A. O. Smoot, also, consisting of twenty-two members, three elders and one priest; all in good standing.

The Bear creek branch of Franklin county, was then represented by Joseph L Griffin, consisting of twenty-two members, two elders, and one teacher; all in good standing.

The Cypress branch of Lauderdale county, was represented by President A. O. Smoot, consisting of from ten to fifteen members, three elders and one teacher; all in good standing.

The president suggested to the conference the propriety of ordaining an high priest in the Sypsey branch of the church, for the better regulation of business affairs therein, and the general welfare of the branches in this state: and on motion of the chairman it was resolved that Brother William Stewart be ordained an high priest by the unanimous voice of the conference. He was then ordained under the hands of the chairman to that office.

The president then layed before the conference the propriety of each officer and member discharging their respective duties and upholding the heads of the church by the prayer of faith.

He then proceeded to delineate and lay before the conference the just claims of the Twelve to lead and preside over the church of Jesus Christ of Latter-day Saints; and then the unlawful claims of Sidney Rigdon, as are advocated by some aspirants and bigots of the age, that have gone out from us, because they were not of us; and then proceeded to contrast their claims, using the Bible for the square, and the Doctrine and Covenants for the compass to circumscribe his merits, which run him out to so small a point, and made the subject so plain, that on motion of the speaker, the voice of the house was taken, which was unanimous in favor of the Twelve, and their right of presidency.

The chairman then layed before the conference the nature of his mission to the state of Alabama, as a presiding high priest in the district of Alabama, authorised by the Twelve to take the general oversight of all church affairs therein.

On motion of William Stewart it was resolved that Elder A. O. Smoot be received by this conference as the presiding high priest in this state.

Resolved, that this conference be adjourned until to-morrow morning at 10 o'clock.

February 16th. Met pursuant to adjournment. Elder H. W. Church was called on to address the congregation upon the authenticity of the Book of Mormon, and was followed by Elder A. O. Smoot with some general remarks on the same subject; after which he delivered an interesting discourse on the resurrection of the dead and eternal judgment.

On motion of the chairman, it was resolved, that this annual conference be adjourned to the first Friday, Saturday and Sunday of January, 1846.

A. O. SMOOT, Chairman.
William Stewart, Clerk.

Minutes of a Conference of the Quincy Branch of the church of Jesus Christ of Latter-day Saints held at the house of Joseph Pine, in the city of Quincy, Ill., on the 9th of March, 1845.

Resolved, That the presidency of this branch stand as it did for the last three months past—that is, that Enos Curtiss, be president of the branch, and that Moses Jones be first counsellor, and John Riley be second counsellor, for the next three months.

Resolved, That Joseph Pine be appointed clerk of the branch.

Resolved, That the fellowship of this branch be withdrawn from Wieley B. Corbett, and that he be reported to the president of the Elder's Quorum, at Nauvoo and that charges or specifications and a statement of his case, as to testimony, &c., be communicated.

Resolved, That the fellowship of the branch be withdrawn from John Thorp, and that charges, &c., be forwarded, likewise, to the president of the same quorum.

Resolved, That the number of the members, including the official members, be reported—The branch numbers about one hundred—of the above there are, including the bishop, nine high priests, one elder of seventies, twelve elders, two priests, one deacon, and one teacher.

Resolved, That the clerk prepare a copy of the

proceedings of the conference, for publication, to be published in the Times and Seasons.

Resolved, That the conference be adjourned to meet on the first Saturday and Sunday in June next.

Some business of a local nature was transacted; viz: five members called for letters of recommendation, being about to move to the Lima branch. One member was dismissed, and some arrangements were made to deal with another.

JOSEPH PINE, *Clerk of the Branch.*

SIGNS OF THE TIMES.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens, thy nursing mothers.—(Isaiah 49th chap, 22 23 verses.)

From the New York Sun.

RESTORATION OF THE JEWS.

"The Messrs. Harpers have published, in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the Land of Israel. As much curiosity has been excited to read this discourse, a very large edition will no doubt be circulated. It is interesting to know, while referring to this subject, that a meeting has been recently called in the Hanover Rooms in London, for the purpose of recommending the foundation of a society to be entitled 'The British and Foreign society for promoting the Restoration of the Jewish nation to Palestine.' It is proposed to accomplish this object by endeavoring to induce the British Government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country, under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid in the conveyance of poor Jewish families desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions until they reap the first harvest. Resolutions approving of such a society were adopted. It is remarkable that this proposition should have been made in England about the same time Mr. Noah was making a similar proposition here."—(Express.)

The Messrs. Harpers have taken more than usual pains in getting up the above pamphlet, which is upwards of fifty pages of large letter on a beautiful paper. The map is peculiarly interesting, as it embodies the Survey made under the Rev. Dr. Keith, and restores several portions of the land, supposed to have been hitherto alienated, and shows that the property rightfully belonging to Israel by a deed which never can be contested, amounts nearly to 600,000 square miles, reaching from the Nile to the Dardanelles, and from the Mediterranean to the Persian Gulf. The plan proposed to Mr. Noah of promoting the restoration of the chosen people by securing to them possessions of land for agricultural, manufacturing, and trading objects, seems, by the above, to have been anticipated by a proposition in London to establish a British Society in aid of the restoration and to induce the British Government to take the Jews of Palestine under its special protection. This proposition independent of its humanity, has much in it of policy. No movement could attach the Jews throughout the world, more firmly to Great Britain than such an one. Successfully carried out—it would place the affections—the religious attachments, and pecuniary and commercial facilities of that enterprizing and wealthy people, wholly at the disposition of Great Britain, producing wonderful results from a mere effect of policy, and humanity, equity and good feeling, and is attainable with the greatest ease. However the whole horizon is lighting up with bright and extraordinary events. By the last advices from Europe, it appears that Jerusalem had been besieged by the Mountaineers from Lebanon, and the Governor had informed the Consuls and the various religious associations always residing in that interesting City that he could not insure their safety, so plunder and massacre necessarily must result from the success of the hordes hovering about Mount Libanus. Should they be in sufficient force to carry the place, which is not strong, it follows that the European powers will be compelled to take prompt measures for the protection of the persons and property of the Christians in the Holy City. In the wars between Mehemet Ali and the Sultan of Turkey, Syria was conquered and placed under the control of Ibrahim Pacha. When Mehemet Ali returned to his allegiance to the Sultan, Egypt re-conveyed Syria to Turkey, but it is evident that in the midst of many troubles and surrounded by revolting provinces, Turkey is in a very enfeebled condition and cannot afford that security in Syria, which is at this time required. All Christendom has an interest in Palestine, and will forever feel an abiding attachment to a country from which sprang the doctrines and faith of the Redeemer. The Greeks and Catholics, independent of splendid churches and convents of every description, have also possession

of the Holy Sepulchre which is richly endowed, and the Protestants have their Chapel Prelates and Bishops—the Armenians their place of worship and their missionaries. To have the religious community destroyed and their churches sacked by a hord of mountain robbers, can never be permitted by Christendom. To have even their safety jeopordized, is alone sufficient to justify a prompt movement, not in the nature of a romantic crusade, but something more tangible and pacific.

Jerusalem & a circuit of country of forty miles around, together with Jaffa or any other port in the Mediterranean, should be transferred to Great Britain and placed under her Government; if necessary a pecuniary consideration could be paid to Turkey, and a guarantee for the faithful protection of the Mussleman faith and their mosques. Apart from jealousy among the Christian powers at this desirable transfer, it would be a great protection to Jews and Christians—a positive security for persons and property of all denominations residing in Palestine, and would draw towards it emigration, enterprise and wealth, which would revive the former prosperity of that interesting country. England would at the same time have a territorial position of great importance in the neighborhood of her possessions in India and within a few days travel of the Red Sea. In a commercial and political point of view, such a territory would be more valuable to England than half her West India possessions, and should France object to it, that important power can be conciliated by some possessions which she might require.

At all events the movements now in Palestine and the invasion of Jerusalem, which some would think accidental, we consider providential. Christianity must protect itself, and if Palestine passes into the hands of Great Britain it will in due time revert to its origional owners, and the predictions of the prophets will be fulfilled. We begin to believe in the oft repeated assertion that the year 1847 will produce greater events in the East.

For the Times and Seasons.

A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage.—The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy and waged war against her and her intended espousal, and treated them as their worst enemies and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdome of his son.

This glorious news gave encouragement to the intended bride and enabled her to stand firm through many hard battles; at last the emperor of the nation that was waring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the kings son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted,

wai ing with hope and listening with great anxiety to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king for he is about to execute judgment upon all the rebels.

A.

BOOKS.

The Hebrew term or word for book, is sapher; or, as translated, *sephar*. This leads the mind to contemplate Genesis 10: 30, 'And their dwelling was from Mashaw as thou goest towards the *Book* Mount of the east.' What 'Book' could that refer to? was it not such as Enoch had left upon the earth, and hid there before the flood? Let the learned, the wise and the curious attend to this with all their other searchings.

The Book of Mormon, coming out of the ground; the developement of various fragments of history has put mankind to thinking; and if every spot upon the earth, where people have lived, should afford a little history, would it be out of the order of God? Go read the second chapter of Habakkuk: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Has any woman ever made a wiser saying than this: "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed.' If there are any wise women in Israel, let them speak.

NOTICE.

BY the counsel of the Twelve, Mrs. Hyrum Smith and Mrs. Thompson request all those sisters who have reeeived papers to collect the penny subscription, to forward them as soon as possible that they may be able to ascertain whether all those employed as collectors have been faithful: as it appears that there is suspicion resting upon a certain individual of having kept the money which she had collected.—They would say for the satisfaction of the sisters that about one thousand dollars have been received, and most of the sisters with whom they have conversed, seem inclined to continue paying their cent a week until the temple is finished; and money being wanted to purchase other things besides glass and nails, they invite all those who are able and feel so disposed to pay up for the present year; and as there are some poor sisters who are extremely anxious to throw in their mite who cannot possibly raise money, they would say that any kind of useful articles will be received from such.

MARY SMITH.
MERCY R. THOMPSON.

NOTICE.

THE Saints are hereby cautioned not to purchase any certificates of stock, in the Nauvoo House Association, numbered from one hundred and seventy-six, to three hundred and sixty-six, inclusive, and dated February 10th, 1841, as they were stolen with the trunk of Lyman Wight, in the summer of the year 1843, and have not yet been recovered.

GEORGE MILLER,
Pres. N. H. A.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 6] CITY OF NAUVOO, ILL. APRIL 1, 1845 [WHOLE No. 114.

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 2nd instant, the same day of the publication of the mob in the "Monitor," I received the following

Revelation, given, August, 1833.

"Verily I say unto you my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom and to find truth: verily, verily, I say unto you, blessed are all such for they shall obtain, for I the Lord showeth mercy unto all the meek, and upon all whomsoever I will, that I may be justified, when I shall bring them into judgment.

Behold I say unto you, concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion: and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion: and to the residue of the school, I the Lord am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known: The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I the Lord have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I the Lord shall command, they are all accepted of me, for I the Lord will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices: that they may be perfected in the understanding of their ministry: in theory; in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God: and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works with sore affliction; with pestilence; with plague; with sword; with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen"

On the 6th instant, I received the following *Revelation, given, August*, 1833.

"Verily I say unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord: for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament: the Lord hath sworn and decreed that they shall be granted: therefore he giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name's glory, saith the Lord.

And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me: therefore I the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free: therefore ye are free indeed: and the law also maketh you free: nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God: for he will give unto the faithful, line upon line: precept upon precept: and I will try you, and prove you herewith: and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy: for if ye will not abide in my covenant, ye are not worthy of me: therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. And again the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also.

Behold I the Lord am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I the Lord will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now I speak unto you, concerning your families: if men will smite you, or your families, once and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meeted out a just measure unto you. And again if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold: and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out.—And now verily I say unto you if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation: and then if he shall come upon you, or your children or your children's children, unto the third and fourth generation: I have delivered thine enemy into thine hands, and then if thou wilt spare him thou shalt be rewarded for thy righteousness: and also thy children and thy children's children unto the third and fourth generation: nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

Behold this is the law I gave unto my servant Nephi; and thy father Joseph, and Jacob and Isaac, and Abraham, and all mine ancient prophets and apostles. And again this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I the Lord commanded them. And if any nation,

tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I the Lord would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I the Lord would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation, behold this is an ensample unto all people, saith the Lord your God, for justification before me.

And again verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness thou shalt forgive him and shalt hold it no more as a testimony against thine enemy, and so on unto the second and the third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I the Lord will avenge thee of thine enemy an hundred fold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children and turn unto the Lord their God with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed or their father's fathers then thine indignation shall be turned away and vengeance shall no more come upon them, saith the Lord your God, and their trespasses shall never be brought any more as a testimony before the Lord against them.—Amen."

August 21st. At a council of high priests in Zion, Elder Christian Whitmer was ordained to the high priesthood: and on the 28th, the council resolved, that no high priest, elder or priest, shall ordain any priest, elder or high priest in the land of Zion, without the consent of a conference of high priests.

Soon after the arrival of Oliver Cowdery at Kirtland arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the saints in their unfortunate situation through the late outrage of the mob.

On the 11th of September, the following members, residing in Kirtland, viz: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery, delegate to represent the residue of the members in Independence, Missouri, met in council to consider the expediency of establishing a printing press in Kirtland, when it was resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the "LATTER-DAY SAINTS MESSENGER AND ADVOCATE."

Resolved, also, that the Star, formerly published in Jackson county, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co.; and to be conducted by Oliver Cowdery, one of the members of the firm, until it is transferred to its former location.

The same day, Bishop Partridge was acknowledged by the council in Zion, to be the head of the church, of Zion, at that time; and, by virtue of his office, was acknowledged the moderator or president of the council or conferences.

Ten high priests were appointed to watch over the ten branches of the church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps; interpreted by Elder Lyman Wight.

September 26th. The council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee and Isaac Higbee, high priests.

Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland, and it was decided by the unanimous voice of the council on the 28th of September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland; and Brother Tanner was counselled accordingly.

About this time, Elders Hyde and Gould arrived at Zion, and the church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were dispatched to the Gov-

ernor of Missouri, residing at Jefferson City, with the following petition:

"*To His Excellency Daniel Dunklin, Governor of the State of Missouri.*

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, (vulgarly called Mormons,) believing in God, and worshipping him according to his revealed will contained in the Holy Bible, and the fulness of the gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

'We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society, peacebly if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation,

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did, and now do, to hold personal communication and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretentions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contemp and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious.—This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer, that those only yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissentions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the Star, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society,

to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday, next, 20th inst. to consult ulterior movements.'

Among the hundreds of names attached to the above document were:—

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, Post Master; S. D. Colonel and Judge of the court; Henry Chiles, Attorney at Law; N. K. Olmstead, M. D.; John Smith, J. P.; Samuel Weston, J. P.; William Brown, Constable; Abner F. Staples, Captain; Thomas Pitcher, deputy Constable; Moses G. Wilson, and Thomas Wilson, merchants.

On Saturday the 20th of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Fristoe, Abner F. Staples, Gan. Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we, as elders of said church, should agree to remove out of the county forthwith. We asked for three months, for consideration—They would not grant it—We asked for ten days—They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons: of course the conversation broke up.

The four or five hundred persons, as a *Mob*, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors: the press was broken, the type pied—the book work, furniture, apparatus, property, &c., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert, Whitney & Co.; but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house.—They caught other members of the church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five

hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon, John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob, that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the Mormons must leave the county, or they, or the Mormons must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation:

'Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shal require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The 'Star' is not again to be published, not a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.'

To which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labors for support, have been thrown out of employment and are kept so by the threatnings of those who compose the mob. [See their resolutions as published in the Western Monitor, number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed, two pair of blacksmith's bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south but the settlers in that country drew up an agreement among themselves to drive us from that country after we had commenced laboring there; they threatened to shoot our cattle and destroy our labor, and in fact, "The foxes have holes and the birds of the air have nests, but we have not where to lay our heads." We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred,

and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the Western Monitor and other papers, censuring the conduct of the mob the *leaders have began to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person or property, they would *die!*

Now therefore, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the Western Monitor of August 2nd, *are not true*. In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 109th, 10th, and 11th pages of the Evening and Morning Star, and the *Extra* accompanying the same, dated July 16th—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the state, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located by the general government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children, with impunity.

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bear them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We solicit assistance, to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children to stain the *land* which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking *him* by express proclamation, or otherwise, to *raise* a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves; and if advisable try for treason against the government;—that the law of the land may not be defied, nor nullified, but peace restored to our country:—And we will ever pray."

From the Christian Reflector.

THE MORMON PROPHET.

It is but a few weeks since the death of Joe Smith was announced. His body now sleeps, and his spirit has gone to its reward. Various are the opinions of men concerning this singular personage; but whatever may be the views of any in reference to his principles, objects, or moral character, all must admit that he was one of the most remarkable men of the age.

Not fifteen years have elapsed since a band composed of six persons, was formed in Palmyra, N. Y., of which Joseph Smith, jr. was the presiding genius. Most of these were connected with the family of Smith, the senior. They were notorious for breach of contracts and the repudiation of their honest debts. All of them were addicted to vice. They obtained their living not by honorable labor, but by deceiving their neighbors with their marvellous tales of money-digging. Notwithstanding the low origin, poverty, and profligacy of the members of that band of mountebanks, they have augmented their members till more than one hundred thousand persons are now numbered among the followers of the Mormon Prophet, and never were increasing so rapidly as at the time of his death. Joe Smith arose from the very lowest grade of society, to the head of this large body, without any of those aids, by which most other men have ascended to their high stations.—He is represented by those acquainted with him, as uneducated, uncouth in his manners, dissipated in his habits, and disgusting in his

personal appearance; and yet unaided by the influence of literature, or the patronage of the great, he induced thousands to obey his mandates, and to rally around his standard. He fought his way through all these adverse circumstances, and left the impress of his depraved genius upon his age, and his name will not be forgotten when that of many a statesman has long been buried in oblivion.

Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims to even common intelligence, coarse and vulgar in deportment, the Prophet Smith succeeded in establishing a religious creed, the tenets of which have been taught throughout the length and breadth of America. The prophet's virtues have been rehearsed and admired in Europe; the ministers of Nauvoo have even found a welcome in Asia, and Africa has listened to the grave sayings of the seer of Palmyra. The standard of the Latter-day Saints has been reared on the banks of the Nile, and even the Holy Land has been entered by the emissaries of this wicked impostor.

He founded a city in one of the most beautiful situations in the world,—in a beautiful curve of the 'father of waters,' of no mean pretension, and in it he has collected a population of twenty-five thousand from every part of the earth. He planned the architecture of a magnificent temple, and reared its walls nearly fifty feet, which if completed, will be the most beautiful, most costly, and the most noble building in America. Its walls are of solid stone, four feet in thickness; supported by thirty stone pillars. That building is a monument pointing the traveler to the genius of its founder.

The acts of his life exhibit a character as incongruous as it is remarkable. If we can credit his own words, and the testimony of eye-witnesses, he was at the same time, the vicegerent of God, and a tavern keeper—a prophet of Jehovah, and a base libertine—a minister of the religion of peace, and a lieutenant general—a ruler of tens of thousands, and a slave to all his own base unbridled passions—a preacher of righteousness, and a profane swearer—a worshipper of the God of Israel, and a devotee of Bacchus—mayor of a city, and a miserable barroom fiddler—a judge upon the judicial bench, and an invader of the civil, social and moral relations of men; and notwithstanding these inconsistencies of character, there are not wanting thousands who are willing to stake their souls eternal salvation upon his veracity. For aught we know, time and distance will embellish his life with some new and rare virtues which his most intimate friends failed to discover while living with him.

Reasoning from effect to cause, we must conclude that the Mormon prophet was of no common genius; few are able to commence and carry out an imposition like his, so long, and to such an extent. And we see, in the history of his success, most striking proofs of the gullibility of a large portion of the human family.—What may not men be induced to believe?

☞ *Remarks.*—Amid such a volume of smoke, we look for some fire; and we generally find it. The 'Prophet' of New York, has some capital touches on this subject, but their length precludes us, at present, from copying them.

There is a spirit in man, possessed of so much "divinity," that it will discover *truth* by its own light; no matter whether it is covered with a 'sectarian cloak,' or thrown among the rubbish of scoffers. For this reason we copy the foregoing eulogy on *General Joseph Smith*, one of the greatest men that ever lived on the earth; emphatically proved so, by being inspired by God to bring forth the Book of Mormon, which gives the true history of the natives of this continent; their ancient glory and cities:—which cities have been discovered by Mr. Stevens in Central America, exactly where the Book of Mormon left them. Write on, gentlemen, you can do nothing against the truth but for it.

To be short, we will sort out of two paragraphs according to truth, and let them speak for themselves.

JOSEPH SMITH

With his friends.	*With his enemies.*
"God's vicegerent;	"A tavern keeper;
A prophet of Jehovah;	A base libertine;
A minister of religion;	A ruler of tens of thousands and slave to his
A lieutenant general;	own base unbridled passions;
A preacher of righteousness;	A profane swearer;
A worshipper of the God of Israel;	A devotee of Bacchus;
A mayor of a city;	A miserable bar-room fiddler;
A judge upon the judicial bench;	An invader of the civil, social and moral relations of men;"
And upon these consistencies of character there are not wanting thousands who are willing to stake their souls eternal salvation upon his veracity"—and all this because the spirit of	He and his followers believe in direct revelations, and the gathering of old Israel, and the gifts, and *spiritual wife* doctrine, according to Dr. J. C. Bennett'[8] system.

God in their hearts and his works testify to the truth.

But enough: like as the serene sky, after a storm, shows the sun, moon, and stars more beautiful, so does the revelations, truths, and exalted views of Joseph Smith, the martyred prophet, glitter among such fag ends of corruption. Light, love, and liberty will triumph.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 1, 1845.

THE SAINTS MAKE NAUVOO.

Notwithstanding the ebullitions of apostates, and their terrible exits; notwithstanding the awful assassination of our inspired prophet and patriarch; notwithstanding the legis ature of Illinois have feloniously robbed us of our charter, and notwithstanding a knot of vagabond newspapers, by publishing outrageous falsehoods to inflame the public mind against us; have rolled up the black thunder heads of mobocracy, to scatter "the fire shower of ruin," yet Nauvoo keeps the even tenor of its way. The spring has met us with an early emigration of saints, never before equalled: they come by land and water.

Nor is this all: goods, wares, and articles of necessity, came also: and tithings for the Temple, in money and in meat, have recently cheered the hearts of the Trustees, and building committee, and nerved the arms of the labors with a celestial kind of feeling, that runs from heart to heart, and causes a whisper to mingle with the busy hum of business: *that God means to move on his work with rapidity.*

The rearing of houses; the opening of gardens; the breaking up of the adjacent prairies; the manufacture of articles for foreign exportation, at the mechanic shops, and the preparations to make our own commodities for home consumption, all give the lie to the false insinuation that Nauvoo cannot live without a charter.

The work of the Temple goes on as fast as possible, and, in fact, the anxiety is so great to labor upon this great house of the Lord, that the committee frequently have to set men at other work. A trench is being excavated about six feet wide and six feet deep, around a square of about six or eight acres, which will be filled with stone, and upon which will be placed an iron fence for the security of the Temple, and Tabernacle.

There never was so great union in the city before; with a few exceptions the whole population are saints, and are governed as easy as a "gentle hand would lead an elephant by a hair" The "exceptions" are mainly men who hang on "to keep tavern, stores, or groceries," contrary to the expressed wishes of the majority of the citizens; and why they "*hang on*" and as it were "*beg*" for a chance to shave the saints, for a little money, and occasionally corrupt their good feelings with a little of the good creature, called strong drink, or by gambling; or by trying to introduce the custom of debauchery, is really a matter of common notoriety and surprise! The goodly, who *tithe* themselves are really in hopes, that these men will take a modest hint to sell out and go where there business can be prosecuted with more patronage and less offence.

It is almost a miracle to see so large a population reside so happily together, without strife and litigation. Our justices have little to do in the line of suing. There are two men in the Church, here, that still hold on to the skirts of Blackstone, but all the business they have to do among the saints, will hardly afford them an excuse for the title of lawyer. They will find the promulgation of the gospel more lucrative, than peddling law, unless the surrounding country should require there professional services aside from any difficulties in Nauvoo.

Nor are the services of physicians held in so great repute in Nauvoo, that the saints confide in medicine; but rather the commandments of God are look to as being far more safe than trusting in an arm of flesh. There is but one Doctor that does much business in his profession, and that is surgery.

Upon the whole, the union, perseverance, and love which pervades the bosoms of the saints, actually astonishes the world, and causes peace to reign in our midst: for which blessing we praise our Father in heaven, beseeching him to continue these favors until the kingdoms of this world, shall become perfect.

THE MISSION TO SOUTH SEA ISLANDS.

The mission to the Islands of the south Pacific ocean, as will be seen by a reference to the letters published in the last number of the Times and Seasons, &c., has resulted in success and glory, beyond our most sanguine expectations. We therefore feel grateful to our heavenly Father for his favor so signally bestowed for the advancement of his last kingdom.

The success thus far, being so perfect an index to what must eventually be done towards carrying salvation to the remnants of the seed of Abraham, scattered over the face of the earth,

that we have concluded to bring together a few ideas relating to the history of those regions for further reflection.

The region under the name of Oceanica, embracing a vast number of Islands in the north and south Pacific ocean, contains about 4,600,000 square miles of land independent of water; and, at least 18,000,000 of inhabitants, most of whom are heathens; especially so, if we let the injuries to their morals, brought about by the introduction of spirituous liquors, gambling, debauchery, and other sins, by white men and Christendom, have any weight in the scale of calculation.

This region is subdivided into three grand divisions, viz:—Malaysia; Australasia, and Polynesia. Malaysia lies south of China, and comprises the following Islands and groups:—Sumatra, Java, Borneo, (the largest of this division) Phillipine Islands, Celebes, Spice Islands, Sooloo Islanda, Timo, Florris, Sumbawa, &c.—They all lie near the equator in north and south latitude.

Australasia, the second division, lies southeast of the former, and south of the equator, as far as 50 degrees of south latitude, and comprises, Australia (the largest) Van Diemen's land, New Zealand, New Guinea, New Britain, New Hebrides and New Caledonia. Australia is the great depot for the transportation of British convicts.

The third and last, Polynesia, lies east of the other two, and east of the continent of Asia, and comprises all the lesser Islands in the Pacific, both in north south latitude, viz: the Sandwich, the Massachusetts, the Archipellago, Drake's, Philadelphia, Magellan's and a few other Islands lie in the north Pacific; and the Ladrone, Caroline, Central Archipella, Washington, Marquesas, Society and Georgian Group, among which are Tahiti and Tooboui, Cook's Austral, Panmotu, Gambia, Navigator's, Vavan, Habaai, Tongta, Feejee, and many other Islands lie in the south Pacific.

Tahiti in the south Pacific, and Owyhee in the north Pacific, are the most important amongst the nations, though Australia and Borneo are by far the largest.

The climate and productions of these Islands are favorable to the great plan of the Almighty —viz —the gathering of his elect in the last days, for "REST" promised before the foundation of the world.

There is another event just transpired to help on the work. The United States have made arrangements, with the government of New Grenada to carry a mail across the Isthmus of Darien at the city of Panama, whereby we can forward letters to those Islands in less than half the usual time. Every thing operates for the good and glory of God when he will, and so we congratulate the saints on the near approach of the great day when the whole host of *Israel*, together with all the righteous, will come home to spend a Jubilee with God.

A SHORT CHAPTER ON A LONG SUBJECT.

After the flood and after Ham had dishonored the holy priesthood, Noah awoke from his wine and knew what his *younger* son (Ham,) had done unto him. And, as the priesthood descended from father to son, he delivered the following curse and blessing, as translated by King James' wise men and recorded in Genesis:

"And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."

"And he said, blessed be the Lord God of Shem; and Canaan shall be his servant."

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

History and common observation show that these predictions have been fulfilled to the letter. The descendants of Ham, besides a black skin which has ever been a curse that has followed an apostate of the holy priesthood, as well as a black heart, have been servants to both Shem and Japheth, and the abolitionists are trying to make void the curse of God, but it will require more power than man possesses to counteract the decrees of eternal wisdom.

Again Shem or his descendants were blessed with receiving the revelations, prophets, and Savior:—A blessing truly which even the most sagacious infidel has not been able to explain away.

Again, Japheth has dwelt in Shem's tent, both in the land of Canaan and in America; for "tents" is a figurative expression which in Hebrew, would signify the residence or abode.

Now our short chapter will soon end, for the Savior said *Jerusalem should be trodden down till the times of the Gentiles are fulfilled*, and the very movement of every nation shows the eternal truth of the above quoted passage of scripture. It frustrates the designs of sectarians;—it chokes the deists; astonishes the world, and delights the saints—*Amen*.

FROM THE EAST.

From the Prophet and other sources, we receive the most gratifying intelligence from the branches of the church in the eastern section of the Lord's vineyard. In the city of New York the meetings are well attended; union and joy prevails, and twenty were baptised in one evening.

In Philadelphia, the same generous spirit prevails. At Pompton N. J. liberality characterizes the saints, and so far as the knowledge comes to us, there is an earnest desire and a laudable intention, manifested to tithe for the Temple, and support the present authorities.

There never was a better feeling prevailing among the saints, than there is now: so, purging the old dross, and blowing it to the four winds, the gold begins to appear, while confidence, faith, hope and charity—mingled with union, love, and fortitude—make the everlasting gospel what it ever was, *a refiner's fire.*

TROUBLE AMONG THE BAPTISTS.

"Some time ago says the N. Y. Tribune, the Foreign Missionary Board of the Baptist Triennial Convention, which has the seat of its operations in Boston, in answer to an interrogatory put by Rev. Jesse Hartwell of Alabama, made the following declaration:

'If, however, any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery'

This avowal, as might naturally have been expected, has caused much excitement and dissatisfaction at the South. The Board of the Virginia Baptist Foreign Missionary Society have published an Address, accompanied by a series of resolutions, in which they pronounce the decision of the Parent Board at Boston unconstitutional and a violation of the rights of the Southern members of the Triennial Convention, and declare that all farther connection with that Board, on the part of such members, is inexpedient and improper. They also express the opinion that, in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the board in Boston, should hold a Convention (either at Augusta, Geo. or Richmond, Va.) to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South. Such a Convention will probably be held either in May or June next, and there is little doubt that it will work a permanent division batween Northern and Southern Raptists. It is thus that one religious sect after another splits on the rock of Slavery, finding it impossible to reconcile the growing anti-slavery sentiment of the North with the slaveholding spirit of the South."

INFERENCE.

☞ The inference we draw from such church jars among the sectarian world, is, that the glory which professing clergymen think to obtain for themselves by division on slavery, temperance, or any other matter of no consequence to pure religion, is "nothing but vanity and vexation of spirit."

Christ and his apostles taught men repentance, and baptism for remission of sins; faithfulness and integrity to masters and servants; bond and free; black and white, and what was the result? It was that the church in the days of the apostles came unto "Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Were it possible for God to be ashamed of his creation, the sectarians bluster about foreign missions, preaching to the heathen, the temperance cause, and the light of revelation, would make him blush. The Pharisees and Sadducees among the Jews, never whited more sepulchres, *filled with dead bones*, than do the popularity seeking sects of the nineteenth century.

Like the fable of the dog and the meat, the christian community are preparing to lose what little religion they may have possessed, by jumping after the dark shade of *abolitionism.*—So passes falling greatness.

COMMUNICATIONS.

THE ANSWER

To the parable in our last number.

To make the subject plain, the explanation is given in questions and answers.

Q.—1. Who is the king and his son?

A.—The king is the father of our Lord Jesus Christ.

Q.—2. Who is the woman?

A.—Christ's Church.

Q.—3. When was the marriage and dinner proposed.

A.—At the time Christ and his apostles offered salvation to the Jews.

Q.—4. Who banished the king's son?

A.—The Jews.

Q.—5. Who put to death the woman's friends?

A.—The Roman Church.

Q.—6. What was the rod?

A.—It was the power and priesthood after the holy order of the son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

Q.—7. What were the twelve diamonds?

A.—The twelve apostles.

Q.—8. Will the woman or church come out of the wilderness?

A—Yes, with the same adornings as Solomon saw her.

Q.—9. When will the king's son return?

A.—As soon as the church gathers together and gets ready.

Q.—10. Where is the woman?

A—She is on the continent of America.

Q.—11. How is she known from other women or churches?

A—By the Priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Q.—12. Do the inhabitants of the world, look upon her now, with any less jealousy, than they did eighteen hundred years ago?

A.—No; she is evilly treated in like manner.

Q.—13. Who despised the king's dinner?

A.—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Q—14. Who were invited to the supper?

A—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

Q.—15. What was the dinner?

A.—It was the gospel of eternal life offered in the days of Christ and his apostles; first to the Jew.

Q—16. What was the supper?

A.—It is the same gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be last; and the last, (which was the Gentiles) may be first.

Q—17. Who is that will not partake of the supper?

A—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear O ye inhabitants of the earth, and hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him; saying: fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and sea, and the fountains of waters.

Q.—18. Who is the messenger sent from the king?

A.—It is the angel that John saw flying from heaven, having the everlasting gospel to commit to man on the earth.

A.

EPISTLE.

MANCHESTER, ENGLAND, July 9th, 1840.

Dear Brother Joseph,

I now embrace this opportunity of writing this epistle to you in order to give you a sketch of my travels since I left you, and of the progress of the work of God in this land, together with the signs of the times and of the conflicts which I and my brethren have endured during our journey to this land. You very well remember the time and situation in which we left our homes;—brother Young and I started together. We were both very sick and we likewise left our families very sick. Not being well able to travel brother Bently took us on our way fifteen miles to brother Duel's. This was on the 18th of September, we tarried at brother Duel's house overnight and next day he took us to Lima. Another brother volunteered there, and the same day took us on our way as far as Quincy which is fifty miles from Commerce. When we arrived at Quincy in consequence of the fatigues of the journey I was taken with the chill fever again at the sisters Pitkin's:—after being there one or two days, I then went to Doctor Staley's and remained under the care of Sister Staley and her daughter until the 25th, my pain and afflictions were very severe. I received great kindness from them and also from the Sisters Pitkin; and I pray that the Lord may abundantly bless them, and administer comfort and blessings to them in every time of need; Elder Young's health was very poor in deed; he was not able to sit up but a little while at a time. While we were at Quincy Brothers George A Smith, Theodore Turley, and Reuben Hedlock overtook us, they being also considerably sick and very feeble. The saints at Quincy were kind and administered to our wants and assisted us on our journey. My sorrow was great on leaving Quincy as well as on leaving Commerce, to see so many of our brethren sick and dying in consequence of being driven and being exposed to hunger and cold.

We all left Quincy on the 25th, Brother Lyman Wight took Elder Young and myself as far as Brother Charles Rich's distance about 9 miles, Brothers Smith, Turley, and Hedlock had a horse and wagon of their own to help them on their way. Brother Wight left us and predicted many things which should come to pass, left his blessing with us and bid us farewell. May God bless him and save him in

his kingdom. Next day Brother Rich took us, and carried us to Brother Wilber's: while on the road the chills came upon me again, and I suffered much pain and fatigue. When we got there we found Brother Turley sick in bed, and the other brethren not much better. Next day Brother Wilber took us on our journey about twenty five miles; to the place where President Marks resided, at the town of Pitsfield. The other brethren left us at Brother Wilber's and took another road.

Next day Brother Allred carried us about four miles to another town where your Uncle Silas Smith resided, we arrived a few days after his death. Next day Brother Rogers carried us to Morgan county, town of Winchester, to the house of Roswell Murray my father-in-law, where we found two of Elder Young's brothers and one sister; and other brethren of the church who had been scattered into that part from Missouri. These brethren had been stripped of their property and smitten &c. yet we found them in comfortable circumstances, rejoicing in God.

From thence Brother Lorenzo Young carried us to the town of Jacksonville, distance twelve miles; my father-in-law went with us on a visit to his friends in the east. The next day the brethren at Jacksonville carried us to Springfield a distance of about forty miles:—this was on the 5th of October. Here we again met with Brothers Smith, Turley, and Hedlock; at this place Elder Young was taken sick, we remained here until the 11th, then the brethren there gave us a horse and fitted up a wagon, and putting both horses to the wagon we all started together: they also gave us some money to assist us on our journey.—We continued on our journey five or six days until we arrived at Terre Haute on the banks of Wabash river on the 17th, during this time our axle tree broke twice, and we had to suffer hunger in consequence of having to cross large prairies, and the food we got was altogether johnny-cake, and corn dodger, and poor bacon. I was very sick during most part of this journey; sometimes I thought I scarcely could live. We put up at Doctor Modiset's. I was here taken out of the wagon and laid upon the bed; the doctor, his wife, and Elder Young were obliged to watch almost all the night in order to keep a breath of life in me. Next morning the brethren came to us: my feelings were for them to go on their journey and leave me and Brother Young with me. I requested them to lay their hands on me and pray for me, which they did previous to their departure. I was then not able to sit up: they left us in tears, some of them not expecting to behold my face again. In about an hour after the brethren departed I arose from my bed; and in a few days we started on our joruney. The doctor took us in his carriage and carried us twenty miles. Then we were taken by Doctor Knight to Pleasant Garden about four miles further.

After tarrying there a few days Elder Babbit carried us ten miles to a brother's house — Next day the brother took us on our journey fifteen miles to the town Bellville. A storm arose which obliged us to put up here. Elder Young was taken very sick and was obliged to go to bed: we tarried until the next morning. The landlord and landlady were very kind to us and received our testimony: and I think I never saw better feelings towards us as a people than was manifested in this place, being southern people, and may the Lord bless them and gather out his elect. The next day we took coach leaving some of the people in tears. We continued on our journey mostly night and day until we arrived at Cleavland on November 3rd, where we again overtook Brothers Smith, Turley, and Hadlock and my father-in-law. This reminded me of a prediction which I delivered on the morning they left us, viz. that we would get to Kirtland before they would: same day we proceeded to Kirtland.

The brethren had taken up Brother Taylor on the road where he had been confined by sickness. When we got to Kirtland being overcome by the fatigues of our journey, we were most of us taken sick again with the chill fever, some of us were confined to our beds. — We remained there until the 22nd: some one of us preached in the house of the Lord every Sabbath during our stay there. We found the saints in a rather dis-organized state and disagreed, dwelling upon things that were past and finding fault, We found some few that were very kind to us and administered to us in our sickness, others felt disposed to cast reflections upon us, saying that our sickness came upon us in consequence of our unrighteousness; and when the brethren were suffering keenly from the effects of fatigue and sickness: these things were heaped upon them in an unfeeling manner, and when we were preparing to start on our journey, they would not administer to our wants nor help us on our journey, saying that they did not believe we were sent of God, and casting many other reflections upon us (that is many of them,) if it were necessary I could mention names. May the Lord bless and preserve those who did minister to our necessities, for the time will come when they shall be rewarded for their deeds of kindness. On the 22nd, we left Kirtland for Fairport. We did not sail from this place until the 26th on ac-

count of a heavy snow storm on the lake. On the 27th we arrived at Buffalo. On the 28th the brethren left me at Byron eight miles east of Batavia and pursued their course to the east, I stayed to visit my friends at Byron,

Next day I took cars for the city of Rochester, and found one of my sisters there. Taking a violent cold I was confined here about a week During this time I stayed one night with Brother Ezra Thayre, he lives two miles from the city. He was glad to see me, and inquired much about you and the rest of the brethren: he seemed to be firm in the faith of the gospel and has much love for his brethren. Brother Thayre then took me in his wagon and carried me to Victor within twelve or fourteen miles of the place where you obtained the record of the Book of Mormon. I remained there until about the tenth of February, preached in Victor twice, baptised three, one of them was my wife's brother and his wife. The snow continued about three feet deep while I was there, being very cold and blustering. There is much good feeling towards us as a people in that region.

I took coach at Canandaigua for New York, being short of money to pay my expenses I was confined to one meal a day. When I got to Albany, the North river being froze up, I went part of the way on the ice on runners, and part of the way by land on wheels. When we went to Jersey city. (as we went up on that side,) the coachman not being willing to fulfil his engagement and take us over to New York. and I being destiute of money, I mentioned it to the passengers and a gentleman put his hand in his pocket and gave me a quarter dollar. Then, when we got to the Ferry, the ferryman wanted six-pence more each; not having any, it prompted me to pray to the Lord to blind his eyes so that he might overlook me, it was even so; so we see that God will hear prayer when we call upon him for small things. We went across the river and put up at the Hotel, where I pawned my trunk for my supper and breakfast.

Next morning I went in pursuit of the brethren, being Sabbath day morning. The first one I met with was Elder P. P. Pratt, I then found Elders Young and O. Pratt, and the rest of the brethren; and if I ever felt to praise God it was then, to get in company with my brethren again. I went with the brethren to meeting and my wants were made known, and I received means to redeem my trunk. The rest of the brethren were in similar circumstances with myself, having come into the city in like manner. When we arrived there we found the saints faithful, but not many adding. We concluded it best to lift up our voices and preach the gospel, and in about two or three weeks, there was upwards of forty added. These together with the other saints administered to our wants and provided for us provisions, bedding and money to go to England.

I never saw greater kindness than was manifested towards us in New York, Philadelphia, and other places: and I feel to bless them in the name of the Lord, that his peace shall rest upon them. On the 9th day of March, six of us went aboard the ship Patrick Henry, viz: B. Young, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock and myself; many of the saints went along with us to the ship's side, where we bade them farewell. We set sail the same day and on the 6th day of April, we landed at Liverpool, in tolerable health,

During our passage over we had two very heavy gales; the ship's mate said he had not seen such for fifteen years back: the ship's crew was kind to us. We remained in Liverpool until the 9th in company with Elder Taylor who had been there a short time and raised a small church.

On the 9th we took cars for Preston, where in a short time we found Elders Fielding, Richards, and Clayton well and in good spirits promulgating the gospel through the towns and cities. Their joy was great to see us, yea, beyond measure; they had often longed to see us and prayed that the Lord would send us unto them, the saints universally were rejoiced to see us and the news of our arrival spread far and near in a short time. Our enemies had reproached the saints and boasted, because (they said) we should never return; and in fact it was believed amongst the enemies that we should no more return. The saints had been troubled some on this account, and consequently their joy was greatly increased to see my face again, and still more to see some of my brethren with me.

Many blessings were poured upon us from all quarters, especially from those who were baptized before we left England; we also found that those who had joined the church since that time, joined in the theme of rejoicing, and hailed us with a hearty welcome. As soon as the general bustle was subsided the Twelve met in council and organized themselves, and ordained Elder Richards into the quorum.—Then on the 15th, the churches met in conference in the cock-pit at Preston; the total number of members represented was one thousand six hundred and seventy-one; the churches all in good standing, excepting two. From that conference the brethren separated to different

parts of the country, some going north, some east, some west, and others south. I remained visiting the old churches in order to strengthen and organize, and build them up; I continued in this way until about the first of July.

During this period many were baptised amongst the old churches, and even some who had been cut off from the church, returned and mourned that they had suffered themselves to be overcome. I always was received with the greatest joy, wherever I went, in fact, it has been a general time of rejoicing amongst us. You would be astonished to witness the anxiety which is manifested for the well-being of the saints in America; and for your own welfare and your counsellors; and for the high council, and all the elders, bishops, and officers; and also, to see the interest manifested amongst them for the saints in America, while we have related to them their sufferings, during the late persecution; and notwithstanding we have kept nothing back of the sufferings of the saints in America, yet, it is astonishing to see the universal anxiety there is manifest amongst the saints here to get away to the land of promise and help to build up Zion. As soon as we can possibly get them baptised they immediately begin to want to go to America, for they declare that that is Zion. Many of the saints are realizing the gifts of the spirit, many speak in tongues, others interpret, some prophecy, and others have the gift of healing.

The work is rolling on as you will see by the number that were baptized since the last conference. We held our last conference on the 6th of July, in the Carpenter's Hall, Manchester. The number of members then represented was two thousand five hundred and thirteen. There was also stated to be fifty nine elders, one hundred and twenty-two priests, sixty-one teachers, and thirteen deacons; these all in good standing. Before the conference was closed the president called for volunteers to go and preach the gospel; when the number manifested was ascertained to be about twenty-eight, who are immediately going forth; some are gone and the others will speedily follow.

Brothers G. A. Smith, Wilford Woodruff, and myself expect to start for London in about three weeks. Elder Young is going to assist Elder Pratt in the printing while he goes to New York after his family. Elder Richards will remain in the regions round about here until the next conference and will assist some in the office. Elder John Taylor is laboring in Liverpool. Elder O. Pratt is laboring in Edinburgh, Scotland. Brothers Hedlock and Clark are going to Scotland. Brothers Wright and Mulliner are already there. Elder Joseph Fielding is going to Bedford, and Elder William Clayton is going to Birmingham.

I would now say that a large company of the saints are preparing to start for America this fall. And Elder Theodore Turley is appointed to go with them. Many of the churches that I have been amongst are preparing to move off next spring: they are selling their property and settling up their affairs and expect to move off in churches early in the spring. I would also say, that the way is opening for the gospel into Ireland: one brother has been ordained and expects to go there directly; many that have been baptised have friends there. One brother has enlisted into the army; Elders Pratt and Young ordained him an elder, and he is gone into the army: we have lately received a letter from him and he is now lifting up his voice in the army.

With regard to the state of the country we may say it is bad indeed: trade appears to be growing worse, in fact, many branches of it is almost at a stand, and not expected much to improve for some months. Thousands are out of employ, and we may safely say that there are thousands famishing for want of bread: we often see in the streets whole families begging for bread; and in many instances some respectable looking characters may be seen singing through the streets to obtain a little bread; it is truly heart rending to see so many small children, nearly naked, going from house to house begging. This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret: at the same time it is that which is spoken of by the mouth of the prophets, and we feel to pray without ceasing that God may roll on his work, and restore that which is lost and establish peace, and that the knowledge of God may cover the earth as the waters cover the sea.

We hear of wars and rumors of wars all around, and we can truly say according to the revelations, that God is about to come out of his hiding place and vex the nations of the earth in consequence of the wicked stewards not being willing to administer justice to the saints of God in America and elsewhere.

I will now give you an extract from the "Northern Star" headed, "Distress of the people of Ireland." "It would be impossible to find words to describe to you the state of the people throughout the provinces for want of food. Potatoes have mounted up to eight pence per fourteen pounds generally; in some places they are ten pence to one shilling, and the contrast of employment is distressing in the extreme. You are long aware from official ta-

bles laid before the house of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is eight pence per day, for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are blank idle.

Now, observe, a stone (fourteen pounds) of potatoes will hardly give a man, his wife, and four or five children (many of them have ten children) one meal in the day. A stone of potatoes is eight pence to one shilling at present; where then are this vast population to be fed from? Nothing short of the miraculous interference of heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Menreagh, Killaloe, and at several other places along the banks of the Shannon. Upon one occasion they attacked a boat taking in oats intended for the English market; this they instantly seized, and distributed its contents, six hundred sacks, in small parcels amongst the vast multitude. In every case there was no appearance of drunkenness, but there was every appearance of hunger. Yet while all this is going on, we perceive your bishops and princes, your lords and ladies squandering away thousands upon thousands in idle luxury in London, that enormous den. Dare we contemplate the end?"—Dublin correspondent of the Manchester Advertiser.

These things are coming upon the inhabitants, yet they are blind and cannot see it: they appear to exult over the saints, and when a few fine days come (which are indeed scarce) they cry out to the saints, "where is your famines, pestilences, and judgments you have predicted;" we tell them to wait a little while and they shall see them, and then they shall know that we have told the truth. And now after all these things which I have seen, together with the toils, fatigues, labors, pains, and sufferings which I have endured; I have never had one discouraging moment, nor felt the least dismayed; but with an unshaken confidence I have pressed my way forward, and am still determined to pursue the same path, looking forward to the recompense of reward; and these are the feelings of my brethren as far as I have knowledge; they are in good spirits and we have had a season of rejoicing together for the past few days. Since we came into this land there has been six conferences of the church in different parts to do the business of the church; and there has not been hitherto in all our proceedings, the least discordant voice, and we feel as though God was with us indeed, and does bless us and our labors.

A short time ago I went in company with Elder Fielding to Burnley, a large town, to visit a church. Having a desire to go down into a coal-pit; I went to the master and told him that I was from America and had a desire to go down into the pit. He consented and fitted us out in colliers clothes, and then let us down the shaft to the depth of one hundred and seventy-four yards or five hundred and twenty-two feet. We then took a course and went from the shaft something more than nine hundred yards, and in this place there was about one hundred men and boys laboring, and six horses which drawed the coal from different parts of the mine to the shaft. Burnley is the place where the Danes assembled, when they conquered England; and took the men captive, and took their women to wife. These women entered into a secret combination with each other and appointing a night they slew the Danes and liberated their own husbands.

I must now close my correspondence for the present, and I desire that you would give my love to President H. Smith, and to your father and mother, and to all your friends; to Bishops Partridge, Whitney, and Knight; and to the high council; and to all the elders and saints in Zion; and especially to yourself and family. The brethren all send their love to you and the saints. Please to remember me to my dear wife and children. Brother Clayton wishes to be remembered to you and all the saints. This from your friend and well wisher in the new and everlasting covenant.

HEBER C. KIMBALL.

To Mr. Joseph Smith, Jr.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 7] CITY OF NAUVOO, ILL., APRIL 15, 1845 [WHOLE No. 115.

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 5th of October, 1833, I started on a journey east and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ashtabula; and the day following, the Sabbath, we arrived at Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation; and a large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony.

October 8th. Elders Phelps and Hyde presented the petition of the saints in Jackson county to the Governor of Missouri, who gave them for answer that the Attorney General of the state, was absent, and on his return he would inform them of his conclusions, by mail, addressed at Independence; whither they immediately returned.

We continued at Springfield until this time, when we removed to Brother Roundy's at Elk Creek; and continuing our journey on the evening of the 9th arrived at a tavern; and on the 10th, at Brother Job Lewis' in Westfield, where we met the brethren, according to previous appointment, and spake to them as the spirit gave utterance, greatly to their gratification.

This day October 10th, Elder Williams wrote as follows, from Kirtland to the saints in Missouri:

Dear Brethren:

It is a long time since we have received any intelligence from you, save a letter received by Brother Elliott from Elder John Whitmer, which informed us that he had wrote four letters since Elder Oliver Cowdery left; but we have not received any of them, nor from any other one in Zion, except one from Bishop Partridge of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking by so doing, that you may get it.

The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver, we sat in council to know what should be done. The decision of the council was, that measures should be immediately taken to seek redress by the laws of your country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have received no revelation for a long time, and none concerning the present situation of Zion, which has been written; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move, for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favorable for a reconciliation, so that the saints are not obliged to leave the county. We can do no more for you than we are doing, but we have this great consolation that God will deliver Zion, and establish you upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come eternal life: so brethren you have great reason to rejoice, for your redemption draweth nigh.

President Joseph and Sidney are absent on a mission, and we do not expect their return till some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada as far as Long Point, and preach in all the most noted places on their way.

We held a council this morning on the subject of building, &c. It was decided by the council that we should discontinue the building of the temple during the winter for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed, to set the hands immediately to erect a house for the printing office, which is to be thirty by thirty eight feet on the ground the first story to be occupied for the school of

the prophets this winter, and the upper story for the printing press.

Oliver started for New York the first instant, for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish the Star, commencing from the last number printed; and to be conducted by Oliver, (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual,) and under the firm of F. G. Williams & Co., entitled the Latter-day Saint's Messenger and Advocate. The probability is, that the Star will be forwarded to subscribers by the first of December. Oliver has written to you for the names and residence of the subscribers for the Star, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for his saints. Not one week before Bishop Whitney started, the way seemed hedged up and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all raise our hearts in gratitude to God and praise his holy name, that he is a present help in every time of need.

We have seen a letter written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of propnecy, namely: "that Zion would be delivered by judgments," and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them"; and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them, "that they were our friends, and that the Lord had sent them there, and the time would soon come when they should embrace the gospel," and also, "that if we will not fight for ourselves, the Indians will fight for us."—Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason: many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had, as respects this thing; but if any speak in tongues, a word of exhortation, or doctrine, or the principles of the gospel, &c., let it be interpreted for the edification of the church.

When you receive this letter I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark X on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct and thus we may evade interception, &c.

Yours in the bonds of love,

F. G. WILLIAMS.

At this time the evil and designing circulated a report that *Zion* was to be *extended* as far *east* as *Ohio*, which in some degree tended to distract the minds of the saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

On the 11th, we left Westfield, and continuing our journey staid that night with a man named Nash, an infidel, with whom we reasoned, but to no good; and on the 12th, arrived at Father Nickerson's, when I received the following

Revelation, given October, 1833.

Verily, thus saith the Lord unto you my friends, Sidney and Joseph, your families are well: they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the council which I shall give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land: therefore, I the Lord have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls: therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what you shall say.

But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

And it is expedient in me that you, my ser-

vant Sidney, should be a spokesman unto this people; yea, verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice; for, behold, and lo, I am with you even unto the end.

And now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde and John Gould, are in my hands, and inasmuch as they keep my commandments they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so.—Amen.

On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us his spirit in a remarkable manner.

Monday 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday the 13th, at ten o'clock A. M., to be in the Presbyterian meeting house.—When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then prevented. We came immediately away leaving the people in great confusion, and continued our journey till Friday the 17th, when we arrived at the house of Freeman A. Nickerson in Upper Canada; having passed through a fine and well cultivated country after entering the province; and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

Sunday morning the 19th, at ten o'clock, we met an attentive congregation at Brantford and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday 21st. We went to the village of Colburn, and although it snowed severely, we held a meeting by candle light on Wednesday evening and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge and wisdom; and gave us no opportunity to reply. Twenty third, at the house of Mr. Beman in Colburn, where we left on the 24th for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mt. Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work and offered themselves for baptism. Great excitement prevailed in every place we visited.—Twenty fifth, preached at Mount Pleasant; the people were very tender and enquiring.

Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptised twelve; and others were deeply impressed and desired another meeting, which I appointed for the day following. Twenty seventh, in the evening, we broke bread, and laid on hands for the gift of the Holy Ghost and for confirmation, having baptised two more. The spirit was given in great power to some, and peace to others. Twenty-eigth; after preaching at 10 o'clock, A. M. I baptised two and confirmed them at the water's side. Last evening we ordained E. F. Nickerson an elder, and one of the sisters received the gift of tongues which made the saints rejoice exceedingly.

Extracts from H. C. Kimball's Journal.

(Continued.)

During our stay in Missouri, Brother Joseph B. Noble was very sick for some time, and was taken care of by Elders Brigham, and Joseph Young, at the house of Joel Sandford, in Liberty, Clay county. It was with great exertion that his life was preserved, and that by the application of cold water being drawn out of the well, and poured upon him, daily and hourly. He was deaf, discharged a large amount of corrupt matter from the ears, and was almost blind—and in fact the most who were saved from the cholera, were saved by throwing cold water upon them, or plunging them in the stream, by which means the cramp and purging were stayed—the sufferers invariably besought us to plunge them in pools, and springs of cold water, while their thirst for the same was very great, while our fears were, it would be an injury to them; yet by the blessing of Heaven, it was the only means of saving them, that were saved from this destroyer, the cholera. Brother Nobles' life was yet despaired of, but he was resolute, and nothing would satisfy him, but to return home. June 30, 1834, I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera

Cole, with Brother Sylvester Smith's team, as I had left mine in Missouri. About this time Brother Brigham Young started in company with about the same number that was with me, with James Foster's team.

After proceeding about three miles, we stopped and made arrangements for travelling. They chose me to be their captain home, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded until we came to Brother Thomas B. Marsh's house; his wife gave us some dinner, and we proceeded on our journey. May the Lord bless her for it. This day we crossed a branch of the Fishing River, in a scow, and when we were pulling our waggon out of it, it was sinking. Here an enemy came and swore he would shoot us. From thence we contin ued on to one Brother Ball's, where we stayed all night; some slept on the floor, and some in the corn crib. The next morning we pursued our jonrney, and after travelling about eight miles we came to the Missouri River, which we crossed in a scow, the current was so rapid that it carried us down one mile. After we had got over the river, and had travelled about two miles we came into the village of Lexington. Here we were threatened some by our enemies, but out of their hands the Lord delivered us.—From thence we proceeded daily, and receiving no harm, we travelled until we came within about half a mile of St. Charles. Here we pitched our tents by the side of the road and tarried all night. The next morning we passed through the village which looked very gloomy as the cholera had nearly desolated the place. After travelling about eight miles, we came to Jack's Ferry on the Missouri. where we again crossed the stream. We then proceeded about five miles and stopped to take some refreshment. Here we were again accosted by one of our enemies, who swore he would kill us that night: we travelled about ten miles after sunset and camped in the woods. The Lord again delivered us from the grasp of our enemies. We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot, still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirtland; having been gone from home about three months, during which time, with the exception of four nights, I found my rest on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread &c. On my arrival at home, I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and unseen, and brought me to behold my family in peace and prosperity. After being at home two weeks and resting myself, I concluded I had finished my mission the Lord called me to, and I went to my old occupation. I established my business as a potter, and continued about three months until cold weather came on, when I was under the necessity of stopping for the time being, calculating on the opening of spring to commence business on a larger scale, thinking as did Peter of old, "I go a fishing." I had got an idea similar to that which the ancient apostles had when the Savior was taken from them, and they went a fishing, so I went to the mechanic's shop. At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings; but gave it for those who were laboring at the house of the Lord. She spun and wove and got the cloth dressed, and cut and made up into garments, and gave them to those men who labored on the Temple; almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect, that we should use every effort to accomplish this building by the time appointed, and if we did, the Lord would accept it at our hands, and on it depends the salvation of the church and also of the world.—Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building.—After we returned from our journey to the west, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to

the house. President Joseph Smith jr. being our foreman in the quarry. The Presidency, High Priests, and Elders all alike assisting.—Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house, were Hyrum Smith, Reynolds Cahoon, and Jared Carter.—These men used every exertion in their power to forward the work.

On the 22d of December a Grammar school was opened in Kiatland, under the superintendence of Sidney Rigdon and William E. McLellin teachers,—and nearly all the elders and myself, and many of the sisters commenced going to school. Most of us continued about six weeks, when a meeting was called for the camp of Zion to be assembled, to receive what was called a Zion's blessing. After being assembled, the Presidency having duly organized the meeting, told us there were twelve men to be chosen, to be called the twelve apostles or travelling high council. See Book of Covenants sec. 43 paragraphs 5 and 6 as follows: "And now behold there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name with full purpose of heart, they are called to go into all the world, to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the Twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ your Lord and your God have spoken it. These words are not of men nor of man but of me; wherefore you shall testify they are of me and not of man; for it is my voice which speaketh them unto you; for they are given by my spirit unto you: and by my power you can read them one to another, and save it were by my power you could not have them: wherefore you can testify that you have heard my voice, and know my words.

Sec. 6. And now behold I give unto you Oliver Cowdery and also unto David Whitmer, that you shall search out the Twelve who shall have the desires of which I have spoken; and by their desires, and their works, you shall know them: and when you have found them, you shall shew these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized, and not only men, but woman, and children who have arrived to the years of accountability." Also Book of Covenants sec. 3. par. 12. The Twelve are a travelling presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church agreeably to the institutions of heaven, to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews." This was the day appointed for choosing. Accordingly the Presidents menitoned in the revelation above, proceeded to call forth those whom the Lord had manifested by his spirit to them, that they might make known their desires. It was far from my expectation of being one of the number, as heretofore I had known nothing about it, not having had the privilege of seeing the revelations, as they were not printed. I will now mention their names as they were first chosen: Lyman Johnson, Brigham Young, Heber C. Kimball, David W. Patten, Luke Johnson, William E. McLellin, Orson Hyde, William Smith, John F. Boynton, Orson Pratt, Thomas B. Marsh, and Parley P. Pratt. After having expressed our feelings on this occasion, we were severally called into the Stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris: These brethren ordained us to the apostleship, and predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention.' After we had been thus ordained by these brethren, the first presidency laid their hands on us, and confirmed these blessings and ordination, and likewise predicted many things which should come to pass.—After being chosen there being but nine of us present, we assembled from time to time as opportunity would permit, and received such instruction as the Lord would bestow upon us,

and truly he blessed us with his spirit, and inspired his prophet to speak for our edification. One evening when we were assembled to receive instruction, the revelation contained in the third section of the Book of Doctrine and Covenants, on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord. Sunday morning April 5, 1835.—The Twelve had not all as yet been together for the last three mentioned were not present at the time of choosing, and as the time drew near that we should travel to the east, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with us.—At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. He was then ordained, and we proceeded to speak according to our ages; the eldest speaking first. This day Brother Thomas B. Marsh, B. Young, D. W. Patten, and myself spake. Sunday 12. Brothers O. Hyde, Wm. E. McLellin, Luke Johnson, and P. P. Pratt spake. Sunday 19. Brothers Wm. Smith, O. Pratt, J. F. Boynton, and Lyman Johnson spake—closing the testimony of the Twelve to the people in Kirtland for the present. Sunday 26. We received our charge from President Joseph. May 3. We bid our brethren farewell, and on the morning of the 4th we started leaving Kirtland at 2 o'clock and proceeded to Fairport, where we arrived precisely at 6 o'clock. A boat was there as had been predicted by Brother Joseph on which we embarked for Dunkirk, where we arrived the same day at 4 o'clock in the afternoon, distance 150 miles. We staid over night at Mr. Pemberton's inn.

CONFERENCE MINUTES.

Special Conference of the church of Jesus Christ of Latter-day Saints, at Nauvoo, April 6, 1845; *it being the first day of the sixteenth year.*

The choir sang "Hark the Jubilee" at quarter past 10 o'clock, while the assembly was collecting.

Present—President Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, John Taylor, John E. Page, Willard Richards, and Amasa Lyman of the quorum of the Twelve—Father John Smith, president of the stake—Bishops Whitney and Miller—the high council—and about twenty-two thousand persons.

Elder Kimball called the meeting to order at half past 10, A. M.; and the choir sung the thirty-first hymn; followed by prayer by Elder Kimball: the choir then sang "Come all ye sons of Zion."

The morning was spent in teaching, on the baptism for the dead, by President Young—which will be hereafter reported in full. Conference adjourned until two o'clock.

Two o'clock P. M. Conference met pursuant to adjournment; the fore part of which was taken up by the blessing of children, but owing to the immense number it was found impossible to complete the whole, when it was accordingly dispensed with, and the remainder of the afternoon was occupied in exhortation from the stand, by Elder Page and President Young; and the conference adjourned until to-morrow at 10 o'clock A. M.

April 7, 1845—Ten o'clock A. M. Conference met pursuant to adjournment; after the conference was seated, in consequence of the high wind, it was thought best to remove into the valley, a little south; and the whole of this immense congregation was removed, and comfortably seated in the short space of about forty minutes. The choir sang "The heavenly vision," and was followed by prayer, by Elder John Taylor, after which the choir sang another hymn. Elder Kimball then arose and stated to the congregation some of the items of business which would be necessary to attend to during the day, viz: the building of the Temple, and the Nauvoo house; also, to take into consideration all old obligations against the church, which are pouring in like a torrent, also to ascertain the feelings of the people, in regard to sustaining the authorities of the church under the present organization.

President Brigham Young then arose, and said he would now present the first item of business, which would be to present the authorities of the church for the approval, or disapproval of the conference; he also, said he wanted to know if the saints are satisfied that Joseph Smith lived and died as a prophet, seer, and revelator to this church. Whereupon,

Elder Phelps moved that we accept the labors of Joseph Smith as a prophet, seer, and revelator to the nineteenth century; and that we are satisfied that he lived according to his profession, and died a martyr to the truth.—Carried unanimously.

Elder Phelps moved that we accept the labors of Hyrum Smith, believing that he lived according to his profession, and died a martyr to the truth. Carried unanimously.

Elder Phelps moved that this conference accept the Twelve as the first presidency and leaders of this church. Carried unanimously.

Elder George A. Smith moved that we ack-

nowledge President Brigham Young as the president of the quorum of the Twelve apostles to this church and generation. Carried unanimously.

Elder George A. Smith moved that Heber C. Kimball be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Hyde be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Parley P. Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that William Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John E. Page be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Willard Richards be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John Taylor be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Wilford Woodruff be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that George A. Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Amasa Lyman be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

The chairman then observed, concerning the course of Lyman Wight, his feelings are, that we should let him remain for the present, probably hereafter there may be a time that he will hearken to counsel, and do much good which he is capable of—for he is a noble minded man.

The chairman then stated that the next article of business would be, to present to the conference, the Presidency of the stake; moved and seconded that Patriarch John Smith continue in his office, as President of this stake, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Charles C. Rich be continued and sustained in his office of counsel to Father Smith. Carried unanimously.

Moved and seconded that George Miller be continued and sustained in his office, as President of the High Priests' Quorum. Carried unanimously.

Moved and seconded that William Snow and Noah Packard be continued and sustained in their office as counsellors to President Miller. Carried unanimously.

Moved and seconded that Samuel Bent, be continued and sustained in his office as President of the High Council. Carried unanimously.

Moved and seconded that George W. Harris, Alpheus Cutler, William Huntington Sen., James Allred, Henry G. Sherwood, Thomas Grover, Newel Knight, Lewis D. Wilson, David Fullmer, Ezra T. Benson, and Aaron Johnson, be continued and sustained in their office as members of the High Council. Carried unanimously.

Moved and seconded that Joseph Young be continued and sustained as President of the First Presidency of the Seventies. Carried unanimously.

Moved and seconded that Levi W. Hancock, Henry Herriman, Zerah Pulsipher, Jedediah M. Grant, and Daniel S. Miles be continued and sustained in their office, as assistant presidents to President Joseph Young. Carried unanimously.

Moved and seconded that if Roger Orton will reform and become a good man, he be received and ordained as a member of this presidency Carried unanimously.

Moved and seconded that Samuel Williams be continued and sustained, in his office, as the President of the Elder's Quorum. Carried unanimously.

Moved and seconded that Jesse Baker, and Joshua Smith be continued, and sustained as counsellors to President Williams. Carried unanimously.

Moved and seconded that Newel K. Whitney and Georgo Miller be continued and sustained in their offices, as Bishops, and Trustees in Trust, to the church of Jesus Christ of Latter-day-Saints. Carried unanimously.

Moved and seconded that Alpheus Cutler and Reynolds Cahoon be continued and sustained as Temple Committee. Carried unanimously.

On the subject of the old Church debts coming, it was moved and seconded that the debts of Kirtland, and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropt, and come up no more, and the Trustees shall be dunned for them no more for ever;—neither shall they be sold into the hands of the Gentiles. Carried unanimously.

Conference then adjourned until 2 o'clock.

Two o'clock P. M, conference met pursuant to adjournment.

The choir sung a hymn, which was followed by prayer from Elder Orson Pratt; after which the choir sung another hymn. By request of President Young, Elder Orson Pratt read the revelation, given January 19th, 1841 concerning the building of the Temple, Nauvoo House, &c. After which he read an extract from the Law of the Lord, page 240.

The chairman then stated that he wanted to lay before the conference, the subject of completing the Nauvoo House, whereupon.

Elder Phelps moved "that we fulfil the revelation, by completing the Nauvoo House, as soon as possible." Carried unanimously.

The chairman called for a show of hands from all those who could, and would, take one share of stock in the Nauvoo House, there were so many hands uplifted that they could not possibly be counted.

He next called for a show of hands from those who could and would, take two shares; quite a large number of hands were shown.

He then called for a show of hands from all, both male and female, who, after they had done all they could to finish the Temple are willing to sacrifice their all, to finish the Nauvoo House, rather than not to have it done.—Every hand was raised in the congregation.

The President then proclaimed to the conference, that on next Monday, the books for the Nauvoo House Association would be opened in the upper part of the brick store on Water street.

The conference then adjourned until to-morrow at 10 o'clock A. M.

Tuesday, April 8th, 1845. Conference met pursuant to adjournment at 10 A. M. and was addressed by Elders Kimball and Young, upon the propriety of the Saints staying in Hancock county, and in the afternoon Elders Young, Page, and Hyde addressed the assembly.

Perfect union and harmony prevailed throughout the conference and there was but one dissenting vote in the entire congregation.

It was motioned by the President, that henceforth and for ever, this city shall be called the "city of Joseph."

Great praise is due to ex-Marshall A. P. Rockwood, and his associates for their unwearied exertion, to arrange and seat the numberless assembly, for the most perfect order was maintained by them throughout the whole city and the conference—and to the saints universally for seconding their movements.

On motion conference adjourned until the 6th of October next.

BRIGHAM YOUNG,
President.

WILLIAM CLAYTON, } Clerks of Conference.
THOMAS BULLOCK, }

Elder George D. Watt, whose valuable services to this church as Professor of Phonography, are highly appreciated; has taken down the speeches delivered on this occasion, and they will appear from time to time as circumstances will allow.

WILLARD RICHARDS,
Recorder.

Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife.

Kirtland, Lake Co., Ohio, April 5, 1845
Conference convened according to previous appointment at 10 o'clock A. M.

The house was called to order by Priest John Young, and proceeded to organize the meeting by appointing Br. Hiram Winters to preside over the conference, and Luman Heath Clerk. Sung a hymn introductory prayer by Br. John Young.

The President then addressed the meeting upon the subject of the rise and progress of the church, showing the propriety and necessity of supporting the authorities of the same, and of using our influence and means to assist in the building of the Temple at Nauvoo.

A motion was then made, seconded and carried unanimously; that we sustain the Twelve, as the presiding authority of the church; and that we assist in building the Temple at Nauvoo.

Some remarks were then made by Elder John Young upon the subject of dissensions, which had taken place in the church.—A motion was then made, seconded and carried, also, unanimously; that Elder Hiram Kellogg and wife; Elder Amos Babcock and his wife; also Mrs. Bond, Betsy Markell, and Betsy Farrington, who had united with the Rigdon party, be cut off from the church of Jesus Christ of Latter day Saints.

Voted that Elder John Knapp be cut off from the church, for purloining money, and running away with an abandoned woman, by the name of Maria Mason, and leaving his family in distressed circumstances.

Several of the Saints then expressed their views and feelings—sung a hymn;—benediction by the Clerk;—the meeting was then adjourned until 11 o'clock to-morrow morning.

Met according to adjournment. Opened the meeting by singing. The Pres't. then read the 50th chapter of Isaiah. Prayer by L. Heath. A very interesting sermon was then delivered by the President of the meeting, which was listened to with profound attention by the congregation. Benediction by Elder John Young. The conference adjourned for one hour. The ordinance of baptism was administered during intermission.

Met according to adjournment. Sung a hymn of praise unto the Lord. Prayer by Br. Alanson Pettingall. The communion was then administered by Elders Young and Pettingall, unto about one hundred Saints. Union and harmony provailed in our midst. The blessing of children and the ordinance of confirmation was then performed. A vote was then taken that Betsy Farrington be received into the church by baptism.

Order and unanimity of feeling characterised the conference, and the Saints in this place appear to be more united than they have been for some time past; and have, in general, a determination to keep the commandments, and gather unto the body of the church.

It was then voted that the minutes of this conference be forwarded to the editor of the "Times and Seasons" for publication.

Voted that the conference be adjourned until the 6th of Oct. next.

HIRAM WINTERS, Pres't.

LUMAN HEATH, Clerk.

Minutes of a regular quarterly Conference of the Church of Jesus Christ of Latter-day Saints held in Greenwood, Stuben Co. N. Y., on the 5th and 6th of April 1845.

Opened by singing and prayer by Wm. D. Pratt, after which, by the motion of J. J. Guinand, Wm. D. Pratt was sanctioned president and Joseph West appointed secretary.

The president then stated the object of the conference, which would come under the late regulations at Nauvoo.

Official members present—high priests two, seventies one, elders ten, teachers one, deacons one.

Representation of the different branches.

Greenwood branch represented by J. Jeremer, twenty-five members, including one elder, one teacher, two removed, one died, one baptized, since the last conference.

Portage branch represented by Wm. D. Pratt, twenty members, including two elders, one deacon.

Ossian East branch represented by J. France, thirty-nine members, including two elders, three priests, two teachers, one deacon, five baptized since the last conference, and five cut off.

Prattsburgh branch represented by A. Norton, forty-two members, including seven elders, one priest, one teacher, one deacon, two baptized since the last conference, and two cut off.

Ossian West branch represented by Wm. D. Pratt, thirty-eight members, including four elders, one priest, one teacher, two deacons, three scattering members in Monroe county.

Hornby branch represented by P. Van Valkinkburgh, forty-one members, including four elders, one priest, one teacher, three deacons, thirteen scattering members, four taken letters, one baptized, and three cut off since the last conference.

Loon Lake branch represented by Wm. D. Pratt, seven members, including one elder.

Hume branch represented by G. W. Fowler, twenty-five members, including three elders, one priest, scattering members represented by the same, four in Little Genesee, Alleghany county; five in Rochester.

The president then arose and gave much good instruction to the elders; followed by Elder Redfield.

Adjourned half an hour.

Met pursuant to adjournment and opened by singing.

The president then made some very appropriate remarks upon the authorities of the church, also, of some who were once Latter-day Saints but have been cut off from the church by the authorities of the same, and were following a man whom God had not clothed with authority.

Therefore resolved that we uphold by our faith and prayers the Quorum of the Twelve, and all the authorities of the church at Nauvoo—carried unanimously; after which a discourse was delivered by Elder Tappin, upon the resurrection of the dead, followed by Elder Redfield.

Adjourned till early candle-light, to meet on the hill three miles from this place.

Met agreeable to adjournment, prayer by the president.

A discourse was then delivered by Elder Clark on the priesthood.

Followed by the president.

Adjourned till to-morrow at nine o'clock to meet at the former place.

Sunday morning at nine o'clock met according to adiournment.

Opened by singing and prayer by Elder Van Valkingburgh.

After which a discourse was delivered by Elder Fowler, upon the first principles of the gospel.

Followed by Elder Van Valkingburgh.

Adjourned until one o'clock P. M.—met according to adjournment.

Opened by singing, after which a very spirited discourse was delivered by Elder Norton, from Isaiah xxiv. 1: 6., showing that the covenant made with the Jews, had been broken also, proved from the scriptures, that God had promised to renew it in the last days, and also showed to every honest hearted person that the work had already commenced.

Followed by Elders France and Redfield, who gave much good instruction relative to the Temple of God at Nauvoo, and also, upon the necessity of the Saints tithing themselves.

Followed by Elder Guinard: also, some very appropriate remarks were made by the president.

Adjourned until seven o'clock in the evening.

Met pursuant to adjournment; prayer by David H. Redfield.

Resolved, that the elders in the different branches that cannot go up to Zion, shall preach as circumstances shall permit.

Resolved, that these minutes be sent to New York, to be published in the Prophet.

N. B. The next regular quarterly conference will be held near Dotico Corners, in the town of Burns, Alleghany county, on the fifth and sixth of July 1845.

WILLIAM D. PRATT, Pres't.

JOSEPH WEST, Secretary.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held at Franklin, Oakland co. Mich., on the 22d and 23d of March 1845.

The meeting was called to order by Elder Wm. Burton at half past ten o'clock P. M.—Elder David Evans was chosen to preside, and Wm. Burton was chosen clerk. A hymn was sung, and prayer by Elder O. Jefferds.

The president then arose and addressed the conference upon the business to be transacted, relative to the building of the Temple, and for the further spread of the gospel in all the world.

The representation of the different branches was then called for.

Franklin branch, by Elder J. M. Wait, twenty-eight members, five elders, two priests and one teacher.

Southfield branch, Oakland co., by Elder J. Savage, five members, one elder and one priest.

Waterford branch, Oakland co., by Priest Green, ten members, one elder, one priest and one teacher.

Avon branch, Oakland co., by Elder G. Mercer, eighteen members, one elder, and two priests.

Washington branch, Macomb co., by Elder Manoris M. Goff, twelve members, three elders and one priest.

St. Clair branch, town of Otterville, St. Clair co., by Z. J. Warren, fourteen members, one teacher and one deacon.

Lapeer branch, Lapeer co., by Elder H. N. Lathrop, fifteen members and two elders.

Pine-Run branch, Vienna Town, Genesee co., by Elder A. C. Chapel, seventeen members, two elders, two priests and one teacher.

Pleasant Valley branch, Livingston co., by Elder B. B. Searle, thirty-elght members, four elders, one priest, one teacher and one deacon.

Cedar branch, Livingston co., by J. M. Wait, fourteen members, one elder and one teacher.

Leroy branch, Inghane co., by J. M. Wait, nine members, one elder and one teacher.

Brown Town branch, Wayne co., by L. Bronson, Priest, seventeen members, one priest and teacher.

Livonia and Bedford branches, Wayne co., by Elder L. N. Kendall, twenty-four members, one elder, one teacher and two deacons.

Scattering members in different counties in this part of the State—Oakland co. fifteen; Wayne co. seven; Washtenaw co. twenty; Monroe co. fourteen; Livingston co. thirteen; St. Clair co. six members.

Moved that Elder William Van Every be appointed to preside over those branches represented at this conference.

The president made some remarks upon the subject of the gathering, and the necessity of finishing the Lord's house as soon as possible. Conference adjourned to meet again at half past six o'clock P. M. Benediction by Elder Burton.

Conference met agreeable to adjournment:—opened by singing, and prayer by Elder W. Burton. The president then preached upon the subject of prophecy. Adjourned until to-morrow at seven o'clock A. M. Benediction by Elder J. Savage.

Conference met according to adjournment: opened by singing, and prayer by Elder J. Savage. The president then spoke upon tithing, &c. Adjourned for one hour. Met agreeable to adjournment. After the usual su-

lemnities, a discourse was delivered by the president relative to changing the ordinances, &c. Adjourned to meet again at seven o'clock P. M. Benediction by Elder W. Burton. During the intermission six were added to the church by baptism.

Met agreeable to adjournment: opened by singing, and prayer by Elder Wm. Burton.—Those that were baptized were confirmed by Elders Hickey and Burton. Some remarks were made by Elder D. Hickey, and many others of the elders spoke, and also the brothers and sisters: truly the spirit of the Lord was manifest.

Moved that the conference adjourn until the last Saturday and Sunday in June next, to meet in Oakland Town, Oakland co., Micb., four miles north of Rochester. Benediction by the president.

DAVID EVANS, Pres't.

WILLIAM BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 15, 1845.

CRIME AND CALAMITY.

Since the church of Jesus Christ of Latter-day Saints, has revived for the gathering of Israel, there has not a season ushered in the tokens of the "time of the end" so visibly to the eyes of a wondering world, as this. The crimes of every description, almost go beyond the bounds of belief; the papers are filled with affrays, duels, murders, thefts, and many other outrages upon liberty, law, life and property: "blood toucheth blood."

And as our paper is delayed a little beyond the day of publication, we are enabled to say that calamity has visited many parts of the country, thus far in this month, with a vengeanoe that seems to whisper: "shall there be evil in a city, and the Lord hath not done it?" Our last mails have brought us the account of a great fire in Pittsburgh, which has destroyed some ten or twelve hundred houses, with nearly as many millions worth of property. Also a fire in Milwaukie which consumed near one hundred thousand dollars worth of property. In fact we might add to the list some fifteen or twenty others, which have characterised April as a month of vexation, as well as a season to bud the glories of summer.

None of the visitations, however, which have fallen suddenly upon this generation, have touched the sympathies with a keener sensibility than the wreck of the steamer Swallow, in the Hudson river, near Athens, N. Y., on the 8th inst. Out of some two hundred and fifty or three hundred passengers, about fifty or sixty were landed in eternity under circumstances which ought to warn the living to beware how they trust their lives in the hands of men!

It is too evident to be concealed, that God is vexing this nation. As testimony on this head read the following:—

THE CROSS OF OUR SAVIOR.

Philadelphia at the present moment, says the Philadelphia Citizen Soldier, is like a powder barrel with alighted candle stuck in the centre. Every moment the candle burns nearer to the powder, inch by inch, and fragment by fragment is consumed. Every instant an awful explosion is threatened, and as spark after spark falls on the edges of the barrel, considerable anxiety is manifested in the question, "will not the next spark fall into the powder itself?" NATIVISM is the lighted candle, burning in the powder-keg of the Quaker city. It has been placed there by hands red with blood; it has been fanned by the breath of traitors and demagogues; and now the sparks begin to fall around the edge of the keg. Beware of the moment when the sparks fall into the powder! Beware the hour when intolerance and bigotry, foul-mouthed and red-handed, shall have done their work of treason! Beware the day when License is let loose again in the streets of Philadelphia; when Riot applies the torch in the Church of God; when Murder shoots the officers of the law, and buries its own dead in the American flag!

As an instance of the peculiar state of feeling which prevails in Philadelphia at the present time, we will relate an incident. On Tuesday, the 18th ult., when the Native procession was passing, an idle lad about our office made a rude cross (†) with a printer's roller on a sheet of printing paper, and hung it out the window.

It had not hung there five minutes, when a scene was enacted which would have done honor to the Turks of Constantinople, the Rioters of Kensington, or the Assassins of Southwark. A mob surrounded our office, hooting like incarnate fiends as they pointed to the cross, and clamoring madly for the destruction of the building in front of which it hung! And this, because an Emblem of the Death and Redemption of the LORD JESUS was hung from the window!

The CROSS, which symbols universal love, became the object of the hatred of a mob, who are ripe for any deed of blood, any act of out-

rage! And this in Christian Protestant Philadelphia! This is the city founded by William Penn on the principles of universal toleration! The Cross of Jesus is the signal for mob violence, for arson and for murder.

While the clamor was at its highest pitch, a sudden gust of wind tore the paper on which the cross was pasted, from the bricks of the building, and it fell into the hands of the mob. They tore it to fragments, with curses and yells. Ere an instant a hundred hands grasped the symbol of Salvation, and shook its fragments in the air with brutal hurrahs and frenzied yells. They then passed round the corner, brandishing the tokens of their triumph in front of certain offices where are published the SUN and the AMERICAN ADVOCATE.

This little incident speaks for itself.

ANCIENT.

We present a page, preceding Genesis, from an old Bible printed in 1582, which is 263 years old. We have no fac simile of the border or type, but follow the arrangement and spelling.—

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.&49 10.reue.21.16	Here is the spring where waters flowe, to quenche our heate of sinne:
& 22.17.	Here is the tree where trueth doth grow,
Ierem.33.15	to leade our liues therein:
psal.119.160.	Here ie the iudge that stintes the strife,
reu.2.7.&22.2	when mens deuices faile:
psal.119.142,	Here is the bread that feedes the life,
144. Ioh.6.35.	that death cannot assaile.
Luk.2.10.	The tidings of salu ation deare, comes to our eares from hence:
Ephes 6.16.	The fortresse of our faith is here, and shield of our defence.
Matth.7.6.	Then be not like the hogge that hath a pearle at his desire,
2.Peter.2.22.	And takes more pleasure of the trough and wallowing in the mire.
Matth.6.22.	Reade not this booke in any case, but with a single eye:
Psal.119.27, 73.	Reade not but first desire Gods grace, to vnderstand thereby.
Iude.20.	Pray stil in faith with this respect, to fructifie therein,
Psal.119.11.	That knowledge may bring this effect, to mortifie thy sinne.
Ioshua.1.8.	Then happie thou in all thy life,
Psal.1.1,2.	what so to thee befalles:
Psal.94.12,13.	Yea, double happie shalt thou be, when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christs sake. Amen.

EARTHQUAKE IN MEXICO.

The following dreadful earthquake occurred in the city of Mexico on the 12th of March last.

At the moment we write, says the *Siglo* of the 13th, the inhabitants of the capitol of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with.

Yesterday at 52 minutes past 3 o'clock, P. M. the oscillations began, slight at first and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible, nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees praying to the Almighty and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated; the flags of the pavement yawned open; the trees bent frightfully; the buildings and lofty edifices oscillated to and fro; the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity; at 56 minutes past three the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen. San Lorenzo, La Misericordia, Tompeate, Zapo and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of St. Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock the cupalo, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately, all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

At three-quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

The authorities did every thing that zeal and humanity could suggest, to carry help to the victims, and restore the aqueducts which furnish water to the city.

BIOGRAPHY.

It may not be amiss to occasionally give brief sketches of the biography of distinguished men in the church of Jesus Christ of Latter-day-Saints. For this reason we will give an outline of the history of Elder Elias Hutchings who departed this life on the 13th of January 1845, aged nearly 61 years. He was the oldest man in the first Seventy, and a President of (we believe) the third quorum.

Elder Hutchings was born in the town of Windsor, county of Chester, and State of New Hampshire, on the 20th of February 1784, where he resided with Thomas Hutchings his father, till December 1816.

He then removed to the town of Avery, Haron county, Ohio, where he married Sally Smith, nothing particular occurred till the 17th of November, 1830, when he and his wife were both baptised by Caleb Baldwin into the church of Jesus Christ of Latter-day-Saints. This was done in the town of Orange and county of Cuyahoga, (Ohio,) he continued to reside in this place as an exemplary member of the church till September 1839, during which time he many times manifested his faith by his works. In 1834, he was one of the ever memorable sons of Zion, who took his life in his hand and went up with the camp to the aid and assistance of the saints who had been driven out of Jackson county, Mo. His offering with the rest of his companions in the gospel, was accepted.

In the fall of 1839, he removed to Naples, Scott county, Illinois. Here he lived in all the enjoyments which could naturally attend a good man, away from the heads of the church, till the next May, when he again removed into the territory of Iowa.

On the 10th of November, 1844, however;—having a great anxiety to share the trials and glories of his brethren, he removed to the city of Nauvoo.

After enjoying this goodly society only about two months, regaling in the bliss, satisfaction, harmony and united thanksgiving, which crowned the dedication of the Seventies' Hall, he gave up the Ghost and was gathered to the fathers, like a shock of corn fully ripe. "Blessed are the dead that die in the Lord from henceforth, for they shall rest from their labors, and their works shall follow them," saith the Lord.

ANOTHER BEAST.

The European journals report a recent move-

ment, of some importance, originated, it would seem, by Dr. D'Aubigne. At a conference of one hundred and sixty clergymen and literary and theological professors, lately held at St. Gall Switzerland, he submitted a proposition for uniting all the Protestant churches in the world in a common confession of faith, thereby manifesting, "in contrast with the apparent unity of the Roman Catholic Church, their true and spiritual unity." The proposition contemplated the appointment of a committee to prepare a confession of faith, embracing all the fundamental truths embodied in all confessions of the Protestant faith, and to correspond with all Protestant churches. The movement met with universal approbation, and a committee was accordingly appointed.—*Gazette.*

☞ We have seen nothing that appears so emphatically according to our notions of the second beast as the above move to unite the Protestant powers of Christendom. If such a combination of the powers of man cannot do wonders, what can?

It is enough to rejoice the soul of a saint to think what an auspicious day he lives in!—Men's hearts are beginning to fail them. And the *fig trees* are leaving amidst all the trees of the forest: Behold summer is nigh; even at the doors.

MORAL TREASON.

The article below, may be taken as a fair specimen of the disunion of all the denominations of the old sectarian churches in the United States, upon the subject of slavery. If there be any that have not split (the North against the South) upon negro slavery in the church, they are ready to do it, and will the first fair opportunity. The best part of the holy farce is, that each becomes the original; in a split; and each accuses the other of Treason, or *moral* Treason: Now which is which?

Paul the apostle must have had his eye upon just such a time as this when he spoke to Timothy as follows:

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God."

Now read the extract.

From the Louisville Journal.

METHODIST CONVENTION.

——— ——— 1845.

The convention met pursuant to adjournment, Bishop Andrews in the chair. Religious services by the Rev. G. W. D. Harris, of the Memphis conference.

Dr. Smith, of Virginia, rose in his place, and called up the resolution which he, in conjunction with Dr. Pierce, yesterday offered, instructing the committee on organization to bring in a report in favor of separation. Dr. Smith spoke for over two hours in a very plain, but eloquent style, in support of the resolution which they had offered. The audience was very large, and the attention sustained, during the whole address.

We should, said Dr. Smith, be equally unfaithful to the country as to the church. The decision of this high court of appeals, as he had already shown, declared it to be the law and long settled policy of the Methodist Episcopal Church to extirpate slavery from the States of our National confederation—unchecked by the policy and laws of the more immediately concerned.

Here Dr. Smith showed it to be a treasonable movement upon the part of the church, which, however, was not that form of treason known to the *statute books*, and which implied the taking up of arms against the State, but was nevertheless *moral treason;* a form of treason more disastrous in its practical operation and final results than that attempted by Aaron Burr and the unfortunate Blanerhassett, because, in its ultimate results, it involved the taking up of arms under a maddened religious, fanaticism more ungovernable than the waves that lash the ocean shore, or the tempest that lays waste the mountain forest. The only safe basis of compromise on which our union could operate conservatively, he felt assured the Northern majority would never consent to. Compromise, therefore, was at an end. He cited the fable of the kite and the cat, which, whilst it exhibited the only ground of compromising the existing difficulties in the church, produced a most thrilling effect.

He commented upon the epithets, "seceders," "disunionists," &c., which had been applied to the South by the editors of the principal church papers. He showed this to be a mere trick of those editors to involve us in the guilt of schism. It was sought to prove us schismatics, to divest us of our legal title to our houses of worship. He examined the property question, and showed that all attemps to deprive us of our houses of worship would prove abortive. He demonstrated that the general conference was but the *creature* of the Methodist Episcopal Church, and not the Church itself; that, therefore, to separate from the

general conference was not a schism or separation from the Church itself.

"HELP FROM HEATHENS.—The last report of the London Missionary Society, which expends about $400,000, annually, acknowledges the receipt, during the year, of $78.804 from *contributors at its various missionary stations.*"

☞ Upon reading the above in one of our exchanges, we could not help exclaiming:—How unlike the Lord's are the ways of the Gentiles!

After Jesus had chosen his Twelve, and gave them *power*, he said "go and preach saying: the kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass, in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

The United States and Great Britain, if they could, would frame a tariff so as to claim duties on the exits and entrances into heaven.—Surely they cross sea and land to make proselytes, and make them twofold more the children of hell, than they were before.

The Infidels have advertised for a convention at New York on the 4th of May next.—All in order: men ought to prove contrarieties and bring out the truth thereby. There is a shaking among the "dry bones," and among the christendom sects, the Infidel ranks first, because he uses reason instead of fire and brimstone: He only lacks revelation to come into all truth.

THE POWER OF TRUTH.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*, Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c, and the Americans, or Missourians, and Illinoians—and still the true Mormon spirit moves forward. as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter-day Saints. As to the apostates, they have their reward

"Who would be a traitor knave?
Who'd so base as be a slave?
Who would fill a coward's grave?
Let him turn and flee!"

NOTICE TO THE CHURCHES ABROAD:

THIS may certify that Elder George J. Adams has been disfellowshipped and cut off from the church of Jesus Christ of Latter-day Saints.—His conduct has been such as to disgrace him in the eyes of justice and virtue, and we cannot and will not sanction a man who is guilty of such things, as we have every reason to believe that he has been from the most indubitable testimony; we have for some time been unwilling to believe the foul statements made concerning him; but the nature of the testimony now adduced, compels us to believe that the statements are but too true, and that under the sacred garb of religion, he has been practising the most disgraceful and diabolical conduct.

We think it just to the saints at large to make this statement. And let this be a warning to other elders, if there are any guilty of like conduct.

Done by order of the council,

BRIGHAM YOUNG, Pres.

WILLARD RICHARDS, Clerk.

Why is the term *eternity* used so often by men? The bible, as translated, useth it but once.

NOTICE.

Some few weeks ago an article appeared in the "Neighbor," wherein it was stated that Elder Samuel Brannan was cut off from the church. From representations made by Elder William Smith, who has since returned home and is personally acquainted with him, the order is reversed, and Elder Brannan restored to his former standing.

NOTICE.

James Jonston was cut off from the church of Jesus Christ of Latter-day Saints, in Warren co., Indiana, on the 18th day of March last. He is not to be restored to the church again, till he makes satisfaction to the authorities at Nauvoo.

JOHN MURDOCK,
Bishop in Nauvoo.

April 15, 1845.

POETRY.

O ADAM!

BY W. W. PHELPS.

Eve.—O Adam, will you come with me?
For God has said that we are free
To all of Eden's joys and powers,
To pluck and eat her fruits and flowers,
So we may cull the garden through
For flowers for me and fruit for you.

Adam—All save the tree of knowledge there,
You may, my fairest of the fair.

Eve—O Adam, now 'tis you and I;
For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come eat with Eve your bride,
And feast your passions and your pride.

Adam—Yes, on the tree of knowledge there,
I will, my fairest of the fair.

God—O Adam, Adam,—where art thou?
For paradise is blooming now;
Through endless realms the angels fly,
To bring forth joys for you and I:
O have you hid yourself from me,
For tasting that forbidden tree.

Adam—O yes, the tree of knowledge there,
And O! my fairest of the fair.

Eve—O Adam, Adam,—must we go
Where "thorns and thistles" ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven?

Adam—Yes, for the tree of life is there,
So come, my fairest of the fair.

Chorus—And multiply with joy and mirth,
And beautify our mother earth.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 8 } CITY OF NAUVOO, ILL., MAY 1, 1845 [WHOLE No. 116.

HISTORY OF JOSEPH SMITH.

[Continued.]

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th.

City of Jefferson, Executive Department, Oct. 19, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer, and others:—

Your memorial soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws; the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course: obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not, In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.]

Respectfully,

Your ob't servant,

DANIEL DUNKLIN.

W. W. PHELPS, ESQ., Independence, Mo."

Immediately on receipt of the Governor's letter, the members of the church generally, (though they had lain idle since the outrage in July,) began to labor as usual and build and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey the brethren in Zion were busily engaged in devising means of redress for their grievances, and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter.

"*Independence, Oct. 30, 1833.*

Gentlemen;—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid ,and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now laboring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee, or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here, among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose

to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us: and if not agreed to apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the *mob*, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,
REESE.
DONIPHAN, & ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and Brethern Phelps and Partridge gave their note, of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday November 1st 1833, left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th ten A. M., and found my family well according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

Thursday night the 31st of October gave the Saints in Zion abundant proof, that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty in number, many of whom were armed with guns, proceeded against a branch of the church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses;* and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heart rending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture.—Houseless and unprotected by the arm of the civil law in Jackson County, the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out every Mormon from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch of the church at the prairie, about twelve or fourteen miles from the village. Two of their numbers were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns, and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats, and rocks; while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open: and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambricks, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village, for the safety of their lives; stating that the mob were tearing down houses and scattering the goods of the store in the streets. The main body of the mob fled, at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets and was immediately taken before Samuel Weston Esq.; and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do any thing in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and sash into the rooms of defenceless wo-

men and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints, in the village, moved about half a mile out, with most of their goods: and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village, met a party from the west of the Blue, and made an attack upon a branch of the church, located at the Blue, about six miles from the village; here they tore the roof from one dwelling, and broke open another house, found the owner David Bennet, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains, and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party remains yet to be determined.

The next day, Sunday Nov. 3d, four of the church, viz: Joshua Lewis, Hiram Page, and two others, were despatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Esq. Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and in short it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat, belonging to the church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a branch of the church, several miles west of the Blue, that the mob were destroying property, on the east side of the Blue, and the sufferers there wanted help, to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering, that fifty or sixty of the mob, had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the Mormons were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding about two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints, searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled.

Thus, they were employed hunting the men, and threatening the women, until a company of thirty of the Saints, from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, *God damn ye*, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same, that is represented by the mob, as having gone forth in the evening of the battle bearing the olive branch of *peace.* The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field; and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day.—This battle was fought about sun-set, Monday Nov. the 4th; and the same night, runners were despatched in every direction under pretence of calling out the militia; spreading as they went, every rumor calculated to alarm and excite the unwary; such as, that the Mormons had taken Independence, and the Indians had surrounded it, being colleagued together, &c.

EXTRACT OF A LETTER FROM THE ISLAND OF TOOBOUI, SOCIETY GROUP, DATED,

September 17th, 1844.

My Dear Wife:

I doubt not but you will say, "now my husband has got the desire of his heart," when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble petitions, and the sincerity with which they thank the Lord for so ordering events, that I have been so casually thrown on

this Island, and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, four Natives; two of them are the man and wife with whom I live. On the 29th July, I proceeded to organize a branch of the church, which we call the Tooboui branch of the church of Jesus Christ of Latter-day-Saints; (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament: for wine I substituted cocoa nut milk, that was a pure beverage, which never had come to the open air, till we broke the nut for that purpose. On the 8th of August, I baptized another. The inhabitants have recently held a meeting to regulate Government affairs, among other things, they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find I believe, a more delightful spot than this;—the climate is beautiful: never so cold as to have frost though in July and August it is as cold as it can be, and not freeze—January and February are the warmest months, though the heat is never so scorching as some days we have at home.

There are only two objections to the Island: In summer the musquitos are innumerable;—in winter the fleas are equally plenty: but we have means to guard against them.

Before I came here King Tummatooah, buried his wife; on the 14th July I married him, to Toupah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quick as possible: a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep and dreamed, I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect;—this mortified my feelings so much that I never thought of my family; I saw Br. Young, he was busily employed in sending a company of elders to Europe; I felt an anxiety to go with them; but I had deserted one station, and they never intended to send me to another. I then thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame was greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy, I have been perfectly contented since. I have lived at Mattaoora since I came here, till the 23d of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament and me felt that we were greatly blest.

Last Saturday a vessel came on the other side of the Island, and Br. Hill sent me word she was from Tahita. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed, and vexed; I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahita, and I have sent letters by them all, and Br. Hill near a half dozen; and we get no answers; why it is we do not know, if they are not in the fault, we wish them to clear themselves.

It is now a year, since I have heard a syllable from home, and three months since I have heard from the brethren at Tahita. The last mentioned vessel brought word that there were missionaries coming here from Tahita and would "play hell" with me for breaking into their sheepfold. I returned to my place, told Br. Hill if any thing of importance transpired, to send me word.

There came a runner before my morning discourse was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing;—christened some infants, told all the lies they knew about Br. Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over, and found them in the house I had kept school in learning the natives to sing. Br. Bowen was acquainted with them. I went in with my church, and was introduced to them, I reached out my hand they said, no; we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if they had been the first spect-

mens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked: to me they looked guilty indeed! The fourth, by the name of More, is a hot headed fellow against the Mormons; he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher. I answered in the affirmative; and what do you preach? The sacred truths of the Bible, I replied. Said he I suppose you are aware that so many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the *vast expense*; the cost of translating the bible, &c. Well said I, and now are you opposed to having the bible preached after you have accomplished the translation? He said no; he had no objections to my preaching the bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the bible was concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrine in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that; I soon succeeded in proving it was not contrary to bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness.' This they spouted upon me in a great rage.—I referred them to the temptations of the Savior, his sufferings that he might be perfected; what, said they, do you suppose all the angels in heaven, knew sin before they knew happiness? as for all of them I could not say, but if the bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a *dry bone* to pick a dinner off any how.

I then began to question them about their belief in the bible, and the coming of the Son of God the second time: contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed.—I then raised my right hand towards heaven and called on, all the heavenly hosts to witness the testimony I bore; that I knew Br. Joseph Smith to be a good man and a prophet of the Lord: and I roared on them like a lion —I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me; it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then I said, our prayers will be united.

I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit; and reminded them how they had abused me and my cause the day before. This they attempted to deny but I was able to prove it. They said Brother Joseph was in jail for adultery. Br. Hill knew too many of their tricks to be fooled; he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatoonh told me not to lay it to heart, for they were going home to England, and would not return; and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was no present. Br. Hill I have adopted in Br. Hanks, stead: he is one of the honorable men of the earth—intelligent and kind. I have great reason to esteem him:—my American brethren are all extremely kind and willing to divide to the last with me.

The native family with whom I live are much attached to me; where I go, they go, and where I stay, they stay; they consider all they have is mine.

The woman was once married to a Boston ship carpenter; he died, and this native man is her second husband; they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious, They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Br. Joseph and the church, and with all simplicity thank the Lord for sending me among them.

When the brethren get their vessel done,

which will be a year from this time, if we should not hear from you, we think of going to Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Br. Young.—

I see nothing in the way of sending a host of elders— the islands all want teachers.

Our long imprisonment on the Timmoleon, (for I can never call it any thing else,) served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come back there and take me away.—Dr. Winslow told me if I wished to leave the island, and had not means, I might draw on him at Tahita, for any amount I wanted, and he would meet the demand: and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman — We parted with much friendship, and from Tahita they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

Mr. Lincoln, I understand, is baptized at Tahita; he was one of our passengers, and a fine man too.

And now, my dear family, I must bid you adieu: could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening when all is still and silent, but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island; and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask—has grim death made any inroads there? I am led to say there are none gone; for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT,

To Mrs. Louisa Pratt, Nauvoo.

CONFERENCE MINUTES.

Princes Grove, Peoria county, Illinois, April 26, 1845.

A conference of the church of Jesus Christ of Latter-day-Saints was held at the house of P. Brunson, pursuant to previous appointment. Elder John Sigler was called to the chair and John T. Guthrie was appointed clerk. Conference was opened by singing;—prayer by Elder Hitchcock. Elder Sigler then arose and returned his sincere thanks to the conference for the confidence reposed in him, and was aware of the responsibility attending his situation as presiding officer of the conference, and also of every member composing the same, Elder Sigler preached upon the subject of the kingdom of God and was followed by Elder P. Brunson who made some very appropriate remarks upon the subject of the gospel. On motion conference adjourned until to-morrow morning 11 o'clock.

Conference convened agreeable to adjournment, and was called to order by singing and prayer. After which Elder Sigler arose and preached upon the subject of the kingdom again, in continuation of his subject the day before and was followed by Augustus Richards, who very highly approbated the course which Elder Sigler had taken in explaning to the auditory the consequences which must follow unbelief. A representation of the several branches composing said conference was then called for.

The Toulon branch Stark county, returned eighteen members all in good standing, three elders, two priests, and one teacher. John Sigler their presiding elder.

Princes Grove branch, Peoria county, returned twelve members. Three elders all in good standing represented by P. Brunson their presiding elder.

On motion resolved that the editor of the Time and Seasons be requested to publish the minutes of this conference.

On motion conference adjourned.

JOHN SIGLER, Pres.

John T. Guthrie, Clerk.

THE JEWS.

Among the many societies, who have recently met in various parts of our country, to celebrate anniversaries, and carry out means for future operations, was the "American Society" which seek to help the Jews. From a New York paper, we select the following:—

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The Anniversary was held last evening in

the Broome-street Church. The meeting was opened by prayer, after which the President, Rev. Mr. Milledoller, proceeded to give an interesting account of the history of the Jewish nation, their claims upon the Christian world, and their prospects in the future. From the time of the destruction of the temple in the year 70, they have been without a country, without a ruler, and constantly visited by retributive justice—the fulfilled promises of God It was stated that the Jews have however suffered more from the merciless treatment of man, than they have deserved from any acts they have committed. The prophecies of Scripture were alluded to in stating that the Jews cannot consistently account for rejecting those portions which relate to the coming of the Messiah, and which have been so plainly fulfilled.

It is difficult from the scattered state of the Jews to ascertain their actual number, but it is believed to exceed 3,000,000, most of whom still retain and observe the customs and many of the laws of their forefathers. The present condition of the nation is believed to be improving, although their long political subserviency has not greatly changed. In England and on the Continent of Europe many of the disabilities are being gradually removed, and in this country they have never existed. In all their persecutions the Jews have ever been comforted with the hope of a restoration to their ancient and promised heritage. Various stated periods have been fixed for this important event. Dr. Priestly of England, fixes i for the year 1850, and 1866 has been calculated on by many as the "appointed time."—These calculations are of course founded on certain explanations of the prophecies. The claims of the Jew to sympathy and aid, were strongly adverted to. They are the descendants of the "Father of the Faithful" From them have sprung many of the most illustrious men of the world. They have preserved the Old Testament in its purity, and have always revered its precepts—to them we are indebted for its faithful preservation, which has been ever kept as the most sacred treasure. The Jews were alluded to as living witnesses of the truth of Scripture, and as a constant miracle of the providence of God. The signs of the times show a greatly increased interest in the cause of the Jews. The Christians have in many ways exhibited a desire for their conversion, and the Jew himself has shown a ready appreciation of the efforts in his behalf. The actual success of the Society in making converts does not appear to be very great. The receipts of the Society for the past year were $3716, of which $477 were received by legacies. The receipts show an increase of nearly double from those of the previous year. The Society publication, the Jewish Chronicle, has increased in circulation from 800 to 1300. The number of Auxiliary Societies formed during the yea has been very encouraging, and much benefi is expected from their efforts.

Several distinguished scholars were present, and addresses were made by Rev. Dr. De Witt, Rev. Mr. Johns of Baltimore, and Rev. Dr. Herschell of England, who has just arrived in this country to prosecute his labors. The plan proposed by the Society to accomplish this object, is in the words of inspiration, "to preach Christ crucified;" and it is believed that the shewing the simple history of the claims and evidences of its truth, and the zealous efforts of the various Christian churches, will accomplish the object of the Society—the conviction, and consequent melioration of the present Jewish nation."

THE CHURCH OF ENGLAND.

As all men are not equally learned, we take a small extract from the "Book of Denominations," to show how the *now* prevailing church of England, first came into existence. We live in a day of investigation and trouble, and, to be right, needs investigation, care, and even revelation. The extract reads thus.

"Perhaps there is no church upon earth whose doctrines and constitution are so little understood by the majority of its members as the united church of England and Ireland.—The leading facts in its history are indeed generally known, but what it really believes and teaches, how far it is ecclesiastical and how far secular, and how the one interferes with the other, and how strangely they are frequently amalgamated, to the deterioration of religion and the best interests of the community, very few indeed are competent to determine. The antiquity claimed for the church by a few of its more zealous advocates, on account of some fancied and mysterious connexion which they pretend to discover subsisting between it and a church more ancient than that of Rome, and purely apostolic in its character, is perfectly ludicrous. Every vestige of such a church vanished before the missionaries of the pope at a very early period of our ecclesiastical history, and at the Reformation there was no church in Christendom that was more entirely popish, tyrannical, and corrupt, than the church of England.

It is said there is no royal road to geometry —but Henry VII. soon convinced the pope and the nation, that he had discovered a truly roy-

al method of effecting the reformation of religion. It was not by a slow process of instruction, not even by writing a treatise in its favor, as he had once done in opposition to its mightiest champion; his own sovereign dictum achieved in an hour what Wickliffe, and Ridley, and Cranmer might have attempted in vain for a century. Not that there was any thing resembling a true and scriptural reformation, effecting by the violent and arbitrary changes which Henry introduced into the Anglican church. Those changes were favorable to the diffusion of evangelical light, and the reformers availed themselves of the opportunity thus afforded them, to imbue the mind of the nation with protestant principles; but Henry was as much a papist as a protestant, persecuted both with equal severity, and had nothing at heart in the zeal which he affected for religion, but humbling the pontiff, and gratifying his own avarice and ambition by seizing the ecclesiastical revenues, and constituting himself instead of his Holiness the Supreme Head of the Church. The clergy was alarmed, and whispered the curses they did not dare to fulminate. Henry laughed at their terrors;—despised their combinations, and with an atrocious gaiety, perfectly harmonizing with the general brutality of his character coolly said, "I will betake me to their temporalities." He was as good as his word; and it would have been well had he confined himself to the spoliation of monastic and other ecclesiastical revenues. What she lost in wealth, the church might have gained in virtue; and if her mitres and her thrones had been trampled in the dust, her bishops would probably have been wiser and better men, and the successors of the fishermen of Galilee, in emulating the poverty, might have attained to the spirituality of apostolic times. But Henry was resolved to continue the hierarchy in all the wealth and splendour which was compatible with its subserviency to his own authority; but to prove to the whole world that, as "Defender of the Faith," he could construct a creed as well as depose the pope, he proceeded to fabricate with all his royal diligence and skill, a summary of Christian doctrine, the most essential article of which, however, seems to have been his own supremacy; for whoever denied this, whether protestant or papist, was sure to suffer in its most appalling form. History may record Henry as the first layman, who took to himself in the ecclesiastical sense of the expression, the title of "Supreme Head of the Church," and which he was not long in realizing; for he forthwith enjoined all preachers to instruct the people to believe the *whole Bible*, the *three creeds*, the Apostle's the Nicene and Athanasian, and to interpret all things according to them!"

We shall endeavor to continue these extracts, as far the way of truth may need to show the "old paths," and when and where "the ordinances were changed."

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 1, 1845.

☞ This number of the Times and Seasons has been unavoidably delayed beyond the time of publication, and perhaps one or two numbers more may have to be, but we crave the indulgence of friends and patrons. We are not perfect, and unforeseen difficulties frequently hinder us from performing our intended duties. But grace, patience, and honest intentions, mingled with a little charity, make out what the world calls "popularity"—and so in the end "every man receives his penny."

THE SIGNS FOR MAY.

The world shows evident signs of wo.—Fires, murders, storms, earthquakes, and many other distressing calamities, have become but common or every day occurrencies. Millions of dollars worth of property have been consumed in the last few weeks, and what renders these distressing events more terrific to the watchful mind is, that, in most cases, the fires have commenced accidentally.

We feel truly thankful to our heavenly Father for the "appearances" of his kingdom and coming, and for the "tokens" of the dawning of that happy day, when his will, will be done on earth as it is in heaven.

We are not prepared in this number, to give a brief summary of the "mighty acts of God" among the nations of the earth, as they are enacting before the eyes of man, but, hereafter, we shall do so, in order that the Times and Seasons may contain a faithful history of the last days. The poet said,

"Coming events cast their shadows before,"

and a discerning man has only to look, *to behold!*—and so "he that runs may read."

WHO ARE THE CHRISTIAN ISRAELITES?

Joseph H. Moss, one of the Sect thus answers the question in the Boston Transcript:

They are not the unbelieving, or unconverted Israelites, or Jews; neither are they all de-

scendants of Judah and Benjamin, which *two tribes* constitute the visible, or *known* Jews.—

But they are descendants of the twelve tribes of Israel which have been lost in the race of the Gentiles for more than 1800 years, and thus have become amalgamated with them.

The Christian Israelites differ from the Jews, by a full and hearty reception of the New Testament, and a firm belief in the divinity of the *Mission and Person of the Lord Jesus Christ.*—They differ from the Gentiles or Christian, by their observance of the ancient laws, with the exception of those parts which stood typical of the offering of the body of Jesus (which were bloody sacrifices.) These all having been fulfilled in the antitype, they have nothing to do with them. But, the law of circumcision, as given to Abraham 400 years before that given on Sanai, they do most sacredly hold and observe, as well as certain other parts of the law, such as wearing the beard, and refrain from meats, &c.—not that they believe the observance of these necessary to the "common salvation," or the salvation of the soul; but as a distinguishing proof between the seed of Israel, and the descendants of the Gentile nations.—And also as a mark or proof of their obedience, that they may be found worthy to come into a full realization of the great promises made to their ancestors, the time for which they believe to be very near.

The church of Christian Israelites has been organized about 25 years. The greatest portion of its members are in different parts of Europe, though there are branches of it in Asia and America. New additions are constantly being made to the church, though as yet it can only be said to be in its infancy.

They have a beautiful sanctuary at Aston, in England, the interior of which is built of polished mahogany. Their singing at the sanctuary is accompanied with a fine band of instrumental music, including a fine organ.—They have a Public Service at the above place every Sunday afternoon, as well as at all other places where there is a branch of the church established.

☞ Who can read the above without bringing to mind that scripture which says—"they that lead my people cause them to err," "Christian Israelites!" we may as well have religious heathens; and what is the use of multiplying divisions, and creating distinctions? There is but one God and Father of our Lord Jesus Christ, there is but one Savior, leaving for practice one gospel, one faith, one baptism, and one church, and so if ye are not "one" ye are not his.

As to "Israel" we think the prophet Isaih told the truth, when he said,—"for Jacob my servant's sake, and *Israel mine elect*"—I will make thee the head and not the tail. And Ezekiel and John told the truth too, for "*Israel*" as its true meaning is, *will prevail.*

For once let us say, that Cain, who went to Nod and taught the doctrine of a "plurality of wives;" and the giants who practiced the same iniquity; and Nimrod, who practiced the common stock system, and the Jews, who commenced crossing sea and land to make prosolytes without revelation; and the christian sects, who have went all lengths in building up churches and multiplying systems, without authority from God,—are all co-workers on the same plan:—when the reward for every man's work is given—this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I NEVER KNEW YOU!

PROPHECY.—The very name of such a thing is a surrender of all pretence to evidence; it is the language of insanity! The fetor of the charnel-house is not more charged with its admonition to our bodily health, to withdraw from the proximities of death, than the cracky *sound* of the thing is, with warning to our reason, that we are out of the regions of sobriety, wherever it is so much as seriously spoken of: no rational man ever pretended to it.—[Taylor.

☞ The Boston Investigator treated his readers to the above, probably to lessen the idea of revealed religion. But what a lean, lonely touch at the God of revelation! The bare voice of the Jews against themselves,—when Jesus was crucified, was enough; "HIS BLOOD BE ON US!" The destruction of Jerusalem, which followed, their dispersion, and mourning among the nations ever since, carries a proof with it, that he that runs may read.—Next the ruins recently discovered, open the mouths of witnesses that cannot lie. Pompeii, Nineveh and Egypt, hold remains that speak like thunder—*the prophets are true.*

Why, my dear sir, the beasts and birds can foretell, and they *know* future events. The hog before a storm will squeal and prepare himself a nest. The wild geese and birds of passage always leave the north and go to the south before winter: the squirrels provide food for the days to come, when their labor must cease; and the "little people," the bees, prophetically lay up treasure for a future day:—And the worm, knoweth more of God than the infidel; he, like a man, takes all he can get, comes out with his caterpillar coat, and then assumes his chrysalis,—which finally bursts into that beautiful state of his ressurrection,

called *a butterfly*. O foolish man, that is afraid to venture as much faith and foretelling as *a worm!*

Without prophecy the world is a wilderness and mankind like *wild* beasts. Without revelation the world is a "charnel house," and men and women only subject to the "cracky sound" of death. O vain man! the snake, that crawls into his den in September, possesses more wisdom for the future than thou! Learn from animals what thou lackest from God. Thou canst not be too wise, nor too good. A wise man keeps his heart, but the fool hath said in his heart there is no God. The infidels might be the "salt of the earth," while the sects o the day, are preparing to devour one another if they would: suppose they read the 1 Kings xix: 11, 12 and 13 and then reflect that eating is better than talking, to strengthen the body, temporally and spiritually.

"THE PLAGUE IN INDIA.—A letter to a gentleman in Baltimore, dated Hoogly, Dec. 22, 1844, states that the plague was making fearful ravages at Caubool, where it had never appeared before, and fears were entertained of its spreading through Bengal."

☞ It will be recollected that the great plague of fifteen or twenty years ago, which destroyed so many millions of human beings, commenced at *Jessore*, in the same quarter of the globe.

American Board of Commissioners for Foreign Missions.—The Anniversary was held yesterday morning at the Tabernacle. The audience was not so numerous as at the other meetings during the week. Rev. Dr. Beecher opened the meeting with a prayer. The annual report states the operations of the board during the past year to have been generally successful, particularly at the stations in Western Africa. The mission to the Nestorians has been discontinued on account of the unsettled condition of that people. The situation at Jerusalem has also been discontinued and the mission is now concentrated at Beyrout, in the region of Lebanon. The work of spiritual reform has been steadily advancing among the Armenians in Turkey and encouraging accounts have lately come from the missionaries at Gabroon, in Africa. It was stated that accounts received during the year from the mission among the Mahratta people of Southern India, are of the most favorable character, and Hindooism is fast losing its ascendency over them. The Board are desirous to extend their influence in that section and propose sending twenty additional laborers into Ceylon and Southern India generally. The success in China has exceeded the most sanguine expectations, and ready access has been had to the inhabitants of that vast empire and with the best results.—N. Y. Sun.

☞ Several important questions present themselves upon reading the foregoing summary of missionary labors. 1. Have the common propensities of the heathen to do evil been lessened by the labors of the clergy, in as great a proportion as drunkenness and debauchery have increased by civilized intercourse under the board of foreign mission? 2. Do the heathen, as they are called exhibit any more prominent signs of barbarity among themselves than the Americans do in a land of liberty and gospel light? 3. As the evangelizing the nations costs money now-a-days what is the use of that prophesy and scripture, that forbids it?

But we may as well stop asking questions, for should we go on, we might inquire where they get the authority to go as God has said he that scattered Israel, will gather him. The idea we have in making these remarks upon the missionary labors, is this: and our humble opinions, as Christ said by the hypocrite, *the beam is in their own eye*. Look at the mobs and riots throughout the length and breadth of our land. Pennsylvania riots, Missouri mobbers, Illinois assassins, and ten thousand other crimes, call louder for the voice of humanity to say, *peace be still*, in the United States, than the ignorance of simple nature, abroad can ever plead for spiritual guides.

Should God speak from the heaven of heavens, now, to ameliorate the condition of men, throughout the world, the first sentence to the sectarian portion would be;—*pluck* out the *beam* out of thine own eye, and then thou canst see clearly to *pull* the *mote* out of thy brother's eye.

Religion, rightly understood, is the charter of the soul;—and if that contains the only rules by which we can be saved, we shall have to follow the rules, or else lose the reward. Then if God commands his servants, clothed with the priesthood, to go and preach without "*purse or scrip*," and the sectarian missionaries, go well supplied with cash and coats, where will their reward come from, and of what use is the revelations? The old prophet said:—"*Behold to obey is better than sacrifice, and to hearken than the fat of rams!* The present missionary array of men and means to *better* the heathen would be *better* applied to *better* matters at home. There is a lion in the path.

SLAVERY AMONG THE PRESBYTERIANS.

As the Methodists and Baptists are about to

divide the North against the South on the subject of slavery, we have thought it advisable to give the following proceedings of the General Assembly of the Presbyterians in the United States upon the subject, viz:—

The unfinished business of the morning was taken up. viz: a motion to appoint a committee to draw up a minute expressive of the views of the house in deciding against the validity of baptism of Catholic Priests.

The motion prevailed.

The marriage question was postponed, and made the third order of the day for to-morrow afternoon.

The committee to whom was referred the memorials on the subject of slavery, beg leave to submit the following report:

The memorials may be divided into three classes, viz:

1. Those which represent the system of slavery as it exists in these United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon members of our church, residing in States, whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unhappily agitating and dividing other branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, whether the holding of slaves, is under all circumstances a heinous sin, calling for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith, and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide. is this Do the Scriptures teach that the holding o slaves, without regard to circumstances, is a sin, the renunciation of which should bo made a condition of membership in the church of Christ.

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God.—That slavery existed in the days of Christ and his apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the apostles; that while they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be "obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the church the curse of God, without charging the apostles of Christ with conniving at such sin, introducing into the church such sinners, and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws, by which, in some States, it is regulated.—Nor would they, by any means, countenance the traffic of slaves for the sake of gain: the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek, by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

Nor is this Assembly to be understood as countenancing the idea that masters may regard their servants as *mere property*, not as human beings, rational, accountable, immortal. The scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties, "knowing that their master is in heaven, neither is there respect of persons with him."

The Assembly intend simply to say, that since Christ and his inspired apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the church by legislation, we have no authority to legislate on the subject. We feel constrained further to say that however desira-

ble it may be to ameliorate the condition of the slaves in the southern and south-western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves, the glorious doctrines of the Gospel, and enjoining upon such the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slaveholding States are awaking to a deeper sense of their obligation, to extend to the slave population generally, the means of grace and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule. "What soever ye would that men should do to you, do ye even the same to them."

In view of the above stated principles and facts,

Resolved, That the General Assembly of the Presbyterian church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country is no bar to Christian communion.

Resolved, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the church; a result which every good citizen must deplore as leading to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

The resolutions were passed by an almost unanimous vote. The report and resolutions were then adopted—yeas 164, nays 12. The Assembly then adjourned.

COMMUNICATIONS.

PARACLETES.

Mr. Editor—If you think the following sketch of the "Paracletes" worthy of a place, in the Times and Seasons, use it.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole.—The "head" said to his oldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them, come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good that evil may be manifest.

It was said and done, for every thing there, was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to choose for themselves, the most noble of the hosts, came forward and selected a world or kingdom, and a time or a season, when he would take his chance, at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full developement of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the morning;" or even the great holy day when the "morning stars sang together," because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the fol-

lowing men agreed to leave the mansions of bliss, and spiritually help *organize* every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgimal, Mildauleth, Milhah, Milvah and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time, was to come temporally and open the door of communication with the spiritual kingdom' that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the "head" for promises, made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil, and choose the good: and then be born *again* of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when 'there was not a man to till the ground," that is, there was not a "man of flesh" to labor temporally; and his elder brethren who had wrought out their salvation, upon worlds or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years;—and his acts upon Idumia, while he named, arranged and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in 'the books' of the 'head,'—which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'arch angel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear, for Milauleph, as yet had not been tempted with evil that he might *know* the good. He had not exercised the power of endless lives, that he might *do* the works that his father had done: and he had not 'fell that man might be.' Although he had seen his eldest brother create worlds, and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet, with all this knowledge, and a liberal education in the great college of the nobles of heaven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife or one of the 'Queens of heaven,' and come upon Idumia and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance; and no glory without perfect submission to the 'head.' The foundation was *truth*: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides* to every soul, 'lest they should fall and dash their feet against a stone.' They were denominated 'the angels of our presence.

But I must stop, Mr. Editor: my story of the whole *seven* who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have began this story of the 'Paracletes,' or Holy Ones to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

JOSEPH'S SPECKLED BIRD.

Nauvoo, May — 1845

Mr. Editor: Having returned from a short mission to the east, and having rested myself, I thought I would give a sketch of what I saw and heard, which, if worthy, you may publish.

I left Nauvoo on the 28th of last January, in company with Elder Willard Snow, for the southeast part of Indiana. When we arrived we found great trouble in the branches which we had built up three years before. There were men among them of another spirit—of

the doctrine of Rigdon, and it was marvelous to witness the "wicked spirit" of those who had turned away from the faith. I never realized before the abomination and wickedness of dissenters. They drew after them a multitude of the baser sort, who stood and delighted to hear them ridicule and slander the prophet and people of God; by which *"the way of truth was evil spoken of."*

The place was strewed with Rigdon's papers and pamphlets, which, however, had a good effect upon many, for they could see the spirit by which they were written, and shun the contagion.

I had but little understanding of the wickedness, rotten heartedness, and baseness of Sidney Rigdon, till I went to that region of country, and found some of his elders, sent out to seek whom they might devour.

I am constrained to believe, that the statement made upon the stand was true:—"that Rigdon did write letters to the mob in Missouri;" (as stated by Mrs. Rockwell,) and that he sought opportunity—or laid plans to destroy Br. Joseph. The wicked spirit in Rigdon's elders, and those that receive their spirit, are plain manifestations of their situation. The honest in heart need not, and cannot be deceived.

After reading the minutes of the Pittsburgh conference, to hear them talk of "righteousness," and how they will stand by each other in *all righteousness*, gives me peculiar feelings, and solemn sensations; especially when I reflect on the scenes past, and the experience I have had in the last thirteen years. The many that have risen up against the man of God, the servant to prune the vineyard for the last time, or more properly, the "seer that the Lord said he would bless," whom he upheld until the time appointed to finish his work: He that never turned aside after the flatteries of hypocrites, nor rejected the commands of God when the heathen raged; or when mobs assembled, whined; or when Hinkle and McLellin or others betrayed him into the hands of others for slaughter,—sianed he with his lips: no: he was true always. I was there and saw the works of those two men at Far West:—and now to hear them talk of righteousness—that McLellin will stand by Rigdon *in all righteousness*—it's marvellous!

It brings to mind what I witnessed in Jackson county, in 1833, a few months before we were driven from that place. The power of God was manifest on that land in our meetings, held by the elders. I remember in one of those meetings it was made known by prophecy and revelation, through T. B. Marsh, as the spirit gave utterance, "that McLellin would carry the things the Lord was revealing to his people, to the world, and would use his influence against the church to destroy it."

McLellin wondered why T. B. Marsh uttered words against him:—Then another arose and bore testimony to what Marsh had foretold, by the same spirit; and a third arose and testified also, and we marveled! we sorrowed! we wondered! I shall never forget that scene. It was true, and when I read the Pittsburgh papers, and saw McLellin in with Rigdon, it brought the prophetic language of 1833, to my mind, and confirmed it. *McLellin goes against the church to destroy it!*

The scenes I have passed through since 1832, for my candid belief in sacred things, are wonderful. I and my family, and brethren, are exiles in our own nation because we believe that God, according to the predictions of the holy scriptures by sundry prophets, has raised up a prophet and seer: that through him we have received the Book of Mormon, containing the history of a fallen people who inhabited this land before our progenitors discovered it; and also, containing the fulness of the everlasting gospel for the salvation of the whole world.

For this *belief*, I have been robbed, plundered and driven from houses, goods, possessions and all, and have lost one son whose bones are now "bleaching on the plains of Quincy," together with other Saints who fell victims to the iron hand of Missouri vengeance.

We have importuned, according to the commandment, at the feet of the judge, at the feet of the governor, and at the feet of the president, yet no helping hand has been raised in our behalf to save us from such fury, but rather the rulers take counsel together to destroy us. As in the days of the Savior, we find false brethren seek to betray us unto death. But our thanks are due to God who hath so far preserevd us to carry on his work, so devoutly begun by that great servant of God and man, Joseph Smith.

In the hope of the bliss that cometh after *much* tribulation, and through patience, I remain in the bonds of the new and everlasting covenant, Your brother and friend,

DAVID PETTEGREW.

From the Kalamazoo (Mich.) Gazette.

MORMONISM UNVEILED.

Dear Sir:—To condemn unheard, any man or set of men or their principles, on the strength of popular rumor, or the testimony of enemies, would be gross injustice. An impartial investigation should always precede condemnation

The Latter-day Saints are charged by their enemies, with the blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge.—The press reiterates and gives publicity to these charges. Under these circumstances, it is but right, that they should be heard in their defence. I shall, therefore, in this communication, briefly examine and refute a few of the charges, for it would need a legion of writers to answer *all* the lies told about us.

Most of the stories against the Mormons have been propagated by apostates and traitors, (who have generally been cut off from the church for their crimes.) They publish their lies, and straightway they are believed, and hawked about as awful disclosures, and received by community with trembling and holy horror. Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. It does not require a very sagacious mind to fathom Mr. Rigdon's motive for so doing. Soon after the murder of the Smiths, he declared in a public address in Nauvoo that Joseph Smith died approved of God—that the Latter-day Saints were a blessed people, &c. His tone is now changed, and why? Because he sought to be presiding elder, and on account of his corruption, was rejected. On the 10th of September, last, he was tried before the church and excommunicated as a schismatic. If he knew such enormities to exist among the Mormons, why did he call them a blessed people, and endeavor to place himself at the head of their church? Mr. Rigdon's spiritual wife system was never known till it was hatched by John C. Bennett who was cut off from the church for seduction.

As to the charge of polygamy, I will quote from the Book of Doctrine and Covenants, which is the subscribed faith of the church and is strictly enforced. Article Marriage, sec. 91, par. 4, says, "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have BUT ONE WIFE, and one woman but one husband except in case of death when either is at liberty to marry again." Sec. 13, par. 7. Thou shalt love thy wife with all thy heart and shall cleave unto her and NONE ELSE." In ancient days the church was troubled with traitors, and always will be till God cleanses the earth, and restores the government of his Son. Paul says he was in *perils among false brethren;* again he says, "know this that, in *the last days perilous times shall come*, for men shall be TRAITORS, FALSE ACCUSERS, INCONTINENT, fierce despisers of those that are good." No wonder then that apostates rage, or that the fulness of truth revealed again should bring a storm of persecution.

The charge that the Mormons have disregarded the laws of Illinois, in electing officers under their charter, when the same had been repealed, is thus explained in the Nauvoo Neighbor: "The time for our election as pointed out by law, occurred just about or before the time that the report of the repeal reached us. It was not thought advisable, however, to omit our election upon a mere rumor, but to proceed and elect our officers, and in the event that the rumor proved true, to yield, whatever might be our opinion as to the legal right to repeal an act with perpetual succession."

There is nothing in Mormonism that teaches vice and immorality; but it requires man to have faith in God, to repent of and forsake sin to be baptised for the remission of the same, then receive the laying on of hands for the reception of the Holy Spirit, according to the ancient pattern, to live virtuous and holy lives, to believe in and seek to enjoy all the gifts and blessings enjoyed by the children of the Most High in days of old. It forbids every species of crime, and its influence is to make men better. Yet its followers have been persecuted, murdered and driven from their possessions; and its slanderers are unceasing in endeavoring to bring down still greater calamities upon them. Defenceless prisoners have been massacred in cold blood while under the plighted faith of their country, while our murderers and those who have plundered, robbed and driven us, still go unpunished and can boast of their heroic deeds through the length and breadth of the land. For instance, Thomas C. Sharp, editor of the Warsaw Signal, is now indicted for the murder of the Smiths, yet he stands at the head of a weekly paper from whence issues most of the vile trash about Mormon outrages, &c., Jacob C. Davis, also, a Senator, stands indicted for the same murder, and is only kept from the demands of justice, by mob violence: yet, when a requisition was made for him by the Sheriff of Hancock county, the Senate refused to give him up for fear they would not have strength enough to repeal the Nauvoo charter. *O tempora! O mores!* a MURDERER making laws for a free and enlightened people. Is it just that the Mormons should receive such treatment? O! ye Americans, the glory of freedom has departed—the rich boon transmitted to us by our fathers has gone from us, if such things are to be tolerated with impunity. Our fathers fought for the liberties of which we are deprivdd. But says one, how are you de-

prived of them? We have paid hundreds of thousands of dollars into the treasury of the United States for lands which we are not allowed to possess; our chartered rights have been taken from us; fifteen thousand of our people are now exiles in Illinois and dare not return to their lands in Missouri, for the penalty is death. O, ye Americans you boast of liberty! of religious freedom! of protection of life and property! Gracefully your proud flag floats in the breeze of every clime saying, to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations," yet your own citizens, (the poor Mormons,) are robbed, mobbed, and plundered with impunity. Your prairies have drank our blood: your dungeons have heard our groans—your gloomy prisons have witnessed the cold blooded assassination of their leaders. O tell it not to the tyrants of oriental lands: let not the crowned heads of Europe know of the oppression which has been wrought in a free republic, lest they scoff at you in derision and say you boast of liberty, yet you cannot protect your own citizens.

Mr. Editor, it does seem to me that the press and all lovers of their country, should speak in tones of thunder in condemnation of the oppression, persecution and abuse the Mormons have received, instead of giving publicity to the statements of such renegadoes, and such a lawless banditti, as all acquainted with the facts, must know our traducers to be; for if such things are suffered now, and do not receive their merited rebuke, and punishment, because the sufferers are unpopular, perhaps, ere long another sect may become unpopular, and be marked out to receive the vengeance of their traducers and then farewell to American freedom.

Yours, &c., E. M. WEBB.

POETRY.

For the Times and Seasons.

THE SKY,

BY W. W. PHELPS.

"The sky—the sky—the clear blue sky"—
O how I love to gaze upon it!
The upper deep of realms on high—
I wonder when the Lord begun it?

There systems roll in endless light,
(Aphelion or a perihelion;)
A noiseless round of day and night,
Jehovah's beautified pavilion.

The trackless way, where spirits go,
From this cold world of *stinging* pleasure;
To where they see, and taste and know,
Eternal life, the "heavenly treasure."

The roomy space where clouds appear,
And terrify with awful thunder;
And then to give our hearts good cheer,
We see the rain-bow arch'd up yonder.

The universe of worlds, *en masse*,
So charmingly spread out, all over,
The everlasting looking-glass,
The molten mirror of Jehovah!

The sky—the sky—so bland and fair,—
O how I love to stand and view it!
And when it "falls," may I be there,
To see the "King of Kings" renew it.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 9] CITY OF NAUVOO, ILL., MAY 15, 1845 [WHOLE No. 117.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night previous; they permitted the said McCarty, who was detected on Friday night, as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the church, for a pretended assault, and false imprisonment of the said McCarty.—Late in the evening, while the court was proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said Gilbert and his brethren, to go to jail, as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers; and naught but the wrath of man, in horrid threats stifled the ears of the prisoners.

The same night the prisoners, Gilbert, Morley and Corrill, were liberated from jail, that they might have an interview with their brethren, and try to negociate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force, of six or seven men, stood near the jail and hailed them; they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, *"dont fire, dont fire,* the prisoners are in my charge. &c." They however fired one or two guns, when Morley and Corrill retreated; but Gilbert stood, with several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sun rise, without further prosecution of the trial.—Wm E. McLellin was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction, or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia, (so called,) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body, was well calculated to excite suspicions of their HORRIBLE designs. Very early on the same morning, several branches of the church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village of Independence, was in imminent danger, as the main body of the mob were gathered at that place.

In this critical situation about one hundred of the saints, from different branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the village, where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his hands, certain men, to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the saints were also demanded by Col. Pitcher.—Among the committee appointed to receive the arms of the church, were several of the most unrelenting of the old July mob committee; who had directed in the demolishing of the printing office, and the personal injuries of that day, viz: Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the saints, from the first to the last, with feelings of the most hostile kind. These un-

expected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic,

Rather than have submitted to these unreasonable requirements, the saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection, and honorable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some, in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny, that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished and unhung; as hanging is the popular method of execution among the Gentiles, in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob circular, as early as July last, the object of which was to drive the saints from Jackson county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms, to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial. After detaining them one day and a night on a pretended trial for murder; in which time they were threatened, brickbatted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a corn-field and said to them, "*clear.*"

After the surrender of their arms, which were used only in self-defence, the neighboring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horse back; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the *Reverend* ISAAC Mc COY, with a gun upon his shoulder, ordering the saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob.—One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river and took lodgings for the night where they could find it, One Mr. Bennett opened his house, for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert and McLellin went to Clay county and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meteing out justice to all; but alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,
And innocence mourns in tears unwiped.

Thursday Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, waggons, boxes, chests, provisions, &c.; while the ferrymen were busily employed in crossing them over; and when night again closed upon the saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape

with their family, household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton wood trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob: for, as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from mal-treatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The saints who fled, took refuge in the neighboring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the holy scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, how marvellous are thy works O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom for Christ's sake: *Amen*.

The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fire works, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether: some at times, appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars, were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description; as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet, it will not fully compare with the time when the sun shall become black like sack cloth of hair, the moon like blood; Rev. 6:13; and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

Brother Moses:

We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health.—We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey. Since our arrival here, Brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately.—But though I expect he will undoubtedly write you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the gospel of our Lord Jesus Christ,

We found our families and the church in this place, well generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn. We are favored with frequent intelligence from different sections of our country respecting the progress

of the gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons, are very violent, and threaten immediate excision upon all those who profess this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with him, to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also, inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when he shall come to receive his saints unto himself, where they shall dwell in his presence and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, what manner of persons ought we to be in all holy conversation and godliness,

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth, by the ministering of his holy angels to me, for this generation. I pray that the Lord may enable you to treasure up these things in your mind, for I know that his spirit will bear testimony to all who seek diligently after knowledge from him. I hope you will search the scriptures to see whether these things are not also consistent with those things the ancient prophets and apostles have written.

I remember Brother Freeman and wife, Ranson also, and Sister Lydia and *little Charles*, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This with some other little things such as a selfishness and independence of mind, which, too often manifested, destroys the confidence of those who would lay down their lives for him—but, notwithstanding these things he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake: Amen.

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright and seeks with all his heart to magnify his presidency in the Church of Christ, but fails in many instances, in consequence of a want of

confidence in himself; God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit; even so: Amen.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straitway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen.

From the N. Y. Prophet.

MORMON PROVERBS.

The globe lamp, suspended in the heavens is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece, and sewing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with godliness.—It is an honor to be an agriculturist, for such was our Father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our Father in heaven was the first tailor on this planet.—He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also, to write, for our Father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also godliness, for God was a master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity, and error; but all truth is simple, and easy to be understood.

"Truth is a knowledge of things as they are and were, and are to come."

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

"Intelligence, or the light of truth never was created, neither indeed can be."

Truth is light—light is spirit—spirit is life. Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

THE PLAGUE.

The last arrival brings intelligence that the Plague had broke out at Jerusalem, and was carrying off forty persons daily. As many of our citizens are preparing for a trip to the Mediterranean, and may extend their voyage this summer to the Holy Land, it may be well, unless they are more anxious to lay their bones in the sacred soil than to return home and relate their adventures, to keep clear of it for the present.

It is a singular fact, that while the triumphs of the healing art and of surgery, have been great and varied, while improvements in medical treatment have almost mastered every disease, little or no progress has been made in accounting for the origin of the Plague, in deciding beyond doubt, whether the disease was positively epidemic or contagious, or ascertaining beyond question and by practical illustration, a preventive and cure. We have mastered in a measure, the terrors of Yellow Fever, by having ascertained that it is an epidemic and an imported disease, and not *per se* a con-

tagious one. We have even simplified the treatment with evident success. Cholera, a disease yet more frightful by the suddenness of its results, practical experience has demonstrated that it is an epidemic, and confined to no locality, and by prompt measures can easily be mastered. Not so however with the Plague, a disease which at intervals has ravaged all parts of the world, with the most sweeping results, for the last 3000 years, without any visible improvement having been made in detecting causes and applying the remedy. Dr. Cullen considers Plague "a typhus fever in the highest degree contagious, and accompanied with extreme debility." Dr. Mackenzie, who practised thirty years in Constantinople, considered the annual fever called the Plague nothing more than the ordinary hospital or jail fever, when attended with inflammatory swellings of the glands, with carbuncles, blotches on the skin, gangreen and other impurities of the blood, all of which prove rapidly fatal.

No two physicians are agreed as to the character and treatment of the disease, but it is evident that the Plague universally appears in low, confined, crowded, and filthy parts of a city, and hence we infer that it is of the same class of pestilential and contagious diseases, as small pox, jail fevers, &c., arising from an impure, close, and morbid atmosphere, and consequently may be prevented by cleanliness, and good living. And in this way we may ourselves take a wholesome lesson, in preventing numerous families crowding tenements; introducing pure air, and the free use of pure water, and keeping the streets clean.

The first appearance of the Plague was in Egypt in 1491, B. C., and so sudden and alarming was its progress, that the Israelites owed their deliverance to it, and were permitted to depart from apprehension that their numbers and confined mode of living would increase the pestilence. (Exodus xii.) It also prevailed in the wilderness under the name of the fire of the Lord, (Fever: see Numbers xi.) From that year until the sixty-eighth year of the Christian Era, it prevailed among the Philistines in Canaan; in the Grecian camp at Troy; it prevailed at Rome, Athens, Carthage, and Numidia; and in A. D. 407 it raged over Europe, Asia, and Africa, and so on every few years in various parts until it reached the French army in Egypt in 1799. The contagious character of this disease was clearly manifested in the Plague which prevailed in Marseilles in the year 1720, introduced by three ships from the East. The first person, a woman, attacked with it was taken to the hospital, and all the nurses, doctors, and apothecaries; confessors, attendants, and servants, besides 300 orphans and 230 galley slaves, died within a few days, when the pestilence spread in every direction. Animal effluvia alone in a confined space, and among so many prostrated, was sufficient to spread the disease; yet, on the other hand, it is maintained, that in a pure atmosphere, Plague cannot be cammunicated, and that cordons and lazarettoes are not available. Odessa in the Black Sea, has an admirably arranged lazaretto, and strict quarantine laws, and yet not long ago, the Plague broke out in that place. In 1835, Mehemet Ali of Egypt, placed a cordon of five hundred persons around the Harem, to keep out the Plague, yet it obtained admittance. The Persians, from air, room, and exercise, seldom catch the Plague, and Clot Bey, who was in this country, and at one time had charge of the Plague hospitals in Egypt, twice inoculated himself with pus, without taking the Plague, and maintained that whenever it broke out in close and confined districts, the preventive was to clear out the residents to a purer atmosphere and close up the infected districts, precisely as successfully as we do in Yellow Fever. Whenever an undoubted case of Yellow Fever appears, abandon the position and retreat before it. If there are no inhabitants to feed upon, and the disease is epidemic, it makes slow progress and soon disappears. In 1819 the subject of the Plague was brought before the British Parliament for the purpose of examining into the character and value of the quarantine regulations, and a very searching inquiry was instituted. It was decided to the satisfaction of all that Plague only appeared in crowded, ill-ventilated, and filthy localities; or from the miasm of pestiferous souls. It is not the air of Turkey, Syria, or Egypt, that generates it. It forms in the swamps of Egypt and revels in the filth of Constantinople. Dr. Hancock says, the preventive consists in the cleanliness of towns, protecting the poor against famine, and encouraging industry and activity.—*N. Y. Prophet.*

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a Conference held in Batavia, Genesee Co., N. Y., on the 3rd and 4th of May, 1845.

The house was called to order by Elder Stephen Taylor, and on motion by him, it was resolved that Winslow Farr act as President, and C. K. Clark as Clerk.

The President then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

Batavia branch, represented by Brother S. Taylor, consisted of six elders, one priest and thirteen members, all in good standing.

Alexander branch, represented by Brother Hiram Thompson, consisted of seven elders, and thirteen members, all in good standing except one.

Attica branch, represented by Brother Hiram Thompson, consisted of two elders and twelve members, all in good standing.

Bennington branch, represented by Brother Hiram Thompson, consisted of two elders and four members, all in good standing.

As there were some members in Orangeville who had conducted themselves unwisely, and not according to the order of the church, it was resolved that they be excommunicated from the church, unless they repent.

Resolved, That a committee of three be appointed and sent to labor with them.

Resolved, That Hiram Thompson, George Thompson, and Harvey Demary, compose the said committee.

Brother Farr then arose and read a paragraph from Parley P. Pratt's proclamation, and then called for an expression of the conference, if they would uphold and sustain the Twelve and authorities at Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

Brother Redfield then arose and made some remarks upon the necessity of the Saints tithing themselves in connection with their instruction.

Conference then adjourned until to-morrow at 1 o'clock, A. M.

Conference met according to adjournment, and sung a hymn and opened by prayer by the president.

An address was then delivered by Brother Redfield on the subject of the resurrection He very eloquently set forth the order that God had devised for the redemption of man, his progression in knowledge in eternity, and the glorious relationship he would be in with the Almighty. He beautifully set forth the nature and standing of the former-day saints, comparing them with the dwarfish bodies, and narrow contracted minds of the modern sectarians, whose capacities might be enclosed in a nut shell.

Adjourned for one hour.

Met as appointed, and was addressed very appropriately and instructively by Brother Farr, followed by Brother Redfield, who continued the subject on the resurrection.

Conference then adjourned, *sine die*.

WINSLOW FARR, Pres.

C. R. CLARK, Clerk.

FULFILLMENT OF A PROPHECY.

In one of the very interesting letters, says a Southern paper, which the senior editor of the Savannah Republican is writing to his paper, descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract giving an account of his visit to Tyre, and showing the literal fulfilment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries.—Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more."

☞ Such items of news are glorious,—it puts a veto on the "infidel's theory," and gives vain men a chance to prepare for the like events as the destruction of Tyre. By the mouth of Ezekiel a prophecy was given against this ancient city thus:

"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord."

Here then we have a prophecy some two thousand five hundred years old with living witnesses of its fulfilment.

The twenty third chapter of Isaiah contains a little history on this noted place. The bible, ahead of the theories, imaginations, and calculations of designing men, has an Almighty God to unfold a world of testimony to prove his work, and establish its own *truths*, beyond refutation or successful contradiction.

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 15, 1845.

LOVE AND UNION.

We feel thankful to our Father in heaven, for the good degree of his spirit, constantly blessing the saints of Nauvoo and elsewhere.—Our advices from the islands of the sea; especially in the South Pacific; from Great Britain and Scotland, show an increase of love and union.

Here, while the Temple is daily advancing, and the city improving like a garden, the love and union, are truly praiseworthy. We have actually learned from the things which we have suffered, that fires within should be put out as soon as discovered, lest by smothering a while, they become so hot as to fly off and set on fire the mountains.

Every thing for the speedy completion of the Temple and Nauvoo House is going forward.—Our hearts are one; our exertions are one; our interests are one; our God is one; our hope is one; our salvation is one; our heaven is one; and our glory is one; so the saints abroad can see, that being *united*, the Lord is with us to bless and sanctify our works.

Perhaps we ought to explain our figure of "putting out fires as soon as discovered." By this we mean, bad members at home or abroad; those that keep not the commandments of the Lord; grumblers—whiners—adulterers—*transgressors:* cutting them off is our salvation. Jesus said:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Since the church began to purify itself, the power of God has been manifest. The saints abide counsel and prosper. The city is blest; they are blest; their works are blest, and blessed be the name of the Lord.

PROSPERITY OF NAUVOO.

We take pleasure in saying that the prosperity of Nauvoo was never more apparent.

The Temple progresses rapidly and the saints being united, (as we have heretofore said,) are industrious, frugal, and determined. From experience, from suffering, and from the promises made in the revelations, they have learned to wait patiently for the consummation of Israel.

It may be said, that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:

"Bide your time—one false step taken
Perils all you yet have done.
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavor
Men or states to greatness climb.
Would you win your rights for ever,
Calm and thoughtful—bide your time."

Yes, truly and manfully, will they *abide their time*, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord, is unabated: they read the assurance in the Book of Doctrine and Covenants thus:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

And then rejoice that they are counted worthy to be numbered in the house of Israel; that they, after many days, will have the unspeakable satisfaction to reign with the just when peace like light will gladden and blessify the whole earth.

We cannot give our ideas better than to quote the words of Jesus:—

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

May grace and peace from God the Father, and the prayers of the righteous attend the Latter-day Saints, wherever they abide the counsel of the wise, and do works meet for salvation.

DELAY.

The delay of the Times and Seasons still continues, for several reasons. First, we are getting out the "third edition" of the "Doctrine and Covenants;" second, we expect to enlarge our establishment, by which we can accommodate the circumstances and the times, much better than we have done. Other reasons are unnecessary, as we shall do all in our power to serve the the Saints with the best, as soon as we can.

PATRIARCHAL.

Only fifteen years have passed away since the organization of the church of God in the last days: but, those years have been as ager (in suffering) to the hapless family, who were its founders. Forced to flee from their homes, they settled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of *freedom*, they have, at last, built up a beautiful city, upon the banks of the majestic Missisippi, under the banners of Illinois; but, again have they been deceived, in this boasted land of liberty; and they have now paid the last penalty of their adherence to the commands of God. Through all these scenes the great object of their lives has continued to roll onward; cities have been built up; countries have been settled; the wilderness has been converted into a fruitful field; the desert has been made to blossom as the rose; the church has increased from six, till it now numbers two hundred thousand members; and, though all but one have sealed their testimony with their blood, yet, their works remain as a monument of their indomitable perseverance, their faith, their wisdom and their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times, by mobs, to sacrifice all this world's goods—though fifteen years of my life have been spent in the service of my fellow-men, and in the building up of the kingdom of God; though reduced to poverty and distress; and though I have suffered the loss of all I hold dear, yet, I do not complain; my trust is in the God of Israel, who will make all things work together for the good of his Saints.

Brethren, I have now settled among you—the last of the family. Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in *truth* say aught to the contrary. My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the *Twelve*, and not one, two, six, eight, ten, or eleven, but the whole *Twelve*;—follow me as I follow Christ, God being our judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, wheth-

er base intriguers and vile slanderers shall deprive me of my home, my friends, and my city; it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart; its prosperity is my glory and my theme; and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

WM. SMITH.

☞ The office of Patriarch over the whole church is to be a father to the church, and to confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and most marvellous events have been predicted, which have received their fulfilment after many generations have passed away: for instance: Jacob blessing his son Joseph. Moses blessing the tribes of Israel, &c., &c

Father Smith, the first Patriarch and Hyrum his successor conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William the son and brother succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

It may not be amiss to give the readers of the Times and Seasons, a few ideas relative to the office of a patriarch. The sectarian world without a priesthood, are, of course, with a patriarch just as they are without the power to administer in spiritual blessing; but in all churches holding the keys of the everlasting priesthood, a patriarch is set apart to bless the people; and his descent, according to right of lineage, by blood and birthright, is from father to son. Every well regulated family of the chosen seed, according to the scriptures which says:—

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)",—

Acknowledges the father of that family the head, prince, or patriarch; and if that father keeps the commandments of God, and is humble, he will be governed by the spirit of the living God and possess the power to bless his own offspring.

But in order to carry out the pattern of scripture, one of the chosen seed, and he the eldest, is set apart to bless *all* and such as have not a father living to do it. He is called the patriarch of the whole church: such was our father Adam; such was Abraham; such was Jacob; such was Joseph Smith, sen.; such was Hyrum Smith, and such is William Smith now—inheriting the right by lineage.

This power and authority appears in the scriptures as follows:

"And Israel said unto Joseph, I had not thought to see thy face; and, lo. God hath showed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head.

And his father refused, and said, I know it, my son I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee

as Ephraim, and as Manasseeh: and he set Ephraim before Manasseh."

In the forty-ninth chapter of Genesis, it will be seen that Jacob blessed all of his own children, and told them what should befal them in the *last days*.

The practice of blessing the heirs of the chosen seed, can be seen from the earliest ages.—When Seth was born, his name appears to have been called so, because God had appointed another "seed" in the place of Abel, whom Cain slew. Let the world say what it may, as to this piece of Intelligence, it must have been copied from his patriarchal blessing. We copy another sketch from a patriarchal blessing, and leave the people to judge for themselves:

"And Lamech begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

When Rebecca was about to be sent to Isaac for a wife, her parents must have done something and kept a record of it, for it is thus written;

"And they blessed Rebecca, and said unto her, thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

The Book of Doctrine and Covenants makes the subject plain; and the revelations by Joseph Smith in that book, renewed the order for the first time since the apostles fell asleep.—Evangelical ministers, or patriarchs, as designated by revelation, are to be set apart in all the various branches of the church, if the saints desire it.

Who can read the account of good old Simeon, in Luke, and not feel his heart burn with gratitude—that God, whenever he had a church that he acknowledged to be his, had patriarchs to bless? Of Simeon it is said,

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

But enough is said: no Latter-day Saint, having the spirit of God, will go to the world of spirits, before he receives his patriarchal blessing, if he lives within reach of the patriarch. A blessing is a great thing: even Esau said, "*bless me also, O my father!*"

The blessings of good men compose an important portion of the sacred writings, and if it were in our power, to bring out the records of the patriarchs, containing the blessings of the saints from the children of Adam down, what a catalogue of things past, present, and to come, would they exhibit? and another thing, ye blessed, if we only had the blessings of the spirits before they leave the Lord, we could glory. [Ed.

ANOTHER WITNESS FOR THE BOOK OF MORMON.

A writer in the Buffalo Pilot gives us another witness for the Book of Mormon. It is a fine thing to have such specimens of antiquity found and then to have wise men look into the Book of Mormon and solve the mystery.

The writer states, that in the town adjoining Cooper, county of Allegan, Michigan, about a mile distant from the fertile banks of the Kalamazoo, is a small hamlet, commonly known as Arnold's Station. The first settlers of this little place, emigrants from the St. Joseph country, found in the township some extensive ruins of what had evidently been the work of human ingenuity, and which they christened the Military Post.

"It consists," says the writer, "of a wall of earth, running northwest and southeast, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded, either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the *glacis*, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass, but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees, of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course, is erroneous. It must have been either the work of a large body of men, or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter,

a solitary line of breastwork, without a *fosse*, or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood, of a date more ancient than the trees upon the mound in its rear.

If the neighboring Indians are questioned upon its traditionary history, the invariable answer is, that it was there when they came—more, they either do not or can not say. That it was the labor of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick, a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

COMMUNICATIONS.

LETTER FROM ELDER WOODRUFF.

Dated—36 *Chapel st. Livcrpool,* }
May 1st 1845. }

Br. Taylor—Dear Sir:—

I feel disposed to present to you an extract from my journal, which I penned while on a visit to the grave of the worthy Elder Lorenzo D. Barnes. I do this for the benefit of his parents, relatives, friends, Zion's camp, and the saints in general; for he occupies a place in the memory and hearts of many thousands of the Saints, who were acquainted with his labors in the vineyard of the Lord.

My visit to his grave was on the 20th of February 1845, which was a solemn day to my feelings in some respects, in consequence of walking over the ground which oft had been trod by our worthy Brother Barnes, and also of viewing the tomb where sleeps his sacred dust. I left Bradford in company with Elders Sheets and Ure. (Br. Sheets is presiding over the Bradford conference, which was under the care of Elder Barnes during his last labors: Elder Ure over the Sheffield conference.) We left for the purpose of visiting the grave of Elder Barnes in Idle, Yorkshire, three miles from Bradford. When about half way we had a fair view of Idle and the church where our brother was buried, which stands upon a high piece of ground. We had a green vale to pass through before arriving at the spot; the fields were quite green, though in February: we walked over the road, over which Elder Barnes had walked many scores of times in preaching the gospel. I felt solemn indeed, and was filled with meditation, until I arrived at Idle, which contains a population of about five thousand, and a branch of the church of Jesus Christ of Latter-day Saints, of thirty-seven members. We called upon Elder Thomas Cordingly and his family, who had the care of Elder Barnes during his sickness and death.—They pointed out to me the room where he spent his last moments. After getting some refreshment we walked to the church-yard, and I gazed upon the silent tomb of our beloved Lorenzo. My feelings were keen and sensitive as I stood upon his grave. I realized I was standing over the body of one of the elders of Israel, of the horns of Joseph, of the seed of Ephraim; one of the members of Zion's camp, who had travelled with me more than a thousand miles in 1834, for the redemption of his persecuted and afflicted brethren, and offered to lay down his life for their sake; one who had the hearts and affections of thousands of friends both in America and England; and whose fidelity was stronger than death to his lover, his brethren, eternal truth and his God. While standing upon his grave, I offered up my vocal prayers to Israel's God that my death or change might be that of the righteous, and that my last end might be as wise and safe as his, and that his sacred dust might be called forth in the morn of the first resurrection.

I decreed in my heart I would never return to my native country, until I had caused to be erected a tombstone over his narrow bed, to say to his friends that might chance to pass that way, that there sleeps the worthy Lorenzo D. Barnes; the first of Zion's camp that has found a grave in a foreign land. I bowed my knee upon his sacred grave, and plucked some pebbles in memory of his worth. I thought of his lover, his father, his mother, his kindred, and the Saints; for they all loved him, and would have thought it a blessing to have been permitted to drop a silent tear upon his lonely bed. Oh Lorenzo! thou hast fallen in the prime of life, as it were a martyr for the truth in a foreign land; but thine exaltation in the celestial world will not come behind the chiefest of thy quorum. I retired from his grave with my brethren, meditating upon the life of Elder Barnes. I made diligent inquiry of the family where he died and others concerning his labors, sickness and death, and obtained the following information:—

On his arrival in England, he labored for a short season in and about Manchester. He then went to the Cheltenham conference in Gloucestershire, where he labored until the general conference. He was much beloved by the Saints in that conference, and a petition was sent by them for his return; but at the general conference he received an appointment to take

charge of the Bradford conference, where he labored faithfully until his death. I was informed that Elder Barnes suffered by going with poor boots and wet feet: he was too slow in making his wants known to the Saints, and some were too slow in administering to his necessities until he got sick, after which every attention was paid to him, but it was too late. During the last of September 1842, he walked one day about thirteen miles very fast in order to get to the railway in time for the cars, (some portion of the way he ran,) and got into a high state of perspiration, and only had time to step into the cars as they were about starting. He rode on the railway about twenty miles in the midst of piercing winds and became entirely chilled, which flung him into a severe cold, settled upon his lungs, and brought on the quick consumption, from which he never recovered. He attended a conference and preached several times afterwards, but was very feeble. The last time he preached was from the following words: "There remaineth therefore a rest for the people of God." After he was confined to his bed, he was asked if he would have a *physician:* his answer was definitely—"No: if he died he wished to die a natural death; if he lived he should live unto the Lord, if he died he should die unto the Lord." He manifested a great desire to live if it was the will of the Lord, that he might again return to Nauvoo and see his friends in America. He was deprived of his reason during some portion of his sickness; his whole conversation at such times was about going to Nauvoo, and how he should get there: he often spoke of his mother and other friends. *The night before his death* he had his reason *perfectly*, and bore a *strong* and *faithful* testimony to the truth of the fulness of the everlasting gospel as proclaimed by the Latter-day Saints, declared that it would not be long before the kings and great men of the earth would call for the rocks and mountains to hide them from the wrath of the Lamb of God that would soon be poured out upon the face of the earth, for soon would the nations of the earth be deluged with the judgments of God, and with many other words did he testify of those things that would shortly come to pass.

Since my visit there we have obtained his trunk and its contents; this with his travelling bag which was in the care of Elder Hedlock, I have carefully examined, and filed all of his papers, consisting of deeds of land, corresponding letters with his friends in England and America, his compositions and journals, some of which show the strong fidelity of his heart towards his friends, which was characteristic of the man through every action of his useful life, a dozen or more pieces of ancient copper coin containing curious inscriptions, were in his trunk, which he had apparently collected for the Nauvoo Museum; these with all his clothing and sundry articles are carefully packed in his trunk, and will be forwarded to Nauvoo the first safe opportunity, for the examination of the presidency, after which they can be forwarded to his friends when an opportunity offers.

At our general conference all the American elders laboring in this country with many of the English Saints, came forward and wished to donate their mite for the purpose of erecting a stone over the grave of our departed brother, when five pounds five shillings and sixpence sterling, equal to twenty-six dollars, was subscribed: much more could have been freely obtained, had it been necessary to have accomplished the object. The sum was immediately forwarded to accomplish the purpose, and the stone is now in course of erection, bearing the following epitaph:—

In Memory of
LORENZO D. BARNES,

who died on the 20th of December, 1842, aged 30 years. He was a native of the United States, an elder in the church of Jesus Christ of Latter-day Saints, a member of the High Priests' Quorum and also of Zion's camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land.

Sleep on, Lorenzo! but ere long from this
The conquer'd tomb shall yield her captive prey;
Then with thy quorum shalt thou reign in bliss
As king and priest for an eternal day.

I remain your brother in
the kingdom of God,
W. WOODRUFF.

LETTER FROM ELDER SHEETS.

Bradford, Yorkshire, England,
May 2, 1845.

Dear Brother Kimball:—This is the first time that I have ever sat down in a far distant land, (or in my own native land,) to communicate my feelings to you, in the silent language of the pen. But whether it will be the last, time alone can determine.

Since I have been in this land my thoughts have often strayed over the mighty ocean to the land of Zion, where my friends and kindred dwell; often have I thought of Zion and her inhabitants, and the trials they have had to pass through; and when I call to mind about one year ago, when Br. Stratton and I were going up the Mississippi river, in company with

thirty or forty, to Nauvoo; and when we landed and saw our beloved Br. Joseph Smith, and nearly all the "Twelve;"—but now the prophet is killed and gone to heaven, and many of the Twelve are scattered over the earth—what changes have taken place in so short a time?

I well recollect the time you and Brs. Young, Smith, Wight, and some sixty or seventy other elders left Nauvoo on the steamer Osprey, for the purpose of preaching the gospel, &c.,—and the good scenes we had together, and I feel very thankful to you and Br. Young for the good and useful instruction you gave Br. Strattan and me, concerning this country, and the way and manner we should proceed,—for they have been of great benefit to us here. We have found all things correct as you told us. And some things we have learned since, and I judge you can guess what they are, as you have been in this country.

We left New York on the first of August, 1844; there were Bros. Davis, Stratton, Maynell and myself, and we often wished that Br. Richards had been with us, but this was not the case—(you will give our love to him.) We had a very good passage over the sea.—We were a little more than twenty-three days on the ocean,—that is called a pretty good trip.

We landed on the 24th day of said month; and it was the first time that I and Bros. Davis and Strattan had ever sat one of our feet upon any of the British Isles, but we all felt quite glad to get on shore, for it seemed like getting out of prison. We soon found Br. Ward in his office, but Br. Hedlock we did not see for some time, as he did not come into the office till latish: when he found us we had taken possession of the office, and had got a bed on the floor; and there we staid till morning: and we found all things pretty well.

It was not long after this till we separated. Elder Davis was sent to London; Elder Stratton stayed in Liverpool; Elder Maynell was sent to different places, and I also had a roving commission for a short time. I went first to Preston, and every house I went to, the first thing was, "Oh do you know Br. Kimball and Hyde? and how are they?—and how soon are they coming to Preston?"

From thence I went to Blackburn and then to Clithero, and it was nothing but Br. Kimball, Hyde, Fielding, Pratt and all the "Twelve" that they ever heard tell of. I can not begin to tell you how much they want to see you all. They are a good, blessed people in Clithero, and the work is going on very well in that region of country.

But I must hasten or I shall weary your patience. After about two months travelling around the country, in the fashion above, I was appointed to come to the Bradford conference, where our beloved Br. Barnes died. I found it in rather a poor state; through the assistance of the Lord, however, I have now got it in good order.

The work of the Lord is going right ahead, for last Friday I baptized twelve in this place; on Sunday one more; and on Monday two more. On Tuesday one obeyed the gospel in Leeds, and on Wednesday I baptized two very fine young ladies in the same place. Their father owns one of the finest marble yards I ever saw, and I soon expect to see the whole family obey the gospel. There are many more just ready to be baptized in the limits of this conference. Those baptized above were baptized in the space of four days.

I have been here about six months, and there have many obeyed the gospel in that time; and the prospects are flattering now—but I expect to leave this conference next week, to go and labor in Herefordshire, where Br. Woodruff used to labor. I was appointed to go there at the general conference held in Manchester.

Some people thought, after the murder of our beloved prophet and patriarch, that the work of the Lord would stop; but, to the contrary, *there have ten obeyed the gospel since, where one did before!*

Throughout England and Scotland the course of the work seems to be onward; and nothing hinders its progress.

We had a first rate conference on the 6th of April in Manchester; but I suppose Br. Woodruff has told you all about it. I believe all the American brethren here, are tolerably well, though we have all been quite poorly at times. Brs. Stratton and Davis told me to send their kind love to you and all the Twelve. I am tolerably well at present, and I hope this will find you and family, and all the Twelve, and inquiring friends, enjoying the best of health and the blessings of heaven.

We are getting a tomb-stone over Br. Barnes, who lays sleeping in a little village called Idle, near this place. The inscription will be as follows:—[See Elder Woodruff's letter in another column.]

This is a copy of what will be put on the head stone. There will be a head stone and one stone that will lay flat on the grave, and I think one at the feet, but I am not certain.—They will be beautiful stones when finished, and it is a beautiful place where he is laid; and I judge the head stone will be as good a standing preacher, as a living one, for the people can not go into church without seeing it.

I must now close, for I expect that I have

scratched more already than what you can make good sense of; and I expect it will tire your patience to read it, although I have not told you all that I should like to,—but you must try and guess the rest. If you have time to write me a letter it would be very thankfully received; for news from home does us much good here. Direct in care of W. Woodruff, No. 36 Chapel st., Liverpool, and it will find me. Excuse mistakes.

Please remember me and my brethren in your prayers, for we need them. Remember me to Br. Young and all the rest of your quorum; and also to Br. E. Hunter, and all inquiring friends. No more at present. My love to you and your family. With sentiments of high esteem, I subscribe myself your brother in Christ, &c. ELIJAH F. SHEETS.

ELDER HEBER C. KIMBALL.

PALESTINE AND THE JEWS.

A very respectable and numerous audience, says the N. Y. Tribune, were present at the Tabernacle last evening, to hear a lecture on this interesting subject from Rev. *Ridley H. Herschell*, a converted Jew, now visiting this country by invitation of the Society for meliorating the condition of the Jews. Mr. Herschell has resided for the last two years in Palestine, Syria and Asia Minor, and consequently an unusual interest and authenticity is attached to his information. He commenced by saying it was a grateful token to see so many of the Gentile race present to express sympathy and interest in the cause of Israel. A description of the present state of the city of Damascus was given, from which it appears that the glowing descriptions which are often heard of it are not very correct, the city being unprepossessing in outward appearance and a mass of humble dwellings of the most wretched and uncleanly appearance. The last massacre in Damascus was alluded to and a lucid history of the unfortunate event given. Mr. Herschell here mentioned that the Jews were a grateful, affectionate and a kind-hearted people and that these qualities have been shown in their appreciation of the efforts of those who at that time aided them with efficient succor. The state of education in Damascus was represented to be in a most neglected condition, seldom more than one member of a large family being able to read. Very few of the Jews here had any idea of the history or death of the Savior, or any of the acts named in the New Testament. The city of Tiberius was alluded to as one of the four Holy Cities of the Jews and now in a most melancholy condition. On the sites of Capernium and Bethsaida no vestiges remain—the words of the prophecy has been fulfilled.

The approach to Jerusalem is represented to be desolate in the extreme—no road can be traced—"the highways are desolate"—and this desolation seems purposely kept up, as if to fulfil the truth of the prophecy. A description of Mount Zion was given of which it is said it "shall be ploughed as a field"—such is now literally the case, and a poor crop of barley is annually gathered from its sides. A gloom seems to hang over Jerusalem as if sadness and mourning were its constant attendants. On Mount Moriah there is now a Turkish Mosque, and if the Prephet Micah had been a painter he could not have given a more exact picture of its existing state than is in the inspired volume. Mr. H. expressed his belief that the time was approaching when the aspect of these things shall be changed—where the Turkish Mosque now stands will be the House of the Lord. The Church of the Holy Sepulchre was mentioned as the scene of the grossest idolatry that can be imagined. At certain seasons thousands of pilgrims come to see the ceremony of bringing Holy Fire from Heaven, which is pretended to be done by the priests, with the most impious and ridiculous associations. Many of the so called Christians there are only so in the mere name. The Jewish population of Jerusalem Mr. Herschell estimates at between 3000 and 4000; there they are generally computed at about twice that number. Their condition is generally very wretched, and starvation is more common in Jerusalem than in other parts of the world. The endurance and self-sacrifice of the Jews is however the same, and no suffering can alienate them from the promised land of their fathers and their religion. Their faith and sincerity are alike unshaken and abiding. Mr. Herschell expressed his opinion that the Restoration of Israel is approaching to the long desired consummation—that events seem to shadow the prospect, and that it will occur in the manner most to be desired by the pious Christian and Philanthropist.

CALAMITY.

Fire, trouble and vexation still continue to distress this nation, and, to some extent, the nations. The signs of approaching dissolution, or utter abolishment, and ruin of this old world, are too apparent not to be noticed;—and while such providences are transpiring, we have great need of humility and prayer,—that the Lord in his wrath, will remember mercy unto his people, and let his will be done.

POETRY.

For the Times and Seasons.

THE VENERABLE LUCY SMITH:

BY MISS ELIZA R. SNOW

The aged, venerated, much belov'd
Mother in Zion, and the mother of
The greatest men this generation had
To boast. One, only one, of all her sons
Survives—the others sleep the sleep of death!
The great anointed seer and prophet, she
Has nurs'd upon her bosom and has watch'd
In helpless, cradled infancy: her heart
With deep solicitude had often yearn'd
Over his tender childhood, ere the God
Of heav'n reveal'd the glorious purpose which
Was pre-determined in the courts above,
Should be accompli h'd in the present age:
But when she realiz'd the Lord had call'd
Him in his youth and inexperience to
Re-introduce the "ancient order" and
Confront the prejudices of the world;
The throbbings of her breast, none can describe;
And she can tell a tale that none besides
Can tell.
She's suffer'd much and much she has
Enjoy'd. I oft have sat beside her and
Have listen'd with sweet admiration to
Her strains of heav'nly eloquence while she
Describ'd the glories that are soon to be
Reveal'd.
She's witness'd change succeeding change
Roll up the tide of revolution till
Its heaving waves accumulating seem
About to burst and overwhelm the world!
The standard of our country, she has seen
Rising in glorious majesty, and wave
Its fam'd, unrival'd banner gracefully,
Till other hands than those that rear'd it, sapp'd
Its broad foundation, and its ensign marr'd—
Tott'ring and tremulous it now appears
Ready to fall and in its fall to make
The most tremendous crash the civil world
Has ever known!
She's seen the church of God
Start into being and extend itself
From shere to shore and plant its footsteps on
The islands of the sea.
She once beheld
Her lord, her consort dragg'd to prison while
With tears and supplicating words, she plead
His innocence, and begg'd for his release.
"Commit the Book of Mormon to the flames"
Replied the "officer of justice" "and
Your husband shall be liberated:" But
Her noble spirit scorn'd to purchase his
Release, on terms so base! at such a price!
She lov'd the truth and fear'd the God of heav'n.
She's seen her children driv'n from place to
place
And hunted like the mountain deer. She's stood
Beside the death bed of her noble lord
Who, ere the lamp of life became extinct,
Like ancient Jacob, call'd his children round
And bless'd them one by one.
I knew him well,
For he was Zion's first great Patriarch;
And from his lips I've felt the sacred pow'r
Of blessing on my head. But he has gone,
And she in lonely widowhood remains!
She's follow'd to the grave, five noble sons!
She stood beside the bleeding forms of those
Great brother-martyrs of the latter-day.
Ah! think of her, ye tender mothers when
Her feeble, tott'ring frame that bow'd beneath
The weight of years and life's infirmities,
Accumulated by the toils and cares,
Anxieties and oft heart-rending griefs;
Stood o'er her murder'd sons! She laid her hand
Upon their marble foreheads, while the blood
Was freely gushing from their purple wounds!
And yet she lives, and yet bears witness to
The truth for which they fell a sacrifice.

Yes, venerable Lady, thou shalt live
While life to thee shall be a blessing. Thou
Art dear to ev'ry faithful saint. Thousands
Already bless thee—millions yet to come
Will venerate thy name and speak thy praise.

City of Joseph, May, 1845.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V No 10] CITY OF NAUVOO, ILL. JUNE 1, 1845 [WHOLE No. 118.

HISTORY OF JOSEPH SMITH.

(Continued.)

The Attorney General of Mo., wrote the counsel employed by the church in Zion to prosecute the mob, of which the following is a copy:

"City of Jefferson, Nov. 21, 1833.

Gentlemen:

From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be repossessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be upon application, therefore, as a volunteer company must be accepted by the Colonel, and that is a matter in *his* discretion, perhaps the best way would be to organize and elect officers as is done in ordinary cases,—*not* volunteers, you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would I presume, be court martialled therefor, on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county; those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am with great respect your ob't serv't,

(Signed) R. W. WELLS."

Again, Judge Ryland wrote Amos Reese Esq., Circuit Attorney, of the same counsel, as follows:

"Lexington, Nov. 24, 1833.

Dear Sir:

I have been requested by the Governor to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether the Mormons are willing to take legal steps against the citizens of Jackson county? Whether they wish to return there. or not, and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to insure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram Page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit against some of the ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you and agree upon what course to take. After you have sufficiently informed yourself, come down and see me, as you live near the scene of these outrages you are better able to receive all information necessary, and prepare for future action than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,) JOHN F. RYLAND.

On the 22nd, my brother Don Carlos, came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Zion on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants persecuting the brethren.

Elder A. S. Gilbert wrote the Governor of Missouri, as follows:

["*Confidential.*]

Liberty, Clay Co., Nov. 29th 1833

Dear Sir:

Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney General, Mr. Wells, in Saline County, last Saturday week, and that Mr. Wells

had acquainted him with your intention of ordering a court of enquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your excellency, that most of the heads of our church had an interview yesterday on the subject of an *immediate* court of enquiry to be held in Jackson county, and by their request to me. I hasten to lay before your excellency serious difficulties attending our people on an *immediate* court of enquiry being called.

Our church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and that your excellency may know of the unabating fury with which the last remnant of our people, remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen to twenty, who settled themselves more than two years ago on the prairie, about fifteen miles from the county seat of Jackson county, had hoped from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

Two expresses arrived here from said neighborhood last Monday morning, for advice, and the council advised their speedy removal for the preservation of life, and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your excellency to await a further communication, which will soon follow this, setting forth among other things the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of. Trusting that your excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your ob't serv't,

A. S. GILBERT.

To His Excellency *Daniel Dunklin*, Jefferson City, Mo."

"I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.) AMOS REESE."

Those who were threatened by the mob on Sunday the 24th, fled into Clay county and encamped on the banks of the Missouri river.—A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirtland with a new press and type, and on the 4th commenced distributing the type.

The next day I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following:

Kirtland, Dec. 5th, 1833.

Dear Brethren:

We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the Missouri Republican. Elder Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and a part of their number went above Blue, to drive away our people and destroy our property; but they were met by a party of our people, and being prepared they poured a deadly fire upon them, two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeal.

Tuesday morning there were a number of the mob missing, and could not be accounted for, and while we were at Liberty landing, on Wednesday, a messenger rode up saying that he had just come from the seat of war, and that the night before another battle was fought, in

which Mr. Hicks fell, having three balls and some buck shot through his body, and about twenty more shared a similar fate; and, also, that one or two of our men were killed, and as many wounded; and he [Hyde] heard the cannonading distinctly; and also, stated that the man who broke open the store took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde, is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun; (through mistake) and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz: Linville and Brazeal. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of three hundred and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states, that "since the above was written (viz: on the 6th,) another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferryman to carry them across the river; [but they made the brethren pay the ferriage,] and it was reported that the mob had killed two more of the brethren."

It appears brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say, that the destinies of our people are in the hands of a just God, and he will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

I wish when you receive this letter that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.

I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for their sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with his creatures. You are not as yet brought into as trying circumstances, as were the ancient prophets and apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more, too numerous too mention; who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to all his commandments, that we may have a conscience void of offence towards God and man.—It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples of the Missourians; but our trust is in God, and we are determined by his grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God.

We are now distributing the type and calculate to commence setting to-day, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde for the names of subscribers to the Star, which we have not yet received; and, until we receive them, the most of the subscribers will be deprived of them; and when you receive this, if you have not sent them, I wish you to attend to it immediately, as much inconvenience will attend a delay.

We expect shortly to publish a political paper, weekly, in favor of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located, is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contended for it to the last.

You will recollect that the Lord has said that Zion should not be removed out of her place; therefore, the land should not be sold, but be held by the saints, until the Lord in his wisdom, opens a way for your return; and until that time, if you can purchase a tract of land, in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant.

JOSEPH SMITH Jr.

December 6th. Being prepared to commence our labors in the printing business, I ask God, in the name of Jesus, to establish it forever, and cause that his word may speedily go forth to the nations of the earth to the accomplishing of his great work, in bringing about the restoration of the house of Israel.

This day, also, the Elders in Missouri sent the following petition

"To his Excellency, Daniel Dunklin, Governor of the State of Missouri: We, the undersigned, leading members of the Church of Christ, vulgarly called Mormons, would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert and McLellin, after having read the letters of the Attorney General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases, wounded, scourged, and threatened with death, have been driven by *force of arms* from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property have been possessed by the mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And that whereas our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where in many cases, they are destitute of the common necessaries of life in this, even this winter season; and that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them;—Therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be *restored* to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. [This could be done probably, by conferring with the President, or perhaps Colonel Dodge] Also. we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county:

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there, without guards, till we receive strength from our friends, to protect ourselves,) we wish a court of enquiry instituted, to investigate the whole matter of the mob against the Mormons; and we will ever pray.

W. W. PHELPS, ISAAC MORLEY,
JOHN WHITMER, EDW'D PARTRIDGE,
JOHN CORRILL, A. S. GILBERT."

The following letter accompanied the foregoing petition:

Liberty, Dec. 6th, 1833.

Dear Sir:

Your Excellency will perceive by the petition bearing date with this letter, that we intend to return to Jackson county, as soon as arrangements can be made to *protect* us, after we are again placed into our possessions.

We do not wish to go till we know that our lives are not in danger of a lawless mob.—Your Excellency will understand that, at this inclement season, it will require time to restore us, and troops to *protect* us, after we are there, for the threats of the mob have not ceased.

Your ob't serv't,

W. W. PHELPS.

To *Daniel Dunklin*, Governor of Missouri."

To do justice and judgment is more acceptable to the Lord than sacrifice.—*Solomon.*

SUPERSTITION.

As the elders have been commanded to study the history of countries, and kingdoms, and make themselves acquainted with the manners and customs of the same, that they may be able to set forth the judgments and calamities that await this generation, in a clear and understanding manner, we thought it advisable to present the following sketch:—

CURIOUS SUPERSTITION AMONG THE NATIVES OF PORT PHILIP.—The idea generally entertained by the blacks, that they at their decease go to Van Diemen's Land, and come back white fellows, originated, no doubt, in this way. Buckley, on his first appearance among them, the first European they had seen, was received among them as the re-appearance of a native just dead, whom in every respect, except color, he closely resembled: was fully believed to be the very man; was adopted by the dead man's friends and tribe, and called by his name. No doubt but the similarity, fortunately for Buckley, saved his life. Afterwards, when settlers streamed over from Van Diemen's Land, and the natives heard it mentioned almost only as the place whence the white people came, and probably seeing many others in person or feature resembling their dead relatives, that they should have such an idea is nothing singular or wonderful. Much more singular and curious ideas they have; strange indeed is their notion of death, or rather, that with the constant and palpable decay of the human frame before their eyes, they have no belief in death from natural causes. All deaths they consider to be the result of accident, malice, or magic. When a death occurs, they decide that the deceased person's kidney-fat has been stolen away in sleep by some enemy, aided by magic. The body is tied up immediately in a lump, tightly drawn together, body and limbs, by strips of bark or cords; and he and every kind of property belonging to him, scrupulously and superstitiously—war implements, his *waller-wallert*, or opossum-rug, guns, if he has any, even double-barrelled ones, although ever so highly valued—are broken; and these with the white and black money, in spite of itching hands longing to take it—every thing, in fact, goes with him into his grave, religiously.—Gravely also is it whispered into the ear of the dead man, that he may rest satisfied in his grave; that his black friends will, without fail, avenge his death. And in consideration of this arrangement, he is requested to refrain from terrifying his old friends and tribe; that he must not haunt them with alien voices, or the foot-marks of strange feet about their encampments. The mourners wear their white-paint mourning, never washing themselves, even if months shonld elapse before they have performed their vow to the deceased: when they have tasted the enemy's kidney-fat, the mourning ceases. This is a miserable superstition, and causes a great deal of bloodshed.—To discover in what direction the enemy of the dead is to be found, they take an insect, and observe in what direction it crawls; and that is an infallible indication, In that quarter they go, no matter how far, the first native crossing their path is the murderer of the dead, and in his turn becomes the murdered.—*Howitt's Impressions of Australia.*

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnatti branch of the church of Jesus Christ of Latter-day Saints, held at Elder Pugh's on the 1st day of June, 1845.

The conference met agreeable to previous appointment, and was called to order by Elder Crippin. Elder John W. Crippin was appointed President, and George Hales Clerk.

The conference was opened by singing and prayer by Elder Abraham Wright. Present—three seventies, two elders, one priest, and two teachers.

The President then laid before them the object of the conference. Elder Elijah Able then preferred a charge against Mrs. Carter, Mrs. Evans, and Miss Jane Roberts, for absenting themselves from the meetings of this branch, and speaking disrespectfully of the heads of the church.

It was then moved and seconded that they be expelled from the church, which was done by a unanimous vote.

The branch numbers thirty-two members, all in good standing. There has been four baptised since last conference.

It is with pleasure we inform our brethren and friends that there is more union existing in this branch than there has been for the last three years, for which we give God the glory.

Motioned and carried, that the minutes of this conference be sent to the editor of the "Times and Seasons" for publication.

The conference then adjourned *sine die*.

JOHN W. CRIPPIN, *Pres.*

GEORGE HALES, *Clerk.*

THE METHODIST EPISCOPAL CHURCH

The Western Christian Advocate, the western organ of the Methodist Episcopal Church, seem disposed to treat the late Convention at Louisville, and the new church organized by

them, as schismatic. It files seven objections against the new organization.

1. It is no legitimate division of the M. E. Church.

2. The plan of the General Conference did not authorize, sanction or justify the separation.

3. The new organization possesses many elements of schism—for example, agitation by the press, condemnation of the Church, Bishop Andrew encouraged in contumacy, Bishop Soule encouraged in disregarding the acts of his colleagues.

4. The new Church is pro-slavery.

5. The manner in which the organization has been effected, is of revolutionary tendency in the State.

6. Itenerancy cannot long exist in the new Church.

7. By its pro-slavery principles and action in time, it will be shut out from access to the slaves and colored people of the south.

☞ We copy the foregoing to show our readers how far the spirit of division has seized this generation. Of course they will "treat the new church as schismatic," and the *new* church will treat the *old* church as schismatic, and both parties will consider it *no legitimate division*. If God was in either system, the voice of Jesus would whisper to the boisterous elements, "peace; be still;" and immediately, love, union and friendship, would triumph over passion; and the great family of man would rejoice in the Holy One of Israel, and be blest by blessing. But alas! the awful day approaches, when every man will rise to fight his neighbor, and who will go for God?

COMMUNICATIONS.

THE PARACLETES.

CONTINUED.

To continue the history of the seven holy ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise, that Milauleph, and his first companion in the flesh, knew before they left their "first estate," what their father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia: to subdue it, and to return, having *kept the faith* once delivered, to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their remembrance, the angels which attended them on high should attend them below to preserve them from the secret or unforseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:—*the eternal life.*

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth,"—that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding—Idumia was placed in its space, but was "desolate and empty," and the life organizing power of the Gods, or sons of the "head," moved over the matter, and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father: for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,—and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till *now;* and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it;—and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the wo-

man, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!—Who knows?

JOSEPH'S SPECKLED BIRD.

FUNERAL OF MRS. CAROLINE SMITH.

At half past 9 o'clock A. M., on Saturday the 24th ult., a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quorum of the Twelve.

At 7 o'clock P. M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at 10 o'clock the services were opened by prayer from Elder Page.

After singing, Elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of scripture contained in the seventh chapter of the revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians: 'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.'

Brethren, sisters and friends,—we have assembled ourselves together, this morning, upon this solemn and important occasion, to pay our last earthly respects so a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrection of the dead. In reflecting upon this subject, the mind is led to inquire: why is it that the human family are subject to death, to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation; that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse; not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, being goverened by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favor of God. Consequently a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not; I do not pretend to say at present. It is sufficient, for the present occasion, for us to know that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbor the

idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks, that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality; consequently you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again it says: 'As in Adam all die, even so in Christ shall all be made alive.' We also read in another text that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again.—This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the great Ruler of heaven and earth, an atonement has been made and a plan has been devised, by which the human family will be redeemed from the curse and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we soon shall meet with those for whom we mourn, never more to be separated by death — Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Savior, from the eternal world, looked down upon the condition of the human family, and in order that they might be redeemed he offered to come into the world, take a tabernacle and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space,' and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality, being connected with any of the creations of God. We believe that spirit is as much a substance as the earth on which we move, yet it is of a more refined substance and nature;—so refined that mortal eyes cannot behold; but when our sight becomes celestialized and strengthened, then can we behold spirit as distinctly as we now can behold one another.—What did Paul mean when he said it should be raised a spiritual body? Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant that after bone had come together to its bone, and flesh and sinews had come upon the bones and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the spirit of God, which would constitute it a spiritual body.

Some people suppose that when a person dies his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separaion the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Savior spent the three days that

intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful, legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work, as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked:—'I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the righteous Judge shall give me at that day, and not only me, but to all those who love his appearing.'

Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection, and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honor. She passed through the Missouri persecutions, with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honors in the kingdom of our God."

TIMES AND SEASONS.

CITY OF NAUVOO,

JUNE 1, 1845.

PATRIARCHAL.

Since the publication of the last *Times and Seasons*, we have frequently been interrogated about the meaning of some remarks made by Eld. Wm. Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith; and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, W. W. Phelps, and did not come under our notice until after it was published. There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Brother Wm. Smith, we are better acquainted with him, and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of Patriarch, William Smith has been ordained Patriarch *to* the church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in *Zion*; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office — But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not posess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouth-piece.

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them. Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burthen would be too onerous; hence other Patriarchs have been ordained, both in this country, and in England, to assist the Patriarch to the church, and hence the provision made in the Book of Doctrine and Covenants: "It is the duty of the Twelve, in *all* large branches of the church, to ordain *evangelical ministers*, (Patriarchs) as they shall be designated unto them by revelation." Page 104. And should any of those Patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother Wm. Smith however, "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question.

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch *over* the *whole* church" place Brother William Smith at the head of the whole church as president?

Ans. No. Brother William is not patriarch *over* the *whole* church; but patriarch to the church, and as such he was ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church of Jesus Christ of Latter-day Saints. The Twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them, the patriarch? No. Those who ordained them, and to whom is committed the power and authority to regulate all the affairs of the churches abroad. And who has the charge of the whole priesthood here? Ans. The presidency of the church; and not the patriarch.

But does not the Book of Doctrine and Covenants say,

"*First*, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise whereby ye are sealed up unto the day of redemption, that ye may not fall."

Yes, But that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto you my servant Joseph to be a *presiding elder* over *all* my church." In page 110, D. C. we read "the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses." And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the Patriarch stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertantly. Adam was the *natural* father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship

to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was once counsel but when he was ordained patriarch he gave it up and another was ordained in his stead. (Wm. Law) and in all probability if Br. William magnifies his calling he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did. Not as president of the church; but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve yet he was not president of the Twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith, presidents over the church instead of Joseph.

Br. William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in scripture an evangelist, and Br. William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Father Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him.—Who are appointed to ordain evangelical ministers? (See page 104 D. C.) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Br. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Br. William will still retain the same power, priesthood and authority that he did before, and yet will hold in connexion with that the patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents and councils of the church.

THE NAME OF THE CHURCH.

That the saints at home and abroad may fully understand how the name of the church came into being, as we now call it, we have thought it advisable to copy from the record of the church, or law of the Lord, the following extract of a Revelation, given at Far West, Mo., in April, 1838, through Joseph Smith, the prophet and seer of said church, whose blood has sealed the truth of what he revealed. It reads as follows:—

"Verily thus saith the Lord unto you my servant Joseph Smith jr., and also, my servant Sidney Rigdon, and also, my servant Hyrum Smith and your counsellors who are, and who shall be hereafter appointed; and also unto my servant Edward Partridge and his counsellors, and also, unto my faithful servants who are of the High Council of my church in Zion, (for thus it shall be called) and unto all the elders and people of my church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS."

The Lord seems to be emphatically in earnest, by repeating the name twice, and the saints who abide in the truth will consider it so. Honorable men, who do not belong to the church, will admire the integrity of the saints, in preserving the name and landmarks of the church as they were handed down by the now

(immortal) and last restorer of the ancient covenants of Israel.

It affords us great satisfaction, to lay before the saints this *unalterable name*, by which they shall be designated from the spurious branches of the evil one, raised up to work miracles and "call down fire from heaven," in the last days.

It is worthy of notoriety that Lucifer and his minions, have never, from the beginning, got exactly the true pattern. This teaches us, that without *revelation* no man could build up the kingdom of heaven on the earth, and have it prosper. Rejoice then, brethren, and be exceeding glad, for there are other revelations, which say, "*the kingdom is yours and shall be till the Lord comes.*"

GRAVE YARDS IN CITIES.

The subject of metropolitan burial places, says an exchange paper, has often been discussed; but without the production of any beneficial results. It is an established fact that city graveyards exhale noxious gasses from which ensue horrible disease, and as is natural, death itself. The gasses produced by decomposition, it has been ascertained, are often strong enough to burst off the lids of coffins.

Abuses, too, are practised by the owners and directors of these city receptacles of the dead Recently, in London, a developement was made which proved that in a burying ground of two acres in size *fifteen hundred* interments had been annually made. As it is well known that a quart cannot be put into a gill measure. this *expose* excited suspicion that all was not right, and so witnesses were called to testify, among other things, to the number of bodies interred in one grave. One of these witnesses testified that eight bodies were put in one grave, and that the grave was generally eight feet deep only. The coffins of adults were put in length-wise, and the coffins of children at each end. The following is a portion of the examination:

"How often do you remove the dead to make room for more?"

"We do not remove the bodies of adults."

"That seems to imply that you do remove those of children?"

"Not until they are decayed; when the rod goes through them (great sensation.)"

We have seen the rod operation performed in yards in this city. Another witness declared that "she had seen the grave-diggers throw up parts of human bodies, and then chop it up with their shovels. Saw one of them seize a a corpse by the hair, and on that occasion she cried out and the men threw in the flesh and covered it with clay. She now added that since her last examination she saw Smith, one of the grave-diggers, carrying the bottom and lid of a coffin towards the bone-house. It was at six o'clock on Wednesday morning. Had seen the grave-diggers throw up dark heavy lumps. Could not at first tell what it was, but afterwards knew it to be human flesh. The man in the grave tossed it up on the clay. He would then come up and pick the hair up; saw very long hair at one time upon the clay."—This traffic seems worse than the purchase and sale of live human beings. Much worse.

☞ Upon this subject we would remark, that "*the dead*" are not treated with proper respect in large cities and other places. In old times the "dead" were respected as much as the living. We read many important interments in the scriptures. In Genesis we find:

"And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

And when Abraham had filled the measure of his days, gave up the ghost and died and was gathered unto his people, his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre."

The receptacles of the "dead" have been held sacred in all ages, by the civilized and the savage. Look at the mummies from the catacombs of Egypt. Look at the mounds of America, and reflect what noble spirits must have actuated the hearts of the living for the dead, among the nations that have passed from the world like the mighty waters of a great river, leaving nothing but the sand of its banks to point us to where it once was.

Embalming, too, is not destitute of the honor of old times. We read that "Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him three-score and ten days.

And Pharaoh said, go up, and bury thy father according as he made thee swear.

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And his sons did unto him according as he commanded them:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre."

After reflecting upon what men have done; the honor they have shown to the dead in days and ages passed and gone, it gives an honorable person, a saint, or a feeling man, horrible sensations to read such inhumanity as is expressed in the piece above copied from one of the time chroniclers of the day. There is certainly trouble enough among the living, without troubling the mouldering remains of the dead. When revenge and hatred are steeping their garments in gore, and every man's hand is against his neighbor, suppose the word goes forth, "*Let the dead bury their dead*,—will there not be a feast for the beasts of the field, and the fowls of the air? He that hath ears to hear let him hear, and "honor the dead."

THE NORTH AGAINST THE SOUTH.

The Christian Intelligencer, (of Georgetown Kentucky,) a Methodist paper, and edited by a clergyman, contains a call for a convention of the laity of the Methodist Episcopal church, to consider the action of the ministers at the Louisville convention, in relation to the separation of the body into northern and southern divisions.

This movement is an extraordinary one for that body of people, but is one of the characteristics of the times:

Whereas, conventions are the order of the day, and the late Louisville convention has undertaken an extensive reformation in the church of our choice, which is to end no one knows where; and, whereas, it is meet and right that the members of said church should have a voice in all matters vitally affecting their spiritual and eternal interests, it is hereby respectfully suggested and proposed that the laity of said church hold a convention at some central point in Kentucky, to be hereafter designated, some time about the first of October next, then and there to determine for themselves what shall be their action, in the face of a new organization, termed the Methodist Episcopal Church, south.

☞ It must needs be that offences come but wo unto him by whom the offence cometh!—"Then and there to determine what shall be the rule of action!"—All that need be said, (while the blood of the prophets and saints remains unatoned for.) is *division*. No sectarian church or body of worldly minded men need to hope to do any thing that can augment union, harmony, or peace; God will not let them. These are the great days of trouble and commotion—Who is on the Lord's side? And by whom shall Jacob arise? for he is small. (See Amos 7th.)

Napoleon's Attempt to pass the Red Sea.—The author of Eothen, or Traces of Travel, after mentioning several speculations as to the point at which the Israelites passed the Red Sea, one of the suppositions being that they had traversed only a small creek at the northern extremity, near Suez, proceeds as follows:—"Napoleon, when at Suez, made an attempt to follow the supposed steps of Moses, by passing the creek at this point, but it seems, according to the testimony of the people at Suez, that he and his horsemen managed the matter in a manner more resembling the failure of the Egyptians, than the success of the Israelites. According to the French account, Napoleon got out of the difficulty by that warrior-like presence of mind which served him so well when the fate of nations depended on the decision of a moment. He ordered his horsemen to disperse themselves in all directions, in order to multiply the chances of finding shallow water, and was thus enabled to discover a line by which he and his people were extricated. The story told by the people at Suez is very different. They declare that Napoleon parted from his horse, got thoroughly submerged, and was only fished out by the people on shore. I bathed twice at the point assigned to the Israelites, and the second time that I did so, I chose the time of low water, and tried to walk across, but I soon found myself out of my depth, or at least in water so deep that I could only advance by swimming."

☞ More men than Napoleon have tried to penetrate into the mysterious works of the Lord and failed also. We always have to record these specimens of great littleness for the benefit of posterity.

In old times, when David was in trouble, he sent his young men to a person by the name of Nabal for provisions.

"And Nabal answered David's servants, and

said, Who *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master."

David, being one of the Lord's anointed, purposed to chastise such an insult, but Nabal's wife, possessing a noble soul, stepped into the rescue, and said,

"Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I, thy handmaid, saw not the young men of my lord, whom thou didst send."

So, the "folly" of all men who mock God, manifests itself, and continues from age to age as a beacon, to warn others.

There sometimes follows a *curse* as well as the shame. So it appears in the case above quoted.

"And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about ten days *after*, that the Lord smote Nabal, that he died."

SUNDAY JUNE FIRST IN NEW YORK.

The N. Y. Tribune thus discourses upon the sanctity of Sunday and the modes and manners of the intelligent, christian, and moral people of New York:—

"Last Sunday being about the first really pleasant one of the season, furnished a fine chance for uncorking the repressed effervescence of the city, which in the warm season weekly runs over in all directions. The Hoboken ferries, the Harlem railroad cars, the Staten Island and Long Island boats, were all in constant requisition. Every departure of a boat left a disappointed crowd behind; while the cars passed squads and squadrons—nay, legions and armies—of gaudy bonnets and flouncing muslins at every corner. In the city itself, except at church hours and the attendant slow-paced processions, every thing was as hushed as if the world were newly made and had not yet discovered that it was alive. There is no more entirely solitary and silent place than gay and glittering Broadway on a sunny Sunday morning. The periphery of the city, however, takes lively forms and hues enough; and forth from every avenue rush incessant lines of humanity, scampering they know not why and they care not wherefore—only certain that they are *going*. This is enough to make them happy."

☞ "Remember the Sapbath to keep it holy," has lost its value in New York. In fact, aside from the church of Jesus Christ of Latter-day Saints, there is not pure religion enough on earth, to call down one blessing from heaven.

If Noah had not prevailed with God, and got this promise, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," the dissolution or end of the world would have come upon this generation before now. As the Savior said, as it was in the days of Noah, so it is in the last days—they eat and drink, and give in marriage, and to-morrow—ah that is awful! beware!

THE TIMES AND THE REPORT.

The prophet said when the Lord's scourge passed over, it "should be a vexation only to understand the report;" and since the fire commenced laying waste the hopes of man in our country, we could not help reflecting that it vexed some to hear the report. While men oppress their fellow men, there seems to be an invisible hand, that scatters calamity, ruin, vexation, and death; and human ingenuity fails to prevent its continuation.

In Pittsburgh and vicinity, less than two months have witnessed four fires, and in all parts of the United States, the devouring element has taxed the wealth of the people heavily—and dreadfully. None, among the cities and towns of our country, however, have felt the severity of the flames like Quebec in Canada.

The Quebec Gazette gives the following carefully prepared statement of the number of houses destroyed by the fire of May 28th.

Lower Town	140
St. John suburbs	58
St. Roch suburbs	1,432
Total	1,630

The number of out-houses, stores, &c., not included in the above statement, may be safely estimated at two thousand.

The following insurances, only, have been effected;

Canada	£50,000
Quebec	40,000
Montreal (about)	10,000
Phœnix	2,835

Not even one tenth of the loss sustained.

About five thousand persons were yesterday fed, and £2,000 have been distributed this day—say pecuniary relief to four thousand persons.

The later Quebec papers contain the following:—

One assertion we may safely make, that the amount of property lost is not so far magnified, and the sacrifice of human life is underrated.—The total loss has been computed with the utmost nicety possible, and found to be between one million and one million and a half of pounds! or, in dollars, $4,000,000 to $6,000,000! The loss of life cannot be estimated.

We hear of many private interments of the remains found by supposed relatives, and it is asserted that about forty victims of the conflagration have so far been inhumed, and that many, very many, will never be discovered.—This statement we fully credit, from our own observations, as the first sufferers fled towards town, and, from the irregular and distant outbreaks of the fire from its origin, they could not have retraced their way, and must have perished encompassed by the flames which, from moment to moment, narrowed the limits of apparent safety around them.

Had such fires occurred in *cold weather*, common sense would lead us to suppose that they originated by over heat, carelessness or some other ordinary circumstance, but in almost every case, while the start is accidental, the *wind*, in its fury, has acted as if there was a *purpose*, that fanned the flame. These circumstances, connected with the sacred words of Jesus and the prophets, compel some to read, witness, or fear what is transpiring, not only in this nation, but among the nations. How forcibly are the words of Joseph Smith, in his "Views of the powers and policy of government," brought to mind upon witnessing the scenes around us!—He said, "No man can doubt for a moment, but the glory of American liberty is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people."

Ah! here it is!—the prophet told it;—and though men had power to take the life of the man, they have not the power to stay the fulfilment of his words. *They cannot stop the calamity and confusion that must sooner or later destroy the peace of the people!*" God, who never errs, pours out his wrath, and who shall be able to abide his indignation?

There is but one way to escape the wrath of God, and that is by repentance. If the people of these United States, who have suffered the innocent blood of the prophets to be shed in their midst with impunity, will arise and put on sackcloth like the inhabitants of Nineveh, and *do works meet for repentance*, peradventure, the "red hot wrath" with which (Joseph said) God would purify this nation, may be turned away. We have given the hint, and our garments are clean from the blood of all men.

If the Saints will be justified in the presence of God, and pass unscorched through the fire of the last days, they must sanctify themselves by the revelations of God, and *bide their time*. The axe is laid at the root of the trees and every tree that bringeth forth not good fruit, will be hewn down and cast into the fire. The world, in former days, was purified by water; in the last days it will be purified by fire, for even the elements shall melt with fervent heat.

Be ye ready.

THE CAPSTONE OF THE TEMPLE.

After a little more than four years of hard labor, in truly troublesome times, and not, too, without the loss of the best blood in the church, on the morning of the 24th ult. at a little past 6, a goodly number of Saints had the honor, and glory to witness *the Capstone of the Temple laid in its place*. The morning was cool, clear, and beautiful; the Saints felt glorious, the band upon the top of the walls, played charmingly, and when the stone was placed, there was a united *Hosanna to God and the Lamb, amen and amen* shouted three times, which not only gave joy on earth, but filled the heavens with gladness!

The "Twelve," and other authorities of the church, were present to witness and conduct this interesting scene. Like the event when God finished his work and rested, (so said President Young,) as it was the seventh day of the week, the Saints might do the same.

A new hymn was sung, and as the prophets have written for our instruction, so the "head stone" was brought forward with shouting—grace, grace unto it;—and may the God of Israel, with his Almighty power, grant that the Saints may have peace to obtain their endowment therein. Amen.

PERSECUTION AND GREATNESS.

One of our English writers on the Bible, thus spake of the old prophets:

"With respect to the Hebrew prophets, whose inspired writings still continue to instruct mankind, it may, says Mr. Gray, be affirmed, that in the long and illustrious succession from Moses to Malachi, not one appears, who was not entitled to considerable reverence by the display of great and extraordinary virtues.—Employed in the exalted office of teaching and reforming mankind, they appear to have been animated with a becoming and correspondent zeal. The most intemperate princes were sometimes compelled unwillingly to hear and to obey their directions, though often so incensed

by their rebuke, as to resent it by the severest persecutions. Then it was, that the prophets evinced the integrity of their characters, by zealously encountering oppression, hatred, and death, in the cause of religion. Then it was, that they firmly supported trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about, destitute, afflicted, tormented."

☞ All true prophets have been received and treated by the world alike from Abel to Joseph.

NOTICE.

At a meeting of the Jackson branch, in Jackson county, Michigan, Brother Parks, by vote of the branch was requested to give up his license of elder, to be retained by the church until restored by vote of the same. Also, Brother —— —— for teaching false doctrine. Also, Brother Catlin was expelled, for usurping the authority of the priesthood and not obeying counsel.

Done by vote of the branch, on the 29th of April, 1845.

Indian.—The prairie tribes, says a Western paper, according to the last Arkansas Intelligencer, are making a great stir among themselves, The Caddoes and Camanches seem to be trying to get into a war. The Camanches have notified a white trader, who lives fifty or sixty miles from Fort Washita, that he must return to the "settlements." He has applied to the military for protection. The Camanches seem on the eve of a war with the Creeks, (unless some "negotiation" of the ensuing Grand Council at the Salt Plains can hinder) while they no doubt think that the presence of the trader denoted a too great vicinity of the whites to their much loved hunting grounds.

POETRY.

We copy the following beautiful lines, though old, for the respect we always felt for the author.

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

When Friendship, Love, and Truth abound,
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace this thorny way,
Along this vale of sorrow;
The flowers that shed their leaves to-day,
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
In gay good humor smiling;
With ermine beard and forelock gray
His reverend front adorning,
He looks like Winter turned to May,
Night softened into morning.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.

From these delightful fountains flow
Ambrosial rills of pleasure:
Can man desire, can heaven bestow,
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 11 CITY OF NAUVOO, ILL., JUNE 15, 1845 WHOLE No. 119.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Kirtland Mills, Ohio, Dec., 10th 1833.

Beloved Brethren:

E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Corrill, I. Morley, and all the saints whom it may concern:

This morning's mail brought Bishop Partridge's, and Elders Corrill's and Phelps letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learned that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are, that the Lord will not suffer his saints, who have gone up to his land to keep his commandments, to stain his holy mountain with their blood.

I cannot learn from any communication by the spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *blessing* By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.—Now there are two things of which I am ignorant, and the Lord will not shew them unto me perhaps for a wise purpose in himself; I mean in some respects: and they are these, why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out and cast it from thee; or if thy right arm offend thee, cut it off and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be effected with them, and then all is brought into bondage together, and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings, when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings it awakens every sympathy of our hearts, it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings: and I myself should have been with you, had not God prevented it in the order of his providence; that the yoke of affliction might be less grievous upon you; God having forwarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us.

O brethren. let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and grant that we may yet glorify his name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith, unto the end: let your sufferings be what they may, it is better in the eyes of God, that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge his own elect that cry unto him day and night.

Behold he will not fail you! He will come with ten thousand of his saints, and all his adversaries shall be destroyed with the breath of his lips! all those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints give us of your lands, behold there will be no room found for them. As respects giving deeds: I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing as they will be of any real benefit, but suggest them for consideration. I would be glad that he were here, but dare not advise, were it possible for him *to come,* not knowing what shall befal us, as we are under very heavy and serious threatenings from a great many people in this place.

But perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant: O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this; therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses, and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four fold; that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy saints when they are scattered like sheep and are persecuted, flee unto Zion, and be established in the midst of her, and let her be organized according to thy law, and let this prayer ever be recorded before thy face; give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance, and may they depart from all their iniquities; provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face; Amen. Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom; Amen.

JOSEPH SMITH, jr.

December 12th. An express arrived at Liberty, from Van Buren county, with information, that those families, which had fled from Jackson county, and located there, are about to be

driven from that county, after building their houses, and carting their winter's store of provision, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture and clothing is very great, and much of their stock is lost. The main body of the church, is now in Clay county, where the people are as kind and accommodating as could reasonably be expected. The continued threats of death to individuals of the church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

CONFERENCE MINUTES.

From the Millennial Star (England.)

GENERAL CONFERENCE.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favorable, a very large assembly congregated from the neighboring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half past ten o'clock by Elder Milton Holmes, it was carried unanimously that Elder Wilford Woodruff preside, and that Elder William Walker, and Elder J. B. Maynell act as clerks of the conference.

The sixteenth hymn being sung, Elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, Elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—high priests, eight—of the Quorum of the Seventies, five—elders, seventy-seven—priests, sixty-six—teachers, thirty-seven—deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statemen s.

Two hundred and forty-four branches, containing about ten thousand Saints, were represented: among whom were ten high priests, three hundred and ninety elders, six hundred and fifteen priests, three hundred and eleven teachers, and one hundred and sixty-four deacons: one thousand nine hundred and ten had been baptized since the October conference.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which Elder Ward engaged in prayer.—The sacrament was then administered by Elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's suppe

Elder Hedlock then spoke on the purpose of a general conference, and the necessi y of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a proba-

bility of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly. He requested an interest in the prayers of the saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other laborers were much wanted, and he requested hat some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of Elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for Her Majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated that the Derbyshire conference was in a good condition at present, but much in need of some active laborer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edingurgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference, as he was at present under the necessity of retiring from his labors in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been laboring, numbered sixty-four in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more laborers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time.—The conference spread over an extensive country, and it was their intention to labor indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of Man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility, which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedforshire conference, with very few exceptions, were saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more laborers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in reference to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labors by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labors.—He remarked also that that the books of the church had been a great instrumentality in propagating the work in that neighborhood.—The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his father-land. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones. for though delivered while struggling with dis-

ease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church. The saints were more universally of one heart and one mind, and the spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterise every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the saints not to be discouraged by their trials, but to contemplate the course of the Savior, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth: let us but remember from whence our power comes, and forget not, what Elder Ward often endeavors to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Savior Jesus Christ. The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING.

The meeting being opened by singing and prayer, Elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labor for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandize themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labor for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the saints on both sides of the water for the good of all. He stated that the shareholders

would be benefited by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further remarked that there must be a channel of communication between the saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there was a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the west, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labor on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that Brothers Wilson, Caruthers, McEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, Elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose Elders J. D. Ross, James Ure, Glaud Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Leonard Hardy, Geo. Eyre, William Speakman, Thos. Day, Henry Cuerden, G. P. Waugh, Dan Jones, William Henshaw, William Allen, Thomas Smith, (of Worcester,) Thomas Smith, (of Bath,) Philip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two P. M.

AFTERNOON SERVICE.

The service being opened as usual, Elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbor. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendence of this portion of his vineyard; and as they had no individual or party feelings, the saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that Elder William Walker (late of Hull) go and labor there, under the presidency of Elder James Galley.

Elder Robert Crook having stated the necessity of some young active laborer being sent into the Derbyshire conference, it was carried that Elder George Slater, late of Nauvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of Elder Crook.

Staffordshire conference being next considerd, it was carried that Elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of Elder Richard Blakey, Elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that Elder E. F. Sheets (late of Bradford,) preside over the same.

It was then carried by the meeting that Elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets

It was next unanimously voted that Elder John Allen take the presidency over the Carlisle conference.

It was also voted that Elder Robert Martin preside over the Bedfordshire conference, where he has been lately laboring.

It was then unanimously carried, that Hull be organized into a conference, and that Elder Henry Cuerden preside over the same.

It was then, with considerable good humor, unanimously voted that Elder Dan Jones, form and preside over Wrexham conference, consisting at present only of himself and wife.—Some present wished to make Elder Jones a present of some branches in the neighborhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got.—Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the saints for his success,—when Elder Ward arose, and called upon the meeting, if they felt disposed to uphold Brother Jones in his position, to signify it by a hearty Amen! which was most heartily responded to.

It was then voted that Elder G. P. Waugh labor under the direction of Elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Waplod, be annexed to the Hull conference, under the presidency of Elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labor in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that Elder James Houston's appointment to labor in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned until Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in the field of labor, viz: Chalford, Hill, Avening, Tetbury, Kingswood, Cam, and Nympsfield.

It was then carried unanimously, that the before mentioned branches be organized into a conference, and that Elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that Elder George Robins go to labor in the Hull conference, under the presidency of Elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, Elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet. Elde Woodruff remarked, that circumstances like those in the Cheltenham conference might be the lot of any other, and that it behooved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to Elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behoved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously, that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move a

vote of thanks to the brethren of the committee for their very arduous labor, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks.

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.

3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts, weekly or monthly, during the following eighteen months.

5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and another four be chosen in the same manner to fill up the vacancy.

7 That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meeting shall be the time for transacting the business of this association, viz: on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall be sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thou-

sand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories and other implements, shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz: by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act, or Registration in America, as the Committee of Directors shall see proper.

18 That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors, viz: Thomas Ward, President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the disease of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or

committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptation of the terms thereof, and that if any doubt or dispute arise as to the meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter McCue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry McEwan, Henry Crump John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors — That Thomas Wilson act as secretary and book keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash keepers for the same, the said trustees giving bond as aforesaid.

TIMES AND SEASONS.

CITY OF NAUVOO,

JUNE 15, 1845.

TO THE SAINTS.

'To do good and communicate,' was an injunction of one of the old apostles, not to be forgotten: we, therefore, feel free to say to the saints in Nauvoo, and elsewhere, to do likewise: our prospects were never, since God, the father of our Lord Jesus Christ, called Joseph Smith to be a prophet, seer, and revelator, and to establish a church for the salvation, redemption, and gathering of Israel in the last days, and to "prune his vineyard for the last time, with a mighty pruning," more flattering. The work of the temple is progressing as fast as it can; heaven smiles propitiously upon the earth, and plenty, the most direct index to industry, looks a united people in the face with an assurance as certain as if the Lord spoke himself in an audible voice: *I bless my people when they hearken unto my counsel and keep my commandments.*

The wicked having fled when no man pursued them, we have peace. While fire after fire is devouring the wealth of the world, and calamity and ungodly men, are wasting life with a continual stroke, we have prosperity and health, and with a gratitude, unspeakable, we thank our Father in heaven who hath given us the kingdom and victory, through the worthy name of Jesus Christ.

Brethren! be of one heart, be of one mind, be cheerful, be faithful, be one, and he who clothes the forest with leaves, and paints the flowers of the field, with indescribable beauty, will not withhold any good thing from his people.

MYSTERY.

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—As there is such a vast difference of opinion con-

cerning all the prevailing religions of the day, we have thought that a few ideas of our own, and a few extracts of what some of the sects think of themselves, might throw some light upon the dark subject. Our caption is a description of what one of the seven angels showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all the religions, which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven *some other way*, as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast, mother of harlots, and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or kingdom of the devil: for revelation saith there are but two: the church of God and the church of Satan. How shall we discern between the two?—"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

To commence the matter fairly, then, we will let John tell the story. He says,

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is."

It will readily be perceived in the foregoing extract, that John had no more reference to the Roman Catholic, and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down The old woman, Satan's wife, was "drunken with the blood of the *Saints*, and with the blood of the martyrs of Jesus;" and the account actually includes *all*, whose "names were not written in the book of life, from the foundation of the world."

They, then, that killed the Saints in Egypt; they that tormented Israel; cast them into the fire of the furnace; into lion's dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophets have said many things of Babylon: Isaiah holds this remarkable language:

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

Again we read in Jeremiah that, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

Babylon, literally understood, is the gay world; spiritual wickedness, the golden city, and the glory of the world. The priests of Egypt, who received a portion gratis from Pharaoh; the priests of Baal, and the Pharisees, and Sadducees, with their "long robes," among the Jews, are equally included in their mother's family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power thereof, according to the ordinances of God.

In all these things there is, according to what John saw, "*mystery*." Among the various denominations, that have endeavored to guide the destinies of souls on earth, many, very many, gracious men, with seeming goodness have filled the pulpit with solemn awe;

but alas! were they prophets and apostles?—They lacked the all important *"thus saith the Lord."*

To bring this matter right before the people, let us quote the following from a foreign journal.

THE NEW RELIGIOUS MOVEMENTS IN GERMANY.

A new religious movement has started in Germany, which, taken in consideration with the philosophical and philanthropic movements of the age, and arising in the midst of these movements, may lead to important results.

Last August in the cathedral of Treves, the tunic of Christ was shown, and its sight and touch, it was declared, would heal the sick and perform various miracles. Tens of thousands flocked to see, and once more in the middle of the nineteenth century, amidst populations enlightened by the positive sciences, a childish scene of the middle ages was enacted over again, but enacted unfortunately not by children, but by beings full of the perversity of perverted, fanatical and superstitious manhood This scene excited the indignation of many honest and devoted hearts, and at length a Catholic priest by the name of Ronge protested openly and powerfully against this act of the Church of Rome, and called upon his countrymen, who rejected these acts and scenes of a by-gone age, to unite with him in the condemnation, and to form a German Catholic Church. This proposition met a deep and wide response, and this movement, undertaken by an obscure individual in the Catholic hierarchy, has in a few months awakened among the Germans a new series of religious discussions, and a new spirit. Political questions have been put aside by the press, and the most important political events give way to the interest excited by this new religious movement.

A strange fact is to be remarked in this new movement. While the enlightened Catholics of Germany sustain and encourage this religious reform, it is attacked with violence by the Pietists, who are the strictly orthodox Protestants, and who correspond to the Presbyterians and Methodists, &c. of this country. The reason of this is that while Ronge has protested against what he conceived abuses in the Roman Catholic Church, he has also protested against the whole policy of these religionists, who would make of religion a means of government, of personal interest, of the maintenance of what now exists, with all that is false and anti-christian in it, for the benefit of those who are now in place and power. Protestantism is far more closely connected with government in Germany than in this country, and hence the selfishly conservative spirit reigns in it as it does in its opponen , the Church of Rome.

The truth is, that the new religious movement of Ronge is political and social in its nature, as well as religious, borrowing a part of its ideas from Fourier and Owen. The idea of a better practical state of things on this earth, to be produced by Christian charity and philanthropy, by those grand doctrines of fraternity, justice, equality, and brotherhood, given to the world by Christ, could not have failed to enter into a movement of this kind, because that idea is now living every where in society, and has obtained a positive existence in the world. Ronge, with his idea of a Universal Church, which shall unite all classes of society, connecting the rich and the poor in the name of Christian charity, and establishing a brotherhood in the place of the war of castes and clans, of the privileged and the oppressed, is a political and social, as well as a religious reformer; and this has aroused against him those who would maintain privilege, usurpation and injustice in the world, whether Protestant or Catholic.

In his last manifesto, addressed to the secondary clergy, Ronge says:—

"The mission of the Universal Catholic Church was to realize the brotherhood of the whole human race, to harmonize the most heterogeneous elements, to fill up and bridge over all glaring social inequalities. She has failed in this sublime object, by her hypocrisy, her Jesuitism, and her selfishness. She has even corrupted the divine source from which she emanated. She it is who has caused the civil wars of the past and present times; and in testimony, look at the present state of Switzerland. She it is who disunites society, and divides it into classes, of the rich and poor, the wise and ignorant, the privileged and the subjugated. Her hour has come. It is time to enter into the divine domain of light, of truth, of love, which is the only and true 'kingdom of Christ.'"

This view of Ronge, attributing to Catholicism, the disunion of society and an up-building of privilege, is one-sided, and to a considerable extent erroneous; like other elements of the social compact—the political, &c —it has done its part in establishing, in past ages of anarchy, ignorance and brutality, a false and oppressive order—perhaps the only one possible, but its error is still to uphold this order, in ages when humanity, by its progressive development, refinement and intelligence, is capable of something better.

But Ronge is declaring war against social injustice, inequality, oppression and privilege, no matter whether he mistakes the source from which they emanate, has struck a chord that will vibrate deeply in the conscience of humanity, and bring up the grand question of the elevation of the race—a question as much political and social as it is religious—and to which will be given that enthusiasm and impetus which comes from a deep religious sentiment, the love of God and the love of neighbor.

This subject suggests new views upon the means and measures which religious bodies, in these modern ages, are taking to spread Christianity, and the political and social results which it carries with it, and the spirit which animates Christian propagation in general.—We will reserve them for another article.

At the end of his manifesto, Ronge invites the secondary clergy, who compose the lower order of the clergy, who are poor and much oppressed, in all nations, to make common cause with him, and to aid in the pacification, and in securing the moral and material happiness of all mankind. The last article of faith, adopted by the new German Catholic Church, is thus expressed: it is remarkable.

"These articles of faith can in no manner bind the generations which are to come. The fundamental principles of your religion are, the love and the progress of humanity. Every Christian sentiment must have its source in love, personified by our Savior Jesus Christ."

This declaration of love and the progress of humanity, which will make Christianity operate directly upon the practical affairs of the world, is a step taken in advance of that Protestantism which has become petrified in theological controversies, and the discussion and propagation of mere speculative dogmas, which are separated from the divine warmth and efficiency of love. For this reason many Protestants are uniting with Ronge. We watch with great interest this new social and religious movemement in Germany. A. B. C.

The foregoing shows how easily the people can be deceived without revelation, and that Babylon, when not "literally understood," means *confusion*.

While in the way of quoting from foreign journals, we will give the following:—

Aspect of Popery in England.—In England, Romanism wears its most courtly dress, and speaks in most gentle accents. All that can ensnare a fastidious taste, or charm a generous disposition, is brought forward; tales of ancient faith and holy martyrdom are told in winning words, and every thing that is graceful in antiquity claimed as an integral element in the constitution of the Romish Church. Charity is the phrase that is ever on her lips, and she would fain persuade men that it is with a breaking heart she seeks them, that the erring children may be restored to a suffering mother; but to him who, in the first impulse of a confiding nature, has listened to her voice and believed her testimony, how sad and startling is the conviction which a closer acquaintance with the reality must ever bring! Ancient faith and holy martyrdom were in the day when Romanism was unknown; persecution and cruelty have marked her sway since she came into existence, and the martyrs who have fallen have suffered at her hands; she has been no sharer of her Lord's sorrow, but a despiser of his grief, and a smiter of his children. She has seized upon the intellectual faculties and genius of every age through which she has passed, as appliances of her regal state and the tribute to her worldly dignity: she has enriched herself with the merchandise of souls, which she has sold into darkness, that she might revel in wealth and earthly grandeur. Let any man who would put faith in her professions of charity and maternal love, cast his eye over the record of the Inquisition: let him remember the years of persecution to which she has submitted the children of God, and the blood she has shed: let him reckon up the anathemas of the Council of Trent: let him steadily consider every indication which the present century has afforded of the unchangeable nature of her spirit, and let him judge, how far she who speaks of charity can feel it—how far she, with the word of love in her mouth, and the blow of cruelty in her hand, can ever have humanity at heart. Men may talk as they will of schism and heresy. Where can more be found than those which Rome has harbored? Men may mourn with maudlin sentiment over the evils of the Reformation, and cast their small censures upon the mighty spirits who, under God, brought it to pass. What would Christendom have been without the Reformation, but a corrupting mass of spiritual wickedness and abomination? And it ill becomes those who breathe the atmosphere of Christian liberty, and intellectual freedom, to despise the men who purchased the privilege which they enjoy with their own life's blood and labor. If men will know what Romanism is, let them not learn it from the holiday phrases and scholastic sophisms of Oscott theses, or of Oxford tracts; but let them look at it in the face of Rome: let them mark it in the full exercise of its degrading influence in Belgium: let them gather it from the trash which the Jesuits sell, and the debasing doctrines which too many of the ec-

clesiastical dignitaries of France sanction.—*Church of England Quarterly Review.*

We feel confident, that when our readers have followed us thus far, upon the subject, they will begin to see the words of the apostles made plain, relative to the "son of perdition."

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way:

And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders."

Taking the divisions of the churches of the United States into the general account, with what we have above shown, the "*mystery*" *of iniquity* doth already work, and they that have eyes to see, can visibly discover the woman, which John saw figuratively, to be the "*great city*, which reigneth over the kings of the earth."

We might carry this great subject to any extent: for, on looking back through ages that have filled up almost six thousand years, we can discover, that the majority of men, through the cunning of Satan, have been deceived; and that the scheme by which he has cozened them into a belief of the *eternal hereafter*, has been, is yet, and to them (unless redeemed,) will forever be, a *mystery*. Truly said the Savior to his disciples, "To you it is given to know the mysteries," not to those without.

Well may we rejoice: well did our forefathers rejoice, and gloriously will all of us again rejoice, when we find, that by faith, diligence, and perseverence in the commandments of God, we have come up through *much* tribulation, when the mystery is revealed, having escaped under the continual strokes of the *great hammer of the whole earth*

COMMUNICATIONS.

EXTRACT OF A LETTER, DATED, 36 Chapel St., Liverpool, 18th April, 1845.

Beloved Brother Elias Smith, Esq.:—

Having an opportunity of sending by private conveyance as far as Boston, I thought I would drop a few lines to you. On my return from the General Conference, I found in the office a letter from Brother Brigham Young, one from Brother Parley P. Pratt, Elijah Fordham and S. Brannan, New York, also one from Father Curtis, of Maine, and several Times and Seasons, Neighbors, and New York Prophets; all bearing good and cheering news from Nauvoo, New York, and other portions of the country, which was truly acceptable. With regard to affairs in this country, I would inform you that we held our General Conference in Manchester on the 6th of April; it lasted three days and a half, where were represented 10,000 saints, save 90. More business was transacted at it than has been at any Conference ever held in the British Dominions. With the rest of the business transacted, we, having caught the same spirit in England which seems to be actuating you in America, have established a Joint Stock Company entitled "The Mutual Business Association," and expect by and by to have over means to assist you in your enterprises. It is to consist of 60,000 shares of ten shillings each; the whole amounting to 30,000 pounds, or $150,000. Some individuals have taken as many as 100 shares each, and according to the rate at which shares are being taken up, I expect they will soon be all disposed of. One object the company have in view is to establish an iron foundry in Nauvoo, as well as cotton and woolen manufactories, and such others as they may deem necessary. We shall forward to our friends in Nauvoo, a copy of 'The Star,' containing the minutes of the Conference, and the particulars connected with the Association. The work is progressing in this country; only we stand in need of the help of more good, faithful men. Brother Young stated we would have some sent this spring. I hope it will be so.

With regard to emigration, we shall forward what we can this summer by way of New York. When the present volume of The Star is completed we intend publishing it semi-monthly. We have in press 3,000 copies of the Doctrine and Covenants, which we expect out shortly and for which there will be great demand. All our American brethren here are well. I have had a tour through Scotland, during which I was much interested by visiting the castle at Sterling, so much famed for the exploits of Wallace and Bruce, the great Scotish heroes. Also the Palace of Mary Queen of Scots, in Edinburgh, and Edinburgh Castle. Edinburgh is one of the finest cities I have visited in a foreign country. Many of its buildings are twelve stories high. Tell Brother Orson Pratt that I

visited Prince Arthur's Seat, the place of his meditation while building up the church in Edinburgh. I also visited Glasgow; it has a conference of upwards of a thousand members, and it is in a very prosperous state. The 'signs of the times' in this country indicate war. The stand which Sir Robert Peel has taken is decided. On the subject of the Oregon question, he is determined to maintain it at the expense of war. I do not expect President Polk will detract much from the position he has taken, and taking all things into consideration there is a great probability of a war being commenced; indeed it would not surprise me much should it be the case. I saw, on my return from business to day, hand bills headed, 'War, War with America.' England has been and is still very industrious in the increase and strengthening their Army and Navy, while on the other hand, America has been dilatory on this point and is consequently but ill-prepared to cope with the powers of Europe; moreover, there has been some private intercourse between the Emperor of Russia, King of France and Queen of England; and it is expected by many that France and Russia will back up England; though there is a variety of opinion on this point. For my own part, I am willing that the Lord's will should be done in this, if it will only find something elese for the Americans to do besides killing prophets, persecuting the saints and taking away charters. Fifteen thousand of the British troops have been ordered to embark for Canada.

Yours with respect,

W. WOODRUFF.

NOTICE.

At a regular meeting of the High Priest's Quorum at the city of Nauvoo. April 20, 1845, William M. Parker was cut off from the church of Jesus Christ of Latter-day Saints, for teaching false doctrine, and for improper conduct.

GEORGE MILLER, Pres.

L. R. Foster, Clerk.

REMARKS.

The editor of the Millennial Star makes the following remarks, upon the proceedings of the English Conference, the minutes of which appear in this number of our paper:

"We have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God,—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived — Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrogade movement amongst the saints but to fall away from the kingdom of God.

Let the hearts of the saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 12] CITY OF NAUVOO, ILL., JULY 1, 1845 [WHOLE No. 120.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The following is an extract of a letter to me, from Elder Phelps, dated

"Clay county, Mo, Dec. 15, 1833.

The situation of the saints, as scattered, is dubious, and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up: among the world, yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are saints that are as immoveable as the everlasting hills,) and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c, and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away.—But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it: for there are those among us that would rather earn eternal life on such conditions, than loose it: but we hope for better things, and shall wait patiently for the word of the Lord.

Our people fare very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moments warning, having been ordered out by the Governor, to guard a court martial and court of enquiry, &c., but we cannot attend a court of enquiry, on account of the expense, till we are restored and protected

(Signed) W. W. PHELPS."

I received the following

Revelation, given December 16, 1833.

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.—Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found

no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth and upon the earth, and in heaven.—And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls. and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased. and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion: a certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace! Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord: and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled: and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off: and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go

ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, when shall these things be? And he said unto his servant when I will: go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house: a ruler in my kingdom.

And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandmen I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things, be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the mora agency which I have given unto them that every man may be accountable for his own sins in the day of judgment.—Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the childien of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, avenge me of mine adversary.—And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming, she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; even in outer darkness, where there is weeping, and wailing and gnashing of

teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God

And, again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my store-house, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name: for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so. Amen.

December 18th. The elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press and all that pertained thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith—We then proceeded to take the first proof sheet of the "Star," edited by Elder Oliver Cowdery.

Blessed of the Lord is Brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow, which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations.

Behold he is blessed of the Lord for his constancy and stedfastness in the work of the Lord; wherefore, he shall be blessed in his generation and they shall never be cut off, and he shall be helped out of many troubles, and if he keep the commandments, and hearken unto the council of the Lord his rest shall be glorious.

And again, blessed of the Lord is my father and also my mother, and my brothers and my sisters, for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy, and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will be over him, for he shall see the affliction of his children pass away, and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart, he shall be girt about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hand of his God to execute judgments upon his enemies, and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men, and when he is in trouble and great tribulation hath come upon him, he shall remember the God of Jacob, and he shall shield him from the power of satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established forever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him. Samuel, Samuel, therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren; and his soul shall be established; and he shall benefit the house of the Lord, because he shall obtain an answer to prayer in his faithfulness.

Brother William is as the fierce lion, who divideth not the spoil because of his strength, and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow, and then he shall return and call on the name of his God and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house, ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house; and be saved in thy kingdom; and let all things be even as I have said, for Christ's sake: Amen.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-Day Saints, held at Rowland O. Crispin's, Warren co. Ohio, on the 14th and 15th of June 1845, *agreeable to adjournment from March Conference held in Fayette co. Ohio, on the 8th and 9th,* 1845.

The meeting was called to order by Elder Joseph Grover at 11 o'clock A. M. Elder Joseph T. Ball was chosen to preside, and Rowland O. Crispin chosen Secretary.

The meeting opened by singing, and prayer by Elder Joseph Grover.

The president then addressed the meeting in a brief and affectionate manner, setting forth the object of the Conference.

A representation of the different branches was then called for.

Waynesville branch by Elder Braddock; thirty eight members, thirteen Elders and one Priest.

Pleasant Grove branch; seven members, one Elder and one Priest.

Clinton branch; thirty eight members. six Elders and one Priest.

Fayette branch, by Elder Boughn; twenty three members, one Elder one Priest & one Teacher.

Port Jefferson branch, by Elder Johnson; seven members and one Elder.

Dayton branch, by Elder Graves; eight members and five Elders.

A charge was preferred against Isham Webb, for leaving his family and unbelief. After some remarks he was cut off from the church by a unanimous vote.

A charge was preferred against Elder John Bair, for teaching things contrary to the Book of Covenants, inconsistent with virtue, which has destroyed the union of the saints, and prevented them paying their tything, entered by Azariah Haines, presiding elder of the Clinton branch, June 14th 1845.

It was moved and seconded that a council of Elders be held in his case, which was put to vote by the President and carried unanimously. They were to examine witnesses and report on Sabbath afternoon.

The President then addressed the saints on the necessity of gathering to Zion, in an affectionate manner. He was followed by Elder Grover.

Conference adjourned until 3 o'clock P. M.

Conference met agreeable to adjournment.

Opened with singing, and prayer by Elder Fallis.

The meeting was then addressed by the President on the latter-day dispensation.

Conference then adjourned until 10 o'clock on Sabbath A. M.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Grover. He then addressed the meeting on the priesthood.

Conference adjourned until half past 1 o'clock.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Boughn.

The meeting was addressed by Elder Grover on the Book of Mormon, after which the President introduced the case of Elder Bair, and stated to the Conference the resolution of the council of the Elders, which was motioned and seconded that he be disfellowshiped; which was put to vote by the President, and carried unanimously.

Elder Grover arose and returned his thanks to the saints for their kindness to him, and requested the voice of the district whether they wished his labors any longer or not. A vote was taken and they unanimously responded, yes; and they unanimously accorded with his teaching. He then blessed them in the name of the Lord.

The president then addressed the saints on the necessity of obeying council.

A vote was taken whether the saints would uphold the Twelve and the authorities of the church by their prayers, which was unanimous.

The President then pronounced his blessing on them in the name of Israel's God. He then dismissed the Conference without setting time for another,

By vote of the Conference, three new members were added, after Conference closed; two of them were children, only eight years of age.

JOSEPH T. BALL, President.

Rowland O. Crispin, Secretary.

—

Nauvoo, July 15, 1845.

To the saints composing the Conference, held at Rowland O. Crispin's, Warren co. Ohio,14th June 1845.

DEAR BRETHREN;—A copy of the minutes of your Conference has just been presented me, from which I learn that you have seen proper to withdraw from me the hand of fellowship.

I do not, at this time, feel to question the legality of your proceedings, or the righteousness of your decisions; my heart is too much pained, at having lost your esteem and confidence; though I do wish I had been present at your meeting, when those charges were prefered; not so much for the purpose of defending myself against my accusers; but to have preserved that confidence which I once held in your breasts, by confessing to you candidly my weaknesses, my imperfections, follies and deviations.

Had you heard the statement that I could have given you in relation to the difficulties, troubles and temptations, that I had to contend against, I am confident you would not have attributed any malicious or evil design to any part of my conduct, while among you; if you had, you certainly would have *done* me *wrong*, for I solemnly protest that my errors have arisen not from *my heart*, but from misunderstanding of principles. Had I the same understanding of principles and doctrine, *then*, that I now have, nothing could have arisen from my teachings, privately or publicly, contrary to your mind and feelings. I erred in receiving teachings from those that professed to know doctrine, yet knew nothing only as they were taught by the evil one.

I have now covenanted before the Lord that hereafter I will receive no doctrine except it comes from the proper source—the Twelve.

Brethren; I have labored a long time among you; I have stood by you with my life in my hand.—I have baptised many of you,—have looked upon you as my best and most endearing friends. You must allow me still to enjoy your friendship and your love, and confidence. If any of you have been injured or led astray by my teachings, publicly or privately, I now humbly ask your forgiveness, and I ask you all to forgive me and restore me to your friendship, and pray for me that I may overcome the adversary of souls and be saved with you in the kingdom of our God.

JOHN BAIR.

The church here, cannot act upon Br. Bair's case without all the testimony of the witnesses. We are rejoiced to see Br. Bair humble, and wish to receive the truth. We hope all the saints will feel to forgive him, for this is according to the Savior's words. If the branches of the churches abroad would examine the Doctrine and Covenants and act according to the law therein contained, they would never err relative to trying members of the different Quorums. Branches abroad may withdraw fellowship, but each Quorum holds the power to deal with its members for offences, to final judgment, by the aid of the Bishop's Court or High Council.

From the New York Messenger.

ILION, HERKIMER CO., NEW YORK.

Conference of the Church of Jesus Christ of Latter-Day Saints, convened at Ilion, German Flats, Herkimer county, on the 17th and 18th of May, 1845.

Conference met at 2 P. M., and organized by appointing Elder Eleazer Willes, President, and George England, Secretary.

Official members present—six Elders and one Priest.

Sung a hymn. Prayer by the President. Sung a hymn; after which a call was made for representation of branches.

Ilion branch represented by Elder England; eighteen members, three Elders and one Priest.

Milford Centre, by Elder Chidester; four members and one Elder.

Village of Westford, by Elder Bacon; four members and two Elders.

Cherry Valley, by Elder Bacon; four members, three of the Utica branch, and one Elder.

After which Elder Bacon addressed the congregation from the 7th chapter of Paul to the Hebrews, 11th, 12th and 19th verses, setting forth the order of the priesthood, and the church going into the wilderness, or the general apostacy of the church of Christ, which he proved beyond contradiction, in an able and masterly manner.

Meeting adjourned to Br. England's at early candle light.

Met agreeable to adjournment. Opened by singing.

Prayer by Br. Chidester; after which he called upon the saints to bear witness to the truth of Mormonism.

The saints then arose one by one, and gave their testimony in favor of the truth; and said they would live by every word that proceeds from God, and would uphold and subject themselves to the counsel of the Twelve apostles of the Lamb of God. Some of the gifts were manifested, which caused us to rejoice in the kingdom of God. Unity and love prevailed.

Sung a hymn. Benediction by Elder Hewet,

Adjourned till Sunday morning 10 o'clock.

Met according to adjournment.

Sung a hymn. Prayer by Elder Theophilus Taylor. Sung another hymn.

Br. Wm. Segar represented the Utica branch on Sunday morning; twenty two members, two Elders and one Priest, in a scattered condition.

The President then addressed the congregation from the 24th of Acts 14th and 15th verses, setting forth and showing what was called heresy in these days followed by Elder Taylor at half past 11 till half past 12.

Adjourned till half past 1 P. M. Benediction by Elder Taylor.

Met agreeable to adjournment.

Sung a hymn. Prayer by Elder Bacon.

He then arose to address the congregation from the 28th chapter of Isaiah, 21st, 23d and 23d verses, showing that Isaiah had in view a great work to be commenced in as late a generation as the present, and that it had already commenced, which he proved in a very clear and lucid manner. Proving that this continent was the place for the setting up of the ensign to gather the dispersed of Judah, and assemble the outcasts of Israel followed by Elder England, who backed up the gospel with his testimony, and spoke in behalf of suffering innocence, and exhorted all those who had not embraced the gospel to do it immediately and by that means secure to themselves eternal life.

Br. Steele made some remarks, and gave his testimony to the truth of Mormonism, and said he knew it to be the work of God, and was acknowledged by signs following the believer.

The President then made some remarks to sign seekers, showing that if the sectarians preached the pure gospel of Jesus Christ, they are very much to blame to ask a sign from those that they say have the spirit of Belzebub.

Br. Hewet gave his testimony in favor of the work of the last days.

Br. Chidester gave his testimony in behalf of the work of God in Mormonism, and left his testimony against all that would not learn the way of life, through prayer and faith to that God that gave his Son as a ransom for the world.

Br. Taylor bore testimony in favor of Mormonism, and exhorted all within the sound of his voice to search the truth as it is in the Lord Jesus.

Sung a hymn, and adjourned till early candle light, at Br. Burgdorff's.

Met at Br. Burgdorff's· sung a hymn. Prayer by Elder Bacon.

After which the sacrament was administered.

Br. Bacon exhorted the saints to faithfulness, unity and love to each other, and called on them to bear testimony.

Br. Taylor next exhorted the saints to unity, and spoke of the calamities that awaited the ungodly, and that Judah's fierce lion would arise from the thicket and destroy the nations that forget God.

Brother England next exhorted the saints to love and unity, and to prepare for our exit from among the Gentiles, and go to the beautiful city of Nauvoo. He thanked God that there was one woe which had never come upon the Mormons yet, after all their persecution. The Savior says Woe unto you when all men speak well of you. That is the woe; who is there that speaks well of the Mormons? They are very scarce, and if any one wishes to obey the gospel, they must expect to loose their good name if they have any. I have lived in this place three years, and was respected by every one, but as soon as I came into the kingdom of God, then Satan began to rage, and sectarians foamed till they have run out lies till their Father shall help them no more.

Brother Steele made some remarks about signs. They said they would believe if they should hear him speak in tongues, and they have heard him speak in tongues several times and they are worse than ever.

Brother Chidester Gave his testimony to the truth.

Brother Hewit said he had been sick for several years, and the doctors had given him up, and said he could not live. But as soon as he heard the Mormons he believed and was administered unto, and his neighbors said if he got well they would believe also: and now I am as well as any man, and they won't believe yet, and I testify to every man that I was healed by the power of God, through the administration of one of his servants, a Mormon Elder.

Resolved that the minutes of this Conference be forwarded for publication in the Prophet.

The Conference adjourned, sine die.

ELEAZER WILLES, President.

George England, Secretary.

From the Millenial Star.

SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and

feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospect that are opened out to the saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter McCue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their sires.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the weather was very unpropitious, it was impossible to destroy the effect of the romantic nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed Elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of success will be found in the union of the saints, upholding by faith and prayer those who have been set apart to the service of the Lord May the spirit of the Lord rest upon the saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,
REUBEN HADLOCK,
THOMAS WARD.

TIMES AND SEASONS.

CITY OF NAUVOO,

JULY 1, 1845.

WHAT IS TO BE.

As a matter of every day reflection, all people, good, bad and indifferent, are more concerned about *what is to be* than any thing else that appertains to life. This may be one reason why so much jealousy, hatred and persecution are manifested towards any man, men, or people, that profess to be guided by revelation.

Notwithstanding the word of the Lord, having out-lived all the speculation of the ancients, and frustrated the philosophy of the moderns, shines like diamonds among the rubbish of six thousand years, to guide the way of human beings, still every age has its own *blind leaders of the blind*, and the result that has been, is now, and will be,—"both fall into the ditch."

We have said thus much for the consideration of the saints; if the world pays any regard to it, may God bless them accordingly. We profess to be governed by revelation and shall we, while fire, storm and vexation trouble the world, be lulled to sleep in false security? Shall we calculate our warfare over, and our salvation safe when the war of elements hath hardly commenced? "He only is saved that continueth faithful to the end"

"Pray without ceasing," said an old apostle, and so says a later one. The troubles to come are more grievious than what have been; so be ready.

Joseph Smith, our martyred prophet, left the following prophecy to be fulfilled:

"Verily, Verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of deso-

lation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin; and from my house shall it go forth saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord."

From the above it is evident that after the church suffers the world has to come in for its share of *woe*:—and now after fourteen years' suffering, who does not see the Lord begin to pour out a 'little vengeance' like a whirlwind?

Be faithful and patient, then saints, and He that said to the flood 'come,' and make an end of wickedness, will say also 'go,' to the elements, and sweep the earth with the besom of destruction till it is fit for Paradise again, and then my people shall inherit the kingdom.—Watch and pray.

FULFILMENT OF PROPHECY.

There is something so cheering and grand, to the friends of Revelation, when a prediction or prophecy, is fulfilled, that they hardly know how to express their gratitude to him that hath brought it to pass in its time. Our Savior said, (speaking of Jerusalem:) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. * * For these be the days of vengeance, that all things which are written may be fulfilled. * * And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." No rational man has been able to gainsay these words: for the Jews were dispersed among the nations, and Jerusalem has been *trodden down of Gentiles* almost 1800 years. But there were other prophetic sayings about Jerusalem, which, while they help substantiate revelation, help silence spiritualizing the scriptures and crown Mormonism with the glory of promulgating the truth. Out of many passages, we will only select one, yet future, leaving men to reflect upon the idea that old men and women, and girls and boys, shall yet grace the streets of Jerusalem: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." Looking at *him whom they had pierced* must mean Christ coming the second time.

The following has strange symptoms of bringing to pass the old prophets and what Jesus said too.

MODERN JERUSALEM.

BY THE EDITOR OF THE SAVANNAH REPUBLICAN

Modern Jerusalem is a staunch, strongly built city. The walls of the houses ore most substantial, and are built of very compact limestone, which is mostly of a light or dark cream color. It has an appearance of great solidity, which is increased by the flying buttresses which every where spring over the streets. An earthquake that would demolish a portion of the town, would be apt to involve the whole of it in ruin—so compactly is it built together. The streets are filthy, and nowhere have I met with so many wretched deformed beggars—so many blind helpless beings—asking alms from early dawn till set of sun. The exterior of the houses towards the streets is most forbidding, looking jail like and gloomy, but entering the Courts, you see more cheerfulness, and some of the terraces have a very commanding look out. Domes appear every where. They rise above the principal rooms of all houses. There is no wood to construct roofs of, and thus the ceilings of the rooms are pleasingly vaulted. In no one thing are the accounts of travellers so discrepant as to the modern town. Some writers draw of it a peerless picture, and others paint it in the most gloomy colors. Some, perhaps, have been there in the rainy, others in the bright season—as in most cases the truth seems to be about half way between the two extremes. It is neither so good nor so bad as it has been drawn, but it is a very respectable town, far better than most others in the East. The modern town does not cover the whole site of the ancient one. Mount Zion itself, on the South side, is without the present wall. On the North, or more directly on the North west side of the city, the old limit must have been a mile beyond the present one. The whole ground is cavernous cisterns—themselves probably more recent than those of the town taken by the Roman Legions. Excepting on a part of the North west side, the limits of the ancient city are well defined. The mountains are still '*round about Jerusalem*,' and the features of the scenery are all bold and grand. On three sides, the precipitous steeps of the valley impose boundaries beyond which no buildings could ever have passed.

It is said and is doubtless true, that the wall supporting Solomon's temple, on the side of the Valley of Jehoshaphat, was 450 feet high. On the West, or naturally the weakest side, the tenth Roman Legion was encamped. The pres-

ent walls are well built and battlemented; but they have neither ditches, counterscarp walls nor other exterior defences. They are modern, but worthy to bflong to an age when gun powder was unknown, for they cannot stand two days against breaching batteries. The town has now a garrison of about fifteen hundred lubberly Turkish soldiers, and could be taken by escalade in ten minutes, against all the resistance the garrison could offer.

The environs of Jerusalem are very striking. They form one vast necropolis—the very rock being perforated in all directions with tombs; which being near the bottom of the valley of Jehoshaphat, Kedron. Gihon, and Hinnor—These valleys, together with the Western Wall, form a circuit of two miles and a half—the whole circumference of the ancient town being, according to Josephus, rather more than four miles.

SPEECH

Delivered by President B. Young, in the City of Joseph, April 6th 1845.

I hope there may be faith enough in this congregation of Saints to still the wind, and strengthen me so that I may be heard by all of this vast assemblage of people; and in order that my voice may extend, and be heard by all it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall devote this day to preaching—exhortation—singing—praying and blessing children, (such as have not been blessed,) and all those who have not been able to come to meeting: such women may be, who have not had their children blessed, and have the privilege this afternoon.

Last Sunday I proposed to the Sainte, to speak to day on the enbject of the baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have, and want no more: to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray, that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general, but I will endeavor to show to this congregation of Saints the propriety of it; and that the people could not run at hap-nazard, and without order to attend to this ordinance and at the same time it be valid, and recognized in heaven.

We are building a house at present unto the Lord in the which we expect to attend to the fulfilment of this doctrine; you all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, and bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these things right; to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, "ye have not known me right, because of your slothfulness and your wickedness depart from me for I know you not." O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honor and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men both male and female; it has been handed down, and known from the days of Adam, and those who will open heir eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle positively testifies that there must be means made use of to put you in possession of the blessings of the atonement, as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world who will come to God can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or as the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any other creature under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old, it is adaptedd to their capacities, all can understand and be saved: no comparison of its purity can be made; you may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more: thus the infinite being gives line upon line, reveals principle after principle, as the mind of the finite being expands, and when he has learned all his life he will then begin to see, that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men. I have now about got through with my preliminaries, and shall occupy your attention with some items in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle; you have heard it taught from this stand from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph: therefore my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and for the saving of our dead: that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an infinite being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law, when the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, that there is none, no not one of the sons and daughters of Adam and Eve, that ever received the fullness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptised for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth, and officiate for my fathers, for my mothers, and for my ancestors, to the latest generation who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live, have a privilege of rising to ourselves. The next year I came home and requested Brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed concerning this doctrine. Allow me to advance an idea, and it is this; except we attend to this ordinance according to the law of heaven in all things it will not be valid or be of any benefit either to the living or the dead; when it was first revealed all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary or else it will be of no value to the saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, and more even to the fullness of the eternal Godhead: there is no stopping place, but the weak capacity of man cannot understand it unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power, and excellency of the gospel of the Son of God to poor weak finite man.—Look, O ye Latter-day Saints, at the nations of the earth, Christendom, look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? dont you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fullness of Godliness? (cries of yes.) When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! even the Latter-day Saints that have assembled themselves together at the April conference in the year eighteen hundred and forty-five, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful with the few things, you know the promise is, if we are faithful in a few things we shall be made rulers over many things. If we improve upon the small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one; and I will do it by asking this congregation, if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? (no.) Well then, what has been our course on former occasions? Why, here goes our beloved sisters, and they are baptised in the river or in the fount for their uncles, for their fathers, for their grand-fathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grand fathers, and for your great grandfathers, and let you go; after a while here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grand father, and great grand-father; I want my father ordained to the high priesthood, and my grandfather, I want to be patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters, come now you have been baptised and confirmed for your father, wont you be ordained for him? You could cast on a stocking and finish it.—You could take wool and card and spin it and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope you will not stumble at them. Paul says, "nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord, for as the woman is of the man, even so is the man also by the women, but all things of God." The same Apostle also says, "The woman is the glory of the man." Now brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her, I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth: if he wishes to be saved he cannot be saved without a woman by his side. This is spiritual wife *sm.* that is, the doctrine of spiritual wives.

Lest these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ, unless he does it upon this principle he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family.

Now ye elders of Israel will you go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptised for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be, a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved. Would it not have saved a good deal of trouble if the angel had told these words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling; it was Peter's duty. In this case we see the principle of order. Again, in the case of the Savior, did he offer to baptise Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus you see the angel honored Peter, the Savior honored Ananias by permitting them to attend to the calling they had received power to act in. So let fathers honor their families, husbands honor your wives, honor your children that they may learn to honor you; and if you come and are baptised for the father of your wife, and you want your mother baptised for, let your wife do it; give honor to her.—Ananias had the glory and honor of ordaining Paul and sending him to preach. Christ had done his work, and then gave honor and glory to his servants; when the elders have done their work, let them give their wives honor, and let them say to them, come be baptised for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let every person stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people.

I used to think that the sectarian world would certainly get to heaven for they tried hard enough. And we boys would frequently wish ourselves in heaven with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due, that rightly belongs to them. And he that walks up to his privilege and duty, he has honor and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden fount that was built up by the instructions of Brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the fount should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they will obey. And when we get into Jackson county to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a fount in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch our faith. Brother Joseph said to me with regard to the fount, "I will not go into the river to be baptised for my friends, we will build a wooden fount to serve the present necessity; brethren does that satisfy you? This fount has caused the Gentile world to wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple at Kirtland. A very pious lady came to see the temple, she walked up and down in the house, with her hands locked together, and after the escape of one or two of the sectarians most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold; she could not bear to see the temple of God adorned and beautified, and the reason was because she was *full of the devil*.

I would put you on your guard against those who wear a long face, and pretend to be so holy, and so much better than every body else — They cannot look pleasant because they are full of the devil, Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you dont believe it, try yourselves and then look up into the glass.

We will have a fount that will not stink and keep us all the while cleansing it out: and we will have a pool wherein to baptise the sick, that they may recover. And when we get into the fount we will show you the priesthood and the power of it: therefore, let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people I believe myself we shall have a healthy season, and that we shall have a summer of peace — The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say, that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies and conquer the evil one, for know ye not that here is Zion? know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people: this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the earth; that is the millennium.

The saints will increase, and continue to increase, and virtue, love, holiness and all good

principles, will continue to spread and spread, and will rule the nations of the earth, and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail, from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth; this is true and will come to pass as the Lord lives. Amen.

COMMUNICATIONS.

For the Times and Seasons.

REMISSION OF SINS.

Sin is the transgression of law; and remission of sins pre-supposes the satisfaction of justice, in some way, of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law, claims the protection of all good subjects; and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he can never in justice, again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savors of forgiveness, and if he receives the approbation of the law, it is because justice claims it: but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed.—This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are accountable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness and corruption brings dissolution; and there is nothing in death to re-organize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice, [and reconcile God to us,*] so that we are no longer under condemnation for original sin; and so that we shall be made free from the penalty of the fall, as it is written, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because, Firstly, he was the first begotten and best beloved of the Father. [See Heb. 1: 6. and Mat. 3: 17.]

Secondly, he was able to comprehend the penalty without suffering eternally. [Is. 9: 6. Ps. 16: 10. and Luke 22: 39, &c.]

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer,

only as he took it upon himself to suffer for us. [Is. 53 chap] And the whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law; and also, *that we might be placed upon the ground of exaltation and eternal life*, according to the first purpose of God in the creation of man: for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly; even the forgiveness of sins by the shedding of blood; as it is written, "And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins"—[Mat.26:28.]

Again, "For behold I say unto you, * * * * when ye partake of the sacrament, do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."—[Book of Doc. and Cov. Sec. 50]

Some may object to this position, because the apostle Peter told certain believing Jews to be *baptized* for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement; we shall find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet, there is a curse left upon the earth, for man's sake, and God's preparing salvation for us by the atonement does not reconcile us to him without law; for we are prone to sin by nature, being still under the power of the devil according to the character of the curse, and would forever have remained so, but the atonement brought in a law of *restoration*, by which we may subject our carnal nature, and again become heirs of the kingdom of God if we will; and that law is the gospel, and baptism is an ordinance therein for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Again, the Book of Cov., speaking of baptism, says, "Wherefore, enter ye in at the strait gate," &c. [Sec. 41. (see also 1 Pet.)] It is a door of entrance into the kingdom of God But the apostle said, "Be baptized for the *remission of sins*." [See also Book of Cov. (old edition) Sec. 65.] Now the first definition of the word "*for*," is "*because of*." Put this construction upon the quotation, and it would read, Be baptized *because of* the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for, if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we because of sin could never have been saved; but now, because of the remission of sins, by the shedding of blood; we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be until in all cases. the gospel is had in exercise for their restoration; and every one hearing the gospel, is under condemnation if he will not obey it; and unto such the atonement is no longer meritorious because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [Jno. 3:18.] And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death:—"where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission." [Heb. 9:22]

V. H. BRUCE.

City of Joseph, July 1845.

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*Properly "reconciled us to God."

ANOTHER WITNESS FOR MORMONISM.

It certainly is a great consolation to the Latter-Day Saints, to see the unravelment of all things come forth and prove the Book of Mormon. Some people may query because there are Roman figures and Roman letters. There never were any other figures used in the word: they belonged to the 'pure languge.' As to the

Roman letters, no one knows their age: they are as old as the Etheopic, Celtic, or Greek, for each have some of those letters in it, and who knows when they were first invented? The strange work goes on; and so to the story:

ANOTHER MAMMOTH CAVE.

A very remarkable cave, recently discovered in Missouri, is thus described by the Boonville (Mo.) Statesman. We fear the Mammoth Cave in Kentucky, will have to look out for its laurels. Neighbor Bullitt of the Picayune, what have you to say in the premises?

A most extraordinary cave was recently discovered in Howard county, between Glasgow and Cooper's bottom. One of the farmers of the neighborhood, wanting rock to build, we believe, a chimney, went to an adjacent hill-side for the purpose of quarrying there. In striking the earth with a hoe or some similar implement, a sound was emitted plainly indicating that the hill-side was hollow beneath, and proceeding to remove the dirt covering the surface, he discovered a wall built of stone, and built evidently by human hands. This wall he displaced, and it gave him entrance to the mouth of a cave, which, upon subsequent examination, he found a most extraordinary natural curiosity. The cave has been explored to the distance of 300 yards Twenty-five or thirty yards from the entrance is a sort of room, the sides of which, according to an account in the 'Glasgow Pilot,' present a most brilliant and wonderful appearance. The writer, who entered the cave with a lantern says:

"I had not proceeded far, before I entered the principal chamber that by a single light presented the most magnificent scene that I ever beheld. The ceiling of the most splendid cavern is some eighteen or twenty feet high, and of a hectagon form, the whole ceiling presenting a shining surface as though it was set with diamonds."

Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high.

"The head, neck and the body are entirely finished, and part of one hind leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet makers put the corners of drawers together, (dovetailed,) the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures and hieroglyphics appear, most of which, however, are so defaced as to render them uninte ligible. Nevertheless the figures 1, 2, 6, and 7 are quite plain. Just above these figures the letters D O N and C A R L O are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some two hundred yards. A writer says:

The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that instead of stone as we first believed, we found them to be of a metal, very much resembling sulphate of iron but of a silvery appearance. We had not proceeded very far before we heard a rumbling noise that occasionally broke upon our ears in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage enough to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limped water of this gushing spring, and, after surveying the diamond walls of the greatest natural curiosty in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark and eight o'clock at night.

The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 13] CITY OF NAUVOO, ILL., JULY 15, 1845 [WHOLE No. 121.

HISTORY OF JOSEPH SMITH.

CONTINUED.

December 19th. William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a blessing for Zion, as a kind angel from heaven: Amen.

The following circular was published in the "Star" by

"THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do dot desire to know the truth. Remember that "*it is a day of warning and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell."

On Monday night the 24th of December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered.—Mr. Miller is aged sixty-five years being, the youngest man in the four families. Some of these men have toiled and bled in the defence of their country: and old Mr. Jones, one of the sufferers, served as life guard to General Geo. Washington, in the revolution. Well may the soldier of Seventy Six, contemplate with horror, the scenes which surround him at this day

in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of enquiry was held at Liberty Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the saints, or Mormons from Jackson county, which resulted in his arrest for further trial by a court martial.

December 26. James Blanchard, and Alonzo Rider, were cut off from the church by a council of elders in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the church, and that he desired to be cut off, &c. None of these being present, the council notified them of their exclusion by letters — This evening a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Brother Whitney was not fit for a bishop, and that he treated the brethren who came into the store with disrespect, that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the church must feel the wrath of God, except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs and all forgave one another.

December 27th. A bishop's court was called to investigate complaints made against Brothers Elliott, Haggart and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present, but the accusers not being present the court adjourned, *sine die*.

The mob sold the materials, or rather gave "Davis & Kelley" leave to take the Evening and Morning Star establishment, to Liberty, Clay county, where they commenced the publication of "The Missouri Enquirer" a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement: a small amount towards an establishment, which with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they in July last, boldly made known their determination to drive the Mormons from Jackson county, "peacibly if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high toned words: "we therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors!"

In answer to their bold and daring resolves to guard against anticipated evils. I give the following extract from the Governor's letter in relation to this affair, dated, Oct. 19th, 1833. "No citizen, or number of citizens, has a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based."

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter; and the constitution of the land, guarantees equal rights and privileges to all, to whom should blame be attached, but Jackson county mobbers and Missouri?

December 31st. Wilford Woodruff, was baptised at Richland, Oswego county, New York, by Elder Zerah Pulsipher.

1834. The scattered saints in Missouri commenced the year, eighteen hundred and thirty four, with a conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the church, it was

Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Mis-

souri, to the presidency and church in Kirtland and ask their advice, &c.

On the evening of the 2nd of January, a bishop's court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred oy Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the church, did not believe Joseph was a true prophet, &c. Hulbert was in the place, but did not appear before the court consequently was cut off.

Wilford Woodruff was ordained a teacher, at Richland, New York.

Liberty, Clay co, January 9th, 1834.

Dear Sir;

Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr, Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation; the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers, and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dathe 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our church, and there appears to be no evil, which man is capable of inflicting upon his fellow creature man, but what our people are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county; this with other serious difficulties will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county, are well aware that they have this advantage, and the leaders of the faction if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people, can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree, upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction, will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church, are not the only sufferers that feel the oppressive hand of priestly power.—With these difficulties and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction, and if they assent to this proposition, of about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, or the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may deem it

important, and of great utility if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negociations for peace, in which an executive interposition, would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored *briefly* to touch upon a few interesting points in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state, may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN, Jefferson City, Mo.

On the evening of the 11th of January, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:

That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the united order, and not suffer that any of them shall be taken.

That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbert, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord would provide in the order of his providence, the bishop of this church with means sufficient to discharge every debt that the order owes, in due season, that the church may not be brought into disrepute and the saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather his elect speedily, and unveil his face, that his saints might behold his glory, and dwell with him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the Mormons, (as the people styled the church) would be restored to their possessions in Jackson county (if they desired to be) the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power of wickedness and darkness walked hand in hand together, and the saints mourned.

January 16th. I visited Brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them: O my God, have mercy on my brethren in Zion, for Christ's sake: Amen.

CONFERENCE MINUTES.

From the N. Y. Messenger.

Minutes of a conference held at Cambria, Niagara county, N. Y.

Elder D. H. Redfield was called to the chair, and James Kenny chosen clerk.

The president then arose and gave some valuable instruction on the object of calling this conference together, hat we might console them, and that they might be prepared for the blessings that God designs to bestow on his servants, and whether they, as a church, would sustain the Twelve, and the authorities at Nauvoo, and carry out the principles that their prophet and patriarch have given for their salvation.

Resolved, that we sustain the Twelve in their calling, and uphold them by our prayers and influence, and build the Temple at Nauvoo.

Elder Farr then arose and addressed the brethren upon the vision of Daniel, in setting up of the kingdom of God in the last days, and the necessity of obeying the commands of God and the blessings that would follow.

High priests present, two; elders, ten; priests, one; teachers, one.

Representation of branches:—

Cambria branch, represented by James Kenny, ten members, including four elders, all in good standing.

Akron branch, by Brother Hart, twenty two

members, including five elders and one priest, all in good standing.

Grand Island branch, by Brother Stacy, nine members, including one elder, all in good standing.

Lewiston branch, by Brother Small, nine members, two elders, two priests.

Cayuga Creek branch, by Brother Lacomb, six members.

Scattering members, by Brother Neale, twelve members.

The conference then took into consideration the necessity of sustaining the Messenger, Times and Seasons, and Neighbor, after which Elder Farr continued his remarks.

Adjourned till evening.

Met pursuant to adjournment. Opened by prayer by Brother Kenny.

Brother Sheffield spoke on the first principles of the gospel. Followed by Elder Stratton.

Adjourned till Sunday morning at 10 o'clock

Conference met according to adjournment,—Brought to order by the president.

Sung a hymn selected by Elder H. Stratton.

Elder Winslow Farr then addressed the congregation upon the subject of the restitution of all things, spoken of by the prophets, and this is the dispensation that was designed of God to bring about this great and glorious work—Showing from the scriptures, that God in every dispensation, had prophets to lead his people, and showing from scripture that God did nothing but what he revealed it unto his prophets, and that no one ought to teach without being called of God, as was Aaron, and that the testimony of Jesus is the spirit of prophecy, and i was by revelation that Peter knew that Jesus was the Christ, and as God was about to gather Israel back to the land of their fathers, it could not be performed without revelation.—Then going on to show that in the restitution of all things, it was necessary to restore the priesthood, and through that priesthood he would reveal all things that were necessary for the salvation of the human family.

Elder Stratton then arose and spoke on the first principles of the gospel.

Adjourned for one hour.

Met pursuant to adjournment. Opened by singing and prayer.

The president then arose and said that it was his intention to have spoken on some particulars of our holy religion, but those who have spoken before me have gone over most of the ground, and spoke on all subjects, consequently he should be under the necessity of reviewing some of the principles that had already been advanced by his brethren, and then went on to show his hearers something of the restitution, and the situation that man stood in the presence of God, and the beauties of the resurrection of the dead, showing by scripture and good sound logical reason, the difference between the saints of light, and the narrow contractedness of the people in this generation, who have not embraced the doctrine of Christ, and that it was by perseverence that the saints of God ever would obtain those blessings and hearkening to the counsel of those whom God had placed in his church to lead his people.

Elder Farr made a few remarks on the same subject.

Br. S. A. Neale made a few remarks concerning those who had not embraced the gospel.

It was then moved and carried that the Lewiston branch be attached to the Cambria branch.

Adjourned till evening.

Met pursuant to adjournment.

Meeting being called to order, after singing and prayer, the brethren and sisters spoke and told their determinations.

After which the conference adjourned *sine die*. DAVID H. REDFIELD, Pres't.

JAMES KENNY, Clerk.

INDIANS IN CANADA.—It appears by the Report on the Affairs of the Indians in Canada, laid before the Legislative Assembly on the 20th of March, 1845, that some 12,000 Indians reside in the Provinces, and that the number is on the increase. The policy of the British Government towards the red man has been kind and conciliatory, and the fact that they increase in numbers in Canada from the excess of the births over the deaths, as well as by immigration from the United States, speaks favorably for the humane and fatherly care of the British authorities. There is no driving the tribes from their old hunting grounds and the graves of their fathers, as in the United States, and the Canadian Indians are still located at numerous points in both provinces. They enjoy their lands and the protection of the Government in peace, and the social condition of the settled tribes is improving. The contrast with us is humiliating. The lords of the soil have been harassed and hunted down until many tribes have become extinct, and in our cupidity for more lands we shall ere long force the mere remnants of once powerful nations now gathered beyond the Mississippi, to remove still farther west at the point of the bayonet. What a sad record of decay and death does the history of the Aborigines of this country present.—*Cleveland Herald.*

EPHRAIM AND MANASSEH.

There cannot be any subject brought before the people, which ought to claim more candid attention, than information that relates to any of the families of Israel. The bible contains a few lines upon the subject in question. Jacob blesses Ephraim and Manasseh and says *let them grow into a multitude in the midst of the earth.*

Here we have it "in the midst of the earth," and all that is wanting is to find the *multitude.* This we show in the following from a southern paper:—

INDIANS OF AMERICA.—The semi-annual report of the American Indian Mission Association, held at Forsyth, Ga., on May 17, 18, and 19th ult. in its survey of the field which is opened for their labors, and after remarking upon the claims of the aboriginal race of this continent as being as fully entitled to the philanthropic and benevolent efforts of American Christendom, as the inhabitants of the eastern continents of Asia and Africa, proceeds to give an estimate of the numbers of American Indians. We extract from this, the concluding portion of their report:—

"The field we have entered is extensive, comprising a full quarter of the Globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us a fourth part of the world to work upon: and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

It is estimated that there are yet four millions and a half of the Aborigines in North America, including Mexico and its dependencies. Further southeast in Central America, in Guatimala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

Still further southeast in New Granada, in a population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas) it is supposed that there are *eighty three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number, and the Guaraunos, about 8,000 in number.

In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrowsauks and the Accawaws reside farther in the interior. Here the European settlements do not extend far back from the sea; and in the interior are numerous tribes but little known.

Peru is said to have a known population of Indian blood, of 853,350. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least, at 40,000.—The extensive region of Brazil is supposed to contain 800,000 or 1,000,000 unsubdued Indians.

In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about 700,000, besides those who are unsubdued in the interior.

In Chili there are, perhaps, 500,000 Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited by unsubdued Indians; the number not known, but probably amounting to one or two millions.—In the islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about 3700. The large island of Terra del Fuego is inhabited by the Aborigines.

We must not, however, disguise a fact, which though it may be felt by some of the missionaries has, perhaps, not been well understood generally, namely: that missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the missionaries whom this association will employ.

The prevalence of peace in the greater part of North America, and many other considerations, make the present time peculiarly favorable for carrying forward our work successfully; and even the present political agitations in Mexico, we have good reason to believe, will result favorably for the designs of the association, and notwithstanding, in the countries

further southeast, obstacles not altogether informidable may be apprehended, we may hope that they will appear less appalling as we approach them. The South Americans have long been in a restless condition: the gospel would insure tranquility and blessings beyond those of which they have hitherto been capable of conceiving.

Since our Divine Master has done so much for fallen man, and we have been so much favored as a nation, as Christians, as members of a benevolent association; and in view of the condition of the Aborigines, and our obligations to them, and of the inviting opportunities which now present themselves for doing them good, and the confidence of success which humble reliance upon God, must inspire us, surely there will not be one in our favored fraternity who will be unwilling to participate most zealously in this good work of "building the old wastes, of repairing the waste cities, and the desolations of many generations."—And, in behalf of all, we adopt the language of Nehemiah, "The God of heaven he will prosper us; therefore we his servants will arise and build."

The total number of the Indian race is therefore estiimated by the report at near or about 12,000,000, excluding those of mingled Spanish &c., and Indian blood.

THE PROSPECT.

The saints have reason to rejoice at the prospect before them: for while the calamities of the last days, as foretold by the prophets, are continually taking place among the nations and kingdoms, the "*division*" sent by Jesus Christ, as recorded in St. Luke, is also fulfilling. We copy the following as a sample. The Swedenborgians without revelation will last about as long as a candle in a windy garret.—The candle of this generation is nearly burnt to the socket. But see how old fashioned religion fails in the old world:

From the London Intellectual Repository.

RECEPTION OF A NEW CHURCH MESSENGER BY THE VICE-CHANCELLOR AND OTHERS, AT OXFORD,

In consequence of the present divided State of the Church of England, and particularly of the University of Oxford, upon essential points of doctrine, especially the doctrine of Justification by Faith alone, a reader of the writings of Swedenborg thought it his duty, as a Clergyman, to go to the University in order simply to announce the dissolution of the Old Church and the establishment of the New, as declared in the writings of our author. He had resolved not to go in the character of a theological disputant, or of a critic upon the writings of ancient or modern divines, but solely in the character of a *Messenger*, to convey the glad tidings of salvation as announced by the New Jerusalem Church; trusting that in case any argument should arise upon the subject, the writings of Swedenborg would enable him to give suitable replies.

The result of his mission is, that he has been enabled to announce the doctrines of the New Church to several of the leading men at Oxford whose names are familiar with the public. In every interview the arguments against the New Church resolved themselves into two; first, that the *Catholic Church* is the interpreter of Scripture; and secondly, that the *creed* of this church is the key to the interpretation thereof. To the first objection it was replied—If the Church is the interpreter of Scripture, then in the case of the prophetical books which form a large portion of the Bible, where and what are the interpretations *authorized* by the Church? To this question, no answer could be obtained in any one of the interviews; probably for the reason, that the Church no where possesses *authorized* interpretations of prophecy, as she possesses authorized interpretations of doctrine; that the interpretation of prophecy, therefore, is an open question; open to any and every individual who, in his character of interpreter, is not bound to refer to the authority of the Church, and who, consequently, is at liberty to adopt the interpretation of Swedenborg, if he thinks proper.

The second objection was, that the *creed* of the Church is the Key to the interpretation of Scripture, and that the door to the divine mysteries must be opened only with this Key. To this it was replied, Be it so; you give me a Key to open the door; but have *you* ever opened the door with it? Do you not acknowledge that a great portion of prophecy is a sealed book? What do you know of the Apocalypse? Have your *creed* ever opened it? If so, where are your *authorized* interpretations?

To these arguments there was no attempt to reply, although a reply was solicited again and again. In almost all these cases, however, it was satisfactory to hear it admitted, that the subject required investigation, and that the respective parties were not qualified to enter into it in consequence of their ignorance of Swedenborg's writings, and that the question must not be allowed to rest where it did.

The clergyman who went upon the present mission next resolved, by the blessing of Divine Providence, to lay the whole subject before the Vice Chancellor, who received him with the utmost courtesy. A statement was

then made of the doctrines and principles of the New Church, and an outline given of Swedenborg's interpretation of the Apocalypse. It was candidly, but most respectfully, declared to the Vice Chancellor, that the Old Church, both Protestant and Catholic, was said to have come to an end—that their continuation was only a question of time and expediency—that a New Church was now being raised up by the Lord, and that the present divisions in the Church of England and the University were only a visible fulfilment of the predictions contained in the Apocalypse, as interpreted by Emanuel Swedenborg.

"Mr. Vice Chancellor," said the clergyman, "I call upon you, I call upon the University, most respectfully, but most solemnly, to institute an investigation into these writings, that if they are false, their falsehood may be demonstrated, and if they are true, the Church of England and the University may know their position.

"I understand you," said the Vice-Chancellor, "you require that we should institute an investigation into the truth or falsehood of these writings?" "Precisely so," was the reply. "Then I promise you," said the Vice-Chancellor, "that this investigation shall be immediately commenced, and I myself will begin reading them this evening." "I feel obliged," said the clergyman, "and may I now express a hope, that writings which have found their way through this country, through several parts of the Continent, and the United States of America, may at last find their way into the Libraries of this University?" Here terminated the interview which took place on Tuesday morning, February 4th; the Vice-Chancellor having listened to the statements throughout with the deepest attention, and manifested the most courteous and Christian deportment. He willingly accepted one copy of Swedenborg's "Brief Exposition of the Doctrine of the New Church," &c., and one copy of the "Illustrations of the End of the Church," &c.

Whatever may be the result of this visit to Oxford, one thing is certain, that if the Church of England be rent asunder by her present unhappy divisions, or be doomed in future to continued internal warfare, she will at least, in this her day of visitation, have received a friendly and affectionate notice from the New Church of "the things which belong to her peace." A. C.

THE PENTICOST.—"The Jewish observances," says the New York Herald, of June 13, "were renewed in the various Synagogues yesterday morning, at nine o'clock and ended at one, P. M. There were rather more attendants than on the day before, but in every other respect the observances were similar, consisting merely of reading the word, and saying a form of prayer set apart for the occasion. It is not, perhaps, generally known that the modern Jews have no ceremonials further than meeting together, praying, reading the word, which is accompanied with frequent bowing, in a more sprightly than reverential manner. But this ancient people have not discarded their venerable forms—although some difference of opinion in matters of discipline prevails among the two or three sects; the necessity of relinquishing sacrifice, first fruits, the altar, &c., is imposed upon them by the loss of their lands, the possession of which is requisite to the existence and operation of all the old rites and ceremonies, "as the Lord commanded Moses"

We would like to have it instilled into the minds of the Jews, that after 2,400 years from the time the *daily sacrifice* was taken away, the sanctuary will be 'cleansed,' and they or those having the Priesthood and authority can offer an acceptable offering before the Lord.

TIMES AND SEASONS.

CITY OF NAUVOO,

JULY 15, 1845.

Change—The New York Messenger says;—"The office of the "Millennial Star" in Liverpool, Eng., has been removed from 36 Chapel Street, to Stanley's Buildings, Bath Street.—We give this notice for the information of those directing letters."

FROM THE EAST.

An awful account of the blood and carnage, among the Druses and Christians of Syria was published in the Neighbor. The loss of life and property are immense. Since that account was published, the packets from England have brought the following:—

SYRIAN CHRISTIANS.—A letter from Constantinople of the 11th, in the Augsburgh Gazette, says: "The patriarch of the Maronites, M. Habaises, is dead. The high Maronite clergy have assembled at Bkorka for a new election. Three thousand Maronites have taken refuge at Saida from the Druses, and are supplied with the means of subsistence by the Turkish authorities. Bahri Pacha, who replaces Wedschihi Pacha at Beyrout, having assembled there the leaders of the belligerent parties, an armistice was agreed to on the 26th, and reciprocal guaranties were given, with assurance of

oblivion of the past on both sides, and promises to denounce to the Turkish authorities any new rising of either the Druses or the Maronites. This arrangement has been placed under the guaranty of the foreign consuls at Beyrout."

INDIANS IN CANADA.

What is the reason that the United States' hand of charity, so liberally bestowed upon the sons of the forest, has constantly withered the Indians away? it would be very satisfactory to have some of the missionaries answer the question. These nobles in degradation, these red men of the wilderness, ought to have as much glory in the asylum of the oppressed as the colored men of the south—had they not? (See p. 164.)

They Say—Yes, the Mormons say, that saints can live and die a natural death, without the aid of doctors or lawyers; but they cannot be saved in the celestial kingdom, without being baptised and confirmed by an elder.

A BLESSING

Pronounced by Joseph Smith, jr., upon the head of William Smith his brother, Dec. 18th, 1833.

Brother William is as the fierce lion which divideth not the spoil because of his much strength, and in the pride of his heart he will neglect the more weighty matters, until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness and shall wax valiant in the cause of truth: therefore he shall be saved unto the uttermost, and shall be endowed with power from on high. At his rebuke, in the name of the Lord, the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the tongue of the dumb shall be made to speak, and the lame man shall leap as a hart: and his adversaries shall not have power to withstand his words. Hell shall tremble because of him, and Satan shall flee from before his face and he shall be as a roaring lion of the forest in the midst of his prey:—so shall his hand be in the midst of his enemies among those who know the Lord, but seek the injury of the righteous.

And the hand of his generation shall be lifted up also against those who are set on high, that fight the God of Israel: fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent and relieving the oppressed;—Therefore the blessings of the God of Jacob shall be on him to the uttermost, and in the midst of his house from generation to generation forever. And he shall be lifted up at the last day, and shall come up before the Lord like as a full shock of corn, laden with his tens of thousands as a reward of his labors, with songs of everlasting joy, with hosannas upon his lips, to God and the Lamb, to go no more out. Amen.

THE PHILANTHROPY OF ENGLAND.

While the English are pretending to feel such a christian abhorrence of the oppression which they affirm exist in those of our States where negro slavery is tolerated, behold the evidence of her sincerity as presented by a London correspondent of the Boston Atlas:

"It is remarked that the Church of England has on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law that treats poverty as a crime, and hunts the poor from parish to parish as if they were wild beasts. It helps the landlord to tax food, and make bread scarce and dear. It robs the people of the funds bequeathed for their education, and lifts up its bigot against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues, and offerings, even from the poorest of the poor—it 'devours widows' houses,' and for a pretence, makes long prayers. It is said that the rich cannot enter the kingdom of heaven, and yet the church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land, and surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true christianity. Of what possible use is the established church in London? The Bishop of London has answered the question. He said in the House of Lords: "I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting, in the aggregate, to between ten and twelve thousand pounds a year.

I see, too, connected with the Cathedral twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds. I proceed a mile or two to the east or northeast, and I find myself in the midst of a large population, in the most wretched destitution and neglect: Artisans, mechanics, laborers; beggars, and thieves to the amount of three hundred thousand." Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the Bishop of London cleanses his con-

science if he writes speeches upon church forms and ceremonies!"

☞ We have extracted the foregoing to show how much malice and hatred is stirred up between the daughter and the mother country. If such sins exist in England, why not do as the Latter day Saints have: show them a better religion, a better way, and "pour in the oil and the wine."

In order to show our feelings we will quote Christ's words:

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But wo unto you that are rich! for ye have received your consolation.

Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise."

As in the days of Noah, so is it now: the whole earth is full of violence! but the spirit of God will not always strive with man. The fig trees are leaving; the summer is near; be ready.

STEADFAST.

The following beautiful touch upon the steadfastness and faith, and preservation of the Saints in the last days is from the New York Messenger.

"Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket-balls, and the clashing of swords, have all been tried in vain: the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise. States have spent their fury and exhausted their resources in vain to check her progress. Governors and Legislatures have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, and your progress is still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the hosts of Satan—to all the spirits of hell—all the lying priests, editors and 'christians,' who follow them—to all the States, Governors and Legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory.—And the last enemy which shall be subdued under the feet of God and his Saints, is death. Then hosannah to God and the Lamb, and hail to the immortal Joseph and all the martyrs.—They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents and governors and judges, by acclamation, and reign, and his Saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority, walk up to the bar of Justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance,

and they shall be an abhorrence unto all flesh, for their worm shall not die, nor shall their fire be quenched.

An extract from a letter written to JOHN ADAMS by THOMAS JEFFERSON, of Virginia, published by Mr. John Stewart, of New York, in the second volume of the 'Bible of Nature,' page 271—272.

"I feel, therefore I 'exist.' I feel bodies which are not myself: there are other existences, then. I call them matter. I feel them changing places: this gives me motion. Where there is an an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of a particular organization of matter, formed for that purpose by its creator, as well as that attraction is an action of matter, or magnetism of loadstone.

When he who denies to the Creator the power of endowing matter with the mode of action, called thinking, shall show how he could endow the sun with the mode of action called attraction, which reins the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existences is to talk of nothing. To say that the human soul, angels, God, are immaterial, is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Locks, the Tracys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but he has not defined what a spirit is, nor said that it is not matter. And the ancient fathers, generally, of the three first centuries, held it to be matter, light and thin indeed, an etherial gas; but still matter.

To JOHN ADAMS."

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not? As ever, yours,

J. M. GRANT.

Mt. Holley, N. J. July 15, 1845.

☞ It seems the editor of the Messenger has not answered Elder Grant's request, and so we take the responsibility to give a sentence of revelation on the subject, which came through the great prophet and seer, *Joseph Smith*. On the 373d page of the second edition of the Book of Doctrine and Covenants, last clause of the tenth paragraph, we find these words: "*And for this purpose have I established the Constitution of this land*, BY THE HANDS OF WISE MEN, *whom I raised up unto this very purpose, and redeemed the land by the shedding of blood*" So it seems that the immortal *Thomas Jefferson* was so much of a Saint or Mormon, that God knew he was a *wise man*, and raised him up on purpose to prepare the way for breaking to pieces Nebuchadnezzar's image of governments, priests, misrule, confusion and false religion!

The whole world can bear witness that God's "*wise men*" have shown more genuine humanity and wisdom, than all christendom put together; and this makes revelation triumphant. Glory to God, Jesus Christ, Joseph Smith, and all the prophets! men could kill their bodies, but they could not hurt their souls, nor their words. *They are eternal.*

SPEECH DELIVERED BY HEBER C. KIMBALL.

AS REPORTED BY G. D. WATT.

City of Joseph, April 8, 1845.

There are many things that are necessary to lay before this congregation to day, as there are a greater number of visiting members, from the different branches, than our own citizens, they have not come out to day, it is so cold and disagreeable.

There are some matters it is necessary we should know; but let us act in concert, and be agreed in one thing, not to give counsel contrary to the advice that shall be given from the stand. It is the case many times that persons receive counsel, that is not for their benefit, peace, nor salvation; and these are matters pertaining to the saints here in the City of Joseph; cultivating the earth; for every man to do all he possibly can; to put all the seed into the earth they can. It is wisdom that this city and the regions round about shall be cultivated, for we may as well cultivate first as last; to raise our own wheat, and our own corn, and oats, pease, and beans, and barley, and cheese, and butter, and eggs, and every other thing that is for our comfort; for we are not considered suitable to live among 'white folks;' therefore we'll cultivate the earth for ourselves, and make our own cloth, and our own stockings, and shoes, and our own bonnets, and caps, and every other thing we need for our comfort: and what we cannot make we will buy, and we will buy the

best. But we shall not be under the necessity of buying but few things from the Gentiles.

Is there any woman in this congregation,from any part of this State, or from Massachusetts, or from New Hampshire, or from Vermont, or from New York,or from any State in the Union, that can make good bonnets of straw, for I want as good a bonnet as ever was put upon a female's head, for my wife, and for my daughter, and I will pay them for it. I want a very good thing, for the ladies of the city of Joseph are very dressy, and desire good things. There are many of them that have said, and have thrown out the proclamation, that if they cannot have good bonnets and caps, and ribbons, and shoes, and stockings, they will go to St. Louis, and to Boston, and to Salem, to get them; and some to Pittsburgh, with Sidney Rigdon, for some of his apples,and peaches. These things are true. I have heard these observations myself; and if the females cannot make their own bonnets, they can be employed in making something else that will buy as good a bonnet, in the city of Joseph, as you can buy from Boston, or from Salem, or any of these places; or any thing else that is manufactured, in this city. And we can make the ribbons of cotton wood, it will make a substantial article. Those posies you wear round your faces, are only made of paper, some are made of cloth covered with paint or dyed. Well we can make a more substantial ribbon of cotton wood, and there are thousands of it in this county.

And we want to see every lot in the city of of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted with corn, and with potatoes, and with cabbage, and every good thing we want to eat.

And if the brethren who live in the country, upon the praries, have more land than they want themselves, let them let their brethren have it, that they may cultivate the earth, and raise what grain they want for their consolation and comfort. This is essential and necessary, more so this season than it has been before. The reason is we want to finish the Temple, and attend to our washings and anointings, so that a good deal of our time will be taken up next winter, to prepare ourselves for the time of its dedication. For it is necessary that this people should have these things, both male and female, young and old.

Brethren and sisters, you see the necessity of being diligent and not to stay your hands for a moment, from working upon the Temple, and taking stock in the Nauvoo House. I will do all that I can for both. I have not got much at present, but I shall have an abundance by and by. If I had it now, I have no time to take care of it; therefore I do not want it. It is enough for me, and my brethren to take care of you.

With regard to the Temple and Nauvoo House, these are our feelings, and we want this people to hear and understand, and universally, to pay their tithing. Let all go and labor, those who have no teams, and those who have, and do all that lies in their power to build up these houses; and in the remaining time they can cultivate the earth, and attend to their mechanic shops. And you that are mechanics and work in you shops, there is one tenth of that belongs to the Temple, and you can do as much good in your shops, as you can by working at the Temple, so go ahead and stick to your shops and do all you can.

I have another thing to lay before this congregation; it is that every man and every woman stay in this county, and not go out of it, to work for the Gentiles at all; but let them harvest their own wheat, and plough their own ground, and dig their own potatoes, and we intend not to preach to them this summer;—therefore let not any man, from this time henceforth, come to us and ask, 'shall I go to preaching? I want to go down country, shall I go?' No; you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else, in this country.

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here, that they may help us to build the Temple, and the Nauvoo House; and want them to bring their firelocks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, every man shod with the preparation of the gospel of peace; (holding up his cane as a sample;) that is the way. We want the brethren to stay in the City of Joseph, as much as possible, and those who cannot stay in the city, to remain in the county, where they can, to urge on the work of raising grain, &c., that the saints may have a plenty to eat, while we are attending to the ordinances of the House of God.

After the endowment we want the brethren to go to the nations of the earth, before that satan tears you asunder; for he will be heavy upon you when you get this. I would not advise any man, or any woman, to go to the east, after money or any thing else, until they get their endowment; then they may go, if they please,

if they go by counsel; and you wi l never go astray, if you take this course If you go astray it is because you go upon your own hook, not understanding what is in the future.

Let fathers, inasmuch as they have daughters, keep them at home in the City of Joseph, among the saints of the Most High God, and watch them, and if they want to go to any place, go with them, to that place, and see that they do have kind treatment, for I know the Gentiles have no regard for us, as a people, nor for our women, and they would abuse them, and the very best of them would think it no sin.

I have travelled upon the rivers, and by land, and by sea, and I have had an oportunity of seeing their treatment. They consider you the offscouring of the earth; but I know this to be the best people of the age, and God knows it, and the devil knows it, and every body else knows that this is not a bad people.

We have on our every day clothes, now; if you would see us in our fine dress, you would say we are the best looking fellows in the world. Here are my brethren, the Twelve; we have been sitting in the dust these three days, and where will you see a better looking set of chaps, when our faces are clean, and our hair combed out.

We have had our women insulted many times by men in Warsaw, (who are the meanest people that ever God suffered to live.) If our women should call there, the gentlemen there would very politely desire an introduction to them, and they will be so obliging to wait upon them at the table, &c, and you would think they were the finest men in the world, but they do this for the purpose of destroying the females. I saw this myself, (and I wished I had the preparation of the gospel.) I have seen these men since; but I have never spoken to them, and I do not consider they are fit to speak to.

It is true they are fine looking men, and well dressed; yea, they are gentlemen, in appearance; but they are villains in their hearts. If we let our females go, the first that we know, they will be going to Carthage, and Warsaw, and I would rather my family would go to hell, for it will be no worse than these places, for it is where the inhabitants of these places will go; but we will be on the earth, and they will be sent to hell, because they are not fit for our society or the society of the saints; those who have their names put upon the books, that are not blotted out, for you will be judged out of the books kept by the church; and they will be of great consequence to look upon in the morning of the resurrection.

What a pleasure it will be for our children to look upon these books, while we are in our graves, sleeping. They can see what an interest, and labor, and toiling, their fathers accomplished, when we were building the Temple, in order to get our endowments.

While we were building the Temple, in Kirtland, we were poor, and in worse circumstances than we are now, or ever will be; for at that time we were persecuted and were under the necessity of laying upon the floor with our firelocks by our sides to sustain ourselves, as there were mobs gathering all around us to destroy us, and prevent us from building the Temple. And when they were driven, every man that was in the church, arose, and we took our firelocks, to reinstate our brethren, and in the night we laid upon the floor; we laid upon Brother Joseph's floor, and upon Sidney Rigdon's floor, so as to be ready to keep our enemies at bay; and we laid on Sidney Rigdon's floor many a night to save his life, and to save the lives of his family; and he is now exerting every effort to take away our lives; but he will see the day when he will be glad to come into the cellar kitchen and become a cook, and to black the boots and shoes of the servants of God; and it will be the case with thousands of others. They will be glad to black our boots and to lick the dust that is under our feet, and this is nothing to what will come to pass. I might stand here all day, and tell you things of the future, and you would not believe the half of it.

Brother Cahoon and Br. Cutler can tell you how many hands worked upon that Temple at one time; I think there were not more than nve or six. Father Cutler, and Elder Cahoon, can tell you that there was not left in Kirtland more than ten or fifteen men, when we left with the camp to go to Zion, to Jackson county. And my wife took one hundred pounds of wool and got it carded and spun it, and wove it, and made it into garments for the men that were laboring upon the House; not only did my wife assist in this thing, but a great many of our sisters; and they were not the tenth part as well off as you are, taking you as a people. But I do not say this in order to insinuate that our sisters, in the City of Joseph, are not willing to render their assistance to build the Temple. No, for we have a great sum subscribed, by the sisters, to get our window glass, and nails, yea, it is a mighty sum; and shall we send our daughters to Warsaw, and to Carthage, and to Madison, and to Burlington, and to the Devil knows where? Shall we do it? No. Now I ask of the brethren and sisters, universally, shall we withdraw our support from our enemies? Yes.

I speak of this because it is better for you, and you will find it so, in eternity. They need not go out of the city, for I know there is labor enough for them. I could employ three or four myself, in my family, for the more we get the more we want to wait upon the rest. If you cannot get business try to make it for yourselves. I can make business plenty, for myself; I will leave it to the saints if I cannot.

Now, shall we go and reap their wheat and plough their ground, and dig their potatoes? Shall we let our girls go and wash their clothes, and boil their potatoes, and make their Johnny cake? No. They did not know how to make a short Johnny cake until our girls taught them. [He proposed to withdraw fellowship from the Gentiles' eniquity, which was done by a unanimous vote.] Now they are disfellowshipt; this is a final decision of all matters before this Conference.

I will make a few remarks relative to the penny subscription, I understand that twelve or thirteen hundred dollars have been subscribed. The sisters have been diligent, and they accomplished a great object.

Again; I would exhort the brethren to pay their tithing, and to pay the best of your substance, and the Lord will sanctify the elements for our good, and prosperity and comfort. Give honor to him to whom honor is due. Be subject to the powers that be; and let every man and woman be subject to counsel, and you will have favor in the sight of God and angels. This I believe, and I know that he hears our prayers; our enemies may organize wolf hunts; but what can they accomplish? for God has a power in this church, and their plans are frustrated; and God knows how it is. Do you know? I know.

When we have asked in faith, I have not known any thing that has not come to pass, these three years. If they would let us be, we are a civil people. I wish the Gentiles would come into the City of Joseph, and go to our Magistrates, they would find there is not a law-suit in this place. I have not had difficulty since I have entered this church, with any man, nor do I intend to have. I would say away with law-suits, and difficulties, from this time henceforth and forever. Amen.

But they would not be here more than a month before they would kick up their heels and damn us to the lowest hell; but they will be glad yet to grease a fellow's boots for a little corn, and so will the Gentile nations; but let us take care of ourselves, until we get our endowments, and there is a day coming when we can have a situation to dwell in peace, and they will come in ships, upon the great waters, and bring their silver, and gold, and precious things, to build up our Temples, and waste places; and we will build up Jackson county, and they can not help themselves. But we want these boys to get their endowments first, and lay aside their lightness and prepare themselves for these things.

A thought has just entered into my head, and I will let it out. I will ask the brethren if they think it is wisdom to start grog shops. Shall we have such places in this city? Shall we buy their whiskey? Shall we turn them over to the buffetings of satan? Yes. Shall we fellowship a man that will do it? I wont. I will bet you a dollar, I can go and buy, and drink, a gallon of their liquor, every day and I will not get drunk, because it is mostly water.

Shall we cultivate a system of ruin in our midst, and foster those who are our enemies? Shall we be their subjects for destruction? No. Men, women, brethren, and sisters, if you feel like withdrawing your support from such places, show your hands, (which was unanimous.) They will go now; we will deliver them up to the buffetings of satan.

AN EXTRACT

From the Messenger relative to the Jews and gathering at Palestine.

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination, is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land unbroken by the toils of the husbandman, yet "enjoys her sabbaths;" but Eschol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour, (so we may gather from every narrative,) to sustain their millions; to flow as of old, with milk and honey; to become once more "a land of brooks of water, and fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranets, olive-oil, and honey;" and to resume their ancient and rightful titles, "the garden of the Lord," and "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in

the 14th chapter of Genesis, nearly two thousand years before the time of our Savior, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region, has never ceased to be the stage of remarkable events. If for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however a traveller may be guided by the holy writ, with all the minuteness and accuracy of a road-book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here by the banks of that ancient river Kishon, "the stars in their course fought against Sisera," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land, "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of a revolutionary war. The arch destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer.—If Johnson could regard that man as little to be envied, who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery, or virtue, what we must say of one who cared not to tread Mount Zion or Calvary, or who could behold with unmoistened eye

'Those holy fields,
Over whose acres walk'd these blessed feet,
Which *eighteen* hundred years ago were nail'd
For our advantage on the bitter cross?'

We have heard, indeed, that few persons can contemplate the holy city for the first time, without emotion; not long ago it was brought to our knowledge that two young men, (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the religio loci, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven,' slipped involuntarily from their camels and fell into an attitude of adoration.

This interest is not confined to Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods, a development of religious feeling had been followed by a persecution of the ancient people of God: from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven only can know what myriads of that suffering race fell beneath the 'piety' of the crusaders, as they marched to recover the sepulchre of their Savior from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathies of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry.—Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went into Poland, 'unto his brethren, and looked on their burdens,' informs us that 'several thousand Jews of that country, and Russia, have recently bound themselves by an oath that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord until he shall send the Messiah

The Spirit of Rebellion Every-where.—We copy the following from an Engish paper. It shows that the spirit of rebel ion and mobocracy is all over the world

NEW ZEALAND.

Intelligence, by way of Sydney, has been received from Auckland, of an alarming character. Another outrage by the natives had been perpetrated in the district of Matakana, a place about twenty or twenty-five miles from Auckland. It appears they attacked the stores of three or four of the settlers, ransacked them of flour, tea, sugar, and tobacco; and while possessing themselves of all the available property, they threatened the life of any one who dared to oppose their designs. In consequence of the increase of these depredations Captain Fitzroy had published a proclamation, offering a reward of £50 each for the apprehension of the chiefs Parehoro, Mati, and Kokou, who have been concerned in these outrages; and stating further "that the strongest measure, will be adopted ultimately, in the event of these methods being found insufficient." Governor Fitzroy has again sent a request to Sir George Gibbs to send more troops to New Zealand.—He also offers a reward of £100 for the capture of Honi Keki, another chief, who had cut down the flag-staff at the Bay of Islands, and threatened to cut down the flag-staff at Auckland.—Keki has, in return, defied Governor Fitzroy and offered a reward for *his* head. The settlers at Wellington, with the sanction of the unsalaried magistrates, have resolved to organize a militia, without the consent of the Governor—in defiance, indeed, of his formerly-expressed hostility to such an armament; the settlers at Nelson have formed the nucleus of a militia; and the New Plymouth settlers are ready to follow the example. The natives are armed and plundering; the settlers are arming for self-defence; the missionaries are trembling under the threats of the Aborigines; and the Governor, without either money or troops, appears incapable of action. An ordinance had appeared, prohibiting persons from carrying on business as merchants, or dealers of goods imported into the colony, either on their own account, or as factors, agents, or consignees, without a license, under certain pains and penalties. This, as a scheme of taxation, seems to be regarded as one of the most arbitrary and unjustifiable measures that could be pursued, and the New Zealand journals hesitate not to condemn the policy which induced the Governor to give his sanction to any such project. A private letter from Wellington, dated Feb. 5, after mentioning that, in consequence of the above outrages, the Governor had sent to Sydney for more troops, states, that Captain Fitzroy "has tried the conciliatory system for twelve months, and after mature deliberation, has come to a conviction that nothing will avail except bloodshed, so that the sooner it is done the better."

Yelrome, Ill., June 29, 1845.

June the 29, the Yelrome branch of the church of Jesus Christ of Latter-Day Saints, met in Conference, and, after charges had been preferred against Moses Clauson, John Dean, Benjamin Bragg, Burton Scott, and Lydia Scott, fellowship was withdrawn from them, as they would not make satisfaction.

Done by order of the church.

SOLOMON HANCOCK, President.

James C. Snow, Clerk.

FROM ENGLAND.

We learn that about *one* hundred thousand dollars for the benefit of the manufactoring interests of Nauvoo, have been raised in England by the Joint Stock Company. Nauvoo, can be made the garden of the world, by industry, economy, and union.

ABROAD.

There is a church in New South Wales, Australia, of eleven members, raised up by Elder Andrew Anderson.

The gospel is being preached in France.

In Scotland the truth flourishes.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 14] CITY OF NAUVOO. ILL. AUG. 1, 1845 [WHOLE No 122.

HISTORY OF JOSEPH SMITH.

CONTINUED.

On the 22nd, the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion, scattered abroad from the land of their inheritance:—*Greeting:*

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you through the medium of Brother Elliott, of Chagrin, making enquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you' if the Governor takes you back upon your lands and leaves you unprotected;) it will become your duty to petition the Governor, to petition the President to send a force there to protect you, when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly,) but cannot keep up any army to guard you: and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. We have petitioned Gov. Dunklin in your behalf, and enclosed it in a printed revelation, the same of this, which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to *justice*, as fast as circumstances will permit.—With regard to your tarrying in Clay county, we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar, United States note some time ago, if you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur against the Lord, and you shall see that all these things shall turn to your greatest good.

Enquire of Elder Marsh and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and fired the minds of the people with much indignation, against Joseph and the church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy Mormonism without. Bro.

Joseph took him with a peace warrant and after three days trial, and investigating the merits of our religion, in the town of Painesville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be broken down in a good degree, but how long it will continue so, we cannot say.

You purchased your inheritances with money therefore, behold you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood lo your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell in the bonds of the new covenant, and partakers in tribulation.

(Signed,) ORSON HYDE,
Clerk of the Presidency of the church.

On the evening of the 28th. Brothers, Oliver, Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me, and my brethren from Doctor Hurlbut, that he may not prevail against us in the law suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful saints, to purchase their farms, that this stake may be strengthened, and its borders enlarged, O Lord, grant it for Christ's sake: Amen.

February 1st. Every expedient preparation was making by the church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:

"City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th of December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed, that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I cannot receive any thing from one preparatory to arrangements for the other.

I am very sensible indeed, of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If upon enquiry it is found that your people were wrongfully dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples,) and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed.—The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states, and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet, the *public* has no other interest in it, than that the laws be faithfully executed, thus far, I presume the whole community feel a deep interest, for that which is the case of the *Mormons* to day, may be the case of the *Catholics* to-morrow, and after them any other

sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary,

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rests with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your ob't s'v't,

(Signed,) DANIEL DUNKLIN

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill, and A. S. Gilbert.

On the 9th, a conference of high priests, elders and officers of the church of Christ in New Portage, Medina county, Ohio, was called at the house of Brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage, but after listening to the proceedings of a previous conference, in Portage, from Brother's Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a stake at present, and that course would enable them to do more for the house in Kirtland.

CONFERENCE MINUTES.

Minutes of the Conference of the Church of Jesus Christ of Latter Day Saints, held at Jackson, Michigan, July 5th and 6th, 1845.

Saturday, 2 o'clock P. M., Conference was called to order by N. W. Bartholomew.

Wm. Quigley, R. J. Coats, and N. W. Bartholomew, were called to preside during the Conference.

Samuel Graham was chosen clerk.

By request, the Conference was addressed by R. J. Coats, on the subject of the kingdom; followed by Wm. Quigley on the same subject, and then proceeded to ascertain the number of official members present.

One High Priest, one seventy, eight Elders, one Priest, and one Deacon, were present.

The Jackson Branch was then represented by Elder George Catlin; thirty four members, including one High Priest, four Elders, one Priest and one Deacon; all in good standing.

Albion Branch, represented by Elder Samuel Graham; eighteen members, three Elders and one Teacher; eleven in good standing; seven in standing, and have not been able to walk since Brother Noah Packard visited them with the circular of the Twelve.

Napoleon Branch, represented by Wm. Quigley; seven members including three Elders and one Priest; eight in good standing; one in standing.

A preamble and resolutions expressive of the feelings of the Albion Branch, were then read by Samuel Graham, and by a vote were adopted as a part of the minutes of the Conference.

Conference adjourned, by benediction, until Sunday, 10 o'clock, A. M.

Sunday morning, Conference met persuant to adjournment.

Opened by singing and prayer by Elder Wm. Quigley.

A crowded audience then listened to an address delivered by Elder Samuel Graham, on the ordinances of the gospel; followed by Arza Bartholomew, on the same subject. During the discourse, Mr. Elitson, a Methodist preacher, or rather an exhorter, and another gentleman, made some disturbance about a dog: After some threats had passed, the Rev. gentleman, Mr. Elitson, very much enraged observed if your dog kicks me again I will break his neck and yours too; after which the President interrupted them by calling them to order.

Conference adjourned until 2 o'clock P. M.

During the intermission three were added to the church by baptism.

Sunday after noon, Conference met persuant to adjournment.

Opened by singing, and prayer by Elder Willis Bartholomew, Conference was then addressed by Elder R. J. Coates, on the subject of the resurrection.

A preamble and resolutions expressive of the feelings of the Jackson Branch, were then read, as follows:

Whereas many false reports have been put in circulation by evil and designing men, with a view to prejudice the minds of many against the authorities of the Church of Jesus Christ of Latter Day Saints; therefore we deem it expedient to publish to the world by this preamble and the following resolutions, our views in regard to who has the authority and on whom rests the responsibility of bearing off the kingdom in these last days. Believing as we do that the Twelve, chosen by God, through the Prophet of the Most High, who has died a martyr to the cause, have this authority, therefore,

Resolved, That we will sustain and uphold the Twelve by our prayers and abide their teachings.

Resolved, That we will use our united efforts in forwarding the building of the Temple and the Nauvoo House, and in carrying into effect all the purposes of the late Prophet Joseph.

An expression of the feelings of the Albion Branch:—

Dear Brethren and Sisters in the new and everlasting covenent, in Conference assembled:—Your rank and standing under the reign of the Prince of Peace, have never been surpassed, indeed have never been equelled by any portion of the human race. You have visions and revelations of God. His being and perfection, developements of the depth of wisdom and knowledge of the council of his grace, and the purposes of his love, which give you an intellectual and moral superi rity above all your predecessors in the Patriarchal or Jewish age of the world. Secrets of God which have been hid from ages and generations have been revealed to you by the apostles of the great Apostle and High Priest of your profession. Mountains are indeed leveled, valleys are exalted, and the rough places are made plain to your apprehension; and from this data you are able to form more just conceptions of the present, and more lofty anticipations of the future than fell to the lot of the most highly favored subjects of preceding dispensations. To be called the friend of God was the highest honor conferred upon Abraham; to be called the friends of Christ was the principal honor of the deciples of Christ, to whom he committed the secrets of his Kingdom,but to be called the children of God through faith in Jesus Christ, is not only the common honor of the saints; but the highest honor which could be vouchsafed to the inhabitants of the earth. Such honor have we my fellow citizens, in being related to the only begotten Son of God; for to as many as received him, to them gave he power to become the sons of God. The world indeed does not know us, because they do not know Him. Beloved brethren, now are we the children of God, and shall we not cleave together in love and sweet union. Has not Jesus said "the couqueror shall inherit all things that he will not blot his name out of the book of life; that he will confess it before his father and the holy angels; that he will place him upon his Throne and give him a crown of eternal life that will never fade away. Dear brethren, let us then arise in the strength of Judah's Lion. Be valient for the truth and adorn ourselves in all the graces of the spirit of God. Put on the armor of light, and with all the gentleness, and mildness, and meekness that was in Christ; with all the courage, and patience, and zeal, and effort, worthy of a cause so salutary, so pure, so holy, and so divine, determined never to faint nor to falter, till we enter the pearly gates; never to lay down our arms till with the triumphant millions we stand before the throne and exultingly sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and honor, and glory,and blessing, forever and ever, Amen.

Resolved, That we love the brethran and love to listen to the counsel of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, for in them we have the most implicit confidence.

Resolved, That we will make all possible effort to tithe ourselves one tenth of our possessions, as soon as possible, and go up to Nauvoo.

WM. QUIGLEY,
R. J. COATES,
N. W. BARTHOLOMEW. } Presidents.

Samuel Graham, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held in the town of Florence, St. Joseph Co. Mich., June 7th and 8th. 1845.

At 10 o'clock A. M., Conference was called to order and Elder Crandell Dunn was called to the chair and Elder E. M Webb, chosen clerk.

A hymn was sung, and Conference opened by prayer by the President.

Official members present, one High Priest; Crandell Dunn; two Seventies,E. M. Webb, Pardon Webb; six Elders, Edward Willard, Jeremiah Cramer, Jonathan Willard, Ezekiel Lee, Seth Taft, George A. DeMont; two Priests, Thomas Forsyth and Thomas S. Smith.

Representation of Branches. Kalamazoo Branch, fifty eight members, nine Elders, one Priest, one Teacher, one Deacon, Elder E. Lee

Presiding Elder. Since last Conference, the Grand Prairie Branch of nine members have united with this. One has been baptised and two dismissed by letter.

Bertrand Berrien Co. Branch;eighteen members, two Elders, one Priest, Gideon Brownel Presiding Elder; seven added since last Conference.

Mottville Branch, St. Joseph Co.; eleven members, two Elders, Andrew Thompson Presiding Elder.

Pawpaw Branch, Van Buren Co ; nine members, two Elders; Benjamin Waldren Presiding Elder.

Bethel Branch co. Branch; twenty three members, one Elder; Moses Olmstead Presiding Elder; twenty three added, two died and fourteen removed to Nauvoo since last Conference.

Florence Branch, St Joseph co ; nine members, one High Priest, and thirty scattering members not represented by the above.

Moved and seconded that Brother Orrin Craw be ordained an Elder to preside over the Florence Branch. Carried unanimously. He was ordained under the hands of Elders C Dunn, E M. Weeb and E Lee. After which the President gave some appropriate instructions to the saints, followed by E. M. Webb.

Benediction by Elder E M. Webb; adjourned till three o'clock P. M.

Met according to adjournment. A hymn was sung, and prayer by Elder Ezekiel Lee. Another hymn was sung.

A discourse was then delivered by E. M. Webb on the fulfillment of prophecy, in which he demonstrated beyond successful contradiction that Joseph Smith was a Prophet of the Most High God, and that this work (called Mormonism) came forth in fulfillment to the predictions of the ancient Prophets.

He was followed by Elder C. Dunn on the same subject. Benediction by Elder Dunn. Adjourned till nine o'clock to-morrow morning

Sabbath, June 8th; met persuant to adjournment, and held a prayer meeting. Dismissed for ten minutes. At 10 o'clock, preaching by Elder C Dunn on the subject of the gospel, in which he ably set forth the necessity of strict obedience to the same in order to insure a crown of life. He was followed by Elder P. Webb. Benediction by Elder E. M. Webb.

Adjourned one half hour.

Met according to adjournment. Prayer by E. Lee.

E. M. Webb then addressed the assemb'y on the subject of the resurrection and inheritance of the saints; followed by E. Lee.

Voted that the minutes of this Conference be published in the Times and Seasons.

Voted that the Conference adjourn to meet in the Town of Comstock'Kalamazoo co. Mich. the first Saturday and Sunday in Sept. next.

Peace and harmony pervaded the Conference;—the spirit of God was manifested and the sublimities of eternity rested upon the congregation; the saints were edified and built up in the most holy faith, and rejoiced with exceeding great joy in view of the prospects of eternal life and the rich inheritance of the saints for which to God be all the glory: Amen.

CRANDELL DUNN, Pres.

E. M. Webb, Clerk.

EXTRACT OF A LETTER FROM BENJAMIN F. GROUARD, Dated—

Tahiti, December 6, 1844.

My Ever Dear and Respected Wife:—

I joyfully embrace another opportunity of writing you a few lines, knowing you are ever anxious to hear from me; especially when we are so remote from each other. I hardly know what to write about first, I have so many things to say, and in fact a sheet of paper is a poor medium, to my notion, to communicate one's thoughts; still, as there is no other resource, while so widely separated, we must gladly accept of it. Still you must not expect that all I can say in this, is hardly an index to what I want to say. I sometimes think it quite strange that I have never received any communication from you since I left; still, I cannot attribute it to your neglect, for I fondly hope there are some on the way, and will soon reach me.—It is a long time though, that I have had to wait, and sometimes I get quite out of patience. It is now fourteen months since I have heard a syllable from you or the church, except some newspaper stories, or the like. One of those was, that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situation very unpleasant.

Nothing but the privilege of seeing you would give me more pleasure at the present time, than to know your situation and circumstances; whether you are in Philadelphia or Nauvoo, and how you prosper? whether those who volunteered to befriend you, are friends indeed; and how you are contented in my absence? whether you hold out faithful yet? I hope and trust you do.

Should they kill Brother Joseph, and half the church, we know it is the *truth;* and God's purposes will roll on, and be fulfilled in spite of all things. If he is killed, what has befallen him more than the rest of the prophets? Nothing. But I hope and trust it is not so.

My ignorance of your whereabouts troubles

me a great deal, and had I known that it was going to give me so much uneasiness I never should have consented for you to leave Nauvoo, but I fondly hope you are in Nauvoo, and boarding with Brother Schwartze. If I knew that was the case, I should rest quite contented. I suppose, dear, you still think your lot is a hard one at the best, and so it is, taking an abstract view of it, that is, unconnected with the reward of your privations. But we must learn to look ahead and live in anticipation, or as the phrenologists say, we must cultivate the *bump of hope*, and get a large share of that, and then we shall be able to comfort ourselves now, with the anticipations of the future.—For my own part, the thoughts of our meeting again, and having the privilege of communing together, is truly a great pleasure, and keeps my spirits up under all circumstances. Only think for one moment—my heart leaps for joy while I write it—when we shall meet together. Then we can sit down and talk over all our trials and difficulties, and look back with pleasure upon the past, knowing we have done our duty and stand approved in the sight of Heaven.

When I do return, if the Lord will, I intend securing what you have ever desired,—a comfortable dwelling; and if the Lord should see fit to call me to go forth again to preach the gospel, I intend to see it well stocked with provisions for your use while I am gone, except I should have to come on such another mission as this. If I should have to come on such a mission again, I tell you what, I think you would have to come with me; for I don't think I should be willing to be separated from you so long again. However, I guess I will get home again before I talk of going away.

Dear, I must begin to draw my letter to a close, as my space is getting small, and you will please excuse all blunders, as I have written in a hurry. I am just on the point of going to pay Bro. Pratt a visit on the island of Tooboui, and I anticipate a pleasant time.—He has built up quite a branch of the church there. We have altogether, according to the last accounts received from the brethren, baptized forty-three or forty-five.—About one third are English and Americans, and the rest natives. Rather slow work, but the Lord's will be done; and if we do the best we can, of course it is all that is required of us, whether much or little is done,

I ofttimes, dear, imagine myself returning home, and just landing up by the old stone house, or just entering the threshold of the door, and of clasping my own dear wife to my bosom, and greeting all of my dear friends.—Methinks I can now see you all gathering around me, and with eager visage, making a thousand enquiries, while I shall be so overjoyed that I shall not be able to give an answer to any of them, but making equally as many of you. O, that will be joyful,—joyful joyful, joyful, and the bare anticipation of it, repays us for all we have to endure in consequence of our separation.

I suppose you would like to know how I get along as regards my temporal affairs. To that I would say, I lack for nothing that I stand in need of. The Lord has been true to his promise—I have ever found those who were ready to administer to my wants, and I have never been destitute of money since I left America, which is more than I could say while I was travelling there. I have lived with Bro. Lincoln ever since I have been here. Both he and Sister Lincoln treat me as one of their own family. They want me to stay with them as long as I am here. So you see the Lord has provided abundantly for me.

Now, I suppose you would like to know when I intend to start for home. Well, I'll tell you. I have engaged my passage already Ah! that makes your eyes shine. But stop: I did not tell you when the vessel was going to sail. It is a whale ship, and she has gone out to fill up, and will return here in ten months, and if the Lord will, I shall go home in her. At any rate I have engaged to. I must now close. Please excuse all mistakes. I am, as ever, your affectionate husband,

BENJ. F. GROUARD.

From the Millennial Star.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and Elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with Elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been founded in the year 1000.

On the 6th we were favored with a most interesting visit to Stoneyhurst, a Catholic col-

lege, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Savior, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with the most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; beside it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul,) in stained glass as large as life, got up at a great expense. They have also a beautiful garden connnected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A. D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places.—I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which Elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with Elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing Father Richard Smithies display his skill in beguiling some fine trout from the river Ribble with the artificial fly.—It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when Brother Kimbal left him, he told him to take good care of his lambs; he said he had eddeavored to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of 'Good bye,' and 'God bless you!' My prayer to God is, that he wil bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived at Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102d Psalm and 16th verse.—I was followed by Elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this

country, and it has produced much good fruit. and the Saints there still have the spirit of the work. W. WOODRUFF.

TIMES AND SEASONS.

CITY OF NAUVOO,

AUG. 1, 1845.

Roof of the Temple.—The *first* roof of the Temple, has been made of white pine shingles and plank. The *second*, (for a building which will cost about *two millions*, is worthy) most probably, will be constructed of zinc, lead, copper, or porcelain An experiment of sheet lead, covering a portion of the shingles, has already been made.

WHO CAN MEASURE ARMS WITH GOD?

There is some consolation to the Saints, after having labored diligently twelve or fifteen years to warn the world of approaching calamities and woes, amid slander, persecution, assassination, and the stratagems and vilifications of false brethren, to see the work of the Lord spread from sea to sea, from nation to nation, and from continent to continent. And more than all this, to witness how admirably the Almighty backs up the words of his servants, with "distress," among the nations; with "divisions" in governments, churches, neighborhoods and communities; and pours out fire, flood, hail storms, and an unappeaseable murderous spirit among all people. Verily, verily, these signs of coming events, and future glory, too visible not to be seen, and too powerful to be resisted, cause poor frail humanity to reflect, to ponder, to marvel, to wonder, to pray, to hush, to awake, to prepare, to wait, to watch, and to exclaim: *Who can measure arms with God?*

GENERAL CONFERENCE.

NOTICE is hereby given to the members of the Church of Jesus Christ of Latter-day Saints, throughout the whole world, that there will be a General Conference of said church in the TEMPLE OF THE LORD, in the City of Joseph, commencing on the sixth day of October next, at ten o'clock in the forenoon.

We would say to all the saints abroad, when you come to the General Conference, bring with you provisions to sustain yourselves while you stay here, and also some to give to your brethren, as there are many poor here, who have small gardens and do not raise grain, or make butter, or cheese, or raise fowls, &c., &c.; and you that have them, bring them with you, and gladden the hearts of your brethren, who labor daily for your welfare and salvation, to build the Temple and Nauvoo House, and to fulfil the commandments of God, for a turn about we consider is no more than fair play.

By order of the Council,

WILLARD RICHARDS, *Recorder.*

City of Joseph, August, 1845.

WHOLESALE MURDER.

The Savior said, speaking of the last days, *they will kill one another*, and every day's doings brings the truth and fulfilment of the prophecy to our view. In fact murder has become as common as any other crime that is committed. What, however, shows the sin, more glaring is, that neighborhoods, states and nations are the perpetrators, and apologists of wilful murder, and the various governments of the earth, wink at it. As cases in point, we will cite the extermination and murders of the Mormons in Missouri; the Lynch murders of the gamblers at Vicksburg, and the assassination of Joseph and Hyrum Smith at Carthage. No successful effort of the Americans has ever been made to wipe out these foul stains and vigorously punish the offenders, nor will there be anything done to retrieve the cankered character of the states implicated, or nation degraded.

The spirit of the last days is, MURDER! retaliatory murder and ruin! To substantiate this horrid aspect of the passions, revenge and folly of man, we quote from a cotemporary journal the following:

THE MASSACRE OF DAHARA.

Upon this atrocious massacre the Courier Francais has the following appropriate remarks. We may consider them as marking the opinion of the French press upon an enormity which would have disgraced even the savages who were the victims of this fiendish cruelty:

"See what has just happened in Algiers.—Colonel Pelissier, commanding an expeditionary column in the Dahara, and pursuing the tribe of the Ouled Riahs, found no other means of reducing them than to burn or stifle 500 Arabs, men, women and children, who had taken refuge in a cavern. This atrocity, committed in cold blood, and without necessity, will cause every man to thrill with indignation; and, for the honor of France, it is our most imperative duty to brand it with reprobation, in the name of the army, in the name of the nation, in the name of the Government itself, which cannot without shame approve of an act praised in one of Marshal Bugeaud's journals! An act worthy of the Spanish adventurers of the 16th century, conquering the New World; worthy of the buccaneers of the

worst description; but unworthy of the noble and holy France in the 19th century, who combats heroically on the field of battle, but does not massacre her conquered enemies; who wages war with the sword and not with fagots; who, in fine, is a soldier, and not an incendiary! France, we answer for it, will stigmatize with unanimous reprobation a monstrous act like this; such as one may read of in the annals of savage tribes, and of Mandarin's bands; such, that in reading the account in the bulletin of the army, which prepares, under the national colors, to carry civilization into Africa, we remain mournfully astonished and afflicted, and are obliged to ask if France civilizes or barbarises in Algeria! And it is not enough for public opinion to separate energetically the country from all joint responsibillity in this abominable act of a French colonel.

The government must pronounce, after an inquiry, on the morality of this military act, or else its protestations of love of peace will appear in the eyes of Europe nothing but the jugglery of the coward, who sets up for a peace observer with the powerful, and an exterminator with the feeble! Let it not be said of France that she has re-established the punishment of the stake against Musaulman Arabs defending their faith and their independence with arms in their hands; let it not be said that the cruelties of the holy office have re-appeared in her generous army; and that, in order to reduce fanatics, she keeps executioners. We have said that this atrocity was committed in cold blood, and without necessity. Yes, in cold blood, for the roasting, which is the proper name for this feat of arms, lasted from the morning of June 18, to one o'clock of the night of the 19th, and the operation was performed leisurely, with intermissions calculated to watch the effect of the punishment on the victims. Yes, without necessity, for if Colonel Pelissier had waited twenty-four hours longer, those unfortunates, without food and without water, would have surrendered at discretion; but fire seemed more expeditious. Unless the investigation which we demand brings to light extenuating circumstances, this act before divine and human laws, can only be designated by one name that of crime. A crime—and we know the terrible weight of that word—it is not on a triumphal arch that the remembrance of the exploit of the cavern of the Ouled Riahs will be engraven, but on the pillory of history."

The Courrier then goes on to contrast this horrible affair with the language of Marshal Bugeaud, in his last proclamation to the Arabs, where he promises them a paternal protection, urges them to place confidence in the French as their friends, and recommends to them the practices and usages of civilized society. It next fixes upon Marshal Bugeaud himself the responsibility of the proceedings of Colonel Pelissier, by stating that it has been spoken of with eulogium by the France Algerienne, a paper published at Algiers "under the censorship of the Governor-General."

The Heraldo, of Madrid, publishes a letter from its correspondent in Algeria, who is one of the officers sent by the Spanish Government to attend the operations of the French army in that quarter. The writer had witnessed the horrible destruction of the Riah Kabyl tribe of the Dahara, and, whilst striving to justify the atrocious deed, fully confirms its worst features. We can afford room but for the following extract from his communication:

"At half-past four I proceeded to the grotto, with two officers of the Engineers, an officer of the Artillery, and a detachment of between fifty and sixty men of those corps. At the entrance there were dead animals already in a state of putrefaction, and enveloped in woolen coverings, which were still burning. We reached the entrance amidst a foot high of ashes and dust, and thence penetrated into a cavity of about 32 steps. Nothing can convey an idea of the horrible aspect the cavern presented All the dead bodies were naked, and in positions denoting the convulsions they had endured before the poor creatures had expired; the blood dropped from their mouths owing to their putrefaction; but what made one shudder most, was to see the number of infants at the breast lying amidst the wrecks of sheep, bags of beans &c. One also beheld earthenware vases, which had contained water, boxes of papers, and a large number of various other things; despite all the efforts of the officers, the soldiers could not be prevented from seizing upon them, searching for jewelry, and carrying away bournouses all covered with blood. I have bought a necklace taken from one of the corpses, and I shall keep it, as well as two yatagans the Colonel has sent us, as memorials of this fearful scene. Nobody can tell what has passed in the grotto, whether the Arabs, stifled by the smoke resigned themselves to death with the stoicism they glory in, or their leaders and the fanatic Marabouts opposed their leaving the cavern.—Be this as it may, the drama has been truly horrible, and never was more barbarous bravery displayed at Saguntum and Numantia.—The dead bodies amounted to between eight hundred and a thousand. The Colonel would not believe our report, and has sent other soldiers to count the dead. About six hundred were drawn out of the grotto, not including all

those heaped over one another, and the infants at the breast, who were almost all concealed in their mother's clothes."

☞ Now we will simply add to the above awful murder, that it embraces the genuine spirit of the age; no matter how much so-ever the French papers may *pretend* to condemn the act as an outrage, *they* like the Americans, in the Missouri murders, the Vicksburg lynching, and the Carthage martyrdom, may speak great swelling words, but they will never *punish* the offenders. Blood touches blood;—the French could kindle the fire and kill, and the Spanish could rob the dead. Missouri could expel and murder her own citizens with impunity; Philadelphia and Vicksburg could take the law into their own hands; and Illinois could shut up the prophets and martyr them in cold blood, while the Governor was catechising the saints to observe the law, within a stones throw as it were, and what is the result? The murderers go unpunished, and silently are applauded for the hellish deed.

"O earth, earth, earth, hear the word of the Lord,' for all this blood shall be avenged!—Fire, storm, war, pestilence and famine, shall continue to waste the wicked, until a man shall be as precious as fine gold. Howl, ye nations, for the day of your desolation hastens to wipe the earth where your spots of power, are now red with the evidences of your guilt! Weep, for God will feed you with judgments until you are fitted as convenient flesh for the fowls of the mountains, and the beasts of the wilderness! Wade on in your glory, if human blood has any glory in being sprinkled upon the skirts of nations professing to be *Christain!* Wade on! the hour of judgment is nigh! The present kingdoms are crumbling to pieces! This generation shall not pass till you enter into your degredation and doom, "where the worm dieth not and the fire is not quenched."

JUDGMENTS.

There have been so many judgments poured out upon various parts of the earth, thus far this year, that we have thought it advisable to collect a few of them for a sample. The Savior said, as John has recorded: "For judgment I am come into this world," and with the calamities which have been wasting the lives and property of many places, we see the evidence of the word. Nor is this all that Jesus said upon the subject of his mission. He said as is recorded in Matthew:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in law.

And a man's foes shall be they of his own household."

People generally have maintained in their belief about what the Savior was to do, wrong notions. He was to come the *second time* without sin unto salvation, but before he comes, was to come the great and notable day of the Lord; a day of wrath, doubt, vexation, and war.

Yea, more, for Jesus said, as Luke has written:

"I am come to send fire on the earth; and what will I, if it be already kindled?

But I have a baptism to be baptised with; and how am I straitened till it be accomplished.

Suppose ye that I come to give peace on earth; I tell you, Nay; but rather division?

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter in-law against her mother-in-law."

Now, if we take the "divisions" in the various sectarian churches as to *slavery*, the language and predictions of Jesus are proven; as to the "*fire*" we will bring in the following account for a few of the many calamities, which have fallen upon many places like a "fire-shower of ruin," as samples of this year's troubles:

The fires of 1845.—We do not remember ever to have heard of so many great fires in any one short period of time, says the New York Herald as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:

Barbadoes,	$2,000,000
Pittsburgh,	3,500,000
London, Conn.,	500,000
Fayetteville,	500,000
Quebec,	7,500,000
Matanzas,	1,000,000
New York,	6,00,000
Total,	$21,000,000

This aggregate surpasses the loss by the great fire in New York in 1835. Then about twenty millions of dollars of property was destroyed.

☞ The foregoing list is only of a few cities the lesser places and fires in the woods, the burning of many steamboats and vessels swelling the list to almost *fifty millions*, might be added with equal certainty but we will let it rest for the present.

Another and still more important part of the drama, is the great loss of human life in many if not all of these great fires. As we have not the list at hand we have to omit the particulars.

We will conclude this hasty article with a few foreign items:

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

Snow Storm in Russia.—In the southwest province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Fire and Dreadful loss of Life in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3d ultimo, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was readily extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundred of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, eighteen were killed, and fifty so seriously injured that they were obliged to be carried to the hospital.

SPIRIT OF THE LAST DAYS.

We give below a frightful sketch from an English paper, to show that the spirit of the last days, like the atmosphere, presses upon the whole globe. The Savior's words are forcible; *They will kill one another:*

Frightful Fanaticism.—There are several Austrian Steamboats which carry passengers from various places to and from Constantinople; particularly Pilgrims, Dervishes and other religious travellers. A terrible event lately occurred on board the Austrian Steamer Express, from Trebizond to Constantinople, which exhibits the fanaticism prevailing in that country. She took in passengers at Sinops, and among others, two Dervishes from Candabar, in Affghanistan, who had been expelled from Trebizond and Samsone. A few hours after the ship had put to sea, the two Dervishes, having first repeated devoutly their prayers before the whole ship's company, rose up with sudden fury. One drew out a pistol, and the other a double-edged sharp dagger or dirk from his girdle, and they both then fell upon the passengers with the most determined purpose of murder. The pistol was fired at a young Greek, who died of the wound he received.—The murderer then drawing his large knife, attacked an Armenian with it, and actually ripped up his belly, killing him on the spot. The next victims were the restaurateur of the vessel and his waiter, who received several severe wounds from the dagger of the other assassin. The agent of the steamboat, hearing some scuffle, went forward to inquire the meaning of it, when he and a sailor who accompanied him were assailed by the furious ruffians, and dangerously wounded—the agent without hope of recovery. All this passed in a few seconds of time. Nobody on board was armed, and the scene of terror and confusion among the crew and the passengers surpassed all description.—The captain was writing in his cabin when the alarm reached him. He showed great presence of mind. He recollected that on one of the paddle-boxes there was a musket with a bayonet. He sprang at once upon the paddle-box, detached the bayonet from the gun, and with his weapon fell upon the most furious of the Dervishes. He pierced him through the neck and he fell dead upon the deck. At the same time, one of the ship's engineers dashed out the brains of the other by beating him about the head with a bucket. The struggle for a few minutes between the two fiends and their assailants was terrible. Five, including the Dervishes, in this frantic assault of fanaticism, were killed, and four others wounded. The Dervishes were supposed to be mad with opium; and considered the murder of Gleours as a high-religious act of self-devotion, for they must have known that they were thereby rushing to inevitable death themselves.

SPEECH OF ELDER H. C. KIMBALL, DELIVERED JUNE 1ST 1845.

REPORTED BY G. D. WATT.

I would wish the congregation to get seats as much as possible, and be perfectly still, for it will be with great difficulty that I can speak to be heard by this vast congregation without perfect order. Those that are on the outside cannot hear without perfect order, for no man, who has to speak to such a large congregation from this stand, but needs the prayers and faith of

this people, that they may have power of lungs to speak to them in a manner that they may hear. It is generally the case, when I speak here, it gives me much pain, even the thoughts of it. It strains my lungs, and I know it strains my brethren's lungs, and is killing them very fast. But I feel grateful to my heavenly Father, and thank his name that I have a privilege of assembling with you again and with my brethren and sisters. It is a great blessing from the hands of the great God.

I am aware that my brethren, with myse f, are enjoying great privileges and blessings at this time, that they formerly were deprived of: therefore, I know it is necessary for us to appreciate these things and the favors and blessings that our heavenly Father is bestowing upon us day by day. I must confess that I am astonished many times, to see the poverty and distress that this people have labored under, diligently to build a place of rest to themselves as a people. Where is there a people more b essed than we are? God is favoring us day by day; and leading our enemies as a horse is led by the reins For what purpose? In order that he may carry on his work, and erect that building. I presume that the servants of God, for the sake of having that accomplished, would go into the wilderness in this case and wear sheep skins and goat skins for their apparel and live upon bread and water, for the sake of having that building built, (the Temple) and the Nauvoo House. These are my feelings by night and by day. It is uppermost in my mind, and I know it is with my brethren. You are not aware of the feelings that they have in their bosoms on this account. They meet together and have all the time labored, in the night and in the day: in the night to offer up their prayers before God. Many times we do not go to bed until three o'clock in the morning. calling on the Father in the name of Jesus, to protect us, until that house shall be built; and to lead our enemies away, and turn every thing in our favor.

I will mention one thing that we united in prayer for and called upon the Father in the name of Jesus: that our enemies should not have power to come in here, with vexatious writs, for his servants during this court. and they have not done it. Is not this a miracle? Yes; and we have asked for rain. and it has rained; and we have asked for God to heal the sick, and he has healed them without an exception: that is, he has healed them, or they are mending in answer to our prayers. Are not these great blessings? Does not this prove that God is with this people? Yes, verily, his name is to be praised, if this people will feel the same interest for the building up of this kingdom, and for the erecting of those houses, his will will be done, and there is no power that can stay them, and when that is done, I am satisfied; I do not care if I go into the wilderness the next day.

But we feel a desire that the Elders, yea, we have a wish that they should not go forth as we have had to, for ten or twelve years, without an endowment; but we want when you go to the nations of the earth, you may have that blessing; for you have got to do all this ere long in obedience to the commandments of God; for you must go to the Islands of the sea, before long, and until that is done we cannot rest day nor night.

I am not speaking these things because I see a neglect. I do not see it; but I know there is a good feeling among this people. This people are willing to do any thing under heaven they are counselled to do. There never was a more obedient people on the face of the earth. I love them My brethren love them. They are willing when the time comes to give their lives for them; but we do not want to give them away foolishly. I suppose some might think we were cowards I tell you it is not so, and there need not any one call us cowards. Was Joseph a coward? Was Hyrum a coward? No; but if they had gone into the wilderness, a great many would have called them cowards.

They gave themselves up because the people said they were cowards; but they were not. They were willing to stand by their brethren, and if you call us cowards we will do as they do, (if we are a mind to) This is the reason; but if you will call us cowards, so be it; we have not acted the cowardly part yet. We have stood and fought; we have stood our ground and saved the sheep, and none have gone away but goats. Goats have not got any wool; they may give a little milk; but its poor stuff. This is true. Those who have gone away they are *goats*. We have got the sheep, and they are good sheep; they like the salt that they get from the good shepherd; they know it is good They huddle together here every Sabbath, and if there is no shepherd here to feed them, they come here, to the stamping ground, because they love to come here. Why? Because they feel so well to get together. That shows they are of one heart and mind.

But what is this in comparison to what it will be ten years from this time. Ten years will not more than pass away, before we will be where the goats can not get, where they will not get, for they will not have any place among us. We will be in a land of peace, where we can worship God without molestation.

Let us go to work and build this house. Roll out your rusty dollars, and your rusty coppers,

and let us rush on this house as fast as possible. When you gent it done you will have joy and gladness, and greater shouting, than we had when the cap stone was laid. We will make this city ring with hosannas to the Most High God. This is only a little way ahead, and shall we not put the best foot foremost? Yes; and when we sleep let us sleep with one leg out of bed, and one eye open. Let us beware of those fellows, that do not like us very well. At this time a few of them do not like to dwe'l in our midst; they are afraid of the boys. Well, we will have no more whitling at present; let the boys go to school and attend to their own business. You can see how fast that house is going up. You will see an addition to it all the time, until the last shingle goes on. We will have our next Conference in it. I feel to rejoice; my heart is glad, and I feel to praise the Lord all the time. I do not go out of doors, and look at that house, but the prayer of my heart is, 'O, Lord save this people, and help them to build thy house."

This is the prayer of my brethren. We know each others feelings; there is no contrary dispositions among them at all; we are of one heart and mind, and when we are called together, and get in council together, it is often two o'clock before we think what we are about, and it is quite a job to separate us then. The love we have for each other, surpasses the love of women. I believe that is scripture, so you will not think strange of it. Their hearts are glad; their spirits are united; it revives them to meet with each other; they are not dropping, and hanging down their heads, all the time but they are lifting up their hearts. That is the spirit I love this because it is the spirit we should all cultivate, and cheer each other's hearts, and make each other glad, to feed and clothe each other, for this is comely in the sight of God.

I have nothing but the best of feelings towards this people. I love them. I love to behold them. I love to meet them in the street, and when I meet them, I am not afraid of them. I want to be where we can walk the street, by night, and by day, when there shall not be a man in our midst of whom we are afraid. A place where a man will not be shook to pieces with the ague, and I want to see my brethren there, but I am bound to stay while they stay, and when they go, I go, and this is my prayer all the day long.

Now, brethren, and sisters, you have my best feelings and you have the feelings of my brethren. We want to go to the same exaltation; the same glory; the same kingdom, and mansions of our Father, where Joseph has gone, and Hyrum has gone, and we want you all to go, if you listen to council, and not go to teaching what you have no authority to teach, for such a doctrine is the doctrine of devils, and not of God.

Let us let these things alone, and teach what we have authority to teach: the doctrine of repentance and baptism for the remission of sins. The sisters have authority to teach the doctrine of repentance and baptism, for remission of sins, and let them call upon their husbands to administer the ordinance of baptism.

Brethren and sisters, you have my good feelings, from this time henceforth and forever: Amen.

From the N. Y. Messenger.

STILL LATER FROM ENGLAND.

We are happy to have the pleasure to present to our readers a very interesting letter from Bro. Hedlock in England. In it will be found matter of great interest.

Liverpool, May 8, 1845,

DEAR BROTHER PRATT:—

I stop from a meeting this afternoon to address a few lines to you in reply to your last favor, which came safe to hand by the last steamer. I am pleased to learn of your wish to correspond with me, and you may expect a letter from me every two weeks. I had almost concluded that my brethren in America had forgotten me, and the saints in England; I have not received a Prophet since they were printed, those that you send to others come safe, and are forwarded immediately to the owners. Bro. Woodruff's family are in Liverpool, and are well; he is now in Carlisle conference; he will return soon, and then go to London, and from there will visit the saints in the midland counties. Elder Milton Holmes presides over the Manchester conference well. Bro. Leonard Hardy presides over Weston conference and is well. Bro. Sheets has been very successful in the Bradford conference; many have been added to it through his labors; he is now going to preside over the Herefordshire conference, where his labors are much needed. Bro. E. H. Davis still presides over the London conference; he has proved himself worthy of all confidence, and the church is prospering under his teaching. Elder J. A Stratton is now in Wales, where there are a few branches of the church associated with the Liverpool conference;—these branches were raised up by Elder Burnham. Elder Henshaw is preaching successfully in South Wales to the native Welch in their own language. Capt. Dan Jones is in Wrexham, North Wales, and is laying a

foundation for a great work among the Welch mountains; he has published a work similar to the Voice of Warning, in the Welch language; by some it is well received, and publicly lectured against by others: an extract of a letter that I received from him the other day, will give you the best idea of Elder Jones' feelings and determination.

He says, in reply to a letter written to him. "that I am a minister plenopotentiary for the King of kings, an envoy extraordinary bearing important despatches fraught with life and peace to the best, the most ancient nation extant, having my credentials emanating from the high court of heaven, sealed with the Kingly authority of Omnipotence: this is my occupation; is it not a good one? My former occupation was commanding a Missiesippi duck (steamboat) not brought up at the feet of Gamaliel, but in the rude school of Neptune, an unvarnished sailor, a tar of the five oceans; my residence will be somewhere in my father's vineyard, I know not where he may send me, but suppose it will be among the mounntains."

There has not been much done in Ireland, the people are so bound by poverty, and so dependent upon their landlords, that they dare not admit any one to preach in their neighborhoods or keep them over night if the reader of the parish forbids them; if they disobeyed his order, he would inform the bishops and overseers of the parish, and they the landlord, and the people would forfeit their homes and employment, and this is the great reason why the gospel does not spread more in Ireland. Elder Paul Harrison, a native of Ireland, was appointed by the general conference to go to Ireland and preach among the saints, and do what he could to increase the number of saints in (Hibernia) Ireland. I expect to visit Ireland in a few days, for a short time on business.

Elder ——— who left Scotland as time keeper on a line of railway in France, has baptized two since he has been there, and is still strong in the faith; he further adds, that if the gospel was preached in the language of the country, he thinks that thousands would embrace it, for in general, the people have lost confidence in the priests of the day, and infidelity prevails for want of an understanding of the new principles and order of the kingdom of God.

I received a letter from Elder Andrew Anderson, in Montipeer township, Australia, by the politeness of Elder G. P. Waugh of Edinburgh. Elder Anderson was one of the first that was baptized in modern Athens by Elder Pratt, while on a mission in Scotland. Elder Anderson went out with his family to Sydney with a view to better the condition of his family, and took advantage of a free passage for a year's servitude at moderate wages.

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the Millennial Star, which I shall forward to him. I will give you a short extract from Anderson's letter, that you may judge better of the situation of things in that country.— "The only answer that I have received from Europe, was in answer to a letter this day three years, Dec. 25, 1844; and I am glad to state to you that I am much better situated than I was then, as it regards having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted, and said one of your brethren came to live with me and my wife in our hut, and has been the means of bringing us out of darkness into the marvellous light, he further said that he would gladly obey the gospel but his wife was desirous that we should make no delay in coming, as she was desirous of receiving and obeying the gospel likewise: we travelled all night and got there at sunrise, and was rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the gospel; as soon as I conveniently could I attended to the duties, and we experienced much of the goodness of God. The love that burns in their hearts towards you and al the saints is great; the names of the members, of the church as far as I know, are, Andrew Anderson, elder, Charles Gale, elder, William Jones, priest, and Bishop Noble, Currin, teachers, Henry Gale, Henry Sullivan, Robert Fisher, Ann Fisher and Mrs. Anderson. I have endeavored to spread the glorious dispensation to the children of men, to deliver them from the wrath to come, and bring them into the new and everlasting covenant, in which I rejoice in the midst of tribulation in this my exile. I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was told that one of the magistrates of the district of Wellington was to banish me out of this, however, they

have never tried as yet. The last two winters I put out hand bills the same as put up in Edinburgh at the first announcing by O. Pratt in that city. I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montpelier, where the first night the room was full and some standing out, and most of them Catholics." I have given the above extract at some length because it is the first particular information of the spread of the gospel in New South Wales. I have made arrangements to open a communication with Brother Anderson, and to receive and forward packages of goods to him, which may in future be a channel through which communications for the spread of the gospel may be more beneficial. Elder D. H. Sutherland from Stirling, Scotland, is accompanying his father to Canada, and will no doubt lift the warning voice again in that country, and it may be said that the work of the Lord is increasing with a firm and steady pace; the returns at last Grand conference shows an increase in one year (besides about four hundred that have emigrated during that period to Nauvoo,) and the prospect is, that the increase will be more numerous the present year than last, and from present appearances their will many more emigrate this season than last; the Saints in England receive the Joint Stock Company with delight because it holds out the prospect and is the sole object of the society to establish manufactories in Nauvoo, and to open a trade between this country and America, and give employment to the poor when they arrive in Zion, and furnish food for the poor saints in this country and create business for the whole church more or less.

We have taken every lawful step in the organizing of the British American Commercial Joint Stock Company; we have got a provisional register which enables us to form the company according to act of Parliament. We shall be fully registered in about three months, the saints in Britain are very spirited about it, and according to prospects we shall be enabled to raise about fifteen or twenty thousand pounds by next New-year's day to be then conveyed to Nauvoo by a committee, to be invested in erecting and supplying manufactories for the best interest of all the church; and it is the intention of the Company to open a trade between England and America. We have commenced the business of commission and forwarding agency to all parts, and are intending to extend business as fast as circumstances will permit; we want in order to facilitate business, agencies formed in Boston, New-York, Philadelphia, and New Orleans, and in Quebec and Montreal, and should it meet your mind to co-operate with us in New-York and also to assist in forming agencies in Philadelphia and Boston. There should be spread in all those places at once, commission and forwarding agencies, and as the elders or others would travel procure orders for British manufactories, and having made arrangements, I should be able to supply orders and forward them, and according to business principles the more they performed the more pay they would have. I should be glad to receive a line from you stating your mind on the subject at your earliest convenience.

Please remember me to all the saints.

I remain your fellow-laborer
In the gospel of Christ.
REUBEN HEDLOCK.

HUMILITY.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think and often say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God.' It is the advice of an Apostle, that "in lowness of mind, each should esteem others better than themselves;' and if we seriously reflect upon the many sinful passions and desires which sometimes arise in our minds, or many omissions of duty, our many unguarded expressions; there probably is not one of us, but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.

KNOWLEDGE.

If a man would know himself. he must, with great care, cultivate that temper which will best dispose him to receive this knowledge.

A proper means of self knowledge is, to converse as much as you can with those who are your superiors in real excellence.

Would you know yourself, you must be very careful to attend to the frame and emotions of your mind, under some extraordinary incidents.

The N. Y. Sun says it is a well known fact that Nauvoo is the head quarters of a band of robbers, and that the Gov. should attend to them. What a Moses! and what a discovery he has made! If he will send his devil down to our office we will give him the button. If we were really satisfied that 'Moses' wouldn't laugh, we would try and see what we could say. Now it is a well known fact, that a band of robbers make their head quarters in the city of N. Y., and the Governor ought to attend to it.' We've spelled, can I go out?—*Mes.*

POETRY.

For the Times and Seasons.

TUNE—INDIAN STUDENT'S LAMENT.

O give me back my Prophet dear,
And Patriarch, O give them back;
The Saints of latter days to cheer,
And lead them in the gospel track.
But ah! they're gone from my embrace,
From earthly scenes their spirits fled;
Those two, the best of Adam's race,
Now lie entombed among the dead.

Ye men of wisdom tell me why,
When guilt nor crime in them were found,
Why now their blood doth loudly cry,
From prison walls, and Carthage ground
Your tongues are mute, but pray attend,
The secret I will now relate,
Why those whom God to earth did lend,
Have met the suffering martyr's fate.

It is because they strove to gain,
Beyond the grave a heaven of bliss;
Because they made the gospel plain,
And led the Saints in righteousness.
It is because God called them forth,
And led them by his own right hand
Christ's coming to proclaim on earth,
And gather Israel to their land.

It is because the priests of Baal
Were desperate their craft to save;
And when they saw it doomed to fail,
They sent the Prophets to the grave.
Like scenes the ancient Prophets saw,
Like these, the ancient Prophets fell;
And till the resurrection dawn,
Prophet and Patriarch—Fare thee well.

THE CAP STONE.

BY W. W. PHELPS.

Have you heard the revelation,
Of this latter dispensation.
Which is unto every nation,
O! prepare to meet thy God?
CHORUS—We are a band of brethren,
And we've rear'd the Lord a temple,
And the cap stone now is finish'd,
And we'll sound the news abroad.

Go and publish how Missouri,
Like a whirlwind in its fury,
And without a judge or jury,
Drove the saints and spilt their blood.
CHORUS—We are a band of brethren, &c.

Illinois, where satan flatters,
Shot the prophets too, as martys,
And repeal'd our city charters,
All because we worship'd God.
CHORUS—We are a band of brethren, &c.

Bennett, Law and many others,
Have betray'd our honest brothers,
To destroy our wives and mothers,
As a Judas did the Lord.
CHORUS—We are a band of brethren, &c.

And their chief is Sidney Rigdon,
Who's a traitor, base, intriguing,
And will fight at Armageddon,
When the fire comes down from God.
CHORUS—We are a band of brethren, &c.

While the devil such men jostles,
With his "keys of conquest morsels,
We'll uphold the Twelve apostles,
With authority from God.
CHORUS—We are a band of brethren, &c.

And we'll give the world a sample,
Of our faith and works most ample,
When we've finish'd off the temple,
As a dwelling for the Lord.
CHORUS—We are a band of brethren, &c.

And we'll feed the saints that's needing,
And improve our hearts by weeding,
Till we make Nauvoo as Eden,
Where the saints can meet the Lord.
CHORUS—We are a band of brethren, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 15] CITY OF NAUVOO, ILL AUG 15, 1845 [WHOLE No 123.

HISTORY OF JOSEPH SMITH.

CONTINUED.

At a council of the high priest and elders, at my house, in Kirtland on the evening of the 12th of February, I remarked, that I should endeavor to set before the council the dignity of the office which had been conferred on me by the ministering of the angel of God, by his own voice, and by the voice of this church: that I had never set before any council in all the order of it, which it ought to be conducted, which, perhaps has deprived the councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in council, unless his own heart is pure, and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days councils were conducted with such strict propriety that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least; until the voice of the Lord, by revelation, or by the voice of the council by the spirit was obtained, which has not been observed in this church to the present. It was understood in ancient days, that if one man could stay in council, another could; and if the President could spend his time, the members could also: but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may be there, perhaps, condemn us; there they are of great consequence and to me the consequence appears to be of force, beyond any thing which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother?

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophecied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris, one was, that he told A. C. Russell, Esq. that Joseph drank too much liquor when he was translating the Book of Mormon, and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he, himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertantly, calculated to wound the feelings of his brethren, and promised to do better. The council forgave him, with much good advice.

Brother Rich was called in question for transgressing the word of wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the council forgave him upon his promising to do better and reform his life.

ORSON HYDE, *Clerk.*

Liberty, Clay county, Mo., Feb. 13, 1844.

A. Leonard Esq; Dear Sir:

I have received a line from Wm. Pratt, who called on you a few weeks since, to enquire if your services could be secured in the prosecution of claims for damages by our church against the citizens of Jackson county, and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz: Messrs. Reese, Doniphon, Atchison and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps & Co., for the destruction of the printing office &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient some one of our people will call on you

in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th inst. in which he states, that he is of opinion that a military guard will be necessary, to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of enquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, your ob't s'v't,

ALGERNON S. GILBERT.

Minutes of the organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr. by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, senior, John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above named counsellors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the council, who voted in the name and for the church in appointing the above named counsellors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

Voted, that the high council cannot have power to act without seven of the above named counsellors, or their regularly appointed successors are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent counsellors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above named counsellors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner as he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

Whenever an high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this council convenes to act upon any case, the twelve counsellors shall consider whether it is a difficult one or not; if it is not, two only of the counsellors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six: but in no case shall more than six be appointed to speak.—The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the counsellors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those counsellors who draw even numbers, that is, two, four, six, eight, ten and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard:

and the counsellors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the counsellors, accuser and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve counsellors to sanction the same by their vote. But should the remaining counsellors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but if no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the council,) the president may inquire and obtain the mind of the Lord by revelation.

The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church.—Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a re-hearing, which case shall then be conducted, according to the former pattern written, as though no such decision had been made.

This council of high priests abroad, is only to be called on the most difficult cases of church matters: and no common or ordinary case is to be sufficient to call such council.—The travelling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

There is a distinction between the high council of travelling high priests abroad, and the travelling high council composed of the twelve apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

The twelve counsellors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result; namely:—

Oliver Cowdery,	No. 1	John Johnson,	No. 7
Joseph Coe	" 2	Orson Hyde	" 8
Samuel H. Smith	" 3	Jared Carter	" 9
Luke Johnson	" 4	Joseph Smith, sen.	" 10
John S. Carter	" 5	John Smith	" 11
Sylvester Smith	" 6	Martin Harris	" 12

After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE, *Clerks.*

On the 18th, I reviewed and corrected the minutes of the organization of the high council: and on the 19th of February the council assembled, according to adjournment from the 17th, when the revised minutes were presented and read to the council; I urged the necessity of prayer, that the spirit might be given, that the things of the spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present, who received the above named documents was twenty six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty two.

After giving such instruction as the spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom to magnify their offices, and power over all the power of the adversary.

I also laid my hands upon the twelve counsellors, and commanded a blessing to rest upon them, that they might have wisdom and power to council in righteousness, upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head and said, "Joseph, I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest hold

the keys of the mysteries of the kingdom of heaven, until the coming of the Lord: Amen."

He also laid his hands upon the head of his son Samuel and said, "Samuel, I lay my hands upon thy head, and pronounce the blessing of thy progenitors upon thee, that thou mayest remain a priest of the Most High God, and like Samuel of old, hear his voice, saying, Samuel, Samuel; Amen."

John Johnson, also, laid his hand upon the head of his son Luke and said, "My father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers, that he may be strenghtened in his ministry, according to his holy calliug; Amen."

I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God, I also charged the twelve counse'lors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the council, by a high priest:

Kirtland, February 19th, 1834.

To the President of the High Council of the Church of Christ:.

The following charges I prefer against Elder Curtis Hodges, Sen. of this church: First, an error in spirit; Secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation which was calculated to do injury to the cause of God; and also, of contending or persisting, that that was a good or proper spirit which actuated him thus to speak, all of which I consider unbecoming an elder in this church, and request a hearing before the high council.

(Signed,) EZRA THAYER.

Elder Hodges plead "not guilty" of the above charges.

Father Lyon's was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbors came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallooing so loud that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king." His testimony was pointed against Brother Hodges, and Brother T. Wait testified much the same.

Counsellor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counsellor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the president arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before, and appeared to feel thankful that he saw it. He said he had learned more during this trial, than he had since he came into the church—confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper. The council forgave him and adjourned to the evening of the 20th.

O. COWDERY,
ORSON HYDE, Clerks.

From the N. Y. Messenger.

MESSAGE,

TO THE SAINTS IN THE EASTERN AND MIDDLE STATES; *Greeting:*

I have just arrived in New York from Nauvoo, the City of the Saints, having been duly appointed and sent by the presiding authorities of the whole church, to preside over the churches in the east—having the same extent of jurisdiction—the same power and authority, and the same calling, office, and priesthood, in every respect, which were vested in and entrusted with your former President, Parley P. Pratt, who has now returned, by the sanction of the presidency, to his family and friends in the west.

It is with feelings of no ordinary kind that I now enter upon the highly responsible duties of a watchman and shepherd, and a presiding officer over you. Great are the responsibilities and highly important are the duties of one who is entrusted with the oversight and welfare of numerous branches of the church of the living God. I am happy to state, from correct sources of information, that the churches now under my charge, have been left by their former pres-

ident for the most part in a flourishing and prosperous condition. Peace, love, union, and good order seems to prevail among them. A knowledge of true order and government of the kingdom of God has greatly increased; the power and authority of its officers are more perfectly understood and appreciated, and in short, the laws, ordinances, blessings, keys and sealing powers of this last dispensation, have been more fully opened to their minds, by which their faith has been strengthened, their union and love increased, and their desires have become more ardent to receive all necessary preparations to obtain eternal salvation for themselves, their progenitors, and their children.

The present prospects of the saints in the east are indeed cheering. The dark clouds which have hung over their heads with threatening aspects, are breaking away. The drooping minds and spirits (occasioned by the false teachings, unvirtuous practices, and hellish conduct of Adams and others,) are beginning to revive. The countenances of the saints wear a more cheerful and serene aspect; while hope, gladness, and joy animates their bosoms and stimulates them to action. The officers in the different branches seem to more perfectly understand their duties, and are ready under all circumstances, at a moments warning, to obey counsel, to preside, preach, administer ordinances, to go and come, or labor with their own hands as they are directed by legal authority. The influence of Rigdon with his organized apostacy, is twice dead—plucked up by the roots—lost—swallowed up and engulphed in its own deep pit of corruption.

The law of tithing has been cheerfully complied with and with willingness, by many of the saints; while others are making speedy preparations to do the same, E very arrangement is being made by the faithful, to gather up their substance and flee to the city of the saints, unto the place of the Temple of the Most High.

It is with great satisfaction and pleasure that I enter upon my official duties as President, under circumstances so highly favorable.

To a people so well instructed, it would seem almost superfluous to enter into an explanatory detail of the several duties devolving upon me and upon those officers and churches under my immediate and special charge; but yet I deem it wisdom to point out to you, in some respects the course I intend pursuing.

And, first, I highly approve of all the rules, regulations, appointments, teachings, counsels, and official acts of President Parley P. Pratt, and shall endeavor to support, uphold, and carry out all his measures, as far as it is practicable under circumstances which may or shall exist.

Let the high priests, elders and other officers continue in their respective fields of labor, according to their several appointments until they receive further counsel from me.

Let all the rules and regulations established by President Pratt, in relation to conferences, ordinations, sending on missions, &c., be strictly observed and adhered to by all.

Let every high priest, elder, officer, and member be careful not to teach, either publicly or privately any doctrine or precept contrary to the word of God, or the principles of sound morality and virtue.

And should any officer or member be found instilling or disseminating any principles, in public or in private, which could be considered, *even by the world*, as unvirtuous or immoral, let him speedily be reported to the proper authorities and dealt with according to the strict principles of the law of God.

And should any of the presiding officers in the east be found violating these rules, let them, without delay, be immediately reported to me, together with the testimony concerning the same.

All covenants and promises which may have been entered into by any of the saints in the east, in relation to the eternal union, independent of the sanction and approbation of him who holds the keys of the sealing power as conferred by Elijah are *null and void*, being made in unrighteousness, and directly in opposition to the order of the kingdom of God.

If a husband and wife wish to enjoy each others society in the world to come, let all their covenants and promises be made at a proper time—in a proper place; and under the sanction and approbation of the ONE holding the legal authority and keys of these sacred things.

And if any of the saints shall be found violating any of these sacred, virtuous and holy principles, let them be reported and dealt with strictly.

Let parents and guardians pay strict attention to the virtue and morality of their children and those placed under their charge. Your responsibilities towards them are great and highly important.

Let children seek counsel from, and obey their parents (who are in the church,) in all things; for in the kingdom of God, parents and children hold the same relation to each other in regard to government and obedience, in time and all eternity.

The same eternal relation of perfect government on the part of the father, and of perfect

obedience on the part of the children, should be maintained that exists between the Eternal Father and his son Jesus Christ.

Let all the officers in every branch, thoroughly teach the saints, both by precept and example, the principles set forth in this message that heaven-born virtue may shine forth in all your words and in short,

Let virtue be your motto,
Let virtue be your guide;
Let virtue in her beauty,
Be your immortal bride.

Let virtue—lovely virtue,
In holy triumph reign;
Let virtue away her sceptre,
O'er valleys, hills, and plain.

The temple of God is beginning to attract the attention of the saints more generally. By the tithings and unwearied exertions of the faithful, its walls have been erected; the roof has been put on, and much of the inside work finished and ready to be placed in its proper position. The glass and nails have been obtained, and some of its rooms will immediately be completed and prepared for the administration of the ordinances of endowment.

If the saints in the east desire a name and place in the temple, and wish to be legally entitled to the blessings to be administered therein, let them comply with all readiness and willingness with the whole law of tithing; that is, let them ascertain the full value of all they possess, and give one tenth of the same; and let all your tithings and consecrations to the Lord be the best, and not the poorest of your substance, lest you and your consecrations be rejected with cursings instead of blessings.—Let those who have already complied with this law, remember that one tenth of their annual income is the Lord's from this time henceforth and forever.

Be punctual and honest in all these things.

The Lord cannot be cheated.

Remember Ananias and his wife, and shun their example.

A book for the record of tithings is now opened at the Messenger office, No. 7 Spruce street, New York, where I will attend in person, to receive and record all the tithings of the churches within my special jurisdiction, and forward the same to head quarters to be recorded in the temple record.

And I hereby warn all people, both in the eastern and middle states, to pay no tithing to any one except to me, or to my order, and to such other legal agents as are, or shall be appointed by the Twelve, whose names will appear in our periodicals as authorized agents, and who will also hold a certificate of agency, having the private seal of the Twelve.

The church will not be responsible for any tithings which shall be paid to any other persons.

Let the authorized agents in the eastern and middle states who have received tithings, forward the same, with the names to me at our office by some safe conveyance.

The names of each individual, together with the amount of tithing paid by each, will be published in the Messenger.

I intend visiting the most, if not all, the branches of the church under my charge.

The time that I will be at the different branches will be announced in the Messenger. Let the saints have their tithings in readiness.

I request Elders Brown of Connecticut, Snow of Boston, Grant and Appleby of Philadelphia, and all other officers engaged in the ministry, to send frequent communications to me by letter, (postage paid,) that I may know the state, standing and condition of the branches, and be in possession of all other information necessary to the welfare of the saints, and spread of the gospel in these parts.

As there has been a great inquiry in the east, for the Book of Covenants, I take this opportunity to inform the officers and saints generally, that I have several hundred on hand, price, one dollar and twenty five cents.

Also, just issued from the press, the "*Prophetic Almanac*" for 1846. Price, 6 1-4 single, 4 dollars per hundred.

Brethren support the Messenger, and buy all our standard works, and let the approved authors among the saints be upheld, sustained, and encouraged.

The press, if rightly used, can be made a mighty engine of truth, more terrible to this guilty generation, than the hand writing on the wall was to Belshazzar. Open your purses, and stretch out the hand of assistance, and sustain us, and we will sustain you.

Remember if the head falters for the want of proper nourishment and attention, the whole body will be feeble, sickly and faint.

And now dear brethren, I beseech and exhort you, by your hopes of eternal salvation, and by all that is sacred and holy, that you refrain from every evil work, and give diligent and earnest heed to the teachings and counsels of those ordained to hold the keys of power on the earth.

Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the devil and his angels will be redeemed: and that the tabernacle of our martyred prophet and seer, or of any other person, was, or is the

especial tabernacle of the Holy Ghost, in a different sense from that considered in relation to his residence in other tabernacles. These are doctrines not revealed, and are neither believed nor sanctioned by the Twelve, and should be rejected by every saint:

Cultivate peace, love and union among yourselves. Uphold, by your prayers, those appointed to preside over you.

With anxious desires for your welfare, and with the warmest feelings of affection and love, I subscribe, myself, your faithful shepherd, in the new and everlasting covenant.

ORSON PRATT.

New York, August 25th, 1845.

From the N. Y. Messenger.

THE FULFILMENT OF PROPHECY CONCERNING THE ARABS.

The history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold.—It was prophesied concerning Ishmael:—"He will be a wild man; his hand will be against every man, and every man's hand will be against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly; and I will make him a great nation. Gen. xvi. 12; xvii. 20.

The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and preservation for many ages of an original rite, derived from him as their primogenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts from the exceptions which he specifies to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful monarchies; and that "the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia." But even the exceptions which he specifies, though they are justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been; and that they have ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and primitive wildness of their race, and their hostility to all, remains unsubdued and unaltered. "They are a wild people; their hand is against every man; and every man's hand is against them." In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are "*armed* against mankind." Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbors, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort and to retire. It cannot be alledged with truth, that their peculiar character and manner, and its interrupted permanency, are the necessary results of the nature of their country. They have continued wild and uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from the confines of India to the shores of the Atlantic, and embrace a wider range of territory than ever was passed by the Romans, those boasted masters of the world.—The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people: but, whether in the land of Shinah, or in the valleys of Spain, on the banks of the Tigris, or the Tagus, in Arabia the blessed, or Arabia, the barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them.

The natural reflection of a recent traveler, on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without any art of controversy, for the illustration of this prophecy: "On the smallest computation, such must have been the manners of those people for more than three thousand years: thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren.—And that an acute and active people, surround-

ed for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, (as we may call those nations,) unsubdued and unchangable, is indeed a standing miracle; one of those mysterious facts which establish the truth of prophecy."

Recent discoveries have brought to light the miraculous preservation and existence, as a distinct people, of a less numerous, but no less interesting race; "a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was leveled to the earth." "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever."—Jer. xxxv. 19. The Rechabites still exist, "a distinct and easily distinguishable" people.—They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. Yet they live in the neighborhood of Mecca, the chief seat of Mahometanism, and their number is stated to be sixty thousand. The account given of them by Benjamin of Tudela, in the twelfth century, has very recently been confirmed by Mr. Wolff, and, as he witnessed, and heard from an intrepid "Rechabite cavalier," there is not a man wanting to stand up as a son of Rechab.

TIMES AND SEASONS

CITY OF NAUVOO,

AUG. 15. 1845.

THE DAY WE LIVE IN.—There never was a more eventful day, than the one we live in. The spring and summer brought us such a catalogue of disaster by water and calamities by land that the very 'report of them was a vexation; and now while the elements seem to rest a little from the work of ruin among men, the angry passions of the people are awaking for a pastime of vengeance. The freedom of the press is trampled under foot in Kentucky, and a printing establishment transported to another State. In New York the Landlord and tenant have commenced an argument, *ad hominem*, to *free* a free government of the relics of nobility and monarchy. One man has been killed in Delaware county in indeavoring to make sale of property for rent upon a Landlord's warrant; and as the passions of men are now easily excited, more victims than one may expect to be sacrificed.

The day we live in, is full of very important events. The whole earth seems to be in commotion, and, with what inexpressible joy ought every saint to keep the commandments which have been given for the salvation of the Church of Jesus Christ of Latter Day Saints!

If salvation had been, in ancient times, as plenty in Egypt as in the land of Canaan, would there have been any need of leading Israel out of bondage? If God be served as well in Babylon as in Jerusalem, why was the Temple of Solomon reared in the latter city? We throw out these hints to awaken the saints abroad to their duty. Trouble, vexation, yea, a day of anguish and wrath, is at the doors of this generation; and instead of better times, look out for worse: yea, prepare for that day when he that will not take up the sword and fight his neighbor, must, of necessity, flee to Zion for safety.

The words of the Savior to the Jews must be applied to the Gentiles: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

DISCONTENT AMONG THE PEOPLE

The commotion and discontent among the people of the various nations of the earth, is general: Go to the old Celestial Empire of China; or pass among the Turks and Tartars; speed your enquiry throughout the widespread regions of Russia; hie your way through Prussia and Germany; pass all over Europe, Africa, and the wilds of America; and diligently search the United States, and every body, if the truth could be had, is *discontented* and wants better times. The people have been rid so long that they are tired. But who is able to say to the discordant elements,—*peace: be still?* No one but Jesus.

It is a mistaken notion that man can govern man in the world. Man cannot govern man but by revelation and the spirit of God.

We have before us several attempts to *unionise* mankind; while Satan reigns it cannot be done, unless the Lord says the word and takes the helm. Mormonism is the great levelling machine: Mormonism is the great cement for union: that will hold good when the epitaph of worldly greatness has been written in the ashes of the old world.

Our object in saying so much, is intended as an introduction to the following:—

From the Harbinger.

ASSOCIATION IN GERMANY.

In these times and in our America, where all is movement, and ideas seem to rush into

deeds, we are something curious to know what is doing in Germany, or rather what is thinking there. What verdict does the Civilization of this nineteenth century, with its Pauperism, its Commercial Feudalization and its false Democracies, receive from those wearileas abstractionists, as most of our German friends are?—Under what forms does the New World, of which no simple-hearted man is now without some presentiment, dawn upon them? Which of the present commands of humanity are they receiving and laying to heart?

We have long been aware that the doctrines of Universal Unity was not without zealous apostles in Germany. Good books upon various branches of social science have been published, and some of the most respectable journals have given their testimony to the weight of the facts and arguments of which the Associative school makes use. We have too abundant rumors that Communism,—the most natural of intellectual reactions,—finds numerous adherents and even occasions alarm to the authorities.

For some months we have had lying in our portfolio, more exact intelligence as to some of these matters, waiting to be presented to our readers. We presume that though thus in fact not new, it will not be without interest to them. It is extracted from that excellent journal, the "*Deutsche Schnellpost*," of New York.

It seems that not far from the first of last November, the king of Prussia took the lead in the formation of a "Central Society for the benefit of the lower classes." For this society and for the Berlin philanthropists generally, the correspondent of the Schnellpost has no reverence whatever. He says their benevolence is no better than hypocrisy and Protestant Jesuitism.

A meeting was held at Cologne on the 10th of November for the formation of an auxiliary society. Here the influence which presided at Berlin was subordinate, and at the first stage of the proceedings a warm discussion arose as to the name of the Society. The words "lower classes" were rejected. The Society was called the "Union for mutual aid and improvement." In its rules the tendency of Society to ascend into the next stage beyond civilization—called guaranteeism, appears in a striking manner.

For the improvement of the material condition of its members, the Union contemplates,—1. Arrangements for diminishing the effects of misfortunes by means of funds for mutual aid, hospitals, &c. 2. Arrangements to ensure food and homes to those who are temporally without labor. 3. Provisions for mediation between laborers and employers. 4. Arrangements by which the individual can attain independence, such as Saving's Banks, the purchase of land and buildings to be rented on reasonable terms to laborers, &c. 5. Arrangements for an economical and comfortable mode of life, for example, common kitchens and dining halls, the erection of spacious and wholesome dwellings, the purchase of the necessaries of life at wholesale, and distribution of them at retail at cost, especially in the winter. 6. Arrangements for supplying the products of labor immediately to those who wish for them; for example, permanent halls of industry, in which manufactured articles can be exposed for sale, like provisions in the market. By this means the laborer will be protected from speculators and forestallers, and can expect a more just compensation for his exertions than is possible under the present relations of things. 7. Arrangements which will make it possible for the workman, without property, to support the competition with the power of capital, for example, funds to be loaned upon work done, establishments for the provision both of materials and tools, the union of single laborers for a common purpose, &c.

For "Culture," the Union adopts the following means. 1. Arrangements whereby the beneficent effect of intercourse between men of all classes of society, and all professions, can be produced. 2. Arrangements for direct improvement, such as trade-schools, and also higher trade-schools for instruction after the age in which trades are usually begun to be practised; together with schools for the development of peculiar talents and for education in special trades and branches; conversations and lectures upon useful subjects, collections of books, models and tools; reading rooms, the disseminating of useful writings, &c.

The formation of this Society naturally excited great interest not only in Cologne, but throughout the whole province. Social equality, the *right of all to labor*, and the *duty of Society to furnish it to every one*, became common words. The Government interfered to prevent the prosecution of the undertaking, and what has been its ultimate fate we are not informed. At any rate we may be sure that the ideas thus planted, will sooner or later bear abundant fruit. And indeed, as we learn from a more recent number of the Schnellpost, notwithstanding the opposition of the Government the discussion of those questions which are everywhere commanding the attention of the most advanced minds, is carried on with vigor, especially in Westphalia. The men most active in it, are the educated classes. According to

the Bremen Gazette, from which the account of the Schnellpost is taken, many crude and erroneous views are mingled with the truth which is at the bottom. These time will remedy. Meanwhile we know that Germany is not unconscious of the mission of the age and is not likely to be silent respecting it.

The movement of Cologne,—the only one which has a directly practical tendency, contains, as we said above, the germs of that order of society, which lies between complete Association of all interests and all classes, and the unfortunate state called Civilization. This tendency appears universaliy, though our eloquent declaimers upon social progress, of which they know about as much as they do of the man in the moon, never take any notice of it. Technically speaking, we call this coming order of Society, Guaranteeism. Its distinguishing feature is the application of the principle of mutual guarantee,—imperfectly developed indeed in the Cologne "Union," to the various relations of life and business. It makes of society a grand fraternity for universal mutual insurance, and in this way produces union, peace, recurity, and real benevolence, instead of the discord, strife, uncertainty and selfishness, which are the soul and very heart's blood of civllization. We consider all steps towards such a state of things wherever taken, as advances towards the sublime and happy destiny of the race, and accordingly shall take every occasion to advocate them to the best of our ability. Such institutions as the Brook Farm Phalanx, and the other associations formed in this country are, be it understood, at present only attempts at Guaranteeism. But this is only a transition. It is the territory through which, for want of means, we are compelled to pass.

City of Joseph, Sunday Morning,
10 o clock, June 15, 1845.

This morning, the earth has been refreshed by a gentle thunder shower, followed by a cool and refreshing breeze. For a short time the sun was obscured by the remnant of the thunder cloud, which shortly subsided, and the King of day broke out with all his native glory and splendor, thus smiling upon the congregated saints as they sat with anxious expectation to hear from the ministers of salvation.

Present of the Twelve, President Young, Orson Hyde, Orson Pratt, Amasa Lyman, William Smith; also Bishop Miller, Father Cutler, and Father Cahoon; also Judge Phelps. The meeting was called to order by Orson Hyde, and the choir sung "Come you that love the Savior,s name," &c.—prayer by Judge Phelps, after which the choir sung "The morning breaks, the shadows flee, lo, Zion's standard is unfurled," &c.

SPEECH OF ELDER ORSON HYDE, DELIVERED SUNDAY, JUNE 15, 1845.

AS REPORTED BY G. L. WATT.

It has fallen to my lot, brethren and sisters, to occupy a short time this morning, although I do not feel competent to the task of making this congregation hear me, in consequence of the wind. I shall do the best that I can, and speak as loud as I can, and endure to the end. I hope there may be perfect order in the congregation, especially so, on the outskirts; let there be no talking, nor whispering, nor moving about, that I may have the attention of the congregation, and by the help of God, advance some things for your benefit and consolation: things that shall strengthen and encourage you while you are passing through this vale of tears, to a country, lying far beyond the reach of the enemy, and the arm of the oppressor.

We well know, brethren and sisters, that the religion we profess, has the same effect upon the religion of the day as did the religion proclaimed by John the Baptist, upon the religion of the scribes and Pharisees; for he boldly proclaimed that the axe was laid at the root of the tree, and every tree, that bringeth not forth good fruit, should be hewn down and cast into the fire.

The religion then, that we have embraced, having sprung from the same root, possesses the same power and qualities. We have, therefore, the boldness to say, that it lays the axe to the root of every tree, and every tree, that bringeth not forth good fruit, shall be hewn down: it lays the axe at the root of every thing in the shape or form of religion, and prostrates the most gigantic as well as the lesser; it leaves them all prostrate together, without an exception; and this is what it was designed to do, and what it has to accomplish; it has to bring down that that is exalted, and exalt that that is low; it has to make crooked places straight, and rough places smooth.

While this contest is going on, it is natural to suppose, that our opposers will take every possible advantage; they will not leave one stone unturned; they consider their own cause a desperate one; they will consequently use every exertion contrary to that which is truth; for truth, and truth alone, cannot maintain them; for they have no resource to such material; for it will not sustain them, and *lies* must do it. The prophet had his eye upon this, when he said they have made lies their refuge. He forcsaw the course they would take, and

the means they would employ, to sustain themselves. He saw they would enter into a covenant with the forces of the infernal ones, to sustain them in their deeds of blood and destruction. But says the prophet, notwithstanding this, your agreement with hell shall not stand, and your covenant with death shall be disannulled, and every band shall be broken, and every cord shall be loosed, and while you are preparing these things to hedge up the way of the saints, He that sitteth in the heavens, and works the wires behind the curtain, shall laugh; and He that is invisible, shall have them in derision, whose movements are to ensnare, and seek to overthrow the people of God.

So long then, as the saints have to maintain the law of the Most High God, and make it honorable, there is no power that can successfully oppose. There is no power that can bring us down, if we are built upon the foundation of the apostles and prophets; for if we are magnifying the law, and making it honorable, as soon might they dethrone Jehovah, as to prostrate the saints, or blast our peace, or drive us from the course we have started in.

As God has given us a commandment to rear a temple to the honor of his name, this ought to be the leading subject before this people.—In it we ought to engross our attention; for upon a faithful observance of that command, is suspended great blessings. If we relax our exertions to complete that work, what claim have we to the blessings that are promised to be given within the walls of that structure? It is there we shall receive qualifications to stand in the presence of Jehovah.

I would have you to remember, dear brethren and sisters, that we are at the present time—what shall I say? what name shall we receive at this time? We read in the revelations of John, that "they sung in heaven, thou art worthy; thou hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people, and has made us unto our God, kings and priests, and we shall reign on the earth."

We are kings and priests, then, to reign on the earth; but we are not qualified yet to bear rule upon the earth, until the principle of power has been imparted unto us. Certain exalted principles, by which we can receive all that God is pleased to bestow; by which we can receive every principle of power; (and knowledge is power;) and when we have received of this knowledge, we are then prepared to bear rule and to be kings and priests to the Most High God.

I have reflected and considered how, and in what way Jehovah is to clear the way among the nations for the establishment of his kingdom. God has declared that his kingdom shall come, and his will shall be done on earth as it is done in heaven: do we suppose that in heaven there are different governments, different kingdoms, governed by different laws and different regulations, as the kingdoms of this world are?

Here is the United States; there are in the Old World, England, France, Spain, Portugal, and in fact all the governments that are upon the face of the earth; are different in their forms of government one from another; there is no grade of similitude between them. But we are told that the kingdom of God shall come, and his will be done on earth, as it is done in heaven; and old Daniel has predicted that the kingdom of God would break in pieces and subdue all the kingdoms of this world; and they shall become as the chaff of the summer threshing floor. Well, now then we see the Bible points out a time when not only the religions of the earth, but when kingly governments also should be destroyed.

Is not the Bible one of the most treasonable books ever introduced among mortals? it lays the axe at the root of every earthly government. Thrones, dominions, principalities, and powers, at one sweep are laid prostrate in the dust, and by the grand design of heaven. What a treasonable character is Jehovah? why set out and wage war against the great God for such kind of language in his book.

You say your kingdom shall break in pieces, and subdue all other kingdoms; these things are very treasonable, and I think his people are very much inclined to be something like him. It is natural, you know, for the son to be like the father, and that the spirit of the eternal God, should enter the bosom of his servants, and dwell there. But if the spirit should enter into the heart of such a man as Old Tom Sharp of Warsaw, it would flee therefrom as from the midst of the fire. Why: because it is the wrong place for it; but the spirit of God will enter into the hearts of his servants, and inspire them with the same principles of truth, and prompt them to accomplish what is the mind of their heavenly father.

Is God going to make use of his servants to carry into execution his purposes and designs? will God take his servants and break in pieces all these kingdoms that Daniel saw, and by their hands establish his own? Here is a matter that arouses the jealousies of this generation. Yea, it arouses the jealousy of all men.

I had a dream. I dreamt I saw a small barque on the bosom of the mighty deep; it was sometimes upon the wave, and sometimes the

waves would dash over it, that I could not see it; by and by, on the swell of a billow it would heave in view again, and again, in the midst of the conflicting elements seem to be buried in the mighty ocean. Thus it made its way on the bosom of the waters: so I consider that nation will rise against nation, and kingdom against kingdom, until they are destroyed with war, and the attending calamities; for God has designed the overthrow of the wicked, and he has designed they should accomplish it themselves. But in the midst of the wreck of nations and the downfall of kingdoms,—the kingdom of God will go through among the kingdoms of the world, just like that little craft upon the bosom of the deep, and not be beaten into pieces. This little kingdom cannot he broken; it cannot be given to other people; but it will ride in safety in the midst of the angry elements.

Thus God makes use of the nations of the earth, to break one another to pieces, and destroy each other. Here are the saints of the Most High collected together, and looking on the scene; at the same time their prayers are ascending to their heavenly Father, that he will make bare his arm and overrule the events of the nations; and thus continue to add to the increase of his kingdom. They will destroy themselves, and every drop of blood shed by our enemies, you may depend upon it, only provokes the Almighty to trouble the nations and to stir up, and increase the power of his servants. It is only pricking the veins of our enemies, and making their blood run to no purpose.

Is it not the case, that since the death of our brethren our cause has advanced, and become stronger? Yes, it has. Was it because these men were not a benefit to us while they lived? By no means. But their death has proved to us greater power, strength, and force, than their lives could have done. Thus, you see all things shall work together for good to them that fear God, and are called according to his purpose.

These men have laid the foundation of this kingdom, and it is not for me to say, that they will not bring forth the capstone.

I have been reading a very curious scripture, contained in the revelations of John: it reads as follows:—

"And he that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers, even as I received of my father."

Well, now ther, this scripture is not confined to a single individual; neither was it confined to the Savior of the world; for more have overcome beside him. Another scripture says.—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—(Revelations chap. xii. verse 11.)

Well, to him that overcometh, it mattereth not who it is; they were individuals, such as Joseph and Hyrum Smith: who, while in this life, purposed to be counted worthy of these honors, by building up the kingdom of God, and establishing universal righteousness. But they went to work, and slew these men of God; they designed to blot out that power from under the heavens, and stay the further progress of light and truth; but this circumstance has given a fresh start to the power of truth, and has spread more light in advance, already abroad on the earth; and so Joseph Smith, who has gone to the courts on high, may yet have dominion, not only over the United States, but over all the nations of the earth. Has he not overcome by his own blood? has he not fought the good fight of faith, even to the laying down of his life? has he not overcome, and kept the works of God unto the end? Well, to him that overcometh, and keepeth my works to the end, will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers. By his death has he become the ruler over the nations of the earth, and he will break them to pieces, as the vessels of a potter; and he will so order the events to bring it about.—Ah! but says one, I had no idea of any man having any such power as this. There are a great many truths that the Gentile world know not; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him.

The blood of these men has not yet been avenged. Had the murderers suffered, according to the law of the land, it would have been the first instance in the history of the world, that the nations of the earth have avenged the blood of God's anointed. I know of no such an instance, where the murderers of the prophets were killed to atone for their blood, and thus pay the debt.

And where is there an instance of the martyrdom of God's servants, that God has not avenged the crime upon the whole nation? Depend upon it, that these prophets whom God raised up, and who are killed by the people, he has taken unto himself, and has given the destinies of that nation into the hands of that prophet, who has been slain by them. This is

what God has done, in times and seasons gone by. Inasmuch as they have slain the prophets of the Lord, the very destiny of this nation is given into their hands. Carthage jail presents a scene of blood, and that blood has not been avenged; and when the time can come, and when it can be ordered in wisdom in the heavenly council, the scourge shall come. And when you see these things come to pass, then rejoice and be exceeding glad. We will rejoice, because our redemption draweth near.—We will look on the scene with joy, while the wicked fear and tremble. All these things are working for our good, while our enemies are saying, we have made lies our refuge, and we will kill the prophets, for the people are fond of this deed, and we will say to the people aware so and so, and if it goes to the governor's ears, we will persuade him, and secure you. Ah! but He that sitteth in the heavens, is manufacturing something for you all this time. And these men that have been martyred by you, they have a voice in the heavenly council to say how, and what things shall be done; for he that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers.

What have the saints of God to do? have they to stand still? No: we have not to stand still. We have to build the house of the Lord, and do all things enjoined upon us by his commandments, and when we have done all things here on the earth, we will stand still, and see the salvation of God. And when he that sitteth in yonder council shall send forth the proclamation to reap down the wicked, and the destroying angels shall commence the work of destruction, it will be done in a way that just leaves a door sufficiently wide for our escape, while the ungodly are left to fight and kill one another. Thus, the wicked are the instruments of their own overthrow. God also uses them sometimes as a scourge for his people. And when he has used it sufficiently, he will take that scourge and burn it up. But he will use it until he has brought his people to their proper bearing; after which he has no more use for his scourge.

Hear then! all people, in one sense are doing the will of God; and you know it is declared by a legal gentleman out here, (and they never tell a lie; what a lawyer has said must be lawful, it cannot be treason for saying what a lawyer said,) and that is "*The voice of the people is the voice of God.*".

Is that a true doctrine? If it is not a lawyer said so. Well, let us examine and see whether the voice of the people is the voice of God.

Don't you know the people once said let his blood be on us and on our children." It was a righteous deed, the putting of the Savior to death. It was the voice of the people he should suffer. Was it the voice of God that his blood should be required of that people, and be upon their heads, according to their voice? *Let his blood be upon us and our children!* The innocent blood that stained their hands, rendered them worthy to be cursed almost to the latest generation. It was the will of God his blood should be upon them. It was not the voice of a few individuals: it was the voice of *all;* the whole nation sanctioned the deed. Very well, says God, let it come; you are all guilty; let his blood be upon you and on your children.—Had they taken a few individuals and executed them for killing the Savior, they would not have made the plaster as big as the sore. It was upon the whole nation; and they were inspired by the spirit of God to say "his blood be upon us and on our children." Amen, says Jehovah, you are all alike worthy.

Here is a sample of what follows; for if they have killed the master of the house, they will do the same to his household; and if they have treated him thus, the nation will follow a similar course. We see the same spirit manifested in the late trial at Carthage. Says one of the lawyers, whether they are guilty or innocent, I am not prepared to say; but if they are guilty we are guilty, and if you hang them, you may as well hang this honorable council. Jehovah says so too. We all want a hand in this matter, and if one is punished we will all be punished; and if you let one go free, we will all go free. Well, says Jehovah, I will give you the desire of your heart. Let not these men be punished, but let them go clear, and when he causeth his vengeance to be poured out, he will visit them all alike, for they are all alike guilty: Amen, says Jehovah, I will fulfil and execute the judgment.

Here stands the matter. Thus you see, all things work together for good to them that love God, and are called according to his purpose.

These creatures are afraid they will be assassinated: fear always steps in after a guilty conscience, but it would be no gratification to me to go and kill this man or that man, or of only singling out one or two; I feel as I do with my plants in spring. When they are dry I put on some water; but it is a slow business, and the water is either too cold or too hot; and al the water I put on, don't seem to do them much good, any how. I then begin to want water from the heavens; water that is tempered right and will water them all at once: so I might go, and try to kill this man or that man, but the

water might be too hot or too cold, or something of that sort, by which means I might not be able to do the business right. We will just wait a little, and let God water them all at once; it will be rightly tempered too when it comes, and when it falls upon them it will do execution.

To kill them would be a mercy too great at the hands of this people; for to stand in dread of any thing is worse than to plunge into it.—If we can only keep them alive, it will be to them a greater burden than to kill them, for they are dreading hell all the time; and to cut the thread and let them drop in, they would not have the pleasure of that torment. Then let them live. What for? to harass them? No; God knows they have something to harass them worse than we can do it; their conscience is as a black locust tree in the stomach, and wherever they go they are oppressed with it. They are in perpetual misery. Murder and garments rolled in blood are continually before their eyes. If I were they, I would want to kill myself. O then, don't kill them! let them live! for they carry about them their own torments; and they feel so good.

So matters roll round. This people have more joy and satisfaction in one hour, than they will ever have. By and by they will straiten up and say we will go to Texas or Oregon: well, you may 'go,' but you cannot get rid of that black locust tree you have in your stomachs. If you were there, you would be afraid of being killed. The black locust would still grow, and you cannot root it up, for it is on its own natural soil; and the more you try to root it up the more it will grow. If you take the wings of the morning, and fly to the uttermost parts of the earth, the black locust is there; if you make your bed in hell, it won't burn off the thorns, for they are wrapt up inside, and the fire cannot reach them. (At this time President Young, feeling a disposition to alleviate their sufferings a little, wished the black locust to be extracted, and a honey locust put in its stead.) To which Elder Hyde said, I stand corrected; it is the honey locust; there is a little sweet with it.

Well, brethren and sisters, in the midst of all our trials, where is the people whose sources for joy and gladness are greater than ours? There is more joy, union, and love, among this people after they have been beaten, afflicted, and trampled upon, than can be found in all the world.

When we get into the celestial kingdom, and shall shake hands with each other, where there are no tears, no cares, no sorrows, but all joy and gladness; how great then will be our joy? We see a faint similitude of what will be our joy, when we hear two old soldiers of the Revolution tell over their sufferings in the war. One says I was in a battle here; the other I was in a battle there. I fought so and so, and my right hand man was cut down, and I was wounded; and says the other, I was then right by, and I was wounded too. Thus they will tell over their sorrows and pains, while the tears of joy and gladness trickle down their care-worn and furrowed cheeks. How great the joy they have with one another while relating over their sorrows, as they sit under the bright banner of liberty they bled to untur!!

So will we rejoice with each other in yonder world, as we tell over to each other the sufferings, perils, and deaths we have suffered while sitting under a brighter, and far more glorious banner. We have every thing to encourage and inspire us with joy and gladness.

From the Millennial Star.

A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that they had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold and silver: but through the goodness of God, after spending about six months of hard labor, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of Elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with Elder E. H. Davis, who is presiding over a branch of the church there, numbering three hundred members, as well as a number of neighboring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church

the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very plesant days in London, during which time I met three Sabbaths with the saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was placarded, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Letter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the saints in London can enjoy the teachings of Elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the saints, and that the work will ever prosper in London under his superintendance. I found but few of the saints in London with whom I was formally acquainted, as most of the first had emigrated. Elder Cooper, one of the first baptised in that branch, I found still firm the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the gospel.

I formed many new and highly interesting acquaintances with the saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an Elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come.—Duty called me from London, yet I parted with the saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the saints on that eyening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honor and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthy, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of

the church, but perfect union. Elder Crook is much blessed in his labors, and is striving to build up the kingdom of God; he has the hearts and affections of the saints.

I also attended a tea meeting on the Monday following, where about three hundred saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments I was followed by father Crook, on the first principles of the gospel, all of which were received by the saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labor, on visiting England in January, 1840. I was much edified in hearing the testimony of the saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

FOR THE SAINTS IN THE EASTERN COUNTRY.

DEAR BRETHREN AND SISTERS:—Ever feeling a desire for your welfare, both temporal and spiritual, we are happy to communicate to you from time to time whatever knowledge or principle we may possess that may tend to be your protection from imposition and frauds, promote the interests of the kingdom, and influence every man in authority to abide in his own sphere and calling, and thus secure peace and good order throughout the church of the living God.

Let it then be distinctly understood by all the saints in the eastern lands, and everywhere else, that no man is authorised to receive or collect tithing unless he be especially sent by the Quorum of the Twelve for the purpose, and empowered by letters and documents signed by the president and secretary of that body. It matters not who the persons may be that ask for tithing, whether elders, high priests or apostles. If they have not the above letters to show that they have been legally sent, you are not required to pay a farthing to them; neither will the church be responsible for one dollar paid to any man, though he may be one of the Twelve; if he have not the above letters, signed as above described, and dated at the time he last left head quarters. Neither is any branch of the church, or any individual member thereof, under any obligation to support, by donation or contribution, any man who may come among them to labor, that is not directly sent in the above described manner. If these instructions are strictly and punctually observed, it will compel every man to abide in his own sphere and calling. And as the Messenger is, at present, the mouth-piece of the authorities of the church in the East, let those who are sent East on missions present their letters to the Presidency in the East, and have their respective missions announced through that paper, and whatever tithing or support may be given by the saints to any other, they need not expect any reward for, or claim any consideration on account of, except in matters of common charity and benevolence with the stranger. Should the Presidency in the East need agents to assist him in temporal matters, he can announce that also through the Messenger. This is according to the best wisdom we possess; but if our brethren in the West see any error in this counsel that we have given, they will please make the correction through the Neighbor, and that correction shall be copied into the Messenger, but if they shall and it correct, we hope they will endorse it through the same organ.

This is not designed to prevent any branch from forwarding their tithing by letter, or by any confidential man of their acquaintance to the Presidency in New York.

ORSON HYDE.
ORSON PRATT.

[*N. Y. Messenger.*

The Times and Seasons,
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JOHN TAYLOR,
EDITOR AND PROPRIETOR

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 16] CITY OF NAUVOO, ILL. NOV. 1, 1845 [WHOLE No 124.

CONFERENCE MINUTES.

Minutes of the first General Conference, which was ever held by the Church of Jesus Christ of Latter-day Saints, in the House of the Lord in the City of Joseph, commencing on Monday October 6th 1845, ten o'clock forenoon.

Present—Elder Brigham Young President of the Quorum of the Twelve Apostles; also Elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman: Patriarchs John Smith and Isaac Morley: Presiding Bishops Newel K. Whitney and George Miller: also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by Elder P. P. Pratt.—Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated, that the President had waited from half past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and we have a great amount of business, which must necessarily be attended to during conference. He next stated that General Hardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a Justice of the Peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said; the first business that will come before this conference, will be, to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the President of the stake, then arose and presented the Twelve as the Presidents of the whole church; which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the President of the Quorum of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the Twelve Apostles, seconded and carried unanimously.

It was next moved that Orson Hyde be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that P. P. Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long suffering, for an alteration in Brother William's course, but up to the present time, I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the Twelve Aopstles; seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the Twelve Apostles: seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously

It was next moved that Lyman Wight be continued and sustained as one of the Twelve Apostles; whereupon Elder A. W. Babbit said: as Elder Pratt remarked, concerning William Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the Twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverance of the leaders, to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this Temple would not have been built, nor the Baptismal Font erected. He has sought to draw away a part of the force, which we ought to have had to build this Temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts, and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball arose and said—It is well known, that Brother Wight's case was had before the conference last fall, and that he was dropt, and then again retained; that is, that we would let him be, and see what he would do, and what course he would take. He has been away ever since; and is with a small company somewhere; we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind, to let his case lay over for the present, until we can learn something from him.—Whereupon it was moved, that we let the case of Brother Lyman Wight lay over for the present, until we hear from him; seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

Elder Isaac Morley arose and said; he would next present William Smith as the Patriarch of the church; and moved that he be continued and sustained in that office; seconded and lost unanimously.

President B. Young then stated, that about three years ago, Elder Willard Richards was appointed by President Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office, as recorder, but not as historian. He would therefore move, that we receive the appointment of Brother Joseph, and that we continue and sustain Elder Richards as historian for the church, and general church recorder; seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as President of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors; seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as President of the high council; seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Allred, Thomas Grover, Henry G. Sherwood, William Huntington sen., Lewis D. Wilson, Newel Knight, David Fullmer, Aaron Johnson, and Ezra T. Benson each be continued and sustained as members of the high council; seconded and carried unanimously.

It was next moved that George Miller be continued and sustained as President of the high priests' quorum, and that William Snow and Noah Packard be continued as his counsellors; seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the Senior President of the first Quorum of the Seventies; seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven Presidents over all the Seventies; seconded and carried unanimously.

Elder George A. Smith remarked that Roger Orton was one of the Old Camp, and was selected a year ago to be one of the seven Presidents of the Seventies; but he had never received his ordination, nor done any thing to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the Old Camp, and we love him on that account; we always called him the "Big Major," and a first rate man: but he has not come forward since his appointment to magnify his calling.

Elder Joseph Young said; last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office, he would be dropt. Brother Orton has always sustained Brother Joseph and the church, but he has very little of the spirit: he has been in the church about twelve years, but never has been active since his discharge from the camp, that went up to Missouri in 1834 It was by the counsel of the Twelve that he was appointed one of the Presidents of the Seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons,—"If you wont when you can, when you will you shan't." I say if men will not act and magnify their calling, let more honorable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honorable man take the crown. If he wont work now, when will he? It was then moved, that we drop him; seconded and carried unanimously.

Moved that Samuel Williams be continued and sustained as President of the elders' quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first Bishop of the church; and that George Miller be continued and sustained as his associate; seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as President of the priests' quorum; and that William Carmichael and ——— Betts be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as President of the teachers' quorum; as also his former counsellors; seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a President over them, and that the presiding Bishops see to it, as soon as possible, and make report to this conference, before its close; seconded and carried unanimously.

Conference then adjourned till two o'clock P. M. Benediction by Elder G. A. Smith.

Two P. M.

The house was called to order by Elder Taylor; the choir sung the "Prodigal Son." Elder Taylor read a list of the sick, and offered up prayer; after which the choir sung another hymn;

Whereupon, Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labor we have been at to purchase lands, build houses, the Temple &c.; we might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favor of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us but something that will be a monument of our industry and virtue. Our houses, our farms, this Temple and all we leave will be a monument to those who may visit the place of our industry, diligence and virtue. There is no sacrifice required at the hands of the people of God but shall be rewarded to them an hundred fold, in time or eternity.

The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke; Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principles of liberty and equal rights.

When we settle a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better Temple in five years from this time than we now possess.

It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another.

One small nursery may produce many thou-

sands of fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and to put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people.—In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years?

In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by Elder George A. Smith, on the same subject. Elder Smith observed that a revelation was given in Missouri in regard to the saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it.

He is glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labors and God himself be the sole proprietor of the elements.

Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the saints entered into a covenant not to cease their exertions until every saint who wished to go was removed, which was done.

We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor; and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved, that we take all the saints with us, to the extent of our ability, that is, our influence and property; seconded by Elder Kimball, and carried unanimously.—Elder B Young continued; if you will be faithful to your covenant, I will now prophesy that the great God will shower down means upon this people, to accomplish it to the very letter. I thank God, that the time has come so much sooner than I expected, that that scripture is being fulfilled, "My people shall be willing in the day of my power;" and I almost feel to thank our *friends* abroad, for hastening it on now.

Elder P. P. Pratt made some remarks relative the brethren being all on a level when they left Missouri. He referred to the Whitmer family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved, that every man who owned a wood lot should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them; seconded and carried unanimously.

It was requested by President Young, that no man go into another's woods, without the consent of the owner; and then take it clean and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow at ten A. M.

TUESDAY, OCT. 7th, 1845.

Conference met pursuant to adjournment a 10 A. M. Meeting called to order by President of the stake. Choir sung a hymn. Prayer by Elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the Conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe, in fact, I have spent my whole time at it, since I came into the Church. It is now all council for me.—We have a great many things to say to day;—and I, suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning, because they had nothing to do; but when we leave this place, you will never have cause to weep, for not having anything to do, from this time forth, and forever more, if you are faithful to your calling. I am glad the time of our Exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege.—Many of the brethren have farms; but there are many who have spent their whole time, in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the Apostle's feet. But it has taken a good scourging for fifteen years to bring us to this.

There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks, and follow after us. Before I was baptized, I believed we should come into an Apostolic religion. As for a *Common Stock Business Religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years, we will be as well again off as we are now.—Those brethren who have gone off and labored among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their 'Friends' have driven them away penniless; and they have had to flee for safety to Nauvoo.—Those who remained here, are better off.—Since we have had an invitation from our 'friends,' to leave the county, many have asked, shall we go and labor for them? They may go, if they have a mind to; but I won't do it: I'll see them go the other way first.

I positively know men, that have gone to labor for those, who with uplifted hands, swore they would take President B. Young's life and my own. If it is your feeling to tarry here, and labor for each other to get away, manifest it. (clear vote) At the last conference, a vote was passed that the Gentiles were cut off; and now, why do you want to labor for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews.

Again; there is a constant running to the Twelve, and saying 'Can't we go in your company?' we calculate you are all going in the first company, both old and young, rich and poor; for there will be but one company.—Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! 'you are going ahead, and taking the band; but we will be with all of you.

We first made a selection of one hundred, and when we had done, we found we could not be satisfied without taking the whole; and so we finally concluded, we would take you all with us, and have but one company. There is no use in making selections, for you are all good; but there is still a chance for us all to be a great deal better. We have no partiality; we have a common interest, for the welfare of this whole people, and we feel to advocate your cause like a father, would advocate the cause of his children.

When men come in here to divide you, and when the mob came, did we flee? No! No! the hireling fleeth, but we felt like a Father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take; and when we see one that is weak and feeble, we will take it up, put it into a wagon, and take you all with us. We have had sorrow and could not sleep on your accounts: if we had no anxiety for you, we should have fled into the wilderness and left you.

We want to take you to a land, where a white man's foot never trod, nor a lion's whelps, nor the devil's; and there we can enjoy it, with no one to molest and make us afraid; and we will bid all the nations welcome, whether Pagans, Catholics, or Protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness: and I mean to go, if the Lord will let me, and spare my life. Let us become passive as clay in the hands of the potter: if we don't, we will be cut from the wheel and thrown back in the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again; but we wont let them, until we have all the good clay out, and have made it into vessels of honor, to our heavenly Father: then they may come and be ground.

Elder Lyman next arose and remarked;—"President Young says, we did not calculate to be in a hurry. It would be a matter of gratification, if I could express my feelings; but I have so many of them that I can't do it.

There has been in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it, when he will observe and reflect; and doubtless those who have reflected may be satisfied, that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed; and this people are becoming great and numerous.

"Perhaps in the congregation before me, there is every variety of feeling, which can be found on the face of the earth: yet we find their feelings undergoing a change, and that this people are approximating to a *Oneness*;—the people are becoming one, and their interests one. When they first heard the Gospel, they hailed and cherished it with joy; and they have come up here to receive additional instruction: yet perhaps, they have made but a limited calculation of how far they would have to go, in obedience and sacrifices, and to how much persecution and suffering, they would be subject,

that they might come up out of the fire as gold seven times tried.

"It has been said, that after a time, the Lord will accomplish a certain something: That after men had endeavored to build up kingdoms, and seen them crumble to the dust and disappear; he had said, 'He would build up a kingdom, which should stand forever, and become a universal kingdom:' and moreover the prophet said, 'it should break in pieces every other kingdom. If any man had preached this, he would have been considered guilty of treason. But those whom the christian world, consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit, is lawful for us in this *enlightened* age to enjoy.

"It has been said, that we should leave this country next spring; if the Lord is willing and *the people have no objections*. (And we don't care much, whether they have or not; we calculate to go, about next spring.) And we calculate to go the same people we are now; preserving the same principles which have caused us to grow and expand, as we have done. This people have grown, until there is not room for them to grow, and now they need transplanting, where they can have more room: and however much the people may seem disposed to not go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no; *for we are not at the helm*; and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind! so if you want to go in the company of the Twelve, you must not whine. Some persons suppose, that when they had once lost their all, they had suffered enough: to hear them talk you would suppose that John the Revelator, when they tried to boil him in oil; or the three Hebrew children in the fiery furnace, seven times heated;—never suffered half as much, nor felt half so uncomfortable as they. They have to get rich, and be made poor, about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich; and then there will be nobody poor. When the rich are rich; and the poor are rich; then there will be nobody rich and nobody poor; for all will be on a level.

God did not say, that this man, or that man, should build up the kingdom, that was to break in pieces all other kingdoms; but He said He would do it *himself*; and whenever this people were unwilling, to do as the Lord would have them, he has taken his rod and scourged them, until they were forced to do it. The Lord once said, he would make Kirtland a strong hold for a time; and he has done it. He said in Missouri he would sustain the saints for a time;—and he did it. And when we came here, the Lord said, that if the people of the State of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No 5 were then called over, with orders to meet after meeting, at the old stand.

Elder Taylor made some remarks, in behalf of the suffering poor, in the north part of town; and called upon all, to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed; and remarked, you need not be in a hurry, for the Twelve will take care to have proper captains appointed, in due time; and all will move on like clock work. But we must not hurry business.

The Patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung and the meeting was dismissed, until 2 o clock P. M.

Benediction by G. A. Smith.

All the single men who want to come into the 1st company or company of the Twelve, were notified to give in their names.

At 2 o'clock, President B. Young came to the stand, and dismissed the meeting until tomorrow at 10 o'clock A. M. This was done, on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the President requested all the brethren to go home and prepare themselves for any emergency. He however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business.

The President then informed the people of this fact; and requested them to retire to their homes in peace; concluding his remarks with these words "Be ye also ready."

WEDNESDAY, OCT. 8, 1845.

Conference opened at the usual hour with singing and prayer.

Mohter Lucy Smith, the aged and honored parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the Stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly.

She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice

to give, but Brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret, what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which President B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith the prophet had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she by prodigious efforts was enabled to press through the crowd to where he was, and to give him her hand; but could not see his face: he took her hand and kissed it; she said, let me hear your voice once more my son; he said God bless you my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let Brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children. (Mother Smith said many more good things, but the rest being inaudible to the reporters, they are lost.

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have any thing, they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases.

When William came here we furnished him a span of horses, and a carriage and a house, and Brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet.

(Mother Smith here interrupted President Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's.—Also Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again, and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.)

President B. Young continued; we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it, our garments are clear.—Then when he awakes in the morning of the resurrection, he shall talk with them, not with

me; the sin shall be upon her head, not ours.

Meeting was adjourned to two P. M.

Benediction by President B. Young.

Two P. M.

Conference met pursuant to adjournment.—Meeting called to order by Elder Joseph Young. Choir sung "The spirit of God like a fire is burning." Prayer by Elder Taylor. Choir sung again.

Elder Taylor then arose and said; there is one piece of business which devolves upon me to bring before this conference; and that is the printing. As we have done preaching, so we have done printing to the people; and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the Times and Seasons until the volume be completed. And if we do not circulate them abroad, we can at home, in the neighborhood. There are reasons for it. First, many are anxious about items of doctrine which the saints want; and many want to have the volume completed. As to the Neighbor, it is more connected with temporal matters, news, &c., and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired; for they are all villainy, corruption, deceit and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper; but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the Times and Seasons until the end of the volume.

Elder Kimball moved, that we discontinue the Neighbor after one number; and that the Times and Seasons continue, from time to time, till the volume is closed; seconded and carried.

The next item of business is to appoint committees to sell houses, farms, lots, &c, that they can be referred to for sales.

Nauvoo.—Winslow Farr, Edward Hunter, Rufus Beach, A. W. Babbit, Joseph L. Heywood John Benbow, and Daniel Russell.

La Harpe.—Lyman Corey, John Clark and John L. Bartolph.

Macedonia.—Wm. G. Perkins, Isaac Clark and Andrew H. Perkins.

Camp Creek.—L. A. Bingham.

Bear Creek.—Nelson Higgins, Samuel Shepherd and Daniel Allen.

Knowlton's Settlement.—Sidney A. Knowlton, Eleazer Brown and James Rawlins.

Highland Branch.—James Duncan, Wm. A. Duncan and John Loveless.

Montebello.—Eleazer Miller and Jesse Spurgin.

Yelrome.—Solomon Hancock and Horace Rawson.

In Iowa, every man is appointed to act as a committee of the whole for the sale of lands.

Elder Kimball said; there is yet another piece of business of great importance to all who have families; that is, to have some school books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said; as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in this church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children; for they are as the Israel of old. It is our children who will take the kingdom and bear it off to all the world. The first commandment with promise to Israel was, "Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness; and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school books for the use of children; seconded and carried.

Elder Kimball said; the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said; one object of this settlement with us is, some of the Latter-day Saints believe that the Twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the Trustees, when I have put more into their hands, than I have taken out. Perhaps it will be a matter of curiosity to some how I get my living. It is not by stealing!—but by good luck, and the providence of God

and good men. Those men who have done the most, are the nearest square. I want the Twelve, and the Committee, and all the people to settle with the Trustees, and not go away in debt to the Lord; and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others settle with the Trustees in Trust; and that the Trustees in Trust settle with the Presidency of the church; seconded and carried. Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house. President Joseph Smith said he would stand at the door with the books: you will not see him, but you will see his successors, who will carry out his designs.

Elder G. A. Smith said; the next item was of very great importance: there has been more powder and ball wasted within the last two weeks, than would supply all the people with meat for three months, if they were in a game country. What is the use of this waste? You cannot wake up in the night, but you hear them cracking away. You can hardly walk the streets, but sometimes a bullet will whistle over your head. Men say they are afraid their guns won't go off, if is wet; then I am in favor of getting something to draw them: I hope there will be no more firing. If there was a mob in sight, you have time enough to load your guns and fire on them. I want the powder and lead saved, so that when you get to your journey's end, you can sustain yourselves with food.—*Save your powder, caps, and lead.* I move that this conference discountenance all firing in the city, by any man, by night or by day, in every possible manner; seconded and carried.

Elder H. C. Kimball said; there are a good many complaints of late, and I am sorry to hear it, of some of the neighbors having had their cattle shot. Bro. John Benbow has had fifteen wounded. I am ashamed of a man who will do such things. The man that will destroy his neighbor's property in that way, I will prophesy that the hand of God will be upon him until he makes restitution, and he will not prosper.

Moved, that all persons who have been guilty, or may be hereafter, of shooting cattle, shall be cut off from the church, unless they make restitution; seconded and carried.

Moved, that all persons, who will not take care of their unruly cattle, shall be cut off from the church; seconded and carried.

President Young said; I have a little corn, if it is destroyed it may all go before I will have revenge. I am for keeping orderly and obeying counsel. When we first (again) preached in the grove, I charged the brethren not to let their cattle get into the gardens of the widows and the sick; and if the *widows* shot them, I would stand between them and harm, and some one, on the Friday following, shot my only cow. I would have given five half eagles to bring her back again. She was reared by my wife, while I was on my mission to England, and was so gentle that my children could sit under her and milk her and play between her horns without fear of being hurt.—Take care of your cattle, and feed them with your corn stalks, cabbage, slops, &c., and he again charged the brethren not to touch any property which did not belong to them; even if it be only a rail. He said, in Quincy they have decided that we shall not have any more law suits. Judge Purple has agreed not to hold any more courts in this county: (though we hear that he will. They are going to collect funds, as they say, to assist the poor to move out of Nauvoo. If they have a mind to bestow any thing, let them give it to the Trustees, to be dealt out by them. We don't know but they will yet do as they did in Missouri—take our own property, and sell or bestow it upon us again at an extortionate price, and call it a deed of charity. I will tell you what it will be—*a stink offering.*

Brother William Clayton then read a letter from Major Warren, respecting the arrest of one Smith, for felony, yesterday.

Moved, that this conference adjourn until the 6th of April next; seconded and carried.

WILLIAM CLAYTON, } Clerks of
THOMAS BULLOCK. } Conference

TIMES AND SEASONS

CITY OF NAUVOO,

NOV. 1, 1845.

GREAT PERSECUTION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ILLINOIS.

After we had began to realize the abundance of one of the most fruitful seasons, known for a long time, and while many hundreds of saints were laboring with excessive, and unwearied diligence to finish the Temple and rear the Nauvoo House, suddenly, in the forepart of September, the mob commenced burning the houses and grain of the saints in the south part of Hancock county. Though efforts were made by the Sheriff to stay the torch of the incendiary and parry off the deluge of arson, still

a "fire and sword" party continued the work of destruction for about a week, laying in ashes nearly two hundred buildings and much grain Nor is this all: as it was in the sickly season, many feeble persons, thrown out into the scorching rays of the sun, or wet with the dampening dews of the evening, *died*, being persecuted to death in a CHRISTIAN land of law and order; and while they were fleeing and dying, the mob, embracing, doctors, lawyers, statesmen, *Christians* of various denominations, with the military from colonels down, were busily engaged in filching or plundering, taking furniture, cattle and grain. In the midst of this horrid revelry, having failed to procure aid among the "old citizens," the Sheriff summoned a sufficient posse to stay the "fire shower of ruin," but not until some of the offenders had paid for the aggression with their lives.

This, however, was not the end of the matter. Satan sits in the hearts of the people to rule for evil, and the surrounding counties began to fear that law, religion, and equal rights, in the hands of the Latter-day Saints, would feel after iniquity, or terrify their neighbors to larger acts of "reserved rights," and so they began to open a larger field of woe. To cut this matter short they urged the necessity, (to stop the effusion of blood,") to expel the church, or as they call them, *the Mormons*, from the United States, "peacably if they could, and forcibly if they must," unless they would transport themselves by next spring — Taking into consideration the great value of life, and the blessings of peace, a proposition, upon certain specified conditions was made to a committe of Quincy, and which it was supposed from the actions of conventions was accepted. But we are sorry to say, that the continued depredations of the mob and the acts of a few individuals, have greatly lessened the confidence of every friend of law, honor and humanity, in every thing promised by the committees and conventions, though we have already made great advances towards fitting for a move next spring.

A few troops stationed in the county, have not entirely kept the mob at bay: several buildings having been burnt in the month of October.

We shall, however, make every exertion on our part, as we have always done, to preserve the law and our engagements sacred, and leave the event with God, for he is sure.

It may not be amiss to say, that the continued abuses, persecutions, murders, and robberies practiced upon us, by a horde of land pirates with impunity in a *christian* republic, and land of liberty, (while the institutions of justice, have either been too *weak* to afford us protection or redress, or else they too have been a little remiss) have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our Heavenly Father created free for all.

We then can shake the dust from our garments, suffering wrong rather than do wrong, leaving this nation *alone in her glory*, while the residue of the world, points the finger of scorn, till the indignation and consumption decreed, makes a full end.

In our patience we will possess our souls and work out a more exceeding and eternal weight of glory, preparing, by withdrawing the power and priesthood from the Gentiles, for the great consolation of Israel, when the wilderness shall blossom tas the rose, and Babylon fall like a millstone cast into the sea. The just shall live by faith; but the folly of fools, will perish with their bodies of corruption: then shall the righteous shine: Amen.

FIRST MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom, could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon waters,' or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a General Conference: no General Conference having been held for three years past, according to the declaration of our martyred prophet:

"There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD!"

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the

saints' liberality, fidelity, and faith,—concluding, 'Lord, we dedicate this house, and ourselves unto thee.' The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts, for so great a privilege, as worshipping God, *within* instead of *without* an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is: "*Holiness to the Lord.*"

To the brethren of the Church of Jesus Christ of Latter Day Saints, scattered abroad throughout the United States of America.

The following circular is hereby sent, greeting:

BELOVED BRETHREN:

You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparallelled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the Nation of the only true Israel from these U. S. to a far distant region of the West, where bigotry, intolerance and insatiable oppression will have lost its power over them, forms a new epoch, not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle.—Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn them—to be well or mal-treated by them; according to the determinate counsel and *fore knowledge* of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what *might* be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt richly in the bosom of Joseph has time and again notified the Counsellors of this church, of emergencies that might arise of which this removal is one: and one too, in which all the Latter Day Saints throughout the length and bredth of all the U. S., should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know and have doubtless felt for years the necessity of a removal provided the Government should not be sufficiently protective to allow us to worship God according to the dictates of our own consciences, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms field precipitately into a distant country until they that sought to murder were dead. The rankings of violence and intolerence and religious and political strife that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood-guiltiness cannot long be supressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.—Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father the President, and to all the high-minded Governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions until he advises them that the day of their deliverance has come. It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegitation. In the mean time the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the Temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and enquire in his holy Temple. We therefore invite t e saints abroad generally so

to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great imigration of the Church in the spring. A little additional help in the heat of the day from those abroad, to those here, who have been often driven and robbed will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens.—The sacrifice of property that will probably accrue from a virtually coerced sale in a given short time together with the exhaustion of available means, that has arisen from an extensive improvement of farms, and the erection of costly public and private edifices together with persecutions and abundant labors of elders in preaching the gospel to the nations and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful humane and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the saints abroad to the utmost of their ability. And you cannot furnish it better, than to come up unitedly to the counsel of our epistle promptly, deligently and to the letter. Therefore dispose of your properties and inheritances, and interests for available means: such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children and your dead. And we are well pursuaded you *will* do these things though we thus stir up your pure minds to remembrance. In doing so the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the saints. With these assurances and hopes concerning you, we bless you and supplicate the wisdom and furtherance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, Pres't.
WILLARD RICHARDS, Clerk.

P. S. Let all wagons that are hereafter built be constructed to the track of five feet width from centre to centre. Families may properly travel to this place during winter in their wagons.

There are said to be many good locations for settlements on the Pacific, especially at Vancouver's Island, near the mouth of Columbia.

NOTICE.

Elder William Smith having been cut off from the Quorum of the Twelve for apostacy, on the Sunday following, several letters & a pamphlet having been read, showing he had turned away from the truth; on motion, it was unanimous y resolved by the church of Jesus Christ of Latter-day Saints, that the said William Smith be cut off from said church, and left in the hands of God.

W. RICHARDS, Cl'k.

Nauvoo, Oct. 12th, 1845.

NEWS FROM OUR MISSION IN THE PACIFIC.

Island of Tooboual, Society Group,
February 20, 1845.

ELDER B. YOUNG—VERY DEAR BROTHER IN CHRIST:—I wrote you a long letter while on the passage and closed it at this place, and gave it to Brother Grouard, requesting him to forward it from Tahiti. But he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those hard places which he objected to, he might, but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but had said nothing about mine, nor did he bring it to me. What his objects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation, that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them; two Americans and one Scotchman. To these

I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd women and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mahogany, and is very durable. She is modelled for a staunch fast sailor of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home.) or keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.—Among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs: so you see the reins of government are within the church, and it has blundered me into a very awkward position, for if you will allow me to speak jestingly, I am *prime minister of the island.* My counsel is sought for in most law cases, though it is my endeavor to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an opposite side of the island, they will come there sometimes at midnight and wake me to know what to do.—But as the Mormon influence on this island is already exciting the jealousy of some Mormon eating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Savior Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled by the laws of the church, and that is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us when I tell you that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by you all? We did every thing, I thought, that we could do before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet, and ship after ship has been here direct from there, and not a word from any body but Mormon eaters, and they have news enough for us; such as Joe Smith is dead, and Daniel Butler has denied the faith and gone back to New Bedford, and the church is all broken up and going to the devil. But all the satisfaction such fellows get from me is, that if one half of the church is shot, and the other half have denied the faith, *I know the work is true*, and by the help of God I am determined to make all the noise I can about it, and spread this gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am very happy to say that not all that visit here are of this cast; there are some noble exceptions. While Bro. Grouard was here, we were visited by a ship called the Caroline, Captain Daniel McKenzie, of New Bedford; he was twenty-eight days from the Sandwich Islands; while there he was much at Dr. Winslow's, one of our fellow passengers on board the Timoleon; they had received a letter from me a few days before: in it I had given a sketch of my success here, and also spoke of the English missionaries, their visit here, my bearing testimony to them of the truth of this work, &c., &c.

He had read the letter, and hearing my name (as he said) often mentioned by the doctor and his wife, it had created an anxiety in his mind to visit this place. I found him to be the most agreeable, intelligent, and interesting ship master that I was ever acquainted with. He staid several days, and said he should have been glad to have staid a month. He is a religious man; we investigated the latter day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet. I am never applied to for a Book of Mormon, but my indignation is kindled

against those good brethren in Philadelphia that bought Brother Hanks' books from him, and I believe our good Brother Grant was at the head of it.

Here we are now, at this remote corner of the earth, without any books, and ships sailing to almost every place, are calling on us for them. I shall never forget the disadvantage that unkind act has been to us. And perhaps they will try to justify themselves by saying they were trying to help us along. Will any man that is a Mormon pretend to say he is helping us along by digging the eyes out of our heads? But I hope those that come out to relieve us will be provided with books, and that they will fall in with no pirates on the way. And, by the by, when are we to be relieved? by the way we get news, it seems that we are forgotten by all in America; and if that is the case, and no elder is sent, am I bound to stay on this little island for life? If I get no news from home till the vessel is done, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months; but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.—They often ask if you will send a man like me. I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted) But still, I know that faith and patience work wonders, and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testament, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.—What knowledge we have obtained of the language is by hard study, and not by the "*gift of tongues.*" And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend with, that I can assure you is by no means an agreeable one. But I feel to thank the Lord, for we have been helped—and we are getting along pretty well. But I think elders that are sent to preach where they have to acquire the language first, should be young men, for they generally learn easier than those that are past the meridian of life. I think that if I ever again get where I can travel and preach in the English language, I shall know how to prize such privileges.

These islands are a large field of labor: there are also some groups of islands to the eastward of these, that can read the Tahitian Bible; and where the English missionaries are not located they will readily receive an elder, and if the French hold possession here it is pretty sure that the English will all leave, as a portion have already; and then the door will be left open to all of the islands. As I suppose you have frequent communications from Brothers Rogers and Grouard, I need say no more on his subject.

As you have been on a foreign mission yourself, I presume you know how to feel for us: but I expect all communication was not cut off from you as it has been from us, though you were in a foreign land. I feel very anxious to receive letters from you: you may direct to the care of the American Consul at Tahiti, and they will be forwarded to me. I feel very anxious to know whether my family are yet in the land of the living; I have not heard a word from them since September 1843. Please tell them they are remembered before the throne of Grace from day to day, and I trust I am not forgotten by them. One of the greatest sources of comfort I have in this my lonely situation, is the assurance that my name is had in remembrance in their prayers from day to day. Tell them to cheer up and be happy in this my protracted stay, and remember that if we are faithful unto the end, the day is at hand when these long separations will be at an end.—"Though it tarry, it will come." I daily feel the need of the prayers of the saints, and I hope my wife will not be unmindful as she meets with those praying circles, to stir them

up by way of remembrance in our behalf. I hope she will be steadfast in the faith, and learn our children so to be, till we shall meet again. I wish to be remembered to them with a husband's and father's affections, also to Bro. P. B. Lewis: tell him I hope he has not bestowed his money on us in vain; and this I say to all that put forth the helping hand towards us, may the Lord add his blessings to them all.—I wish to be remembered with brotherly affection to all that inquire after me.

As I have written a long letter to Brother Jonathan Crosby, which I shall send in company with this, I need not go into farther particulars, and if he and his wife should be to the east when the letter arrives, tell my wife she may have the privilege of taking it out of the Post office, if she wishes. I have written three letters from this place to her, and one each to Brothers W. Richards and W. W. Phelps.

There is a whale ship here from New Zealand, bound to Tahiti; she leaves to-morrow—I shall send my letters there, and they will be forwarded from there to America. So no more at present—As ever, I remain your friend and brother in Christ, ADDISON PRATT.

HISTORY OF JOSEPH SMITH.

CONTINUED.

This day, also, the brethren in Clay county, Missouri, wrote as follows:

"Liberty, Feb. 19th, 1834.

To the *Hon. John F. Ryland*, judge of the fifth circuit, Missouri.

SIR:—Learning that a court of enquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings, is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county;

We, therefore, pray your honor to avail yourself of every means in your power to execute the law and make it honorable; and beleiving that the testimony of some of the members of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDW'D PARTRIDGE, W. W. PHELPS,
A. S. GILBERT, JOHN CORRILL,
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney

They also wrote the Judge Advocate, as follows:

Liberty, Feb. 19th, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, vs. Col. Thomas Pitcher.

SIR:—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS, EDW'D PARTRIDGE,
ALGERNON S. GILBERT.

Kirtland, February 20th, 1834.

The high council met this evening to determine concerning the elders going out to preach, &c. The president opened the council by prayer.

At a church meeting held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, high priests; some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having it sufficiently taught him?

Counsellors, Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the counsellors had spoken, the president proceeded to give a decision:

That no official member in this church is worthy to hold an office, after having the words of wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote.

The president then asked if there were any elders present, who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the spirit required the elders to go there. It was, therefore, decided by the council that Lyman John-

son and Milton Holmes should travel togethe into Canada. And also, that Zebidee Coltrin and Henry Harriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harres, should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The council also decided that Elder Brigham Young should travel alone it being his own choice, decided also that James Durfee and Edward Marvin, should travel together eastward; also, that Sidney Rigdon and John P. Green, go to Strongsville: also, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held in Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The church and council then prayed with uplifted hands that they might be prospered in their mission.

ORSON HYDE,
OLIVER COWDERY, Clerks.

I Abigail Leonard, depose and say that on the night of the 20th of February, 1834, in the county of Jackson, and state of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocum, Mr Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house, among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I in the mean time, begging of them to spare his life, when one of the number called to the others telling them to take me into the house, for I would "*overpower every devil of them.*" Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in, they would blow me through. While this was transpiring Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gunsticks, and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house and came in very bloody and bruised from whipping.

(Signed,) ABIGAIL LEONARD.

I received the following

Revelation, given, February 24, 1834.

Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered from the land of Zion; being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this hour, unto the counsel, which I the Lord their God give unto them.

To be continued.

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"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world and to be saviors of men, and inasmuch as they are not the saviors of men they are as salt that hath lost its savor, and is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men.

But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances, and build up the waste places of Zion, for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold this is the blessing which I promised after your tribulations, and the tribulations of your brethren even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

Behold I say unto you, that the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power with a stretched out arm; and as your fathers were led at the first even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I did unto your fathers, mine angel shall go up before you, but not my presence: but I say unto you mine angel shall go up before you and also my presence, and in time ye shall possess the goodly land.

Verily, Verily, I say unto you, that my servant Baurak Ale is the man I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their monies, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them; ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies: and my presence shall be with you, even in avenging me of my enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive, but men do not always do my will: therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not to go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive: pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and

prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jr. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt;—withersoever my servant Joseph Smith, jr.,—shall counsel them in obtaining the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands: even so; Amen.

Wednesday, Feby. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation, and the 27th staid at Brother Roundy's.

To show the feelings of a certain portion of the public, at this period I copy the following from the February number of the "Evening and Morning Star" page 271,

"☞ We copy the following article from the 'North Star,' printed in Danville, Vermont, by E. Eaton, headed 'THE MORMONS.'

'We have received the first number of the Mormon '*Morning and Evening Star*' [the Evening and Morning Star] resuscitated in Kirtland, Ohio. *It is the same assuming, mysterious publication of its original.*' "

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God I received letters from many of our friends which gave us occasion for rejoicing, amongst them, I extract from Brother M. C. Nickerson's letter, of December 20th, 1833, "Your labors in Canada have been the beginning of a good work; there are thirty four members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!"

Also from 'Saco, Maine,' January 20th, 1834.'

"Brethren in the Lord; I have baptised about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them in his kingdom. Brother E. M. Green labored with me from the 16th of January, 1833, till October following, while we were together, we baptised about one hundred and thirty. Brethren pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth: giving to every man his portion in due season: For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labor diligently in the world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(signed)" JOHN F. BOYNTON."

Thus while the press was mourning, the work prospering, the saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written,

Clay County, Mo., Feb'y. 27, 1834.

Dear Brethren, the times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren among whom were Bishop Partridge, Elder Corrill and myself, were subpœnaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Athchison's company of "Liberty Blues" near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil.—About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter master, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Capt. Atchison continued the express to Col. Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in warlike style; with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops, to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flournay; after breakfast, we were visited by the District Attorney Mr. Reese, and the Attorney General Mr. Wells. From them we learned that all hopes of *Criminal prosecutions*, was at an end. Mr. Wells had been sent by the Governor to investigate, as

for as possible, the Jackson outrage, but the bold front of the mob, bound even unto death (as I have heard,) was not to be penetrated by civil law, or awed by executive influence.—Shortly after Capt. Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance,) In fact much credit is due to Capt. Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable, so much so knowing as I do the fatal result had the militia come, or not come, I can add that the Captains safe return, refreshed my mind with Xenophen's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn &c. piled together and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broke to splinters about him and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c., and we shall not think it out of their power by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time; shall we, yea verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the spirit, that God may overcome the world.

I am a servant &c.

W. W. PHELPS.

We continued our journey and on the 28th Feby. staid at a strangers, who entertained us very kindly; and on the first of March arrived at Brother Lewis'; and on the 2nd which was the Sabbath, Brother Parley preached, and I preached in the evening; we had a good meeting. There is a small church in this place, which seems strong in the faith. O may God keep them in the faith, and save them and lead them to Zion.

March 3rd we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord bless my little children with health and long life, to do good in their generation for Christ's sake, Amen.

After leaving Kirtland we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford before we arrived at Westfield. On the 4th inst. we continued our journey from Westfield, accompanied by Elder Gould, and after a ride of thirty three miles at Villanova and tarried all night with a Brother McBride. The next morning, March 5th we went to Brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6th. We held another meeting at Bro. Nickersons. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey accompanied by Bro. Nickerson, leaving Brothers Gould and Matthews to prepare and gather

up the companies, in the churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Elliotville, the county seat of Cataraugus, and tried for lodgings at every tavern in the place; it being court time we found no room, but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid *more* than *tavern fare.*

On the 8th, we arrived at Palmers ville, at the house of Elder McGown's, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could handily get away from them, and appointed a meeting in Freedom for Monday the 10th, and staid at Mr. Cowdery's, where we were blessed with a fullness of temporal and spiritual blessings, even all we needed or were worthy to receive.

Monday. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting I proposed if ony wished to obey, and would make it manifest, we would stay and administer at another meeting, the next day.

Tuesday 11th, fulfilled our appointment, and baptised Heman Hyde, after which we rode nine miles and put up at Stuart's tavern.

Wednesday 12th, we arrived at Father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Bemans.

March 15th, while at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the saints in Livonia.

Sunday 16th, Elder Rigdon preached to a very large congregation in Geneseo. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests, and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council that Fathers Bosley and Nickerson, Elder McWithey, and Bro. R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained and carry it with him to Kirtland. It was also voted that I should return to Kirtland accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt, and Henry Brown, to visit the churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th commenced my journey for Kirtland, and staid this night at Bro. Withey's tavern.

20th; continued our journey, dined at Bro. Joseph Holbrooks, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there is more places for money, than for the desciples of Jesus, or the Lamb of God.

March 21st, we came to a man named Starks, six miles east of Springville, and on the 22nd arrived at Bro. Vinson Knights, in Perrysburgh, Cataraugus county; on the 23rd we arrived at Father Nickerson's, in Perrysburgh, where we held a meeting &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, Journeyed from Father Nickersons, to Father Lewis' in Westfield, accompanied by Father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield where I found Elder Rigdon, who had come on by a different route, and we arrived that night within sixteen miles of Painesville, and arrived home at Kirtland, on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home and had great joy with my family. Sunday the 30th, was at home except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the House of Esquire Manship's, a Justice of the Peace, (where he had called with Bro. John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act; all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness and molesting no one. May God reward Moses Wilson according to his works.

THE "HOLY COAT"—A SECOND REFORMATION.

Washington, Sept. 22, 1845.

To the Editor of the Union:

The "*Holy Coat*" is represented to be the identical one in which our Savior was apparelled, from early boyhood to the period of his crucifixion. It was made by Mary. The material was of so peculiar a quality, that the garment expanded in dimensions as the wearer advanced in years and increased in stature. "They parted His garments, casting lots upon them what every man should take;' and the coat became the property of a soldier, who, placing an extraordinary value upon it, sold it to one of the females, (for a trifling consideration,) who believed in his divinity, and witnessed his sufferings on the cross. It was forthwith placed in the vault of a Christian family, where it remained until the beginning of the fourth century, when Constantine—son of Constantius Clovis—was destined by the Almighty to terminate the bloody persecution of the Christians. His mother, Helena, had followed him to Orient; and in the year 326, she made a pilgrimage to Palestine, and, after diligent search, found this precious relic. She returned soon afterwards, and carried it with her in triumph to Treves, the oldest town in Europe, and the then seat of the Occidental emperors. It was not long before it mysteriously disappeaaed, causing thousands to wail; and, notwithstanding the most rigid examinations and enquiries, no trace could be ascertained by which to lead to its recovery. One of the chroniclers of Treves, speaking of the year 1196, remarked that "it would be memorable in all coming time as the era at which the incomparable treasure of the holy coat of Christ was rediscovered." It seems to have been deposited between two steeples, in an alter dedicated to St. Nicholas. The Archbishop John, when he was embellishing the dome and erecting new altars, opened the boxes and chests which he found in the progress of the work, and from one of them drew forth the "holy coat" from its tenement of eight centuries! On the 1st of the following May, the *fete* of the apostles Philip and James, it was publicly exhibited amid the rejoicings and congratulations of the multitude.

In the year 1512, the Emperor Maximilian the 1st, was solicited to favor the world with an opportunity of beholding the "holy coat" in the cathedral at Treves. Permission was accordingly asked of Pope Leo X, who graciously consented to the granting of this high boon, upon the condition that every spectator should contribute freely towards rebuilding the old edifice, then nearly in ruins, rendered doubly dear to Catholics from the sacred relic which it contained. The experiment succeeded well. Vast sums were realized, and it was exposed to public view subsequently in the years 1531, 1545, 1553, 1585, and 1594. It was then removed to *Ehrenbreitstein*, (broad-stone-of-honor,) the strong fortification of Drusus, before Christ, and the present Gibraltar of Germany, where it was exhibited again in 1734 and in 1765. During the year 1794, when it was foreseen that the French would secure this commanding position on the Rhine, the "holy coat" was secretly conveyed to the interior of Germany, where it was kept hidden until 1809, when a new Bishop of Treves (Carl Mannay) caused it to be taken back to that city. The year following it was exhibited to nine hundred thousand persons; when the bishop announced, that henceforward it could only be opened once in thirty-four years (the length of time our Savior was upon the earth) to public examination. In pursuance of this declaration, it was exhibited in 1844 in the cathedral at Treves, under the personal superintendence of the bishop, from the 18th of August until the 30th of September, to upwards of two millions of persons.

The "holy coat," it must be confessed, is an exquisitely fine piece of workmanship, both as relates to the material and to the tailorship. It is impossible to form an opinion as to the nature of the staple from which the cloth was manufactured. The threads are so delicately fibrous, that the twist in them is almost imperceptible to the naked eye. The color is also very peculiar, and cannot be directly described, though its chief characteristic is a yellow-brown. Throughout, not the slightest appearance of a seam can be detected. At the

top there is a hole sufficiently large for a head to pass through. The sleeves are one and a half foot long, and a foot wide. The body is five feet four inches wide; its length five feet one inch and a half.

Thus I have given you the history, as related at Treves, as well as a description of the "holy coat;" the infamous exhibition of which last year engendered the denunciations of one of the most highly gifted and intrepid theologists of the age. Although a Catholic priest, RONGE dared to denounce the imposition as one unworthy of the church—unworthy of the righteous precepts of religion. His sentiments found an echo in Germany as enthusiastic as that which, more than three hundred years ago, gave such effect throughout Christendom to the tenets of a Luther. Popery, rely upon it, has received a blow, which will eventually upset its stronghold. The serpent was only *scotched* by the first reformer. It will expire under the tortures of the second. Man, in all civilized countries, is beginning to think for himself; and hereafter he will be guided by reason, instead of being governed by power. There is a spirit of inquiry abroad, which cannot slumber until every shackel which binds the intellect is burst asunder. Truth and light, emanating from Heaven itself, must triumph over falsehood and darkness. The miner's son of Eizelben hastened the colonization of this mighty republic, by imbuing the public mind in Europe with proper notions of religious liberty. Political liberty afterwards became its handmaiden; and the salutary results from their union embolden the timid and the fearful to speak aloud—to gird on their armor, and to "go forth conquering and to conquer" the vices of the world.—*Union.*

☞ We have extracted the foregoing not so much for intrinsic merit, as for the devices and stratagems of men. Jesus said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." and truly "the prince of this world" has ruled the world by flattery and deception: for Jesus never said that *virtue* went out of his *garment* when the diseased woman touched the hem, *but the virtue went out of* HIM.

One of the best traits of Mormonism is, that it cures all kinds of speculations, deceptions, and contrivances, which have the greatness of man for their object, rather than the glory of God.

Mormonism is a perfect Nebuchadnezzar's furnace for this generation, and if those cast into the "fire," whether catholic, protestant, or Pagan, have not "the form of the fourth like unto the Son of God," to shield them from the flames, they will be scorched by it as soon as they come within reach of its blaze. The Infidel, the Perfectionist, and the Christian, are alike to Mormonism; it melts all, for God is a consuming *fire.*

OFFENCES MUST COME.

The Savior, clothed with the authority of the priesthood, was not slow to acquaint his disciples, and advertise the world what would take place in the last days. Matthew records one of his sayings thus: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Now apostates and people will conspire to fulfil this saying: And to show it we have only to quote their own sayings and doings. The apostates will hazard their lives and characters to bring evil upon the church, and stop the spread of truth, and frustrate the gathering. The greedy world, swallow their falsehoods and enter into the secret, and join their *honor* together to persecute and crush the saints, because they worship God according to the dictates of their own consciences, and so the offences come.

We cannot better show this principle, than by copying from the Illinois State Register, and a New York paper, the following:—

PUBLIC SENTIMENT.

The unlawful doings in Hancock county are, as we expected, bringing the State into disgrace all over the Union. The press, every where, condemns, in the most emphatic and indigant language the treatment which the Mormons have received. When an unprejudiced man seriously and candidly reflects on what has been done—when he thinks of the hundreds of houses burnt to the ground, and their bereaved and shivering inmates turned out to starve—when he reflects that a whole community of people are, in this enlightened age, and in this free country, driven out from the comforts and blessings of civilization into the wilderness on account of their religion—for that will be the verdict of the age and of posterity, that sectarianism alone, has thus expelled them—he must admit that disgrace will cleave to our institutions, as a consequence of these outrages.

From a New York Paper.

"A whole community of the people banished! driven violently from their homes, their farms, and their Church; their blood shed by lawless adventurers of Illinois and the State, either unable or unwilling to protect them! How are we as a nation to explain to a civilized world this dire calamity, this desecration of all that is free in our Government? Was it

the religion of the Mormons to which objections were made? We have no right to interfere with the religion of any person, if the pursuit of that religion interferes with no man's rights or property. Were the Mormons a rascally, lying, thieving race of people, as alleged? Then enforce the laws against all offenders. But to drive them, their wives and children, beyond the Rocky Mountains, beyond the barriers of civilization, to take lawless possession of their farms and property, exceeds in iniquity everything that has been done in any country since the reign of the Goths and Vandals."

☞ So the truth, "because of offences," comes out of their own mouths.

A still stranger specimen of the folly of this generation, is found in the last dying words of *John Long* upon the gallows, at Rock Island, before he was hung for the murder of Col. Davenport.

"Mobs, said the prisoner, have made men desperate. He represented that Wm. F. Fox happened to be at Belview at the time of the mob there, and had, up to that time been an honest man, but from that moment, he became a determined and abandoned and successful robber; it is in consequence of being indiscriminately lynched without proof of innocence or guilt, that the country is now filled with horse thieves and robbers all determined to be revenged for their injuries, and to sell their lives as dearly as possible."

Truly, our country is in a state of anarchy and desperation, and the expulsion of the church of Jesus Christ of Latter day Saints from her realms, solely because their religious privileges, and common rights of citizens, are not protected by the laws of the land, will open the highway of *reserved rights*, among desperadoes, passionate and disappointed men, and demagogues, and the fields and habitations of the freemen of these United States, as well as the lives of men, women and children, will be sacrificed on the same bloody altar, where they tried to offer the innocent saints as a "peace offering," to the angry god of misrule, rebellion, and cozened ambition. The pit they digged for their neighbor's sins, becomes the furnace of their affliction, and God blows the fire.

MAGNANIMITY OF A DOG.

In the month of August last, a boy of about 11 years of age, the son of one of our citizens, was visiting in the country. As he was crossing a field, a dog pursued him as an intruder upon his masters premises, and the boy being alarmed, ran for some distance, the dog chasing and barking fiercely. At length, as the dog was within a few feet of him, the boy stumbled and fell down a bank and broke his leg. The poor fellow was of course terribly alarmed, the dog still barking at him as he lay helpless at his feet. But the instant the dog perceived that the child was hurt, he returned to his master's house, and by his voice and actions convinced the family that something was wrong. Finally, after having tried in vain to quiet the dog, they followed him till they found the child crying for help, but at such a distance from any house that he could never have made himself heard. Had it not been for the dog, his enemy! the boy would have fainted there, or would have attempted to crawl away, in which case he would doubtless have destroyed his limbs.

The remarkable features in this case are, that the disposition of the dog was so suddenly changed. We often read of dogs making several efforts to save the lives of their masters, or children to whom they are attached, but this is the only instance we have ever met with, where a brute exercised what may be called, without irreverence, the "Christian principle" of kindness to a fallen enemy. In this respect, the dog was much *more of a man* than many in this world who walk upright.—*N. Y. Observer.*

What a noble enemy! How much in advance of the Missouri and Illinois mob! *Truly this "dog was* MUCH MORE OF A MAN" than all christendom put together. It may be that the spirit which ought to actuate the hearts of *christians*, has found a truer habitation in the person of a dog than a man. Aside from hydrophobia, dogs never *mob*, and only steal in case of starvation.

MINUTES OF A CONFERENCE HELD IN THIS, THE CLEVELAND BRANCH, OHIO, OCTOBER 30, 1845.

Conference called to meet on this the 30th day of September, by the authority of Br. Harris, President. Meeting opened by singing and prayer by Bro. Carpenter. Accusation brought against Br. Wm. Henry Parcell, by Br. Wm. Capner, for lying against him and defrauding him. Also, by the church, an accusation was brought against Sister Jane Parcell, for slander, and against Sister Tamer Ann Ackerly, for not attending meeting. The accused having been labored with by the officers of the branch, and neglecting to attend to answer the aforesaid accusation, after being duly notified by the lawful authorities of this branch, the business of the meeting was entered into, and after some appropriate remarks on the case of Br. Parcell, by President Harris, Br. Carpenter and Br. Wilson, the vote was called by the President; "All who have their minds made up of the propriety of cutting Wm. H. Parcell from this branch,

make it manifest by the uplifted hand." Voted in the affirmative. After some remarks by the President on Sister Parcell's case, the vote was called by the President; "All who are convinced that sister Jane Parcell deserves to be cut off from being a member of this branch, will make it manifest by the uplifted hand." Voted in the affirmative. Vote called by the Presidedt in sister Ackerly's case; "All who are in favor of withdrawing the hand of fellowship from sister Ackerly, make it manifest by the uplifted hand." Voted in the affirmative, and two weeks from the 5th of next month given her to deliberate on it. Br. Capner was called to an account for going to law with Br. Parcell; he being present to answer to the accusation, confessed his fault, and was forgiven. Br. Capner, Br. Carrigan, and sister Mudget applied for letters, which were granted by vote of the church.

WM. G. HARRIS, Prest.

THOMAS WILSON, Clerk.

P. S. Sister Ackerly has given the branch ample satisfaction, and is admitted into full fellowship in the branch. T. W.

MOBOCRACY.

We cannot have a better comment on this New Court, than the recent facts in regard to the Convention at Carthage, for the expulsion of the Mormon Fanatics.

That convention was gathered from two or three counties—in a *civil* government, aside from State authority, without the countenance of the Federal Executive, passing their *fiat* upon the fortunes, destinies, and property of a population of perhaps 15 or 20,000! The census just taken (last week,) makes the population of Nauvoo proper to consist of 11,057 souls—without the limits it is supposed there is a third more! At Nauvoo may now be heard the notes of busy preparation, and we might add, the sound of hammers

"Closing rivets up."

Would it were those of boxes and merchandize alone.

We have no more sympathy with the Mormons than with the Abolitionists, and alike abominate both—but if the "*ipse dixit*" of any popular casuality is to be the *fiat* of command; if any minority is to forego home and sacrifice property, and flee to isles of the sea, at the caprice of any majority, if such be Democracy, then is it indeed true, that man's worst enemies are those of his own household.—*Saint Louis Evening Gazette.*

☞ It is well that all men have not become entirely destitute of feeling the true principles which must make up the catalogue of our country's virtue and glory. The Mormon community embrace men and women of the best blood of the earth, and it is idle to suppose that they can be expelled from the United States, by mob violence, while government with *folded hands*, nods assent, without kindling the anger or indignation of friendly spirits in England, Scotland, upon the islands of the sea, or even of our own land.

From 15 to 20000 persons are "busy" preparing for their "exodus" next spring,

"Closing rivets up,"

And "hiding kindred love,"

for a better place, than graces the sterile plains *where freedom once was!* Truly have we learnt that "is not what is taken into the stomach of the nation that defiles it,—but it is *what is cast out.*" "O generation of vipers, who hath warned you to flee from the wrath to come!"

NOTE OF PREPARATION.

As in all cases when union prevails, the Mormons go ahead like one man, in whatever they undertake;—the murderous plans of apostates, the connivance and craft of the executors of the laws, and the deadly persecutions of the mob, have no effect to deter a virtuous people from exercising faith in God for the salvation of Israel. The Temple was reared by the tithing of the people as by the influence of God, and the Nauvoo House was mounting up with the same "nimble faith and works" when mobocracy stopped the progress:—and, like the faithful servant, every "real Mormon" turned to abide in the doctrine, and began to fix for an exodus, where the "wicked cease from troubling;" and *now* at a meeting held in the Music Hall it was stated, that "3285 families were making ready with 1508 wagons on hand, and 1892 building." These with foreign companies, will make a great multitude by Spring.

CHRISTIANITY IN CHINA.

An imperial edict has been issued in China, giving Christian missionaries liberty to preach, and the Chinese freedom to embrace Christianity, in the five cities opened to foreign commerce, namely, Canton, Amoy, Shanghae-Ningpo, and Fou-chou-fou.—*Liverpool Mercury.*

☞ This will open the door for the Elders of the Latter day Saints, and as our future location will embrace California, Oregon, or Vancouver's Island, we may bring the Chinese, with their wealth, directly into the kingdom of God, to "build up the waste places of Zion," without molestation. The Lord is certainly preparing the way for all nations to go up to

his holy mountain, and worship him in the beauty of holiness. Mormonism is here a little and there a little, until the whole lump will be leavened.

INDIAN.

The word Indian, which is used to personify the natives of China, and America, is probably not fully and fairly understood. The word *Indian* is an adjective derived from the proper noun India, found in Esther 1: 1. The original Hebrew word is *Ho doo*—most likely from *Haudad*, to *Shout for Joy*.

When Columbus discovered Islands on his first voyage, he supposed they were situated upon the West side of the East Indies, and as a natural rule, called them the "West Indies." from this circumstance the natives of this continent have been favored with the appropriate and prophetic appellation of "Indians," which, no doubt means nothing more nor less than: *They shall shout themselves for Joy!*

From the Memorial de Rouen.

DREADFUL DISASTER NEAR ROUEN.

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondisement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlme. It first carried away a part of the roof of the factory of M. Rouff, then gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments.—The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz, that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 130. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparitively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighborhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-looms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protruding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded.—Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the

linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the Cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys Among these last several had been taken out of the river, into which they had been precipitated from the third floor.—Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible.—When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins.—Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000f. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000f. At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000f. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 020,-000f., for these three establishments only.—From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length.—The communes which have chiefly suffered by it are Le Houlme, Malaunay, Monville, Eslette, Cleres, and Aneesumeville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Interieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded but a great number still remain. Permit me to have recourse to your journal to open a subscription in favor of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Interieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receveur General to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of this disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers.—The Rouen Railroad Company requests us to announce that a subscription in favor of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Lemetheyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

From the Millennial Star.

A violent hurricane did much damage in Paris and its neighborhood on Tuesday. At the Tuileries the Pavillion Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity, occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

Conflagration at Bordeaux.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt, fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. Three hundred buildings, according to the best calculation, have been levelled to the ground. Most of them were large, three, four, and five story houses, and principally occupied by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighborhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadfully from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luezk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Duezk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

A letter from Insterburg, dated August 13th, says:—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes: the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops have been sent to protect our frontier. It is said, the fields in Poland so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

Terrible Conflagration at Toulon.—A supplement to the *Semaphore* of Marseilles, mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant:—"*Marseilles, August* 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depot of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of the catastrophe before our readers.—'*Toulon, August* 1, 1845.—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning. At half-past eleven the town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay, the fire-engines of the arsenal were brought to that spot, and the greater portion of the laborers in the arsenal, and all the disposable troops of the garrison were sent to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also in a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hardly discovered, when it seized upon the principal sheds, under which were piled al

most all the timber for the use of the dock yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the daytime could have gained so much head before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion." The *Semaphore* adds that the travellers who left Toulon at eight o'clock at night, say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighborhood of the fire.

CONFERENCE MINUTES.

FOREIGN BRANCHES.

We select from the "Millenial Star" a few items concerning the conferences, and spread of the truth in the old world. It is certainly gratifying to witness the glorious triumph of Mormonism, or in other words, the victory of truth over error. The everlasting gospel will prevail and so all Israel will be saved.

GLASGOW.

A meeting of the different branches in the Glasgow conference took place in the Odd Fellow's Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. Stenhouse.

President M'Cue addressed the saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious —the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the saints, that he might be upheld in his mission to the Sister Isle

Elder Banks preached in the evening to a crowded house and very attentive audience. Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general, to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, A. M. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holms, followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President.

ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1; quorum of seventies, 1; 15 elders, 18 priests, 13 teachers, and 2 deacons.

Elder Leonard Hardy was called to the chair,

and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented eleven branches, containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favor of the faithful labors of elder Hardy, the presiding elder of the conference. It was evident that he had done honor both to the cause of God and his brethren since he had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear, that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to Elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house, from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President.

JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labors—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labors. There has been a continual increase of members from the commencement of his labors, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the saints were asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favor of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President.

WILLIAM WALKER, Clerk.

NEW YORK CONFERENCE.

The Church of Jesus Christ of Latter-day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, Elder O. Pratt was called to the chair, and G. T. Newell, Secretary.

After prayer and a dedication of the assem-

bly to God by the President, and a song of Zion by the whole assembly, the President arose and laid before the conference the present condition of the saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

WHEREAS, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold hearted world, to seek protection and sustenance for ourselves and families.

And WHEREAS:—Inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, having hardened their hearts, like Pharoah of old, against the cries of the fatherless and the widow, That we now cease our cries—wipe away our tears, and prepare ourselves to "enter into our chambers, and shut our doors about us for a little season until the indignation be overpast." Therefore,

Resolved, That we hail with joy the proclamation of our brethren from the City of Jeseph, to make preparations for our immediate departure, and give thanks and praise of our heavenly Father that the day of our deliverance is so near at hand.

Resolved, That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

Resolved, That we most heartily sanction the proceedings of the council and Church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has demanded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further

Resolved, That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

Resolved, That during the mission and ministry of our brethren, the Twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept: which we are sorry we are not able to say of our former brother William Smith. And

Resolved, That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the Church in New York, have no desire to see him, unless he repent speedily, and go about making restitution for lifting his hand against the church and kingdom of God to destroy it.

Resolved, That the Church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, andnot one left behind.

Resolved, That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father and mother, houses and lands, wives and children for me and my name's sake, is not worthy of me."

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the President.

ORSON PRATT, Pres't.

G. T. Newell, Sec.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN BURK'S GARDEN, TAZWELL COUNTY, VIRGINIA, ON THE 31st OF AUGUST, 1845.

Opened by calling the meeting to order by

Elder Peter Litz, who motioned that Elder James Parke be appointed president, which was seconded, and carried unanimously. On motion, Peter Litz was appointed clerk of said conference by an unanimous vote. The president then arose, and opened the meeting by singing and prayer, and delivered a funeral sermon of Bro. A. Petty, from 1st Corinthians, 15th chap. 53, 54, 55 verses, and delivered a masterly sermon with power and much assurance of the Holy Ghost; the different branches were then presented; Burks Garden branch by Elder P. Litz, seventy-two in number, including three elders, one priest, one teacher, all in good standing. Elder Samuel Carter then presented Bluestone branch, which numbers fifteen, including three elders, one priest, one teacher and one deacon, all in good standing. The Wythe county branch not present, nor the Smyth county branch, but notwithstanding there has been a number added in that part of the vineyard, and a great spirit of enquiring prevails in that section of the country. After an interval of fifteen minutes,—conference met again when the president gave an exhortation of the nature and propriety of partaking of the sacrament. After the sacrament was administered, the president delivered an exhortation on the principle of love and unity amongst the saints, and made a few remarks on the claims of Sidney Rigdon, and took a vote of the saints if they would uphold the proper authorities of the church in all righteousness, and if they would do all in their power to build the Temple of the Lord, which was carried unanimously. On motion resolved that the minutes of this conference be forwarded to Nauvoo, and published in the Times and Seasons, after which the conference adjourned until the 6th of April, 1846.

JAMES PARKE, President.

PETER LITZ, Clerk.

Nauvoo, Ill., Nov. 14, 1845.

Having just returned from a mission eastward, appointed by the spring Conference of 1843; according to order established by the Church of Christ, that Elders should report their stewardship; I thought, although I was among the least, yet I would not be among the last in confessing my ignorance, and stating unequivocally, that I am but an unprofitable servant.

During my mission, which was in the fall and spring of '43 and '44, in the States of N. Jersey, and Maryland, in company with my fellow-laborer, S. H. Rogers; we indeavored, according to our ability, and the trust reposed in us, to help rear up the standard of Latter Day glory, and to facilitate the great and momentous work of God in these last days.

I will also say, that although we were weak, yet we were made strong by the hand of the mighty God of Jacob! And although we were little, yet we confounded the great; and although our wisdom consisted in the simplicity of Christ's gospel; yet the wisdom of man was confounded before our eyes.

Many honorable men were enamoured to the truth, and many honorable men instructed in the plan of salvation. We baptised thirty-five or forty for the remission of their sins, and organized one branch of twenty-five or thirty members in Md; and thus the words of God were fulfilled, that 'the weak should confound the wisdom of the mighty,' and the poor among men rejoice,' 'the meek increase their joy in the Lord,' 'those who erred learn doctrine,' &c. &c. Thus was the mission, and thus it ended.

May God bless his people, redeem and save Israel, and hasten his work in its time.

JAMES H. FLANIGAN.

"Whenever any thing is spoken against you, that is not true do not pass by or despise it because it is false; but forthwith examine yourself, and consider what you have said or done, that may administer a just occasion of reproof."

Elder J. Taylor.

Dear Sir:—Having observed in your paper of the first instant, an interesting communication from Elder Addison Pratt, and among the many items of interest, one relating to "the good Brethren in Philadelphia," and "our good Brother Grant." Sir, permit me through the medium of the Times and Seasons, to inform Brother Pratt, that his indignation, and incorrect information, has caused him to do injustice by the Saints in Philadelphia; and his *belief* of "good Brother G." came not from hearing the word of the Lord, but from hearing something else. Brother Hanks did not sell me a Book of Mormon, or any other Book, neither did any one under my jurisdiction buy books of him except they were requested to do so by him or his associates. To conclude allow me to say, NOT JESTING, that I hope the successor of the present *prime minister* of Tooboui, will retain in his head, eyes enough to tell true seamen from pirates, and thereby be able to do justice to his best friends in North America.

Yours respectfully,

J. M. GRANT,

City of Joseph, Nov. 14th, 1845.

BACK NUMBERS.

The back numbers of the Times and Seasons, for September and October, were nor printed in their time, but the publication will *continue* until the volume is full.

CORRECTION.

In the Times and Seasons of August 15, the History says, "Brother Rich was called in question for transgressing the word of wisdom," &c. It should have read *Leonard Rich*.

NOTICE.

Robert Reid, James Riley, and Charles Pemberton of St. Louis, have this day been cut off from the church by the council of the Twelve.

W. RICHARDS, Clerk.

Nov. 1845.

NOTICE.

Elder Nelson Bates of the New Hampshire presidency, from whom the hand of fellowship was withdrawn, and published in the Messenger, is now restored to the full fellowship and confidence of the church.

W. RICHARDS, Clerk.

P. S. It was not our intention that Br. Bates should have been published.

POETRY.

For the Times and Seasons.

MY FATHER IN HEAVEN;

BY MISS ELIZA R. SNOW

O my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside?
In my *first* primeval childhood
Was I nurtur'd near thy side?

For a wise and glorious purpose
Thou hast plac'd me here on earth,
And withheld the recollection
Of my former friends and birth:
Yet oft times a secret something
Whispered you re a stranger here;
And I felt that I had wandered
From a more exalted sphere.

I had learn'd to call thee father
Through thy spirit from on high;
But until the key of knowledge
Was restor'd, I knew not why.
In the heav'ns are parents single?
No, the thought makes reason stare;
Truth is reason—truth eternal
Tells me I've a mother there.

When I leave this frail existence—
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

City of Joseph, Oct. 1845.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No 18 CITY OF NAUVOO, ILL. DEC. 1, 1845 WHOLE No 126.

HISTORY OF JOSEPH SMITH.

CONTINUED.

April 1st 1834. This day at Brother Riders, in Chardon. The Court has not brought forward Hurlbert's trial yet,and we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for he forgiveth my sins, and will confound mine enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Doct. P. Hurlbert; he will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd and Thursday the 3d, attended the Court. Hurlbert was on trial for threatening my life. Friday morning I returned home. And in the evening attended council of which the following are the minutes.

"Kirtland, April 4th 1834.

This evening a council of High Priests assembled at the house of President Joseph Smith, Jun., to reconsider the case of Brother George F. James. Pres. Joseph Smith Jun, presiding.

Bro. George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to president Joseph in going out to proclaim the gospel, and he sincerely asked pardon of the Lord, and of his brethren, and particularly of Brother Joseph. He also said he was willing to ask the forgiveness of this church. He said that relative to certain charges, which were that he "had not attended meetings," and had treated lightly some of the weak"&c.; that he had attended meetings, generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the council were bound to notice his conduct heretofore; but now if Bro. George was willing to walk according to the new covenant, he should have his hand of fellowship. The council then expressed their satisfaction at Bro. George's confession.

(Signed) OLIVER COWDERY, Clerk.

Saturday, March 5th; I went to Chardon, as a witness for Father Johnson, and returned in the evening. Mr. Russell,the State's Attorney, for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:

Kirtland, April 7, 1834.

Dear Bro Orson:—

We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like to succeed according to our expectations. Myself, Brothers Newel, Frederic and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails,the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now Brother Orson, if this church, which is assaying to be the church of Christ, will not

help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them. I prophecy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under foot of men.

I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompence be as the recompence of her enemies, for thus shall it come to pass saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your Brethren in the New Covenant,
JOSEPH SMITH, Jun,
F. G. WILLIAMS,
OLIVER COWDERY.

April 9th. After an impartial trial, the court decided that Doct. P. Hurlbut, be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revalation:

Liberty, Clay co., Mo., April 10, 1834.

To the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Mo., being members of the Church of Christ, reproachfully called Mormons, beg leave to refer the President to our former petition, dated in October last, and also to lay before him the accompanying hand-bill, dated Dec 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflcted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county—these inhuman assaults, upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called Mormons, have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and all this on account of our belief in direct revelation from God, to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparallelled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are contintinually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be

made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government, but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws, congregated in Jackson county on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter a minute detail of the sufferings in this petition lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchsed their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:

FAREWELL MESSAGE OF ORSON PRATT.

To the Saints of the Eastern and Middle States, Greeting:

Dear Brethren:

The time is at hand for me to take a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens who have the choice of DEATH or BANISHMENT beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic: and all the saints have abundant reasons to rejoice that they are counted worthy to be cast out as exiles from this wicked nation; for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our heavenly father will preserve us, and deliver us out of the hands of the blood-thirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy piety, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause —there will be no Christian banditti to afflict us all the day long— no holy pious priests to murder us by scores—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious States.

Perhaps the rich may ask, how they are to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company?—In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus they are deprived of the privilege of sacrificing their property by being driven from the same: but still they can reprieve themselves in some measure, by selling immediately, at all hazards, although they should not get one third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren *now* is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring for you could not arrive in time to leave with the saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, &c., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the

church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; the rich in the branches abroad, should help the poor to horses, wagons, &c.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed our expenses by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion obtain sufficient to go by Cape Horn.

Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counselled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him there names as early as possible. If one hundred and fifty or two hundred passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren awake!—be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as then.—Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea, should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours.—Their coldest months are in July and August, their warmest months in January and February. There is too much ice in our summer months to admit a safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren if you all want to go, charter half a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. The most of those, however, who can get teams this winter, had better go by land.

Do not be faint hearted nor slothful, but be courageous and diligent, prayerful and faithful, and you can accomplish almost anything that you undertake. What great and good work cannot the saints do, if they take hold of it with energy, and ambition?

We can do almost anything, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievments.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the branches here in the East, seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruptions of the church while the Twelve apostles of the Lamb will be represented as devils incarnate. But dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counselled you according as the Lord has given us wisdom.—And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instruction you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut off from the church—your sins shall be upon your own heads—our garments are clean. Remember these words, and let nothing move you. Let no apostates be in the least welcome under your roof. Be ashamed and blush at the very idea, of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not—taste not, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come, when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the saints get this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And I assure you dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the saints uphold their hands. I should have probably have visited more branches of the church in the East, if I had been in the possession of sufficient funds to have paid my travelling expenses. I have no fault to find.—The saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle &c.; and they shall in no wise lose their reward. We love the saints, both in the East and in the West, and it grieves our hearts, that circumstances should force any of you to tarry in the States after next spring. If it were in our power, our hearts would leap for joy at the prospect of taking you all with us: and thus would the fulness of the gospel be fully brought from among the Gentiles.

Brethren and Sisters, remember the Book of Mormon, the Book of Covenants, and the instructions, teachings, and counsels, which the faithful servants have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized, and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if any one commit adultery in their hearts, they shall not have the spirit, but shall deny the faith." (Book of Covenants, p. 204, 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way, and walketh therein even unto the end, for they shall be crowned with great glory, and of the *increase* of their kingdom, there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers, and the vile seducer, shall be abased, where there is wailing, and wretchedness indescribable.

Who then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O Virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offspring!—Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the saints in the Eastern countries farewell. Farewell till we meet on distant lands. May our kind Father hasten that time. Yea, O Lord God, remember these my brethren and sisters, and save them. Behold O Lord, they have received thy servants, and the message thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy Temple, and now, O Father, reject not their offerings, neither cast away thy people who are called by thy name. Forgive their sins, and pity them even as a Father pitieth his own children. Behold O Lord, the desire of this thy people to go forth from among the Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked; but hide them with thine own hand, and shield them from judgment.

Hear the prayer of thy servant kind Father, in behalf of his brethren, over whom he has presided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy Son. Amen.

And again, with my heart full of blessings, I say FAREWELL.

ORSON PRATT.

City of New York, Nov. 8, 1845.

WHAT IS TRUTH?

When Jesus had told Pilate what he came into this world for, and that he should bear witness of the *truth*, Pilate asked, *what is truth?* but Jesus answered not a word; neither have we, as to the *threats* and *lies* published in the pamphlet alluded to below, knowing that all things shall work for good to those that serve the Lord in righteousness, and endure all things patiently for the glory that shall come after much tribulation

The exposition of the editor of the Messenger, that William Smith, (though he boasted of it in Nauvoo) never owned that establishment, nor paid a cent to sustain it, is a kind of *veto* on his proclamation, that seems to say; if one prominent article was manufactured out of "falsehood" to stir up the jealousy of the people, the whole must be a "bastard" production, conceived in sin, and brought forth in iniquity.

Leaving the apotates, hitherto, to "glitter on the darkness of midnight," and corrode in their own poisoned ooze, we cannot but lament that any should be so short sighted, *now* as to cover themselves with a net of lies, and then tangle themselves in their own NET, *but so it is!*

Read the following from the N. Y. Messenger:

BEWARE OF STRONG DELUSION, LEST YE BELIEVE A LIE AND BE DAMNED.

Beloved brethren and sisters:—We have received a proclamation published in the Warsaw Signal, purporting to come from William Smith, who has been cut off from the church in Nauvoo by a unanimous voice of the whole city, not one dissenting voice. What could have been the reason of this movement of the people of Nauvoo? Could it have been through any malicious feeling against their brother William, the only surviving brother of the family? Was it because Bro. William was so much more just and righteous than all the rest of the people in Nauvoo? Or was it because his conduct was insufferable in the extreme? We leave the saints to draw their own conclusions. His conduct in the east has been sufficient to place every enquiring mind on the right track. He states in his proclamation, things we consider worthy of comment, lest many who are unacquainted be led astray.

He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parly P. Pratt, Orson Hyde, or Orson Pratt, during their mission to the eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the church, instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer these questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the east and meet his accusers face to face. We do not feel to do William Smith any personal injury. But for a man like him, having been an eye witness of the fall of former apostates, to publish such a document to the world, shows very much the mark of madness and insanity. We will now notice one of his presumptions, which if he has no more foundation to predicate the rest of his assertions upon, than he has for this, his foundation will crumble from beneath him. "In the mean time, as all the saints well know, I was engaged in publishing a paper in New York, entitled the 'Prophet, got up by MY own labors, and carried on with as much earnest zeal as I could possibly employ upon it. All at once early in the spring, whom should I encounter but Mr. Parley P. Pratt, who had come from the West, with specific authority from the quorum of the Twelve, to take charge of all the printing etc., without a single provision with respect to MY own personal rights, or relative to any outlay I had subjected MYSELF to, in getting up the paper, materials for printing, etc., etc."

Who does not know, that has been acquainted with the first establishment of this paper, that William Smith was in Nauvoo when the first paper was published—that it was not got up by his labors, nor carried on or sustained by his 'earnest zeal,' neither was he subjected to any personal outlay for type, paper, press or utensils. The type, press and materials, were purchased by Bro. Doremus and the debts contracted by the extravagant management in publishing the first two or three numbers, we assumed the responsibility of, when it changed hands. And since that time, the publication of the paper has depended entirely upon our labors. This the saints in New York well know. Again he says, "I had labored hard for three years to build up the church, and for the last year to wrest it from the influence of 'Rigdonism.'"

What has been the greatest objection brought against the church in the eastern country by the Rigdonites? It was the conduct of William Smith. Benj. Winchester in conversation with Br. G. B. Wallace in Pittsburgh two weeks ago, said "if it had not been for William Smith, he should have been in the church to this day,"

And we have not the least doubt but half of the Rigdonites in this and other cities, would make the same answer. There has individuals to our knowledge, left the church in this city, for no other reason than the conduct of this man, and are now going from place to place, threatening him with the rod of justice. We have neither time nor room to give much attention to such matters. If any of the saints suffer themselves to be led by such a spirit, they are not of us, and of course will go out

from among us, and the body will be left more sound and healthy than ever.

Since writing the above we have received an advertisement of his lectures in St. Louis, at twelve and a half cents admittance. It is a second edition of Hurlburt, Hincle, McLelland, Bennet, Law, Foster and Rigdonism. We have been aware of his designs and intentions a long time since, by a bombastical letter written to Bro. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adams and family, who were playing in a theatre to crowded congregations, and that the western boys would soon be among the Yankee's, and then we might look out for black ducks, for they always fly in the fall of the year."

We would respectfully give notice to those reverend gentlemen, that while we 'are looking out for black ducks,' they had better look out for the Yankee girls, for they might find their match. Wounded virtue has not been healed, and might require a balm. We would say there are letters and documents in the hands of elders in the east, of Wm. Smith's writing, that should cause a reign of silence, at least for the space of half an hour."

FROM THE WEST.

As Oregon, California and Vancouver are all the "go" in these last days, we have thought it advisable to give in this number of the Times and Seasons the following intelligence. Although it is not of so religious a cast as we generally publish, yet it may be of general benefit to the great exodus of the Mormons next season. We must be ready and profit by what we learn.

From the Independence Express, Nov. 17, Extra.

OVERLAND MAIL FROM OREGON—ARRIVAL OF DR. WHITE, DIRECT FROM OREGON—UNPRECEDENTED DESPATCH-THROUGH IN NINETY DAYS!

We had the pleasure on Saturday evening last, of taking by the hand our old friend, Dr. Elijah White, Sub-Agent of Indian Affairs for the territory of Oregon, who had just arrived, with a party of only *three* men; Messrs. Chapman, Brown, and Saxton, all claiming to be citizens of Willamette—two of whom, Oras Brown and Charles Saxton, had accompanied him for some time previously, on an interesting and important exploring expedition, the results of which will soon come before the public, officially.

They left the beach of the Pacific on the 30th of July, some forty miles from the Umpua river, and arrived in the Colony about the 10th of August. They found the Legislature in session in Oregon city, and Dr. White being officially requested to bear a memorial and petition emanating from that body and signed unanimously by them—also by the Judge of the Territory and Executive Committee—to the Congress of the United States, left on the 16th. They arrived at Fort Vancouver on the 17th, the Dalles of the Columbia on the 20th, and on the 23rd proceeded on their journey.

At the first camp, Major Moses Harris, *alias* "Black Harris," his pilot and his dependence, as interpreter for the Sioux and Pawnee Indians in passing through their country, without any difference or explanation, withdrew from the party and returned to the valley. Surprised, but nothing intimidated, they moved forward. They met Wallawalla Indians—so much excited the spring before, by reason of the violent and treacherous death of Elijah Heading, an educated young Chief of distinction, killed by a white man in California—and were handsomely saluted and most cordially received—the excitement having entirely subsided. Corn, potatoes, peas, camas and cherries, were brought forward for the consumption of the party, and their plantations, with those of the Keyuse, speak well for their advancement in agriculture and civilization. Not many of the Wallawallas cultivate; they generally subsist on fish. But the Keyuse and Nezperces, or Sehcptans, under the auspices of Dr. Whitman and lady, and Rev. H. H. Spaulding and lady, are represented as having made most commendable advancement in agriculture, science, arts, morals, and religion—many of the latter reading their own language fluently and writing well, and in the regularity of their family devotions, and observance of the Sabbath, it is believed few equal them.

On the first of September, they met at Burnt river, Capt. Barlow, Knighton, and McDonald's, companies of emigrants—the three companies comprising some eight hundred persons, with eighty-seven wagons, within some three hundred and fifty miles of their destination, all in good health and fine spirits, representing the difficulties of the route as nothing in comparison with what they had expected. While the Doctor was giving them an intellectual treat, to which all listened with indiscribable interest some of the ladies prepared a rich repast for him and his little party: coffee, sugar, bread, biscuit, butter-milk and honey, with bacon, rice and several kinds of dried fruits, were nicely spread out; they ate and drank, talked and mutually cheered each other, and parted in the happiest mood. At different points, for a distance of a hundred and thirty miles they met others—each party soliciting, they all received a lecture on Oregon. The last party, called

the St. Joseph company, were met on Snake river, camped disadvantageously, being some two and a half miles from wood and water on the sandy desert; but they found them in the best spirits, and after advising them at some length on Oregon, the party was invited to dinner, and sat down to table in the tent of Rev. M. Fisher, a Baptist clergyman, spread with a white cloth, and partook of tea, light bread, crackers, maple molasses, dried beef and butter, all prepared in the neatest manner.—This company were mostly New England people, had emigrated to Iowa and from thence to Oregon, and carried their virtues and intelligence over the mountains with them. All much happier and better for the interview, the party took their leave of this interesting group of venerable sires, aged matrons and smiling youth, and passed on to Fort Hall, where they arrived on the 19th of September, and met a cordial reception from Capt. Grant. On the 23d they passed the romantic and interesting Soda Springs, where all drank freely.

On the 27th, met Dr. Joseph Burk, Botanist and Mineralogist, sent out by the English government to make collections, and return in seven years from the time of his departure—dined with him, found him an intelligent, unassuming gentleman. The party passed *the divide* on the 4th of October, all walking over it, and on striking the Sweet Water, all drank, not a little pleased to behold the water once more running into the Atlantic. On the 13th of October, came in sight of a large Sioux village of some three hundred lodges, and containing 2,000 souls—went immediately to it—were met by several chiefs, and the party conducted by them to the Soldier's lodge, where they feasted on the choicest buffalo meat. Dr. White exchanged a horse with a chief, at the Indian's request, and left, after tarrying two hours, the party being as much pleased with their reception, as the Indians appeared to be in entertaining them. They encamped three miles below the village, horses unmolested and nothing missed. Next day met Smoke, a notable chief, and 200 Indians with him, moving up to the large village which they had passed; exchanged the usual salutations of the day, and all went off most agreeably. On the 15th reached Fort Laramie, where the party were hospitably entertained as at Fort Hall, by Mr. Papin. Left on the 16th, having purchased a sufficient supply of dried buffalo meat and flour, with groceries to last to Independence, intending to accomplish the journey with all possible expedition, and not to stop to kill game. On the 17th, met eight or nine ox teams, heavily loaded with goods for trading with the Indians, in charge of Captain Finch, who had a trading post seven miles below Fort Laramie, on the Platte. On the 18th, met Mr. Spane, he had also several teams loaded with goods for trading with the Sioux; he had buried his partner the day previous, having died of a nervous fever. On the 29th, met two men on an express to Fort Laramie, from the American Fur Company of St. Louis. They told the Doctor he would probably meet the Pawnee Indians before leaving the Platte, and if he did they would rob him and his party.

On the 31st, at about 11 o'clock, the Doctor riding in front of the party to keep a look out for the Pawnees, discovered a large smoke ahead; halted, adjusted the pack animals, and then went cautiously on again; proceeded a few miles, when a horse was discovered three or four miles ahead, tied, and apparently uneasy. The party were now convinced that the Pawnees were not far off, halted again, and each man examined his fire-arms. The Doctor proposed to leave the road and go into the hills, and to keep on travelling all night to avoid coming in contact with Indians, whose character is that of highway robbers. They did so, and proceeded four or five miles in the direction of the hills, when three Indians were seen advancing in front of them; the party went on a short distance, and twelve or fifteen came up to them. The Doctor made signs to them to keep away, and that he was in great haste to go on, but they all came up; when the Doctor stopped, requested Saxton to get off his horse and open a pack, get some tobacco and give them; he did so, and gave them all there was; mounted his horse again, when one of the pack horses took fright at the Indians, and ran with great violence, but was at last caught by Chapman and Saxton, the pack adjusted by them, ready to go on again. But the Indian who had been very impudent and saucy, now came to Chapman and asked him for powder; he refused to give him any, when the rascally Indian cocked his gun. At the suggestion of the Doctor, Chapman gave him some powder and he went off; but while the Doctor was talking to Chapman, six or seven had surrounded him, and two had his horse by the bridle, when he asked Brown to come up to him. Brown did so, presented his pistol at one of them, and the Doctor motioning them at the same time, with his sixshooter in his hand, to be off; they left, and the party haltered their animals, and started on again towards the hills, when a large Pawnee village, of some three hundred lodges, appeared in sight, several miles from the road.

As the Indians left the party, they fired three times at them, and the shot fell thickly around Brown—the Indians going towards the village, and the party from it over the hills. When out of sight of the Indians and the village, the party again halted, filled their powder horns, and took a good quantity of balls in their pouches, and went on again; but they had scarcely started, when two Indians were seen coming from towards the village over the hills; soon another, & another appeared in sight, each coming from different directions, & in ten minutes from the time the first two appeared in sight, the party were completely surrounded by two or three hundred men armed with rifles, muskets, bows & arrows, tomahawks & war-clubs, while the air resounded with the awful war whoop, as they still continued to dash upon them on their fleet horses. Seeing that four could do nothing by firing on such numbers, the Doctor told the party not to fire, while the Indians were in great confusion among themselves. The first who came, talked loud and boisterous, and began to catch the pack horses, when it was proposed to go with them to the village.

In the mean time, all was confusion, some snatching a rifle from one, while another caught a blanket from another, and run off. Saxton first got under way, following his pack horse, having many valuable papers, and surrounded by some twenty Indians; they soon stripped him of his powder horn and his horse and saddle, and put him bare back, while a brave, with a huge battle axe, led his horse by the bridle. Brown followed Saxton in a similar manner, passed him, and was the first to grace their fiendish triumph as they entered their village in full gallop. The Doctor was next suffered to start towards the village, but not until they had torn his coat into pieces, and stripped him of his vest. One Indian then struck him a hard blow with his bow on the right cheek; another hit him two blows on the top of the head with a war club, which nearly deprived him of his senses. With nothing left but his flennel shirt and pantaloons, he passed Saxton soon after Brown, with a brave leading his horse, and a Chief riding behind him, embracing him in his arms. Chapman followed immediately after Brown; they struck him several times as he was riding; he was hurried along and taken into the village. The Doctor was last on the ground, and was conducted into the lodge of a Chief, but not permitted to converse with any of his party: the rest of the men were conducted to separate lodges and treated in a similar manner.

The party were fed several times during the evening on boiled corn, at different lodges, accompanied by an Indian, but were not permitted to be together, except about ten minutes at a time. The first impression made upon the Doctor and all the party, on entering the lodges was, that the Chiefs would cause most of the property to be given back, but before morning all were convinced to the contrary, by having their packs opened, and pillaged of every thing of value; not even letters to people in the States were omitted. Dr. White lost many of his most valuable papers, and some twenty letters, though he mailed at this place 541, to various persons in the Union. After robbing the party of all their provisions and clothing, as well as horses; in the morning several squaws, true to the character of women, put up some corn, and the Chiefs who were at the head of the outrage, brought forward several poor, lame ponies and mules, and gave each man a few old garments, scarcely enough to cover him, much less to protect him from the inclement season. A little after sunrise they told them to be off, pointing over the hills where they were taken prisoners.

In the lodge where Saxton stopped during the night, while Brown was with him a few momente, an old Chief came in with a large package of papers, evidently robbed from some individual, but he would not suffer him to read any of them except the wrapper, which was of the kind of paper used for envelops in the War Department, and directed on the envelope, "*Tangawanga*, Chief of the Otto nation." The Indian then opened the package and took out a passport from the United States, and a large paper having ten or twelve seals upon it, opposite of which were many signatures, a large paper resembling a deed, and a French passport; he then folded them all up, after pointing to the coat of arms on each, but would not suffer them to be investigated; putting them all into the envelope, laid them under his thigh, gave a contemptuous laugh, and soon left the lodge. The party travelled till one o'clock at night without a drop of water, on the day they left the village on the open prairie, taking as their guide the north star, and going in an easterly direction. The Doctor was very much indisposed, owing to the violent blows he had received. Soon after the party were out of sight of the village, the smoke behind them told them that their enemies had fired the prairie, and all that day the wind drove the fire hard upon the party, and at night the flames of the tall grass were seen behind them, mingling with the horizon, giving it the appearance of an ocean of fire. One of the party kept watch while the other slept, or rather dosed. Next morning taking a bit of raw

corn, they continued their course north-east; the party and poor animals suffering extreme want of water. About ten o'clock they found a stagnant pool, where all the party were once more sensible of the watchful care of divine providence. They continued on in the same direction till three o clock, when the party struck a deep ravine and began to follow it, but they had only proceeded a short distance, when the Doctor discovered two Indians far in the distance, to the south east; the party stopped, and concealed themselves in the ravine; Brown crept to the bank to watch their movements; the Indians advanced a little, then also stopped. The Doctor then prepared to retreat and change the course of travel, and the party readily complied with his suggestion, went up the ravine some distance, took a southerly direction and travelled six miles, when they struck a small creek, kept their course still towards the south, and just at dark struck the Oregon road, to the great joy of all the party. They encamped that night at 12 o'clock on the Republican Fork, again eating raw corn for supper.

On the 3d of November, they considered themselves nearly out of reach of the Pawnees, being fifty miles from their village. They arrived at the bank of the Big Blue on the evening of the 7th, when on entering the tall forest trees, by the light of the moon, a large flock of turkies were heard among the branches. All were excited with pleasing anticipations of once more tasting something palatable, as the corn, in whatever state it was taken, for several days had soured on the stomachs of the men, and they ate it only to keep from starving. The next morning, Brown's well-directed rifle brought a fat turkey to the ground. After the turkey was despatched, they returned to the corn again, as the Indians gave them only two rifles, having percussion locks with no more ammunition, and the other rifle was unloaded to strike fire with the powder.

On the evening of the 13th, they ate the first meal in the house of Mr. Charles Fish, quickly prepared by his lady, residing among the Shawnee Indians, thirty miles from the United States line.

The Doctor left the Willamette colony in a very flourishing state, and is of opinion that Oregon, at no distant day, will rival many of the Atlantic States in agriculture, science, and the arts. In this opinion all the party concur, and they intend to return again in the spring.

A daily computation makes the distance from

Oregon city to Fort Hall	800 miles
From Fort Hall to Green river,	195 "
From Green river to Fort Laramie,	400 "
From Fort Laramie to Independence.	630 "
	2025

From the St. Louis Republican.

St. Louis, Nov. 23rd, 1845.

Sir: I received with pleasure your polite note of inquiry, regarding Oregon, from the consideration of the warm interest you have manifested in favor of that new, distant and interesting part of our wide domain, and am most happy to assure you, and through you, the good citizens of St. Louis and Missouri generally, who have said and done so much to advance our interests, that aside from some inconvenience for the want of a circulating medium, or the establishment of proper commercial regulations, our little colony of eight thousand, are going forward most vigorously and prosperously, and, so far as the accumulation of property is concerned, I know of no people so rapidly advancing as those who have planted themselves in the valley of the Willamette, nor do I know of any like population so uniformly pleased with the country of their adoption—none, sir, of the sober, industrious and intelligent part of our cheerful little colony, but are greatly pleased with Oregon, and its prospects, uniformly extolling the climate, soil, scenery, &c., &c. And, sir, of this you need not be surprised, as from a residence of nine years in that delightful valley, I assure you I know of no country possessing so mild, equable, salubrious and agreeable climate, nor a country of such varied and beautiful scenery, nor one of such certainty or uniformity of all kinds of crops peculiar to such latitude, save Indian corn, which, though more certain from the uniformity of cool nights, does not in growth yield more than an average New England crop. Nor do I know of a country, every where possessing such purity of water, or considering its extent, more valuable water privileges. Of its natural and commercial advantages, I need not speak, as from its contiguity to the Sandwich Islands, China, Peru and all the western world, it will be seen at a glance that these are very great.

I do not deny that, at the first glance, a great portion of the eastern and interior of that territory appears of little worth, nor would otherwise say than that in the Willamette Valley, the garden of the world, possessing more strength and depth of soil, and less waste land than any country of like extent; that three months out of twelve, arising from the continuous rains, are disagreeable; but, sir, the time is coming, and rapidly advancing, when

domestic herds will take the place of immense herds of buffaloes, and prove a rich source of revenue. Experiments at Fort Hall, Basea Wallawalla and other parts, demonstrate this clearly.

My time is up, more upon this and other subjects relating to Oregon very soon.

Very respectfully,
Your obedient servant,
ELIJAH WHITE.

TIMES AND SEASONS.

CITY OF NAUVOO,
DEC. 1, 1845.

THE PROSPECT.

Peace and union reign at Nauvoo, and as to business, every saint that means to keep the commandments of the Lord, and prepare for the revelation of Jesus Christ, is earnestly employed in fitting out for the intended removal next spring: or, as a willing and obedient people many are engaged upon the Temple—determined to finish that glorious structure of Latter-day Saints' faith and works, as a monument, that they were industrious, noble minded, and sincere.

It is now the first of December, and the suit of rooms in the attic story for the accommodation of the Priesthood, in the ordinances of washings, anointings, and prayer, are nearly ready for use; so that the faithful saints begin to rejoice in the Holy one of Israel. The tithings of good men; the widow's mite; the blood of the martyrs, and the tears of the fatherless, have not been unavailing, but, like the prayers of the saints which are bottled up in Heaven for the gratification of holy beings, they sparkle before the Lord, as monuments of virtue, union, perseverence and religion unknown to the world. We have great reason to rejoice, for the Lord is with us.

The mob, as usual, are busy in manufacturing lies about the saints; and what they lack, is gratuitously supplied by apostates. who naturally drop down among the dregs of society, as a fall from a slaughter house, and are devoured up by beasts of prey. We believe also, that the mob keep up the old system of plundering and crying *mad-dog* in order to prejudice the community against the saints, but God, who never fails to bless the righteous, is our friend, and *we live*, and blessed be his name.

We can say in the voice of truth; brethren; be just—be wise—be watchful--be prayerful—and put away all evil, and he that said to the raging waves; "peace, be still," will say, *well done good faithful servants, enter into the joys of your Lord.*

TIDINGS.

We select the following from the last arrivals, as a specimen of what may be expected in the old world, in the formidable appearance of calamities:

WARLIKE PREPARATIONS.

There is evidently a screw loose between us and some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities are going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened.—New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation is sometimes designated a 'cordon sanitaire,' is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for—what is it all about? These preparations cannot be from any apprehension of a quarrel with the United States about Mexico or the Oregon territory. Some of them are being made too near home for that.—The real cause is, we opine, without mincing matters, that, in spite of the recent bathing machine alliance, things are not quite comfortable between us and our French neighbors just now. The causes of difference, if not dispute, between us are indeed many. Not satisfied with kicking us out of Spain, and turning us out of Greece, they are now busy with their intrigues in China, that they may carry off all the advantages for which we fought and conquered in the late war with that country. Their eagerness to repeat the fable of the wolf and the lamb towards our ally of Morocco may, also in the end, lead to an unpleasant issue with us. But the grand bone of contention just now is the marriage of one of Louis Philippe's sons with the sister of the Queen of Spain, which is sure to elevate him to the throne of that country, and bring about a new and formidable compact between France and Spain. We say that such a marriage would surely elevate the French prince to the throne of Spain. We have not a doubt of it. Louis Philippe has no such thought; but the wretches by whom Queen Isabella is surrounded and held in captivity, are too deeply steeped in crime and

blood and villany, to hesitate about adding one more murder to those which they have already committed, to subserve their selfish and ambitious purposes.—*Liverpool Chronicle, Nov.* 1.

FAMINE EXPECTED IN ENGLAND.

Hitherto the cycle of the seasons has befriended Sir Robert Peel. Four good harvests in succession have filled his exchequer—filled the stomachs of the lieges—made the nation prosperous, the people contented. Alas! the scene is changed—the evil day has come upon him, and has found him unprepared to face it. Famine—gaunt, horrible, destroying famine—seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of "Open the ports and let in corn duty free," is heard on all sides, reverberated from every part of the empire.—The "pressure from without" has made itself heard in Downing street; and faith in the sliding-scale—Peel's sliding-scale, is gone forever. A third of the potato crop in Ireland is destroyed. The government has sent scientific professors to the scene of the mischief; and the awful truth is out, that this large portion of the people's food—the esculent that Cobbett abhorred—is unfit for use. What is to be done, in this terrible, this unlooked for emergency? "Open the ports!" is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralyzed between affection for his sliding-scale, and the horrors of public famine.

IRELAND.

The accounts from the sister island, for some days past, as regards the potato crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time, these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with "the powers that be," it is frightful to contemplate the consequence of scarcity. The numerous railways likely to be in progress of formation next summer, and during the course of the present winter, will no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

THE POTATO, THE FAMINE, AND THE RENT.

A correspondent of the Dublin Mail, calculating that one-third of the potato crop has been destroyed; that six millions of the Irish population are dependent for their existence on this esculent; that the smallest average quantity of oatmeal, the next cheapest food that can be allowed to sustain human life for a day, is one pound avoirdupois—comes to the legitimate conclusion that, supposing oatmeal now selling from 16s. to 17. 6d. per cwt., should during the dearth, rise no higher than 20s., it would take no less a sum than £17,940 a day, or £3,255,000 for the half year, to sustain the lives of two millions (one-third of the six millions) of the Irish people. As our contemporary well observes, this is a faithful estimate, and the great agitator has turned the matter in his capacious mind, and has just issued his appeal for—what does the reader think? Why, for nothing less than the annual O'Connell tribute. This would be incredible if told in a romance; but simple truth beats the most elaborate fiction. The "faithful" are to contribute on Sunday, Nov. 16.

THE MORMONS.

The last New York Sun has an editorial article, as well as a letter from Nauvoo of the 27th October, concerning this extraordinary people. The letter is from Mr. James Arlington Bennett, and professes to sketch their future designs as follows:

The present organization of the church, with the twelve apostles at its head, with a president who holds the keys of the kingdom, is the one that must stand; and when these shall have gone to California, Mormonism will be no more in the United States. But there will be a mighty gathering from all nations of the earth to the Mormon empire now about to be established on the Pacific ocean! One thing you may rely on—and that is, this people will never annex themselves to any government on earth; nor is it desirable they should, as they are determined to be governed by their own laws. The Mormons consider Governor Ford as an old woman in breeches. They say that, instead of permitting them to defend themselves against the mobs, he legalizes the mobs by throwing into their aid some of the State forces. This is what is called their abuse of the governor that we see in the papers.

There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a wagon drawn by four oxen, and supplied with everything necessary for the journey.

A troop of horse will be organized as an advance guard.

The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the bay of San Francisco! Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring. Is not this a tempting place for an old United States officer like myself, who has been through the last war? They wish me much to join them, and I presume, if I did, I would have the first military command in the camp of the saints. They certainly require a leader with a military and mathematical head, and one who has seen active service; but I am too old to settle in the West.

The New York Sun, in its own editorial article, runs as follows:

THE MORMONS.

William Smith, brother of Joe Smith, the Mormon prophet, states that it is their design to set up an independent government somewhere in the neighborhood of the Rocky mountains, or near California. That the plan has been maturing for a long time, and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of *American* feeling, and shut out by a barrier of mountains and church restrictions from any other than *Mormon* freedom. That the design of Brigham Young and the twelve is to build up a sacerdotal tyranny, the spirit of which will be more repugnant to the spread of republican principles than could possibly be the rule of Europe. These are William Smith's views. He is opposed to the plan of organization and its leaders. We find the following in the Mormon paper, which speaks a bitter, and in some respects, we apprehend, a true spirit in reference to their wrongs. We could not believe that, in a government of laws, any sect, no matter what their faith might be, would ever have been driven out of the land *vi et armis*. The Mormon paper says:

"We owe the United States nothing. We go out by force, as exiles from freedom. The government and people owe us millions for the destruction of life and property in Missouri and in Illinois. The blood of our best men stains the land, and the ashes of our property will preserve it till God comes out of his hiding place, and gives this nation a hotter place than he did Sodom and Gomorrah. "When they cease to spoil, they shall be spoiled," for the Lord hath spoken it."

They will become formidable enemies to the United States, either in California or Oregon; and government should look to this matter in season.

We entirely concur with the Sun in the belief that "our government should look to this matter in season." With angry and fanatical feelings such as the Mormons would carry with them, our own citizens would find them troublesome customers, let the tide of emigration be diverted to Oregon or to California.

We understand that the number of Mormons is already estimated at 57,000.—*Union.*

The United States will hardly be justified in the eyes of the nations, in amending the constitution, so as to prevent the Mormons from living *in* the confines of Democracy, or emigrating to a region *without*.

From the Washington Union of Saturday night.

AN INDIAN COUNCIL IN WASHINGTON.

The newly arrived delegation from the Pottawatomies held a "talk" yesterday afternoon with the Cherokee delegation which has been in this city for some time past. The meeting was requested by the former, some of whom had attended as delegates from their tribe at the last grand council held in the Cherokee nation at Tah-le-quah in the month of June, 1843.

Mr. John Ross, the head chief of the Cherokees, first spoke, expressing his gratification at meeting his brethren of the Pottawatomies in the town of their great father, the President of the United States, to which he and the rest of the Cherokees present had come, like the Pottawatomies, on business connected with the interest of their brethren in the Far West. He said it was well that the red man came to their great father for advice when they needed it; for he always stood ready to point out to them the path that led to peace among the various tribes and with their white neighbors; and that he considered it no less his duty to watch over the interests of the red man than over those of the white.

He asked the Pottawatomies what had been done by their nation to further the object for which they, with the other tribes, had assembled in council last spring, in the Cherokee nation, towards bringing about such an understanding among all the red men of the West, as would keep the hatchet forever buried between them. He said his heart was very full of this subject; that it could be effected if the braves and sages of the different tribes would earnestly strive to impress its importance on their followers.

His speech was then translated into the Pottawattomie dialect by their interpreter, Pierre Le Clere, (a half breed.)

"Half day," the Pottawatomie orator, replied; whose answer, being interpreted, was as follows:—

My brethren: The Pottawatomies were much pleased with the doings of the last general council of the Cherokee nation. The advise you and other Indians, who had adopted the habits and customs of the whites, gave them was good, and had been impressed on their memories. They would not forget what you told them of the importance of at all times looking up to the government of the United States as their most reliable friend, and to its agent as their best adviser, which was the only certain way of avoiding trouble with their white neighbors. A letter from your people, too, repeating the same things said in your speech, has been communicated to us through our clerk, who received it from yours, and it had received much attention from the Pottawatomies. I was much pleased with it, and so were all the chiefs and headmen of our nation. It was immediately translated, and sent on wampum by a runner to the Chippewas, our kindred, with a request from us that they would hearken to its words in favor of general peace, and earnest efforts for the civilization of the various tribes. This was done about the time we started on our journey to this city.

When their answer is received by our brethren at home, that, and the letter, together with a "talk" from us, will be sent on wampum to the Delawares, and when we again meet in the spring, in council, we hope to be able to bring answers from both of these tribes, to tell you that your letter has had the effect of teaching us the importance of looking up to our fathers, the United States agents, and also of cementing peace and good will among red men, and between them and the whites. My brethren, the Pottawatomie chiefs, now here, wish me to assure you that when we return, we shall strive to induce as many nations as possible to unite with us in council next spring; and, according to your advice, to bring with them their fathers, the agents, to consult and advise with us, as we place great confidence in their friendship and wisdom. The talk which you have just given us is good. We like it.

Mr. John Ross answered, that what they had done was well, and would doubtless have a good effect if the other tribes would harken to the substance of the wampum containing his speech and letter, which he trusted, through their efforts, would be widely circulated. The pipe of peace was then lighted; and after it had been passed around the council, Mr. Ross again spoke: saying, that at the time of the council he had heard of the bad feeling existing between the Pottawatomies and Sioux, which had given him much distress; and that after it (the council) had broken up, he had sent a runner to the latter, urging them strenuously to make peace, and pointing out the folly and impropriety of wars between red men, when so many causes were combined to sweep them from the face of the earth. He now wished to know if peace had been made?

Half day answered, through the interpreter, that when he reached home after the council broke up, acting upon the advice of the Cherokee chief, (Mr. Ross) he, too, had endeavored to bring about a peace between the two nations, and had sent to the Winnebagoes to urge their friends (the Sioux) to bury the hatchet; and that, up to within a few days of their departure on this journey, the Sioux had given them no trouble; but just before they left, a Sioux war party had made their appearance in their country, laden with plunder they had taken elsewhere. As soon as the alarm was given in the Pottawatomie village their young men assembled and went out to meet the enemy, whom they came in sight of at a place about twelve miles west of their town. When the Sioux discovered them advancing, they retreated, dispersing in different directions, and the Pottawatomies only followed them until satisfied that they had left their country. He was glad that they had not come to blows; but his young men went prepared to make peace, or to fight if necessary. The manner in which they had retreated and were equipped, proved that they came with no good intentions, however. He hoped, however, that at a future general council, the difficulties between the two nations would be satisfactorily settled. At the next council there would doubtless be many more tribes represented, who would lend their efforts to bring the Sioux and Pottawatomies to a good understanding.

Le Clerc, the half-breed interpretor, next said, that, on his way to the town of their great father, (Washington city,) he had met the United States agent stationed among the Sioux, and had asked him whether or not they were disposed for peace. The agent told him that the main body of the tribe were anxious to bury the hatchet, and had proposed to send a proposition to the Pottawatomies, but that he had advised them to defer it until his return to the nation, when he would attend himself to the matter. The agent also said that the Creeks had complained of depredations and murders committed by the Sioux or Pawnees on their people, who, if it was not stopped, would certainly be revenged. They had sen

a wampum to the Dolawares, signed by seven different nations who had suffered injuries at the hands of these same Indians, and who wished a council to determine how to right themselves if these things continued The agent also said that the Sissiton Sioux alone had done all the mischief.

The calumet was again passed round, and then Mr. John Ross again addressed them upon the importance and good effects of annual general councils, which, being attended and participated in by the United States agents, brought them into more frequent and direct communication with the United States government, and thus gave the latter a better knowledge of their wants, as well as of the best mode of attending to them. He said the Indians only wanted a close intercourse with the government to learn how truly they were their friends. He also spoke of the importance of these meetings in influincing the red men to live in peace with all the world, that if they did not soon give up their old habits, the different nations would soon cease to exist, because, while in their present state, everything tended to destroy them. He remarked that the Pottawatomies at the last council had seen what civilization had done for the Cherokees. It had made them men in all respects; that they were rapidly improving, while the other nations, who still clung to their ancient habits of life, were retrograding, and, like the leaves of the forest in autumn, were passing awy.

He warned the Pottawatomies that they too, if they would continue to exist, must adopt the habits of the whites; and referring to the patience, and energy, and judgment for which their tribe had been remarkable for untold ages, assured them that those were the national characteristics likely to make them most prosperous if their attention could be turned to the important work of civilization. The speech of Mr. Ross upon this subject was marked throughout with sound advice and good feeling, and evidently made a deep impression upon his auditors, who, notwithstanding their characteristic stoicism, appeared deeply touched by his arguments, showing the importance of saving their nation by strenuous efforts to adopt the habits of the whites. After he had concluded, the pipe of friendship was again passed round the council, which then broke up; the Pottawatomies rising, and passing around the circle, each shaking hands with every other person in the room.

☞ We like to read these moves of the *red men*,—it shows that the great day of Israel is at hand, and that God has respect to his word and people.

THE EXCITEMENT IN THE CHEROKEE NATION.

The papers from Van Buren, Ark., by last night's mail, says the Missouri Republican, mentions several cases where lives have been destroyed by the National Police. Joseph Swimmer and Stoain, Cherokees of the treaty party, were killed on the 20th, by a party of fifteen men; the first was shot five times, and the latter stabbed twice through the heart. On Friday night, the 14th ult., Tom Watie, a Cherokee, was killed in a barbarous manner, about twelve miles north of this, in the Cherokee nation. The circumstances are thus stated in the Van Buren Intelligencer: A police party of Cherokees came to the house of Arch Gurtrey, where Watie resided, about the time he was going to bed, and one of them told him he was their prisoner, and that he should go with them; W. replied that he wished to dress himself, and then he would go. As he raised himself in bed he was shot dead, his head split open with a tomahawk, and his body horribly cut and mangled with knives.

It is added that great excitement exists in the Nation, in consequence of these acts of atrocity. The Intelligencer invokes the interposition of the State, or of the United States, to stop these proceedings.

On the other hand, the Cherokee Advocate, avows, that these proceedings have nothing to do with politics, but 'are the ebullitions of popular feeling, irritated by a long series of outrages, and maddened by the perpetration of one of deep enormity;' and that paper counsels the pursuit and arrest of the outlaws, five or six in number, who have done so much mischief and caused the recent enormities. The Advocate says:

Major Bonneville, U. S. A., arrived at Evansville, some time last week, having been dispatched from Fort Smith, by Gen. Arbuckle, to inquire into the State of affairs in that section. Col. McKissick, U. S. Agent for the Cherokees, and Captain Boone, with from thirty to forty Dragoons, are also at the same place, or in the vicinity. Capt. Boone was ordered from Fort Gibson, for the purpose of preventing any further effusion of blood, and to afford protection to any person that might desire it. We are glad of their location on the line, under the command of Capt. Boone, a prudent and gentlemanly officer, as they will prevent any unnecessary officiousness from beyond, that might otherwise occur.

But even in the absence of the troops, the citizens of Arkansas have nothing, whatever, to fear from the Cherokees, in their vicinity, as they would under no circumstances, perform

any act to disturb the relations of peace and friendship, so happily existing.

Within two or three miles of Evansville, there are from forty to sixty Cherokees, some of whom, it is said, were concerned in killing James Starr, and Rider, and who have been in pursuit of Tom Starr, and three or four of his associates. The company is doing nothing.

A delegation of four men were sent up yesterday, from this place, to inquire into the condition of things, and to prevail upon the company to disperse and return to their duties, as good and orderly citizens. This we hope and believe they will do."

☞ How natural it is for the spirit of man, when unrestrained, to seek revenge. As it was in the days of Noah, says Jesus, so shall it be in the last days. When the Mormons were persecuted for their *religion*, in Missouri, the nation laughed! Now the Lord is withdrawing his spirit, and Satan reigns in the hearts of men—to break in pieces the kingdoms and destroy the powers that be. So it is—and so it will be till wickedness and wicked men are swept from the earth.

EARTHQUAKE.

Quite a severe shock was felt in the vicinity of this city last (Sunday) evening. On Long Island, at Bedford, Jamaica, Heimstead, and for many miles, it was felt at 6 o'clock. On Staten Island, at very different and distant points, at 10 minutes past 6 o'clock. The sound appeared like the rolling of a heavy loaded wagon over frozen ground, and continued for about three seconds.

MORE OF THE EARTHQUAKE.

The Post gives a full account of the slight earthquake felt Sunday evening. It says:

We were reclining at the time on a couch in a house situated in the village of Roslyn, Long Island, when the building began suddenly to shake with great violence, so that the windows rattled and the rafters cracked. Our first impression was that some body was endeavoring to move a heavy stove on the floor below; then it was suggested by one of our companions that a violent wind had sprung up; but as the shaking of the house was soon followed by a deep hollow sound like the rolling of thunder under the earth, it became evident that the phenomena were the effects of an earthquake. The trembling and sound must have lasted about two minutes. The movement of the sound was a very deliberate one, and seemed to us to be in a direction from South to North, or perhaps a little to the East of North. We afterwards learned that the shock had been felt in all parts of the village, and the persons who spoke of the noise, compared it to the rushing of heavy chariots along a hard stony street. Some of those who were out-doors pretended to say that the shock was accompanied by a brief electrical excitation of the air, but of these appearances we could get no confirmation from others.

Coming along the line of the railroad this morning, we ascertained that the shock was distinctly experienced in several of the towns on Long Island. At Oyster Bay, a friend informed us the agitation was so perceptible that the people in his house ran out into the yard, under an apprehension that the building was falling down, and the women and servants uttered shrieks of alarm. At Glencove, Hempstead branch, Hemstead, Jamaica, &c., similar impressions were produced.

In Brooklyn the noise was also heard, though most persons supposed it to be the rattling of carts or heavy laden wagons passing through the streets. We are told also by those who live in the neighborhood of Bleecker and Mulberry streets, that the phenomena we have described, were observed in this city. In some streets, it is said, mantle ornaments were broken.

The months of October and November, we believe, are the periods of the year when these singular commotions usually occur. The great disaster at Lisbon, in 1755, took place on the 1st of November, and that at Caraccas, if we remember rightly, in which eighty thousand human beings perished, was on the 28th of October. In South America, where these events most often happen, they take place generally in the fall of the year, after a season of unusual heat or dryness.—*N. Y. Paper.*

☞ The scriptures say there should be *earthquakes* in diverse places in the last days, and, of course, we expect them, but who is prepared for the general result?—the end?—the final dissolution? We pause for the Judgment.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

TERMS.—Two Dollars per annum, payable in all cases in advance. Any person ocuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 19] CITY OF NAUVOO, ILL. DEC. 15, 1845 [WHOLE No 127.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Gov. Dunklin wrote the brethren as follows:

City of Jefferson, Feb. 4, 1834.

Gentlemen—

Your communication of the 6th Dec. was regularly received and duly considered, and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher; in a short time after I received your petition; I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing fron this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive any thing from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

If upon enquiry it is found your people were wrongfu ly dispossessed of their arms by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples) and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed.—The federal constitution has given to congress the power to provide for calling forth the militia, to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request.—The words "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision should be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormon to-day, may be the case of the Catholics to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, inclosing him an order on the captain of the "Liberty Blues" requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper return to their homes in Jackson county. and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to dam-

ages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully,

Your ob't serv't,

DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill & A. S. Gilbert.

By the foregoing letter from the Governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this State. But the powers vested in the Executive of this State appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners.—This step would be laying the foundation for a more fatal tragedy than the first, as our numbers, at present are too small to contend single handed, with the mob of said county,—and as the federal Constitution has given to Congress the power to provide for calling forth the Militia to execute the laws of the Union, suppress insurrections, or repel invasions,"—and for these purposes the President of the United States is authorized to make the call upon the Executives of the respective States." Therefore, we your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses and property in Jackson county, and protected in them by an armed force, till peace can be restored, and as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz: "Edward Partridge, John Corrill, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps," &c. &c.

The following letter, accompanied the foregoing Petition:

"Liberty, Clay county, Mo., April 10th 1845.

To the President of the United States:

We the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the church of Christ, beg leave to refer the President to the petition and hand bill herewith, (See Times and Seasons, Vol. VI: Page 881.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive at this emergent period, these two documents, wherein is briefly portrayed the most unparalleled persecution, and flagrant outrage of law that has disgraced the country, since the Declaration of Independence;—But knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this Republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from *religious*, *political*, and *speculative* motives, we beg leave to refer him to the Governor of this State, at the same time informing, that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we must humbly entreat, that *early* relief may be extended to suffering families, who are now expelled from their possessions by force of arms, our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are Sir,

Your obed. serv'ts,

A. S. GILBERT,

W. W. PHELPS,

EDWARD PARTRIDGE.

P. S. In February last a number of our people, were marched under guard furnished by the Governor of the State, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney General of the State, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect any thing against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States' regular troops to guard and assist us till we are safely settled.

(The foregoing letter and petition were forwarded by mail some days; also the following.)

"Liberty, Clay county, Mo., April 10, 1834.

To His Excellency, Daniel Dunklin,
Governor of Missouri:

Dear Sir: Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, Setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection, which we need to enjoy our rights and lands in Jackson county, a few lines from the Governor of the State, in connection with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honorable men.

We therefore, as humble petitioners, ask the favor of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe, as in duty bound, we will ever pray.

(Signed) W. W. PHELPS.
JOHN WHITMER,
A. G. GILBERT,
E. PARTRIDGE,
JOHN CORRILL."

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at washington:

"Liberty, Clay county, Mo., April 10, 1834.

Dear Sir: As our society has just sent a petition and hand bill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish, last summer, previous to the destruction of my office by the mob, a weekly newspaper, in favor of the present administration, I have thought best to address this communication to your honor, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favor of the present administration, in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican governmont:, and its institutions: and more than all, my press, which was wrested from me, is now printing a mean opposition paper, by "Kelly & Davis" Any communication from you will be received by

Your obed't serv't,
W. W. PHELPS.

Hon. T. H Benton.

Friday, April 11th, I attended meeting, and Father Tyler was restored to the fellowship of the church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick and unable to attend meeting.

On Monday 14th, I purchased some hay and oats and got them home.

Tuesday 15th, drawed a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th, of April, I attended a meeting agreeably to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirtland, was discussed by Elder Rigdon. After the lecture I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion, and received twenty nine dollars and sixty eight cents.

April 18th, I left Kirtland in company with Elder Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin for New Portage, to attend a conference; dined at W. W. Williams, in Newburgh, and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing, but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto his church. We called upon the Father in the name of Jesus to go with the brethren who were going to the land of Zion, and that I might have strength and wisdom and understanding sufficient to lead the people of the Lord, and to gather back and establish the saints upon the land of their inheritances, and organize them according to the will of heaven,

that they be no more cast down forever. We then united in the laying on of hands.

Elder Rigdon, Cowdery and Coltrin, laid their hands on my head and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace, and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church in my absence; to have the spirit to assist Elder Cowdery in conducting the Star, and arrange the covenants, and the blessings of old age and peace till Zion is built up and Kirtland established, till all his enemies are under his feet, and a crown of eternal life in the kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arrangin g the church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon we laid our hands upon Brother Zebedee, and confirmed the blessings of wisdom to preach the gospel even till it spreads to the Islands of the sea, and to be spared to see three score years and ten, and see Zion built up and Kirtland established forever, and even at last to receive a crown of life. Our hearts rejoiced and we were comforted with the holy spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of saints with an interesting discourse upon the dispensation of the fullness of times, &c.

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter.

"City of Jefferson, April 20th 1834.

To Messrs. W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert.

Gentlemen, yours of the 10th inst. was received yesterday, in which you request me, as Executive of this State, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the Executive of this State, can render. If you have for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President, however willing I am to see your society restored and protected in their rights, to do that which I may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the president, I will judge of his rights to grant it, and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our Northern and Western borders, and have no doubt but shall succed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the Executive of this State,) some where near the State line, either in Jackson or Clay counties. The establishment will be an 'Arsenal' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit, although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you that as you now have greatly the advantage of your adversaries in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military seem deficient in affording your society proper protection, nevertheless public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard

I am your obed't serv't,

DANIEL DUNKLIN.

On the 21st I attended conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty six and thirty seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the minutes of the conference:

"This day a conference of Elders assembled at the dwelling house of brother Carpenter, President Joseph Smith Jun., read the 2nd chap. of Joel's prophecy, prayed and addressed the conference as follows:

It is very difficult for us to communicate to the churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where

will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in his remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the church in 1830, the revelation of the High Priesthood, and the gift of the Holy Spirit poured out upon the church, &c., and said:

"Take away the Book of Mormon, and the revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall, we cannot stand, we cannot be saved; for God will gather his saints out from the Gentiles, and then comes desolation or destruction and none can escape, except the pure in heart who are gathered," &c.

Elder Rigdon addressed the Conference and said, "on two points hang all the revelations, which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us, and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the saints; for if they are not gathered, they must wail because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient saints will reign with Christ a thousand years. The gathered saints will dwell under that reign; and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended."

"It is in vain for men, in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appointed by the voice of God, for these are the days of vengeance as were in the days of Jeremiah; because before his eyes were closed in death the Jews were led captive, and the land possessed by another people; and so in this day, while the father is laying up gold for his son the *destroyer* may lay him lifeless at his feet, and where then is all his treasure? Therefore if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, themselves, and their children and our children it must be obtained where God has appointed the places of deliverance."

Elder Rigdon adverted to the former covenants to Abraham, Isaac and Jacob, and others of the ancients which were to be realized in the last days, &c.; and spoke at some length upon the deliverance of Zion; the endowment of the elders with power from on high, according to the former promises; and the spreading of the word of the Lord to the four winds.—He first referred to the situation of the brethren in Missouri, and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go to help those who are going to means for their expenses, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri &c., and called for a contribution. Elders Ambrose Palmer, and Salmon Warner followed on the same subject.—Brother Joseph Bosworth spoke on the deliverance of Zion; and said, he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Savior had in the manger. Others spoke on the same subject.

President Joseph Smith, Jun., prophecied "If Zion is not delivered, the time is near when all of this church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon in speaking on the second item, gave an account of the endowment of the ancient apostles, and laid before the conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built. Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon, President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripp's case was then presented. Brother David Evans said that Brother Tripp's took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister: and had sought witness against a sister in good standing from a wicked woman in the world. The conference voted that Thomas Tripp be excluded from this church, with the privilege of an appeal to the Bishop's council in Kirtland.

President Smith then laid hands on certain children and blessed them in the name of the Lord. Elder Rigdon administered the sacrament. There were present seven High Priests and thirteen Elders. Adjourned to the Monday preceding the second Sunday in September closed by singing "Now my remnant of days, &c."

(Signed.) OLIVER COWDERY,
Clerk of the Conference.

April 22nd I returned to Kirtland. 23rd assembled in council with Elder Rigdon, F. G. Williams, N. K. Whitney, John Johnson, and O. Cowdery, and united in asking the Lord to give Elder Zebedee Coltrin influence over Brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:

Revelation given to Enoch, concerning the order of the church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you my friends, I give unto you a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse: for I the Lord have decreed in my heart, that inasmuch as any man, belonging to the order shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things: and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I the Lord have promised unto you a crown of glory at my right hand. Therefore inasmuch as you are found transgressors, ye cannot escape the buffetings of satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of satan; and he shall not have power to bring evil upon you. It is wisdom in me: therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him: for it is expedient that I the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I the Lord stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way: and behold this is the way, that I the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare, yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy he shall, with the wicked, litt up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him; and let all things be done according to coun-el of the order, and united consent, or voice of the order which dwell in the land of Shinehah. And this stewardship and blessing I the Lord confer upon my servant Pelagoram, for a blessing upon him, and his seed after him: and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells.—And let my servant Olihah have the lot which is set off joining the house which is to be for the Lane-shine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Lane-shine-house and all things that pertain unto it; and this shall be their stew-

ardship which shall be appointed unto them; and inasmuch as they are faithful, behold I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them; even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule is situated: And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order, which I have established for my stake in the land of shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold I have reserved an inheritance for his father, for his support: therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words: therefore, you are desolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to shinelah my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, & consecrate it unto my name; & ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing: and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinelane these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it

shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes: and this shall be called the sacred treasury of the Lord: and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it: and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship: if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifested before the council of the order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhanhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble and faithful and call upon my name, behold I will give you the victory: I give unto you a promise, that you shall be delivered this once, out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once, and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up: even so; Amen.

Artificial Petrifaction.—By a private letter from Paris, we learn that an Italian gentleman was in that city, who claims to possess the process of the celebrated Segato, for preserving the human body, with some improvements. He exhibited a snail perfectly preserved, with the head protruding from the shell; also a frog, with all the appearance of life; an eel, coiled upon itself and in a beautiful condition; a small yellow Canary bird, with all its colors and shapes. Besides these he had a number of fishes, and a piece of kidney, having much the appearance and consistence of polished marble; a piece of liver; a tongue; a child's hand, through which could be seen the rays: a man's hand, nails perfect; and, lastly, two human heads, in an admirable state of preservation, the hair not being at all changed. The skin looked dark in all the specimens, but coming as they did from Neapolitan lazzaroni, it is not certain how much is to be attributed to natural complexion, or whether it had altered by the process. At all events the art seems to promise well for anatomical pursuits, and may perhaps succeed in a degree for embalming, but it is questionable whether the natural colors can be retained. The inventor is soon expected in the United States, with a view to obtaining a patent, which may have already been secured in the different countries in Europe. It is confidently expected that the secret will soon be fully known,

since it is represented to be quite simple, requiring only a tub, some few chemical substances, and an immersion from ten to twelve days.

The inventor calls it the petrifactive process —but the articles he has prepared in the new way, have not the weight of stone, although they are heavier than wood.— Medical Journal.

☞ Truly man was created upright, but his posterity has sought many inventions; neither of which tends to *eternal lives!* O foolish man! O vain world! why not seek for perpetual existence and become as Gods?

TIMES AND SEASONS.

CITY OF NAUVOO,

DEC. 15, 1845.

PUBLIC OPINION.

Never since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild, and frantic, the passions of men seem to be *bloated* with every breeze that skims over the surface of the "great deep" of religious, political, civil and uncivil freedom! and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighborhoods are uneasy: the honor and virtue of States, are in jeopardy; and the confidence and glory of the Republic droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the "great day"—the dissolution of things spiritual and temporal. The other three quarters of what is termed the old world, like a moth eaten garment, appears on the eve of falling to pieces.

The weather is cold and bracing to health, and every thing moves with its accustomed precision and prophetic appearance, that the Lord blesses the saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us, from day to day, and sincerely hope and pray that he will still favor his people; beseeching them to pray for the prosperity of Zion: and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them, but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to Noah: "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," continues with all its variety, grace, glory, wonders, and seed-seeding seed. But man, from one family has multiplied to millions: one language or tongue, has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding, and patriarchal, fatherly, or family government, has swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supercede the voice of God. The early simplicity of living, of thoughts, of government, and etiquette, have grown into luxury, cunning cruelty, and impropriety. We view these innovations upon the comfort, society, & friendship of man, as inventions that have degraded him from the "image" of God to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself:—and they lived to the age of nearly one thousand years, in good health and vigor.— There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, shortlived hypocrites and learned speculators upon all the vicissitudes, calamities and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of Heathen wisdom and art, somewhat ahead of christian improvement and light on the score of a place of worship.

"HEATHEN TEMPLE.—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled It stands in the city of Arva, or the golden city, which, for six hundred years, has been the capitol of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massive pillars. At each corner of the walls rises a beautiful spire.

On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high; and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marb e. In the centre is an immense throne, on which the King of Arva sits--on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or $60,000. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water. and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labor to the work, others four and few less.

PRAYER.

Prayer is the only sure weapon of a saint on earth, and we think a sure pass port to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and *prayers* of faith." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*

NOTICE.

We will hereby notify the public abroad, that Joseph Younger, has been cut off from the Seventies for apostacy, at a meeting held on the 13th of Dec. 1845

Also, that Daniel Cory, was suspended for disobeying council, until he makes satisfaction.

By order of the Fourteenth Quorum of Seventies.

ARZA ADAMS, President,
Lorin Walker Clerk.
December 17th 1845.

LETTER FROM ELDER WOODRUFF

Liverpool, Stanley Buildings,
Bath St. Oct. 9th 1845.

DEAR BROTHER PHELPS:—

I received your kind letter by the hand of A. Fielding, which I was glad to get, for it is always cheering to hear from old friends. I rejoice much at the glorious news I hear concerning Zion, by all the letters and papers I get from the goodly land of Joseph. I, at times, feel it a great sacrifice to be deprived of the society of my friends in that place, and the choice blessings enjoyed in the city of Joseph, but a second thought teaches me that it is the better way to obey even with this sacrifice, for, I know that it is necessary for some one of the Quorum to be in this land at the present time; and as the Lord and my brethren have sent me here I will be content and do the best I can. I know the Lord is with me and blesses me abundantly; if he did not I could not pass through the labours and responsibilities that are now resting upon me. The work of the Lord is prospering well through this country, considering the few experienced Elders we have in this part of the vineyard. The conferences universally are mostly adding to their numbers. I have occasionally to visit some of them to visit some difficulty that springs up, but the business of the church

keeps me almost constantly in Liverpool at the present time. I have just returned from a few days tour to Leamington (between Birmingham and London.) Elder Hedlock was with me. Leamington is a resort for the gentry who visit the springs, similar to the Saratoga Springs. We held a Conference there last Sunday. The saints' meetings there for several weeks previous had been fully attended but much disturbed by mobs who had broken down their banisters, tables, benches, &c. We had however a very still time, good attention, and good was done. On Sunday we went through each apartment of the Warwich castle and tower, said to be the most splendid castle in England, occupied by the Earl of Warwich, and furnished in the most splendid manner the genius of nobility could invent. The main body of the Castle is composed of several rooms; the whole being three hundred and thirty three feet long, filled with the richest paintings and furniture. The walls hung with the richest tapestry, damask covered chairs, tables and stands profusely interwoven with pearl, shell, and precious stones, some of them cost fifteen thousand pounds each. This castle is eight hundred years old, and the Tower five hundred years old and one hundred and fifty feet high. It has connected with it forty acres of pleasure ground and a park five miles in circumference. Among the ancient Armoury I saw that worn by the great Guy, his helme, and breast plate and shield of steel weighed one hundred and twenty pounds; his sword twenty pounds, and his brass porridge pot held one hundred and twenty gallons. Among the splendid paintings of the Kings, Queens, Princes, Lords, Orators, Poets and Reformers, stands one as large as life of the founder of the Jesuits. The Butler treated us very politely.

After leaving the Castle, we took railway to Birmingham, where we arrived in the evening. We found between four and five hundred saints assembled in a large hall, to what is called, in England, a Tea Meeting. They were all seated at the table when we entered, waiting our arrival. As we entered the door, the clapping of hands and stamping of feet, as tokens of applause, made the house tremble. After feasting with them we addressed them for about two hours, and had a good time. We spent several hours with the officers and broke up at midnight, and in the morning returned home.

I have many calls through the Kingdom to visit the churches, but I have very little time to go abroad. The work of the Lord is taking a higher stand in this country than it has done; by means of servants and our books it is beginning to be investigated by some of the nobility and rich ones of the earth. I hope it will not be a great while before some of them will begin to open their hearts to begin to do something for Israel. A few days since, I received the Proclamation of the Twelve Apostles, to the Kings, Rulers, and Nations of the earth. I shall do what I can to circulate it in this country. I have now twenty thousand in press in English, and have sent word to Elder Jones to prepare to publish it in Welsh as soon as it is out of press here. I shall visit the Rabbis in this place with the work and see if I can get them to publish it Hebrew. I received your "Come to me," and "Capstone," for which I was thankful. We shall make arrangements about forwarding you "Punch." We have cleared the ship "Palmyra" again to day with about sixty passengers on her, only about thirteen saints. The rest were transient passengers. This is the same ship that A. Fielding went over in the last time.

Mrs. Woodruff joins me in respects to Brother and sister Phelps, Brother Richards, Mother Smith, Sister Emma, and sister Mary Smith, and their families, with the Twelve and all enquiring friends.

I still remain your brother in the truth,
WILFORD WOODRUFF.

From the Millennial Star.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

As we are about publishing a considerable number of copies of this proclamation, we feel particularly to call the attention of the saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his counsel, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favor.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation of the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consummation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adopted to the capacity of all, both high and low, and that He may judge the world in righteousness, He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt.

This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand forever. That in connection with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, and they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his word and oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names,

and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the death and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts and forwarding the moneys thereby received to us, here for that purpose. We have twenty thousand copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CALIFORNIA.

Albert M. Gilliam, late U. S. Consul at California, is of the opinion that the government of California must soon fall into the hands of the American race, and that a railroad direct from San Francisco, either to New Orleans or some point on the Red river, might be made to great advantage. Mr. G. is engaged in writing a work on Mexico, &c.

The following letter from a correspondent of the New York Journal of Commerce, furnishes interesting particulars:

California, July 1845.

By almost every newspaper from the United States and many from England, we find extracts and surmises respecting the sale of this country One month England is the purchaser; the next month, the United States. In the mean time the progress of California is onward; and would still be more so, if Mexico would not send every few years a band of theiving soldiers.

Should the supreme government allow the Californians to rule their own country they would have peace and prosperity. General Don Jose Castro, a native of Monterey, is now at the head of government as commandant general; Don Pio Pico, as governor. Mexico promised General Micheltorena, eight thousand dollars per month from the Custom house of Mazatlan, and all the duties entering the custom house of California, to support his troops.

General Castro has sent Senor Castanares to Mexico as commissioner, giving his reasons why he drove all Mexican officers and soldiers out of the country; puts himself at the disposition of President Herrera, and asks for only three thousand dollars per month from Mazatlan, promising with this sum and the resources of the custom house of Monterey, that he will maintain peace and order throughout California; and objects to any civil or military officers from Mexico. This, Castro can perform; but Herrera will not put confidence in it. We have now news that Mexico is fitting out an expedition of troops in Acapulco for California, the expenses to be paid by two or three English houses in Mexico, who, it is said, are responsible for the pay for eighteen months. In December last, when General Micheltorena, was met in the field by the Californians about half way between Monterey and the Yerba Buena, (San Francisco) he agreed to a treaty with the natives, obligating himself to send out of California, within ninety days, all his soldiers. Senor Castro in the mean time to withdraw his forces to a mission, whose resources were placed at his disposal, on the field. On the signing of the treaty, the Californian agent of the Hudson's Bay Company and his clerk were present. This gentleman resides at the Yerba Buena, where the company own land and buildings, selling goods and purchasing furs and hides. Their last shipment was in April.

Within a month after the signing of the treaty, the Californians found that General Micheltorena had sent his chief officer to Mazatlan for more soldiers, and made no preparation to ship the soldiers who were with him. They therefore again collected. and on February 23d, after fighting with cannon, General Micheltorena capitulated, and was sent with all his forces to San Blas, where most of his men ran away from him.

The business of the Hudson's Bay Company, is now under the charge of the English vice consul for California, who has brought a bill against the new government of California for powder, lead, and lances, supplied by the late agent to the natives last October and November, when they rose against the supreme government

of Mexico. General Castro has promised payment for the amount demanded.

The British government have appointed one of their subjects who formerly resided in New York, (where he owns property), vice Consul of California. The salary is small, but as he can live on his rancho or farm, he has no expense in entertaining company &c. The French consul lives in Monterey, with a salary of over four thousand dollars yearly. There is not one English or French vessel doing business on this coast, nor has there been for years. These consuls therefore have nothing to do apparently. Why they are in service, their government best knows, and Uncle Sam will know to his cost.

Almost the whole foreign trade of California is in the hands of Americans. There are now seven Boston ships and barks here. The American consul has a jurisdiction of one thousand miles of sea coast, while the nature of the trade is such, that he has barely any fees. Government allows no salary. The fees of the consulate are under two hundred dollars the year. The stationary bill about the same; which is now allowed by the department of state.

There are many owners of large tracts of land in California, who hold them under the idea of the country changing owners; having no present use for them, as the Indians, tame and wild, steal several thousand head of horses yearly from the ranchos. Most of these horses are stolen for food. The Indians cut up the meat in strips, and dry it in the sun. While this continues, grazing of cattle cannot be profitably conducted. There is no expectation that the government will find a remedy. Nothing but the fear the Indians have of the American settlers, will prevent it. They steal but a few horses from foreigners, as there is too much danger of being followed. Mexico may fret and threaten as much as she pleases, but all here in California, governors and generals, give California land to all who apply for it; and from the nature of things they will continue to do so.

Foreigners arriving here expect to live and die in the country;—Mexican officers to remain two or three years, and then to be shipped off by force, unless they choose to marry natives, and become Californians body and soul. The ports of California, with the exception of Mazatlan, are the only Mexican Pacific ports that flourish. All others are falling and falling fast. Here there is much advance in every thing, and the country presents each year a bolder front to the world. It must change owners. It is of no use to Mexico, but an eyesore, a shame, a bone of contention. Here are many fine ports; the land produces wheat even to an hundred fold; cotton and hemp will grow here, and every kind of fruit there is in New England; grapes in abundance of the first quality; wine of many kinds is made, yet there is no facility of making. Much of it will pass for Port. The rivers are full of fish; the woods of game. Bears, seal, and whales can be seen from one view. The latter are often in the way of boats near the beach. Finally, there is the bay of San Francisco, with its brnches. This bay will hold all the ships in the United States. The entrance is very narrow, between two mountains, easily defended; and perhaps the most magnificent harbor in the world; and apparently of as much use to the civilized world as if it did not exist. Some day or other, this will belong to some naval power. This every native is prepared for. When Captain Armstrong called on the governor (a native) to give back the country in the name of Commodore Jones, Senor Micheltorena and officers were expected here in a month, to take command The governor said he preferred Com. Jones should retain the command, rather than Gen. Micheltorena.

Words cannot express the advantage and importance of San Francisco to a naval power. There are five hundred to one thousand American whalers, with twenty thousand American seamen, in the Pacific; half of them will be within twenty days sail of San Francisco. But while the port belongs to Mexico it is a safe place for whale ships. In a war with England, France, or Russia, should one of these nations own the port, and at some future day declare war against the United States, what will be the result? San Francisco must be obtained, or the Oregon and California must become a nation within themselves.—Time is continually bringing this into notice; and one of the two must soon be consummated If the Oregon dispute continues, let England take eight degrees north of the Columbia, and purchase eight degrees south of forty-two, from Mexico, and exchange.

The Oregon will never be a benefit to the United States, if England owns San Francisco. Vessels sometimes lie within the bar of the Columbia thirty or forty days, waiting an opportunity to go out. When once out, they can reach San Francisco in four days; a steam boat in less than two days. The time will soon arrive when, by steam, a person will go from Columbia to Monterey and back, in less than four days. For navigation, the Columbia is of little use. A few English ships could prevent any vessel going in, even if the wind allowed them Whalers from the north west now pass the place for California.

This letter contains many facts well known to the writer, and which should be known to his countrymen. Each paragraph contains matter for much thought and reflection; and it is sent to you, because from your paper the writer has read many paragraphs respecting California, and gives you this information in return.

The settlers of the Oregon anticipate the supp ying of California. Under present circumstances, they may. A Californian will not work, if he can avoid it. The time will come, must come, when this country must be peopled by another race. This is fully expected here. Many children have been sent to the Oahu (Sandwich Islands) English shool, to learn the English language, in order to prepare them for coming events, (and a company bas been formed to send to New York for a schoolmaster, to conduct an English school) be the visit from John Bull or Uncle Sam. One of the two will have the country. When once this is accomplished, the place will teem with a busy race. As I before observed, all fruits will grow here, hemp, cotton, every variety of grain, timber from the tender willow to trees seventeen feet in diameter. The natives are now expecting troops from Acapulco to reconquer the country, and are drilling many young men in preparation intending to surround the first port the Mexicans arrive at, drive away the cattle, prevent all intercourse with the ranchos, and by this means expel the invaders from California.

If they connot exceed in this, they will take to the montains and worry the invaders out. Many think these soldiers are sent by Mexico at the instigation of the English, under the pretext that the Americans are settling in California too fast, and will one day obtain possession. In the mean time the Californians do not believe this story, but give land to all that come, be they from what nation they may; and the less from Mexico, the more it meets their views.

SELKIRK'S SETTLEMENT.

This colony is located about seven hundred miles above St. Peters. It consists of some six thousand inhabitants, mostly connected in some way with the Hudson Bay Company. We have heard, that of late years the population of the colony was rather on the decrease. A number of our most respectsblo citizens emigrated from Europe, and reached this place by the above route, though we never heard them recommend it as a very agreeable way. The colonists are mostly adventurers, of which we presume the subject of the following to be rather a rare specimen. One year ago last June, he pa sed this place, accompanied by his wife and others, on their way to the above settlement. They left St. Peters, twelve in company, but having lost their way, they endured almost every kind of privation, and were one hundred and twenty days in reaching their place of destination. Four of their horses froze to death, starvation stared them in the face, and after subsisting on frogs, and cutting their way for forty miles through a forest, they arrived where their wants wes supplied. Our traveller then took a tramp over to the Missouri river, and on his return, fell in with the Missouri drovers, and was with them at the time of their attack by the Sissiton Sioux Indians. He is now on his way to Scotland to see about some property which he has lately inherited. Whether he will choose to return to the Red River settlement by way of the Cape of Good Hope, Madagascar, and Oregon, or to come up the Mississippi by the way of Cape Horn, we are not advised, but it is not unreasonable to suppose that a man who likes to travel so well will be best satisfied with the longest way.—[*Galena Adv*, *Oct.* 24.

EMIGRANTS FOR CALIFORNIA.

D. G. W. Leavitt, the chairman of the committee of arrangements of the emigrating expedition to California, which has been organizing in Arkansas for some time past, gives notice through the columns of the Little Rock Gazette of the 29th ult., that in accordance with a resolution passed at a called meeting held at Napoleon on the 6th ult., the expedition will rendezvous at Fort Smith, Arkansas, on the first Monday in April next, preparatory to taking up their line of march for the Pacific coast. Every person starting is to be well armed with a rifle or heavy shot gun, sixteen pounds of shot or lead, four pounds of powder, caps, &c.,two horses or mules for each person, or a wagon and eight cattle for every five persons, tents, &c.

From the Millennial Star.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 11th of September, there being pre ent one High-Priest, one of the Seventies, three Elders, four Priests, and one Teacher. There were represented ten branches containing one hundred and eighty-one members including nine Elders, twelve Priests, three Teachers, and one Deacon. Six baptized since previous conference, in good standing.

E. F. SHEETS, President.

H. Arnold, Clerk.

Mars Hill Conference met on the 21st September, in the parish of Suckley, Worcestershire. The meeting was called to order by Elder J. A. Stratten, there being present, one

High Priest, one of the Seventies, nine Elders, eight Priests, three Teachers, and one Deacon.

There were represented eleven branches containing four-hundred and sixty-six members including fifteen Elders, twenty-five Priests, eleven Teachers, seven Deacons. Ten baptized since previous conference.

E. F. SHEETS, President.

H. Arnold, Clerk.

We are informed by the letters accompanying the minutes that Elder Stratton visited the various branches of the above conferences, in connexion with Elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented thirteen branches, containing three hundred and twenty-nine members, including thirty-five Elders, thirty-seven Priests, twenty Teachers, and ten Deacons. Baptized six since previous conference. There being present, three High Priests, seventeen Elders, twelve Priests, three Teachers, and seven Deacons. One was ordained to the office of Elder. A good feeling prevailed throughout the conference, and useful teaching was given by the President and others.

HIRAM CLARK, President.

Joseph Wooton, Clerk.

The Leamington Conference met on the 5th October, there being present, one of the Quorum of the Twelve, one High Priest, six Elders, three Priests, two Teachers, and two Deacons. There were represented four branches containing ninety-two members including four Elders, five Priests, one Teacher, and three Deacons. Six baptized since previous Conference. Two were ordained to the office of Priest, and one to the office of Deacon, under the hands of Elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large congregations were addressed during the day and evening by the President and Elder Hedlock, and a good impression apparently made.

W. WOODRUFF, President.

Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea party at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable.

W. WOODRUFF.
R. HEDLOCK.

The Carlisle Conference met on the 5th October, when there were represented five branches containing one hundred and sixty seven members. Six baptized since last conference, and the prospects, generally speaking, were favorable. Two were ordained Elders, and five were baptized after the close of the Conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

THOMAS BARTON, President.

Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, one of the Seventies, three Elders, four Priests, one Teacher, and one Deacon. There were represented five branches containing one hundred and seven members. Three Elders, eight Priests, three Teachers, and one Deacon. Four baptized since last Conference. Instructions were given by Elder Streets and others, and a good feeling prevailed throughout the Conference.

WILLIAM ALLEN, President.

Philip Lines, Clerk.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No 20] CITY OF NAUVOO, ILL. JAN. 1, 1846 [WHOLE No 128.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The brethren in Missouri again wrote the Governor as follows,

"Liberty, Clay county, Mo.,
April 24th, 1834.

Dear Sir,—In our last communication of the 10th inst,, we omitted to make enquiry concerning the evidence brought up before the Court of Enquiry in the case of Col. Pitcher.—The Court met pursuant to adjournment on the 20th February last, and, for some reasons unknown to us, we have not been able to obtain information, concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander in Chief, when the evidence is laid before him.

"As suggested in your communication of the 4th of February we have concluded to organize according to law, and apply for public arms, but we feared that such a step, which must be attended with public ceremonies, might produce some excitement, and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also to defend our persons and property from a lawless mob, when it shall please the Executive, at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the Executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature," and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the Executive, has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

"As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer, and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove, into that county, they will raise a great hue and cry, and circulate many bugbears through the medium of their favorite press, but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the Executive of this State cannot keep up a military force "to protect our people in that country without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on his footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends under guard, and when once in legal possession of our homes in Jackson county, we shall endeavor to take care of them, without further wearying the patience of our worthy Chief Magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,
Your obedient servts,
(Signed,) A. S. GILBERT.
EDWARD PARTRIDGE,
JOHN WHITMER,
W. W. PHELPS,
JOHN CORRILL.

P. S. Many of our brethren who are expected on, had made arrangements to emigrate to this State, before the outrages of the mob last fall. We hope the painful emergency of our case, will plead an excuse for our frequent communications."

About the last of the month I received, by letters from friends in the East, and of brethren in Kirtland &c., the sum of two hundred and fifty one dollars and sixty cents towards the deliverance of Zion.

May 1st 1834. More than twenty of the brethren left Kirtland for Missouri, according

to previous appointment, accompanied by four baggage wagons. They traveled to New Portage and there tarried with the church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us clearly shews the necessity there was of the saints in Missouri receiving assistance from afar:

"Liberty, May 1st 1834.

Dear Brethren.—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday took the field, near old McGees, above Blue; but no Mormons came; neither did Arthur go over to see about his *spilt whiskey*, so that the scene closed by burning our houses,or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once, must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

"The crisis has come, all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.,

W. W. PHELPS."

All hopes of relief from the General Government was destroyed on receipt of the following communication from the city of Washington:

"War Department, May 2nd 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offences of which you complain, are violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists, against the government thereof, the President is required on the application of such State, or of the Executive, (when the Legislature cannot be convened,) to call forth such a number of the Militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri or if it does, the fact is not shewn in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the State Laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your obed't serv't.,

(Signed,) LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge, and others, Liberty, Clay county, Missouri."

"City of Jefferson, May 2nd 1834.

To Messrs. W. W. Phelps and others:

Gentlemen:—Yours of the 24th ult., is before me, in reply to which I can inform you that becoming impatient at the delay of the Court of Enquiry in making their report in the case of Lieut. Col. Pitcher; on the 11th ult. I wrote to Gen. Thompson for the reasons of such delay; last night I received his reply, and with it the report of the Court of Enquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November should be returned; and have issued his order to Col. Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obed't serv't,

(Signed) DANIEL DUNKLIN.

The following is the order referred to above:

"City of Jefferson, May 2nd 1834.

To Samuel D. Lucas, Col. 33rd Regiment:

Sir,—The Court ordered to enquire into the conduct of Lieut. Col. Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Col. Pitcher was not authorized to call out his troops on the 5th Nov. 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partride, John Corrill, John

Whitmer, and A. S. Gilbert, or their order, the fifty two guns, and one pistol reported by Lt. Col. Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceeding October, [November.]

Respectfully,
DANIEL DUNKLIN,
Commander in Chief."

"Kirtland Ohio, May 3rd 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April A. D. 1830. President Joseph Smith Jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of Jesus Christ of Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

Resolved, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved, That these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star. (Page 352.)

JOSEPH SMITH, JUN., Moderator.
F. G. Williams and Oliver Cowdery, Clerks.

May 5th. Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses and wagons, and fire arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company, from Kirtland, for Missouri, and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers or Deacons, and as our wagons were nearly filled with baggage we had mostly to travel on foot.

On the 7th we made preparations for travelling, gathered all the monies of every individual of the company, and appointed F. G. Williams Paymaster of the company from the funds thus collected. The whole company now consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons, and we were more than sixty miles on our journey, having left but few men in Kirtland, viz: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple,—except the aged. Zerubbable Snow was appointed Commissary General at the time Williams was appointed Paymaster.

This day also the brethren in Missouri wrote the Governor, of which the following is a copy:

"Liberty, Clay county, May 7th 1834.

Dear Sir: Your favor of the 20th ult., came to hand the 1st inst., which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ult., the mob of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us, but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect &c.,

(Signed) A. S. GILBERT,
W. W. PHELPS.

Daniel Dunklin, Gov. of Missouri."

Through the remainder of this day and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own Captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order: Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which was good though sometimes scanty; and sometimes we had jonny-cake, or corn dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank offerings with prayer and supplication; and at the sound

of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night. On the 9th we proceeded onward, and on Saturday the 10th passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the sacrament of bread and wine.

Monday the 12 h, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th.

During this march the brethren in Missouri wrote Col. Lucus as follows:

"Liberty, Clay county, May 15th 1834.

Col. S. D Lucus;

Sir: We have this day received a communication from the Governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience; as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed) A. S. GILBERT,
JOHN CORRILL,
W. W. PHELPS,
EDWARD PARTRIDGE.
JOHN WHITMER.

P. S. We will thank you for a written communication, in answer to this letter, and the accompanying order."

We forded the Miami river with our baggage wagons, and the men waded through the waters. On the 17th of May we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having travelled forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night on account of spies, who were continually striving to harass us.

About this time the saints in Clay county, Missiouri, established an armory, where they commenced manufacturing swords, dirks, pistols, stocking rifles, and repairing arms in general for their own defence against mob violence; many arms were purchased, for the leading men in Clay county rendered every facility in their power, in order, as they said "to help the Mormons settle their own difficulties, and pay the Jackson mob in their own way."

Sunday 18th, we had preaching as usual, and the administration of the sacrament.—Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

Wednesday 21st, we forded White river.—Sunday 25th, arrived at the State line of Illinois. We had no meeting but attended to washing, baking and prepairing to resume our journey, which we did on Monday the 26th and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us and his angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of brethren fell trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decater, where another horse died.

Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath.

Two days previous the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

"Liberty, Missouri, May 29th 1834.

Sir: Your communication to us of May 2nd containing or enclosing an order on Col. S. D Lucus for the arms which were forcibly taken from us last November, was received the 15th inst., and the order forwarded to Col. Lucus, at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22nd). But as

he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of Col. Allen or Captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency,to persuade us to compromise our matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully, your Excellency's serv'ts,
(Signed) W, W. PHELPS,
JOHN CORRILL,
A. S. GILBERT,
EDWARD PARTRIDGE."

Sunday, June 1st, 1834, We had preaching, and many of the inhabitants of the town came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day all of whom had formerly been preachers for different denominations.—When the inhabitants heard these elders they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, &c. During the day many questions were asked but no one could learn our names, profession, business or destination, and, although they suspected we were Mormons they were very civil. Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2nd we were ferried over without any difficulty. The ferryman counted and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirland, by volunteers from different branches of the church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd during our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, &c., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend, and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three alters having been erected one above the other, according to ancient order; and human bones were strown over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death, Elder Brigham Young retained the arrow and the brethren carried some pieces of the skeleton to Clay county. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the sprit of the Almighty I discovered that the person whose skeleton was before us, was a white Lamanite, a large thick set man, and a man of God. He was a warrior and chieftain under the great prophet Omandagus, who was known from the hill Cumorah, or Eastern sea, to the Rocky Mountains. His name was Zelph. The curse was taken from him, or at least, in part; one of his thigh bones was broken, by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

Continuing our journey on the 4th we encamped on the banks of the Mississippi river, at this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a half wide and having but one ferry boat, it took two days for us to pass over. While some were ferrying others were engaged in hunting, fishing, &c.; as we arrived we encamped on the bank, within the limits of Missouri. While at this place Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey. While we were crossing the Mississippi river the Elders in Clay county wrote Gov. Dunklin as follows:

"Liberty, June 5th. 1834.

Dear Sir,—We think the time is just at hand when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your excellency for an order on the commanding officer to be sent by

return of mail that we might have it in our hands to present when our people are ready to start. If this should meet your approbation and the order sent by *return* of mail, we think it would be of *great convenience* to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferriage &c. Are our people bound to pay the ferriage on their return? as they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferriage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's
Most obedient servants
A. S. GILBERT,
W. W. PHELPS,
EDWD. PARTRIDGE, &c."

From the Missouri Enquirer.

"Copy of a letter from Daniel Dunklin Governor of the State of Missouri, to Col. J. Thornton, dated,

"City of Jefferson, June 6th, 1834.

Dear Sir,—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the State, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise, uncommitted as I am, my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to ACT contrary to the ADVICE I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not, as an officer follow. A more clear and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of POLICY, o give up that right, or to qualify it, my course, as the chief executive officer of the State is a plain one.—The constitution of the United States, declares, "that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we cannot interdict any people who have a political franchise in the United States from emigrating to this state, nor from choosing WHAT PART of the state they will settle in, provided they do not trespass on the property or rights of others.—Our State constitution declares that the people's "right to bear arms, *in defence of themselves*, and of state, cannot be questioned."—Then it is their constitutional right to arm themselves. Indeed our military law, makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences," I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe, and *worship* JOE SMITH as a *man*, an *angel*, or even as the only *true and living God*, and to call their habitation *Zion* the *Holy Land*, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion so that in its exercise they do not interfere with the rights of others.

It is not long since an imposter assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each par-

ty to take separate territory, and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the Commander-in-Chief, or some other authorized by him, it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by order or permission of the Commander-in-Chief, men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the Executive without committing yourself, or the commander-in-chief, in the event of failure. I should be glad, if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it on the end.

With high respect your obed't serv't,
(Sigaed) DANIEL DUNKLIN."

EDUCATION.

By a reference to the Book of Doctrine and Covenants, it will be seen that the Lord, in an early day gave directions for teaching the saints all manner of instructions. As far back as 1832, we find the following:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

There are several other places in the said Doctrine and Covenants, giving instructions and directions to not only teach the children but to teach one another. This as far as could be has been done, and many of the Saints have gone so far as to obtain several of the learned languages since they came into the Church.

In fact the day is not far distant when all nations will marvel at the knowledge and wisdom of the church of Jesus Christ of Latter Day-Saints. What has been done can be done again. When they find a place of "rest"—a Library, a Museum, and a place of Antiquities, will be among the first works of wisdom. To this end, let the elders that go to the nations prepare accordingly. In Germany they will

find such a catalogue as the following document describes to cull and collect from:

"*In the means of Education*, the north of Germany far surpasses every other country — The Protestant States are more enlightened than the Catholic, and in Saxony there is hardly a peasant that cannot read and write. In Prussia, there are upwards of twenty thousand elementary schools. The gymnasia of the north of Germany are celebrated: they are schools preparatory to the universities; but the studies pursued in them are equal to the universities in some countries. The gymnastic exercises are pursued in some, though in the most they are discontinued. The universities of Germany are the best in the world. They have students from every European nation, and America. The university of Gottingen, though it has been established but about a century, holds the first rank; but the universities of Berlin, Jena, Halle, and Leipzig, are celebrated. In 1826 there were in the German universities, thirteen thousand two hundred and ninety-five students, and nine hundred and twenty-seven instructors. At Berlin, there were fifteen hundred and twenty-six students, at Halle, eleven hundred and nineteen, at Gottingen, fifteen hundred and forty-five, and at Leipzig, thirteen hundred and eighty-four.— The smallest number out of twenty universities, was two hundred and fourteen. The instructions are given any, in a great measure, by lectures, and one professor often lectures on several subjects. The libraries are the best and most extensive in the world; and any student may take out many books at a time, a hundred if he will. The libraries contain all that is valuable in ancient or modern science. The library at Gottingen, contains three hundred thousand volumes, all collected in less than a century. North of the Mayne, it is difficult to travel a day without finding a library; at Carlsruhe, is one of seventy thousand volumes; at the distance of a few hour's ride, is another, at Heidelberg, of thirty thousand volumes. At the distance of thirty miles, is a third, at Darmstadt, of ninety thousand volumes; at Mentz is another of ninety thousand, and another still at Frankfort, of one hundred thousand. Thirty miles from Frankfort, is a small library of twenty thousand volumes, but at Marburg, twenty miles further, is one of fifty-five thousand. At Cassel, the library contains 70,000 volumes, and from this town the traveller may arrive in a day at Gottingen, where he finds a collection of three hundred thousand books; and at Wolfenbuttel, about forty miles distant is another of two hundred thousand. At Hamburg are two libraries, one of twenty-five thousand, the other of eighty thousand volumes.— At Weimar, is another library of ninety-five thousand volumes; and at Jena, a second of thirty thousand. Dresden has one of two hundred and fif y thousand volumes; Berlin another of one hundred and fifty thousand, and Munich one of the greatest, four hundred thousand. Thirty-one libraries in Germany contain more than three million three hundred thousand volumes, or on an average, one hundred and seven thousand each. The thirty-one largest libraries in the United States, do not contain two hundred and fifty thousand volumes."

Brethren, "wisdom shall be justified of her children" and the knowledge of God cover the earth as the waters have the seas in spite of all the combined efforts of wicked weak beings!— Whose wisdom is able to cope with God?

SINGULAR PHENOMINA.

During the last few weeks various singular appearances have been at different times visible in the heavens. About a fortnight ago, a star belonging to that class of physical phenomena generally known by the name of "falling planets," was seen by many of the inhabitants of St. Helier's (Jersey,) and after careering through the heavens for some minutes, it was observed to descend rapidly to the earth, bursting into a thousand fragments. It is curious and interesting at all times to watch the phenomena of the celestial sphere, especially from the circumstances that so far as modern science has yet determined, they exercise no inconsiderable effect on the general operations of the terrestrial world. Within the period of eight weeks the *savans* of Jersey have had their scientific casuistry called into the field to indulge in speculations respecting comets, aurora borealie, shooting stars,and various other appearances of a singular and remarkable nature, and if we may judge from the immediate past, they will require, in order to exercise their ingenuity, to keep awake during the night for a considerable time further. On Saturday evening se'nnight, or rather early on Sunday morning, another phenomenon made its appearance in the sky, if possible more strange than any which have of late preceeded it. A globe of fire, apparently of the dimensions of a good-sized balloon, was observed to move about from position to position, making its appearance now in one place,now in another. It might be seen at one moment blazing with all the crimson lustre of the sun as it sets in an autumnal sky, in another shining with a full, clear, and burnished light, irradiating the whole aerial vault. Sometimes stationary, it would all of a sudden shift its posi-

tion, and locate itself upon a spot at a considerable distance. Here again it would remain for a few minutes, when, as if tired of the quarters it had chosen, migrate without further ceremony to another. Alternately the subject of these appearances, it remained for nearly an hour, when, in a second, becoming detached from the spot on which it was fixed, it flew with a tremendous velocity through the sky, and took refuge behind a dark and murky cloud.—[*Weekly Dispatch, Sept. 14th.*

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 1, 1846.

MDCCCXLVI

We commence a new year with this number, and we feel truly thankful to our heavenly Father for the peace, union, and health granted to his people, as a token that their prayers have been answered. The great persecution which has been carried on with unabated zeal against the leading men and the church, for fifteen or sixteen years, is being clothed as in the days of Nero, with stately authority; and wicked men, to screen themselves from their own *noble doings*, are preferring charges against many of our most prominent men, in cool blood, to frustrate the designs and purposes of God in the salvation of Israel. To meet such a state of the passions and evil purposes of men, the Latter Day Saints, have an *alternative*, which statesmen, officers, lawyers, judges, jurors, priests and people, have never been able to cope with: *They can pray in secret, and their Father in heaven will reward them openly!* The consuming vengeance of fire; the devouring appetite of lions, and the violence of heathens, have found prayer a cure all:—too powerful to be resisted; too good to be rejected; and too still to be intercepted. By prayer we conquer.

A man named Oliphant Hall, came into Court and requested to be sent to some place where he could have a home. His request was complied with by a warrant for committal to the House of Correction for five months.—*Boston Police Court.*

A man sent to the House of Correction, having no place for a home! And this, in a city where tens of thousands are squandered every year upon Church buildings, to gratify the pride and vanity of pious christians! Truly while such things happen, our social system is but a whited sepulchre!—*Investigator.*

☞ We feel ashamed of our country, and people, when we see such prodigies of human folly. The fact is, nothing but a pocket full of money will recommend a person to the common courtesies and blessings of life. All the religion, (excepting Mormonism) there is in the world, is a mere show. A half eagle, will find a man more comfort among the gay world, than Clarke's Commentaries guilded, supported by the mouths of forty priests. The present *christian* system, is honied poison, and the infidel gets his portion without the sweet.

THE ONEIDA INDIANS.

We regret that the Governor has failed to make a treaty with the Oneida tribe of Indians, in consequence of the utter unwillingness of a large majority of the Chiefs and Braves to conclude a treaty upon any terms that would compel them to sell the whole or any part of their domain near this town. It would be better for them to remove to the Missouri territory, because their reserve, in this vicinity, will soon be hemmed in by white settlements—the land (which is of an excellent quality) being all surveyed and now in market—and these settlements will be to them like the po sonous Upas tree to the country around it. It is needless to reiterate at this time what experience has eloquently taught the American people, viz:—that when the Indians are in immediate proximity to our settlements, they quickly acquire the vices, with but few of the virtues of the whites:—because we imagine the people of Green Bay have seen abundant exemplifications of the truth of the position: true the whole tribe are not immoral and not intemperate; but we are sorry to say that the number of such is very great. On this account more than any other, the people of this town desired their removal; and not because we envy them their rich lands and comfortable farms. As soon as Governor Dodge ascertained that it would be impossible to conclude a treaty, upon any terms, he desired that those who wished to go to Missouri at all hazards would make known their wishes; and eighty-seven answered favorably to this call. Their wishes will be made known to the proper department, and probably some means will be devised to remove them. Thus ends this attempt to make a treaty with the Oneidas.. Governor Dodge, we are fully satisfied, exerted all the means that lay in his power to purchase either a part or the whole of the reserve, and his official conduct relative thereto, reflects honor upon himself and upon the Indian Department.—*Green Bay Repub.*

☞ We have been frequently led to remark upon the truly singular course of the United States towards the natives, called Indians.—

Great exertions and expense were made a few years since to remove the Oneida Indians from their "Reservation" in the state of New York, to their present location. Now they have begun to live again, and the voice of the *white man* from Washington to the Wallamette murmurs "go"

And why? O because the poor Indians "*acquire the vices* and not the virtues of the whites!" What shall we say upon so extraordinary a result of christianity, liberty, and intelligence? We will say, and all nations of the globe will say—thy religion is a phantom; thy freedom false coin, and thy light a jack-o'-lantern. It is a melancholy fact, among all classes, sects, and denominations, (save the Mormons only) that there is not virtue enough among the better to create a reverence for purity among the worse portions of the community. Sterling virtue! Where shall it be found? Who will forego the shining moments of amassing a fortune, for the mere name of "doing to others as he would wish them to do unto him?" Who is manly enough, and feels contented, to dwell in a common house and labor for a livelihood, when a few years' speculation, in goods, liquors, virtue, vice and the other thing, will leave him in a palace with wealth sufficient to *buy* the opinions of thousands?

A stranger to this world, would think that Jesus and this people had different views of the same subject; for he asked: "what shall it profit a man to gain the whole world, and loose his own soul?" but they are grasping for every jot. "The fathers have eaten sour grapes, and the children's teeth are set on edge!" Oh vanity!

MOUNT LEBANON, &c.

Every thing from the goodly land, that once resounded with the melody of the sweet singers of Israel, as well as the hum and rejoicings of king Solomon's workmen, who furnished materials for the Temple at Jerusalem, is hailed as the harbinger of that day, when deliverance shall come to the Jews, and all Israel be gathered. There must and will be a shaking among the "dry bones;" all men, not of the blood of Israel, will find out that the issue of Joseph of Egypt, holds the priesthood and birth-right of the first glory of the world; the lineage of Judah the kingly robes: and that the seed of Levi will offer an acceptable offering. What the prophets have told will come to pass, and what the *christian* world labor to do of themselves —will fail. To this end read the following:—

The New York Journal of Commerce says: We mentioned some weeks since, the appointment by the Sublime Porte of a Commissioner called Chekeeb Effendi, for the pacification of Mount Lebanon, where a bloody civil war has been raging between the Druses and Maronites. By a letter from Syria, of Oct. 10th, which we find in the New York Observer, it appears that the new functionary has entered upon his duties with a strong hand. Says the letter:

Soon after landing, he summoned a meeting of the consuls general, and inquired if their respective ambassadors had written to them and forbidden their further interference in the business thus intrusted to him. They answered that they had. 'Then gentlemen, I trust that you will act accordingly,' and the conference was finished. Having thus disposed of the consuls, the commissioner next orders every Frank, with out exception, to leave the mountains within ten days, and each consul accordingly requires all those under his protection to obey the summons; if any one refuses, he forfeits his claim to protection. The reason Chekeeb Effendi gives for this measure is the impossibility of defending them from harm should they remain in the mountains, and any organized opposition should arise in consequence of his measures, one of which was understood to be the disarming of the mountaineers.

This order, however, finds many unprepared for this step. The French have large and expensive silk factories in the mountains, and the owner of one of them at least has refused to come down, though some of his European workmen have. The Jasuits have had to leave their schools, and the missionaries of your American Board, who had taken up their permanent residence in Abeik, have also obeyed the summons. Their schools disbanded, most of their goods have been left, and one of them was compelled to leave a new and comfortable house he had just finished, and would ere this have occupied. But the tenth day found them all in Betrout where their schools are still open to their operations, untouched by these changes. Chekeeb Effendi at first guaranteed the safety of the property that might have to be left, and now he meanly seeks to withdraw his guaranty.

The latest news is that the Druze Sheikhs have refused to meet him. Some are fleeing to the Haouran. No Fellah who owns a mule or donkey dares to show his face, for government is pressing all it can lay hands on to carry up grain and stores for the troops. Such is the situation of poor distracted Lebanon. What the result will be no one ventures to predict. But let the church rejoice that her Lord and Head is here supreme in all these movements and that he has decreed such results as from eternity he knew would be for his own glory.

NOTICE.

Any person that can give information of Thomas J. Tucker, will confer a favor on the second Quorum of Seventies, as his name is registered on their book. He has never shown his face to their meetings. Done by order of

EDSON BARNEY, Pres.

B. W. Elliott, Clerk.

City of Joseph, December 17, 1845.

From the Tribune.

JEWISH RITES—BAPTISM.

New York, Nov. 20, 1845.

M. M. Noah, Esq.,

Dear Sir: While reading your very interesting illustrations of Hebrew laws and usages, published in The Tribune, I was rather surprised to meet the declaration that baptism was a Hebrew rite; and I beg leave to say that I shall be gratified by being enabled to see the evidences of the fact, and to have your opinion of the origin of the rite. My attention having been directed to the investigation of the Ancient Mysteries, have become satisfied that a species of Baptism was practiced therein, before the foundation of the Hebrew Commonwealth, in India, Egypt, Greece and Britain; and as those Mysteries, in the remote antiquity of their institution, were intended to preserve a pure worship of the Deity, and the transmission of the traditions of the early ages of the human family, the ritual must have had one common origin, but I was not aware that baptism had been incorporated into the Jewish rites.

There is also another point which I wish to understand better. It is this: "If she still refused to change her faith, or become a proselyte of the gate, or to observe the seven precepts of the sons of Noah," &c. What are the seven precepts referred to, and whence were they derived? The old Constitutions of the Freemasons speak of the "three principles of Noah," and it seems probable that the three and the seven descend from the same source. Undoubtedly many of your sources of information are contained in what to me are sealed books, or I would only trouble you for the references, and hope you will pardon me for thus attempting to give you additional labor.

I am, dear sir, respectfully yours,

JAMES HERRING,

Grand Sec'y Grand Lodge S. N. Y. Howard House, N. Y.

M. M. Noah's Reply.

I shall proceed cheerfully to reply to Mr. Herring's questions *seriatim*.

Circumcision and baptism were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods, but they are not both of the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the apostle John, who baptized Jesus in the Jordan, but it is evident that the baptism by John was the induction to a new faith and not a new practice. Jesus, born a Jew, had received the initiatory rites in infancy, and understood them well. Maimenides—great authority always among Jews and Christians, as a wise interpreter of the law—says, (Issur Biah Cap. 13.) "Israel was admitted into the covenant by three things: by Circumcision, by baptism, and by sacrifice. Circumcision was in Egypt, as it is said, none uncircumcised shall eat the passover. Baptism was in the wilderness, before the giving of the law, as it is said, "Thou shalt sanctify them to day and to morrow, and let them wash their garments;" and sacrifice as it is said, "and he sent the young men of the Children of Israel, and they offered burnt offerings, they offered them for all Israel."

The origin of baptism dates from the time of Jacob, when he received into the church the young women of Sichem, and other heathens who lived with him. Jacob said to his family, (Gen. xxxv. 2,) and to all that were with him, "put away from you the strange Gods and be ye clean, and change your garments." Eben Ezra, also great authority, applies the words "*be ye clean*" to the washing and purification of the body;—hence the origin of baptism.

It is certain that heathens who become converts to the religion of the Jews, were admitted by circumcision, and baptism was inseparably joined to it.

"Whenever," says Maimenides, "a Heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine majesty, and take the yoke of the law upon him voluntarily, Circumcision, Baptism, and Ablution are required." This practice continued to the reign of Solomon; but at that period, other nations became proselytes in such vast numbers that they were received by baptism or washing only. Some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called "gathering of the waters," and plunged in. If a man, the *Triumviri* or the Judicial Consistory charged with this duty, when placed in the water, instructed him in some of the weightier obligations of the law, and plunged him in, so that every part of the body was immersed, not the tip of a finger was

left exposed;—hence the difference between sprinkling and immersion in baptism. If an Israelite, says Maimonides, finds a Heathen infant and baptizes him for a proselyte, he becomes a member of the church, and baptism was always administered by persons regularly ordained, or appointed for that purpose, and witnesses and written testimony were necessary to prove the fact. Proselytes however were unwillingly made at all times, for many were tenacious of their old customs, and fell again to idolatry, so that finally Baptism was gradually abandoned, and it is only now practiced when a christian female desires to become a Jewess, and then under very considerable restrictions and ceremonies.

You will thus perceive that the rite of baptism dates from the time of Jacob, and by the wisest interpreters of the law, was pronounced a Jewish rite and followed circumcision.

"*A Proselyte of the Gate,*" is the next point about which you ask for information. There were two kinds of proselytes—the first of the covenant—the second of the Gate. The first, though of Gentile birth, were admitted to all the privileges of the Jews; they worshipped in the same Court of the Temple with the Hebrews, while others were prohibited, and were partakers of all privileges, Divine and human. The proselytes of the Gate were Gentiles, who were admitted to the worship of the God of Israel, and the hopes of a future life, but who were not circumcised. These proselytes, although permitted to worship in the Temple, could not enter the same Court with the Proselytes of the covenant, but were deemed unclean and a special Court assigned to them, called the "Court of the Gentiles"—they had a distinct place where the law was expounded to them, they were not denizens of Jerusalem. In the New Testament, Proselytes of the Covenant are called merely Proselytes, and Proselytes of the Gate are called worshipers;and it is a curious fact,and but little known,that the first proselytes to christianity were the Proselytes of the Gate. Their condition being free and unconstrained, merely semi-Jews, the transition to another faith was easy and natural, and as they were most numerous in the Roman States, they were the first cause of the spreading of the gospel; although Jesus of Nazareth never addressed himself to them, but always to his brethren who, like himself, were born Jews, and were not so by adoption.

The seven precepts of the sons of Noah, of which, as you say, Masonry knows only three, commonly called the Noahchides, are as follows:

I. A renunciation of all Idols;
II. The worship of the true and only God;
III. To commit no murder;
IV. Not to be defiled by incest;
V. To avoid rapine, theft and robbery;
VI. To administer justice;
VII. Not to eat flesh with blood in it.

This was the Common Law that prevailed from the time that Noah left the ark until the arrival of the Jews at the foot of Mount Sinai. The law of Moses is the codification of the Common Law, as given by the sons of Noah, amplified, extended, and made to apply in justice and in mercy, in good faith and principle, to the whole civilized world which now live under those laws, with some immaterial local amendments.

I am, dear sir, Yours, &c. &c.

M. M. N.

—

REMARKS.

There is so much said about the *essentials* for salvation, that we cannot well pass an article like the foregoing without remarks. The world, in its age, or dotage, seems to have lost the true points of salvation. Paul said to Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Now if "*life and immortality* was brought to light through the gospel," according to the purpose of grace, which was GIVEN TO US BEFORE THE WORLD BEGAN, *all righteous men must have been partakers of the same glory.* By reading and comparing the word of God we find that the ordinances of salvation never vary, though there may have been sundry temporal rites, and sacrifices, by the law, which were instituted in the days of the rebellion of Israel, and others, to act as a schoolmaster to bring persons back to the simplicity of the gospel.

The gospel, or tidings of salvation has never changed: Repentance and baptism for remission of sin; and the gift of the Holy Ghost, by the laying on of hands, as a comforter to guide unto all truth, are just as necessary to eternal life as the elements are to compose the globe. Paul very wisely says:

And the scripture, foreseeing that God would

justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Noah was a preacher of righteousness, and, of course, must have understood what was necessary to save souls. Nor is it less a matter of fact that "righteous Abel," had and practiced the same glorious knowledge. What a singular figure many of this generation cut, with all their boasted light and intelligence, in inquiring into the ancient modes of worship and discussing and doing away, or "changing the ordinances," in order to show the people of these last days how wise, gracious and self saving they are?

Besides repentance, baptism, reception of the Holy Ghost, and many other essentials, the UNION of male and female, both temporal and spiritual, is of as much importance before God as all the rest; for the man is not without the woman, neither is the woman without the man in the Lord. And again, what God hath joined together, let not man put asunder, for the especial reason, that all contracts for time and eternity, have to be made while we sojourn in the flesh: "In the resurrection they neither marry, nor are given in marriage, but the great lineage, through the priesthood, and the everlasting Covenant sealed on earth, and sealed in heaven, continues throughout all generations.

Another important point which the Gentile world, have reduced to a practice beyond the Lord's wisdom, is the disconnection of kindred. This has been done from the rules or statutes which governed Israel after they had rejected the *gospel*, which was broken upon the *stone tables*: and as we are afterwards informed, the Lord gave them statutes not good. All right; the law was added because of transgression.

Who does not know that Abel, Noah and Abraham, were as well qualified to teach the gospel and the true principles of salvation, both temporal and spiritual, as Moses, Elijah, or Paul? Who does not know that Noah's children, saved in the Ark, had to marry their own kindred? And who does not know that Adam's children, brothers and sisters, were joined in holy matrimony, as well as their Father and Mother, who was "*bone of my bone?*"

Now, to do the Almighty justice, we suppose that he was just as wise in the beginning, or in the days of the flood, as in the days of Israel, or the apostles, and should the "great restitution of all things spoken of by the mouths of all the holy prophets since the world began," begin to be realized before this generation ends, who will deny the right of God to fulfil his own words?

As to the cogitations of M. M. Noah, and ten thousand more, they are as the drop of the bucket; not one rises up and brings forth his strong reasons, to show that God is the same yesterday, to-day, and forever, and that his celestial laws are eternal.

SUNDAY IN MEXICO.

The day of all others sacred to devotion among a civilized people, is a day of unusual festivity in Mexico. It would seem that every other day in the week is passed in listlessness and indifference; but all that is gay, animated, and amusing, is reserved for Sunday. A correspondent of the New Orleans Tropic, after noticing the crowds of beauty and fashion which throng the cathedral to morning mass, describes the gay scene when the mass is over. All, says he is bustle and animation. At a corner of the great square are suspended large placards on which the nature of the day's amusement is depicted in every variety of color. Here is a pictorial illustration of the most prominent attractions at the great theatre, which, in common with all the rest, is open twice on this day. A little further on is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars. Nor are the minor theatres behind hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the old Roman gladiatorial shows were revived; for at one spectacle is a contest between a man and a bear. Cock fights, dog fights and fandangos are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, monstrosities, concerts, cafe gardens, fencing matches, pigeon shooting, gymnastic exercises, country excursions, and balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon the public promenades are thronged and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an imposing impression of the wealth and luxury of the city. In the evening the theatre presents a spectacle which probably few theatres in the world can parallel. The beauty, elegance, wealth and luxury of Mexico seems concentrated in one brilliant focus. The finale of the day is generally wound up by a splendid display of fire-works; and thus concludes a Mexican Sunday, and in no other part of the world, probably, is a Sunday so spent—not even in Italy.—*Sunday Times.*

☞ Let us ask how much worse the citizens of Mexico act than the citizens of New York,

London, or Paris. O ye hypocrites of the nineteenth century, who does not know the *Chistian* nations make a holiday of Sunday?—All may fall to the ground, put their hands upon their mouths and cry. *unclean! unclean!*

COMMUNICATIONS.

Nauvoo, Jan. 5th 1846.

Br. Taylor,

Having been requested by many brethren to give some account of my late mission in the Pacific, and being willing to gratify them and others, I send you an abridgment of my journal duriug my mission, which if you deem worthy of publication, is at your disposal.

Truly yours.
NOAH ROGERS.

Being set apart with Brs. Addison Pratt, B. F. Grouard and Br. K. Hanks, to go the Islands of the South sea, we accordingly took leave of our families, and on the first day of June 1843, left Nauvoo for Pittsburgh, where we arrived on the 12th. Br. Pratt, left us at Evansville for Pleasant Garden, Indiana; Br Grouard, left the same day for Philadelphia. Br. Hanks and myself, tarried in Pittsburgh until the 14th, when we left for Philadelphia, where we arrived on the 23d. in the evening. Here we found Br Grouard, we stayed in the city until the 29th, when it was agreed, that Brs Grouard and Hanks shou d go on, and that I should await the arrival of Br Pratt; during which time I visited a branch at Downingtown, also Goshen, where I attended a Conference with Brs Sheets and Moore, who organized a branch. From thence I visited Centreville Del, on the 4th of July where I tarried until the 6th, with Sister Moseley. I then visited Wilmington, stayed one day, then returned to Philadelphia; and on Sunday 9th, by request of Br Grant, preached near the Navy yard and baptized four. In the afternoon attended meeting with Br Grant.

Monday 10th, went to Burlington, New Jersey, and on the 15th was joined by Br Pratt at Mount Holly; the same day we visited Shreesville and returned to Burlington. on the 17th went to New York; and on the 21st arrived at New Bedford, Mass. where we found Br Grouard, Br Pratt and myself visited Boston on the 22nd, from thence Br Pratt went to New Hampshire; I followed on the 26th, visited many places in N H., Conn., Mass., and New York; then returned to Boston, where I found the Twelve; here also I met Brs. Pratt, Grouard, and Hanks. By counsel of Br Young, Br. Pratt went to N. Bedford, to procure a passage, which he did for $100 each, in the ship Timoleon, Capt, Plasket. The brethren in Salem and Boston contributed liberally, as did also the brethren in New Bedford, particularly Br. Lewis, who with a liberality becoming a saint, gave us $300. After paying our passage we had 80 dollars left for contingent expenses. All things being ready, on the 9th October, we embarked for the Pacific Ocean. There were on board eight passengers besides ourselves; Dr. Winslow and family, and Mr. Lincoln and wife. Br Hanks was quite feeble when we embarked. Br Grouard and myself were sea sick, particularly in the Gulf stream, a pleasing sensation which Brs Pratt and Hanks eseaped, although the sea was very rugged. Br Hanks continued to fail until the 3d of November, when he departed this life without a struggle. The evening before his death, he had a vision concerning spirits in prison: an account of which has been written by Br Pratt. The Captain and officers were not willing to keep the body until we could make the Cape Verde Islands, consequently we were obliged to bury our brother in the deep blue sea.

"Amid the wonders of the deep,
We made our brother's grave!
Sweet and unbroken is his sleep;
Lulled by the roaring wave."

The loss of Bro. Hanks was severely felt by us all, for he was truly a good man, and a worthy brother. On the 9th November we arrived at St. Nicholas one of the Cape Verde islands. Several of us went on shore, procured donkeys, and rode to Bravo, a village six miles in the interior. The inhabitants of these islands are mostly black, and speak the Portuguese language; their religion the Catholic. The streets are from four to eight feet wide, and the houses are one story high, made of round stones and clay mortar. The soil is sterile and unproductive. These islands are of volcanic origin, and the island of Fogo has a volcano, which may sometimes be seen in a state of eruption. After leaving these islands we steered for Tristan D' Acunha, and on the 10th December crossed the equator, and continued our way with a fine breeze until the 3rd of January, 1844 we made the above named islands, situated in Lat. 37° S. and Long. 20° W. On the 4th we encountered a severe gale which lasted twenty-four hours in consequence of which we were unable to beat up to the island; but I learn that the island contains fifty inhabitants, descendants of one Glass, who was searjant in the English army, from which government he draws a pension, and is Governor of the island.—There are three islands in the group, one only inhabited. They also are of volcanic origin. On the 10th left these islands; and on the 25th

doubled the Cape of Good Hope, and stood on for the Island of St. Pauls, which we made on the 21st February. We lowered three boats and caught twenty barrels of fish of the rock cod species. The next day we went on shore where we found fifty or sixty miserable looking Frenchmen and one American from Albany;—these were the only inhabitants of the island. The peculiar form of this island deserves some notice. This island seems to have been thrown up by strong volcanic action, forming in the centre of the island a huge crater. From this crater on the south the land is sunk leaving in the crater a basin or bay into which vessels of light draught may enter and have a safe and commodious harbor. In the centre of this harbor no soundings can be found. From this basin or crater rises on all sides, a hill, to the height of two thousand feet, broken only by the sunken part. This hill slopes gradually to the sea, and on the top many mounds are thrown up by eruptions. Boiling springs are found near the crater, in one of which we boiled a craw fish. Situated 38o 42 S Lat. and 77o 52 E. Long. Brother Grouard and myself ascended the hill, where we had an opportunity to pray undisturbed; a privilege we had not enjoyed for months. Nothing unusual occurred on our way to New Holland. On the 20th March made the south cape of Van Dieman's Land; an island south of New Holland: and on the last of March and first of April passed the islands called "Three Kings;" and pursued our way to the Society Islands. On the 30th April made the Island of Toeboui, and went on shore with the Captain.

The next day all the the passengers went on shore also. This island contains about four hundred inhabitants; they having no missionary, and finding who we were, requested us to stay. Brother Pratt stayed among them. On this island were a company of Americans, eight or nine who were building a schooner: they received us kindly. We tarried here nine days, when we set sail for Tahiti; which we made on the 13th, and on the 14th came to an anchor in the harbor of Papreti. The French have possession of this town and harbor, which is under martial law: the harbor guarded by a Frigate, Corvette, and Steamer. The French and natives had a battle a few days before our arrival, and three or four since. The French are generally victorious; for the natives are more afraid of the sound of big guns, than they are of bullets. After obtaining a permit of the French Governor to land, we went on shore;—where we could not obtain board among the white inhabitants for less than seven dollars per week. I however made a hoa (friend) of a native with whom I lived for two dollars and a half per week. Brother Grouard boarded with Mr. Lincoln, (our fellow passenger mentioned above) at about the same price. A few days after our arrival a battle took place between the French and natives at Point Venus; in which an English missionary was accidently shot by the French: whose funeral I attended. On my arrival at the place of the funeral, I knocked at the door for admittance; but no one bidding me enter, and the door being ajar I entered without farther ceremony. On entering, I saluted them respectfully; but not one of the missionaries spoke to me, or even bowed.

No doubt their grief was so deep and their sorrow so profound, that they forgot for the time that they were gentlemen: their subsequent conduct proved that they were not, their pretensions to the contrary notwithstanding. I went with them to the meeting house; heard their sermon; followed to the grave; and returned with them:—yet not one of these very pious, self-denying, cross-bearing embassadors of sectarianism, deigned to honor me with a word or a nod; although they distinctly understood who I was, report having anticipated our arrival by a week. We could not get an interview with them; and they soon closed the meeting house and locked it against us; which was built by foreign residents and shipmasters, for the benefit and use of foreigners. We hired a house for eight dollars per month, and commenced preaching in it; and soon baptised from fifteen to twenty whites; Americans and English. In the mean time we began to acquire the Tahitian language, and to preach to the natives, hundreds of whom professed to believe our preaching, but would not obey. Their reason was that they dare not, because they expected assistance from the English against the French, and they feared the missionary influence with the English Government would be exerted against them if they embraced our principles. Affairs being thus in Tahiti, Bro. Grouard and I thought best to visit other islands. Accordingly we ordained Bro. Lincoln to preside over the branch in Tahiti, and took our departure; Bro. Grouard East, and I West. I visited Morea, Huhena, Rieatea, Bobobolo, and Taha; from thence to the island of Mote one of the Harvey group.

From thence to the island of Mangia, where I landed. This island contains about four thousand inhabitants, whose language is a little different from the Tahitian. No missionary was on this island, so I offered to tarry and teach them; but they informed me that they had received letters from Mr Pratt and Mr.

Baff, English missionaries, forbidding them to receive any missionaries or teachers, unless they brought letters from them; that all who had not these letters were Popa havare, (lying Catholics.) Consequently they had passed a law that no white man should live among them. From here I went to the island of Ruruto, where they told me the same story. So I found that the missionaries had written to all the islands in the group to prevent our landing. The Lord reward them according to their works. I then returned to Tahiti, where I received letters from Bro. Grouard. He had landed on the island of Anama, one of the chain group. This group consists of thirty or forty low coral islands, with no vegetables but cocoanuts, but they have plenty of fish and hogs. The population of Anana is about four thousand. Bro. Grouard had baptised twenty of the principal men and many were investigating the work. Bro. Grouard thinks that twenty or thirty Elders might be well employed on this group; he will probably do a great work in those islands. The productions of the Society Islands are bread-fruit, bannanas, oranges, 'aii, plantains, yams sweet potatoes, taro, vites, guovae, &c. &c. Cattle and horses have been brought here, and hogs, dogs, goats sheep, and fowls are here also. The natives are tall, well proportioned and muscular; of an open, intelligent countenance, dark olive, or copper color, quick of apprehension, of a mild disposition and very friendly. Finally on the third July 1845, I left for home in ship "Free Brother," Capt. Mitchell; on the sixth, made the island of Tooboui; went on shore, but was much disappointed not seeing Bro. Pratt, who was on the other side the island, six miles distant. A native immediately ran to carry him word of my arrival, but the Captain would not wait; so I was obliged to leave without seeing him. I learned that he had baptized eight or nine Americans who were building the schooner, and about forty natives, in all fifty or more. After staying on shore about an hour, and obtaining a few vegetables and hogs, we went on board and stood away for Cape Horn; after passing which the Captain gave me leave to preach, which I did four or five sundays; the result was that seven or eight believed, two of whom I baptised in Philadelphia. The Captain himself believed, but finding that he must obey also became very bitter, which renderd some part of the voyage rather disagreeable. After a passage of one hundred and thirty days from Tahiti, I arrived at Nantucket, Massachusetts, on the sixth November, and on the twenty second arrived in Philadelphia, where I staid two days and baptised three. On the twenty fourth left for Nauvoo, where I arrived on the twenty ninth of December. Thus, after an absence of two years and a half, I have circumnavigated the Globe, to build up the kingdom of Christ, and prepare a way for the spread of the gospel among the islands of the sea.

NOAH ROGERS.

From the Book of Covenants, Page 431.

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth to the regions round about: yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him."

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 21] CITY OF NAUVOO, ILL. JAN. 15, 1846 [WHOLE No. 129.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The same day June 6th, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where was a branch of the church. Sunday the 8th we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or three horses each. We remained at Salt River until the 12th refreshing and re-organizing, which was done by electing Lyman Wight General of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen Captain: and George A. Smith was my armor bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half a day and returned to the bank of the river.

June 4th Governor Dunklin wrote to W. W. Phelps and others as follows: mailed at

"City of Jefferson, June 9th, 1834.

"Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Col. Lucas has resigned his command, he informs me if Lt. Col. Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed) DANIEL DUNKLIN.

The foregoing letter enclosed the following orders:

"Thomas Pitcher, Lieut. Colonel commandant of the 33rd Regiment.

Sir, On the 2nd day of last May I issued an order to Col. Lucas to deliver the fifty-two guns and one pistol which you received from the Mormons on the 5th day of November last, and reported to him on the third day of the succeeding December to W. W. Phelps, E. Partridge, John Carrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ult. Col.. Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you as commandant of said Regiment are therefore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid Gentlemen or their order.

Respectfully,

DANIEL DUNKLIN

Commander-in-Chief.

The day following Judge Ryland wrote the following:

"Richmond, 10th June, 1834.

Mr. A. S. Gilbert:

Sir, Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the 'Mormons' and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, Sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to resore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested.—Should my efforts to make peace, fail of success, there can at least be no wrong, or, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a christian.

I hope Sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours very Respectfully,

JOHN F. RYLAND.

June 12th we left Salt River, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt River manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th when we pitched our tents one mile from Richmond, Ray county.

In answer to Judge Ryland's the Elders wrote

"Near Liberty, 14th June, 1834.

Hon. J. F. Ryland,

Dear Sir, Your communication of the 9th inst. from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next, entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says 'I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice.' We give this quotation from the Governor's letter to disprove the statement made in the "Upper Missouri Enguirer" of last Wednesday, and conclude by adding that 'home is home' and that we want possession of our homes, from which we have been wickedly expelled, and those rights which belong to us as native free born citizens of the United States.

We are respectfully,
Your friends and serv'ts
JOHN CARRILL, Chairman.
A. S. Gilbert, Secretary.

The foregoing was enclosed in the following letter to their lawyers:

"Gentlemen, Will you be so good as to read the enclosed, then seal and hand to the Judge. We have given him an early hint fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery, and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and serv'ts
JOHN CARRILL,
A. S. GILBERT.

To Messrs. Doniphan & Atchison.

Monday, June 16th, The citizens of Clay county (to the number of eight hundred or a thousand, among whom were the brethren,) assembled at the Court House in Liberty agreeably to the request of Judge Ryland, and a deputation from Jackson who presented the following:

"PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY TO THE MORMONS."

"The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then ———— is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to shew them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid, and the time the

money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

(Signed) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, Sen.
THOS CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND."

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and Gen. Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist Priest, made a hot speech against the Mormons, and said "the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out." Turnham, the moderator of the meeting, answered in a masterly manner; saying, "let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God's sake dont disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

Gen. Doniphan exclaimed, "that's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned 'adjourn;" another, "go on," and in the midst of this awful crisis a person bawled into the door "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damn'd Mormon had got killed," but as good luck would have it, only one Missourian had dirk'd another: (one Calbert a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the saints a chance to consult what would be most advisable in such a critical instant, and they immediately penned the following answer to the propositions from Jackson county, presented by Owens,&c.

"Gentlemen;—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men: and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States, and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N. B. As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions afore named."

It may be thought, at first view, that the mob committee made a fair proposition to the saints, in offering to buy their lands at one hundred per cent, in thirty days; and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct; but the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay

county. Campbell swore, as he adjusted his pistols in his holsters, "The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe. Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river, after dusk, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly, and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravans, Crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance: which was discovered, about three weeks after by one Mr. Purtle.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th; we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain, at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing River, having travelled about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning, and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county; and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing River, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing River Ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the West, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning, to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River, was about forty feet deep, where, the previous evening it was no more than to our ancles, and our enemies swore that the water rose thirty

feet in thirty minutes in the Little Fishing River.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment, in some secure place where we could defend ourselves from the rage of our enemies, and while in this situation, on Saturday the 21st, Col. Sconce, with two other leading men from Ray county, come to see us, desiring to know what our intentions were; for, said he, "I see that there is an almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit; I arose, and addressing them, gave a relation of the sufferings of the saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c. and to reinstate them upon their own lands: and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us, and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:

"Clay county, 21st June, 1834.

Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences that could be required of free citizens of the United States.

Negociations at the camp are now going on between some gentlemen of this county and our brethren which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed) W. W. PHELPS,
A. S. GILBERT,
W. E. McCLELLAN,
JOHN CORRILL,
ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee."

From the Millennial Star.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the Celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when

they had escaped the pursuit of their oppressors and passed through the Red sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favor of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union, and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgression, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people, the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon however this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men while, those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all presidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land which they might have accomplished in forty days, as did the spies that went before them? Or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, untill they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every saint of God, to behold the determined spirit of perseverance and union of the thousands of saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and the Temple of the Lord, whose tower points toward heaven, in honor of the united efforts of the Saints, reared in troublous times, almost as Jerusalem once was, with the trowel in one hand of the laborer and the sword in the other. While the saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God, on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be

prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODRUFF.

GREAT FIRE IN TURKEY.

One half of the town of the Dardanelles has been destroyed by fire. At half-past eleven A. M. of the 25th of October the fire commenced in the Greek quarter, a gale of wind blowing from the north east at the time. Although it was so early in the day, and two thousand Turkish troops, with twelve fire engines were on the spot the ravages of the all consuming element, and twenty houses were destroyed before any efficacious aid was given. Much might have been done had the engines been in good order; but owing to the gross neglect of Ibrahim Pacha, the Governor of the town, not one of them could be made to work. Had it not been for the assistance of two Turkish soldiers, and the European residents, who occupied themselves in pulling down houses, and regulating the scanty supply of water, the fire would never have been arrested in its progress. The presence of the Pacha was of little use, as his commands being enforced by the whip, no one would work with good will. This terrible fire was not subdued until half-past two A. M. of the 27th, having lasted thirty-nine hours.—The whole of the Greek and Jewish quarters, with the exception of about forty houses, one-half of the Armenian quarter, about one hundred Turkish houses, three mosques, a synagogue, one hundred shops, and a large bath, have fallen a prey to the flames. At least six hundred houses have been destroyed, and, as in many of four to five families lived together, there are about twelve hundred families without a home. Of this number, one-half have taken refuge in the barracks and two adjoining villages, three hundred have found an asylum in the remaining part of the town, and the rest exposed to the inclemency of the weather, or sheltered for the time being in tents. The misery is very great, and the winter approaching. A subscription was immediately set on foot by those who were fortunate in escaping, but will afford only temporary relief, as most of the families have been rendered completely destitute. It is to be hoped that the Sultan will send succor before long, and that charitably disposed persons will be induced to raise contributions in Constantinople, and in different parts of Europe, for the relief of the poor people.

These evil consequences might have been avoided had Ibrahim Pacha paid attention in time to the earnest and often repeated requests of the Consuls and the fire-engines in his charge should be kept in good order and frequently exercised. All classes of people regretted the unavoidable absence at the capital of the military commandant, Thuessein Pacha; there is but little doubt that, had he been present, under his able management, added to their veneration for his estimable qualities, his commands would have been obeyed with alacrity, and the fire would never have made such awful ravages.

From the Messenger.

TO EMIGRANTS.

We have now on our books the names of about three hundred saints who wish to go by water, and it grieves us to say that only about sixty out of that number will have means sufficient to carry them through. If some of our wealthy brethren who are now dwelling at ease in the world, would but step forward, and plant this company of poor saints, (that have not the means, nor likely to have,) upon the western soil, how soon would it be before they would have it in their power to return four fold? And how sweet would be the reflections of that mind capable of performing such a noble act. Where is the magnanimity of God's people? Alas, it is in the poor and meek of the earth.

The passage for each person will be fifty dollars, children over five and under fourteen, half price. Each one will need from twenty to twenty-five dollars worth of provisions; the whole amount, seventy five dollars. If we obtain two hundred passengers, in all probability there will be a deduction.

We have been looking for some assistance from another source. A merchant of this city who is now engaged in the Pacific trade, has made us the following propositions: that if he can obtain the government freight consisting of naval stores, to be carried into the Pacific, he will take two hundred of us at sixteen dollars per ton for the room we occupy and fifty more for nothing. As yet this arrangement has not been made, and it remains uncertain whether it will be.

We do not feel to place much dependence on it, lest we are unhappily disappointed. If the arrangement is affected the saints will receive timely notice.

We do not wish any person to give us their names to go by water, and when the time comes for departure to be found missing; by doing so they will bring us into difficulty, and we shall have to be responsible and pay their passage

as much as though they went. We have selected out all the names of those who have subscribed sufficient (at the rate of seventy five dollars) to take them through, and we shall depend on their going. And all who wish to join the company will send in their names as soon as possible, so that we may know the exact number going and provide them with births two or three weeks previous to the day of sailing, we wish all to hold themselves in readiness to send in a part of their means to furnish all the outlays necessary to be made before sailing.

We have placed the names of some who fell short in subscription on the list of those going. And the amount short will be made up by others who have more than they have need for. The following are their names, Wm. Stout, J. Joyce, J. Hairbaird, Wm. Mack, Wm. Atherton.

For the Times and Seasons.

WATER BAPTISM.

Water baptism is necessary and serves in the gospel for salvation to mankind because it is an ordinance of birth and regeneration. St. Jno. 3: 5. Tit. 3: 5. "Born of water," regeneration by washing; otherwise man cannot enter into the kingdom of God.

Mankind were by the fall alienated from the kingdom and glory of God, and subjected to another kingdom and influence of things.—Hence the Lord God sent him forth; "he drove out the man": Gen. 3: 24. In this subjection we are naturally aliens from God, and bondmen to death and the power thereof; and should ever remain as such if the same power and influences only, that were brought by the fall should forever continue. But baptism serves to relieve man from this alienation and bondage, for it is a portion of the gospel or law of grace and exaltation, brought in according to the plan of redemption, through the atonement made by the shedding of blood.

To the mind not understanding the effects of the fall, or Adam's eating the forbidden fruit, it is impossible to conceive the direct reason of the necessity of water baptism as an ordinance of salvation. The 6th verse of the 5th chapter of 1st John, gives some clue to it: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Also Gen. 9: 4. "Flesh with the life thereof, which is the blood thereof." The life of man is not as it was before the fall. It was then susceptible of eternal duration, and that because it was governed and controlled by spiritual influence and power. It is now susceptible of temporal duration only, because it is sustained by temporal, or corruptible influences; for the power of this life consists in water and blood. The Father, Son, and Holy Ghost bear record in heaven, & are one in purpose. "The spirit, and the water, and the blood have witness in the earth," and agree in one purpose. By the testimony of the spirit we understand what is the truth. Through the shedding of blood, or, the atonement, we have the privilege of the truth; and in the ordinance of water baptism, as a principle of truth, we become the adopted children of God; water baptism as an ordinance of regeneration, because that in the fall, or, in eating the forbiden fruit, water gained a controlling influence over the body temporally; the shedding of blood, as a sacrifice for sin, because that in the fall blood became the principle of life in man temporally; and the testimony of the spirit to witness of the truth, because that under the influence of blood and water in the body, the mind is clogged, stiffened, and darkened, and the body incapaciated to endure the presence of God. Hence the dispensation of his spirit is given that we may be led in the right way; and the shedding of blood required, for we must be restored to the spiritual life; and birth by water granted as the beginning of our exaltation to the presence and glory of God through the gospel.

As the fall left us, so the gospel, or law of grace finds us; and we are no better for the favor of God in this thing, if we do not use it, than as though it had not been given. But it is given, and we have the hope of exaltation to happiness, glory, and power in eternal life, and that too by the exercise of the principle and power of things we find ourselves in actual possession of. By the alienation came in us water for both good and evil, and now by water cometh for us the adoption. See the analogy, and above all see the mercy and goodness of God, which together extend through and exist in relation to not only water baptism, but every principle and ordinance of salvation to mankind.

V. H. BRUCE.

City of Joseph, Dec. 26, 1845.

An important case is before the Supreme Court at Washington, in which a fund of about five hundred thousand dollars, deposited in various moneyed institutions in Philadelphia, is involved. The correspondent of the Baltimore Patriot says that it has been litigated since the year 1824, in England and this country, and is a contest for the large fortune of Mr. Apsden, who died about twenty-five years ago in London.—*Mo. Rep.*

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 20, 1846.

JANUARY.

January, thus far, has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the Temple. Nothing has appeared so much like a "finish" of that holy edifice as the present. The attic story was finished in December, and if the Lord continues to favor us, the first story above the basement, will be completed ready for meeting, in the month of February. The Font, standing upon twelve stone oxen, is about ready, and the floor of the second story is laid, so that all speculation about the Temple of God at Nauvoo, must cease.

The blessings promised, are beginning to be realized, and the worthy saints, who have watched and labored night and day, go in and receive the "penny appointed," and know of a certainty that diligence, faithfulness, and charity are rewarded. O, Lord, the true hearted saints now know that the endowments, and blessing upon the faithful, as far exceeds the earthly glory of Babylon, as the sun outshines a spark from the fire; and therefore, we beseech all who would be saved, "to quit their vanity" for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

NOTICE.

To whom it may concern;—This is to notify the church in general, that Hiram Stratton, was, on the 18th of January, 1846, cut off by the 30th Quorum of seventies, for unchristian-like conduct.

GEHIAL SAVAGE, President.

City of Joseph, Jan. 19, 1846.

Nauvoo, Dec. 30th 1845.

To the Editor of the New York Sun;

Sir: I wish to inform you, and the Public through your paper, that the letter published Tuesday morning, December 9th, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

EMMA SMITH.

THE FATHERLESS AND WIDOW.

Throw down your prison walls and let the thief return to his broken hearted companion and suffering children, and labor until he earns sufficient to restore four-fold.

A CIRCULAR OF THE HIGH COUNCIL.

TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL WHOM IT MAY CONCERN: GREETING.

Beloved Brethren and Friends;—We, the members of the High Council of the Church, by the voice of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you, that we intend to send out into the Western country from this place, some time in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit; taking with them a printing press, farming utensils of all kinds, with mill irons and bolting cloths, seeds of all kinds, grain &c.

The object of this early move, is, to put in a spring crop, to build houses, and to prepare for the reception of families who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed West until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build block houses and stockade forts on the rout to Oregon, becoming a law, we have encouragements of having that work to do; and under our peculiar circumstances, we can do it with less expense to the Government than any other people. We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country; that our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the claim of the United State's Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there: and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans, and should our country be invaded we hope to do, at least, as much as did

the conscientious Quaker who took his passage on board a merchant ship, and was attacked by pirates. The pirate boarded the merchantman, and one of the enemies' men fell into the water between the two vessels, but seized a rope that hung over and was pul ing himself up on board the merchantman. The conscientious Quaker saw this, and though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, "if thee wants that piece of rope I will help thee to it." He cut the rope asunder—the pirate fell—and a watery grave was his resting place.

Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time as fast as consistent, and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season to obtain an outfit, through the sale of property, shall be mobbed, burnt, and driven away by force. Does any American want the honor of doing it? or will Americans suffer such acts to be done, and the disgrace of them to rest on their character under existing circumstances? If they will, let the world know it. But we do not believe they will.

We agreed to leave the country for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us.—In good faith have we labored to fulfil this engagement. Governor Ford has also done his duty to further our wishes in this respect.—But there are some who are unwilling that we should have an existence any where. But our destinies are in the hands of God, and so also is theirs.

We venture to say that our brethren have made no counterfeit money: And if any miller has received fifteen hundred dollars base coin in a week, from us, let him testify. If any land agent of the General Government has received wagon loads of base coin from us in payment for lands, let him say so. Or if he has received any at all from us, let him tell it.—Those witnesses against us have spun a long yarn: but if our brethren had never used an influence against them to break them up, and to cause them to leave our city, after having satisfied themselves that they were engaged in the very business of which they accuse us, their revenge might never have been roused to father upon us their own illegitimate and bogus productions.

We have never tied a black strap around any person's neck, neither have we cut their bowels out, nor fed any to the "Cat-fish." The systematic order of stealing of which these grave witnesses speak, must certainly be original with them. Such a plan could never originate with any person, except some one who wished to fan the flames of death and destruction around us. The very dregs of malice and revenge are mingled in the statements of those witnesses alluded to by the 'Sangamo Journal.' We should think that every man of sense might see this. In fact, many editors do see it, and they have our thanks for speaking of it.

We have now stated our feelings, our wishes, and our intentions: And by them we are willing to abide; and such Editors as are willing that we should live and not die; and have a being on the earth while heaven is pleased to lengthen out our days, are respectfully requested to publish this article. And men who wish to buy property very cheap, to benefit themselves, and are willing to benefit us; are invited to call and look: and our prayer shall ever be that justice and judgement—mercy and truth may be exalted, not only in our own land, but throughout the world, and the will of God be done on earth as it is done in Heaven.

Done in Council at the City of Nauvoo, on the 20th day of January, 1846.

SAMUEL BENT,
JAMES ALLRED,
GEORGE W. HARRIS,
WILLIAM HUNTINGTON,
HENRY G. SHERWOOD,
ALPHEUS CUTLER,
NEWEL KNIGHT,
LEWIS D. WILSON,
EZRA T. BENSON,
DAVID FULLMER,
THOMAS GROVER,
AARON JOHNSON.

DISCOURSE OF ELDER JOHN TAYLOR, DELIVERED SUNDAY AFTERNOON, JULY 6TH, 1845.

Reported by G. D. Watt.

I have been requested to address you this afternoon and I do so with pleasure, for I feel at home among the saints of God and delight in speaking to them of the things of the kingdom, and unfolding to them the principles of eternal truth. Since I have sat here, some ideas have occurred to my mind, upon which I thought to make a few remarks.

There have been certain ideas advanced on the stand, that seems to puzzle the minds of many of the saints; and as truth, light and intelligence are what we are all in search of, and a knowledge of correct principles is of importance, it may be well to attempt to throw light

on a subject that seems now to many to be wrapped in obscurity and involved in mystery. It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand how it is that we have begun to live for ever, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. I do not know but that on entering upon this subject, I should have to take notice of certain remarks made by me last Sabbath in relation to the everlasting unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal, it all has a relevancy to the subject about which we are now speaking.—The same principles that now exist in relation to the gospel, existed in the various dispensations, that have been in being in the different ages of the world; they existed in the days of Moses, and in Enoch's day, and in the days of Adam; and they existed in eternity, in the mind of God, before this world rolled into existence, or the morning stars sung together, or the sons of God shouted for joy. When we speak of these things, we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years.

But although we came into existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, wherein we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him; and a body has been prepared for us; and although the body may be killed or die, the spirit cannot, and as Jesus lived before he had his body; he lived also after his body was slain and inanimate. He had power to lay down his life or body and power to take it up again, and where did his power exist if he was dead? Our Savior spoke on a certain occasion, on the last great day of the feast, and said "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence who heard and believed these things, and to whom he did then address himself?—Are they living in their tabernacles, here upon the earth? Or, have they not, long since slept with their Fathers, and their bodies have mouldered with their mother earth, to wait for the ressurrection of the dead. This is the precise situation of those individuals, and yet our Savior made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me, shall never die" They have begun to live a life that is eternal, they have got in possession of eternal principles. They have partaken of the everlasting priesthood which is eternal;—without beginning of days or end of years.—They have become familiar with eternal things, and understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things and consequently their life is hid with Christ in God; Christ lives and he in them, and they in him. Though he is dead, he ever liveth to make intercession for us, and all who partake of the same spirit, live to him and for him and to and for eternity, or in eternal glory; and if other bodies should die as his did, they will be where Abraham, and Isaac, and Jacob are waiting for the ressurrection of their bodies. "For God is not the God of the dead but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult, to convey right ideas of to man. It is not an easy task, to define, or unfold to man the relationship we have to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while, what says the scriptures, they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood still continue to exist and roll forward the great designs of Jehovah. Abraham died so says the scriptures, yet Abraham lives, and long after the time his body mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam or Michael if you please, of Gabriel and some others. Who was Micha-

el? and who Gabriel? They were those who had existed in this world, these persons, having the Everlasting Priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth.

Who was it that came to our Savior, to administer unto him when he was on the mount with Peter, James and John? We read that Moses and Elias was seen with him.—What were they doing there; if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? he was in the spirit on the Lord's day, and had the heavens opened unto him and the glories of the eternal world unvailed to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God." John might have said, You were dead long ago. No, but says Jesus, I am the resurrection and the life, he that beleiveth in me, though he were dead, yet shall he live. Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work they had commenced upon the earth. They had the everlasting priesthood, while upon earth and officiated in it, according to the eternal purposes of God, and the laws that govern the eternal world, while they were upon this earth and then they left this earth they still lived, in another sphere; their names were not blotted out of existence, they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the Apostles. He says, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honors, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They know not how to save themselves, or their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God, let the intelligence of heaven once beam upon their hearts, and their capacities be expanded by the power of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, for honor, and glory. I have been searching after truth; but find that I know nothing of God, of spirits, of angels, of Heaven, of Hell, or of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awakened, and understand by the teachings of the spirit of Jehovah, the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom; the spirit of God beams upon their minds with resplendant glory, and life at once springs up. Yea, they are born again, not of flesh, or of the word of man but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies are going to live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die."—Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die. A man that liveth and believeth in Jesus Christ, has the principles of everlasting life within him, and hence says Jesus, 'if any man thirst let him come to me and drink," and says he, "I will be in him a well of water springing up unto everlasting life, and the water that I shall give him, shall be in him, a well that shall spring up unto everlasting life," do you believe it? So said Jesus, and the principles that he taught, were the eternal truths of Heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them, and they are true now. It has the principle of life in itself, and is so true that all those, who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them, 'a well of water, springing up unto eternal life,' hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds, things back, and things to come, and as Judge Phelps says, in one of his hymns, it is "eternity now and eternity then."

We have began to have a relationship with eternity and eternal things. We knew nothing of these things, while we were associated with the christian world. If a man took any steps with regard to anything, formerly, it was considered only in regard to time, and at death, every thing ended. If a man should have a friend drop out of existence and not be converted, his doom was to go down, down, down, to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire, and brimstone. In those days, every body were unacquainted with the great principles of salvation; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they cannot be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Savior was put to death in the flesh and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes he came to open the prison doors, and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, and so will every believer be, and be put in possession of the same eternal principle, for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom and misery and death; ours of life and immortality. All the wisdom of the religion, or of the nations of the earth, is but to be prepared to meet death. When I went to the Methodist class meeting, it used to be asked me: well, brother, are you prepared for death? I don't think any thing about death. I don't believe in meeting Christ at death. I believe that Christ is our life and that when he who is our life shall appear, we shall appear like unto him in glory, he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the Priesthood? It is everlasting; it had no beginning and it will have no end. What is the gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing; that would be impossible. But the christians say, nothing is impossible with God. He made the world out of matter that existed before he framed it. He spake; chaos heard; and the world rolled into existence. There is no end to the works of the Almighty, but we may soar among the knowledge of God, forever. We can look unto Jesus Christ, forever. We can do the works that he did, and greater; because he has gone to the Father, for we are told, all things were created by him, and for him; principalities, powers, things present, and things to come; and if ever we should get to such a state, as to be like him we might be able to do such kind of business as he did; the same as carpenters, or any other mechanics, know how to make the various utensils that are used by man. They do not make them out of nothing; the trouble is to get material. It troubles them sometimes to get stock to commence business, or to drive business ahead, and I expect we shall want some one to counsel us and shall have to covenant to abide by his counsel, and walk to the mark. It is also necessary that we should learn the principles of order and government; but first we must learn how to govern ourselves; next, how to govern our families, and, in the next place, learn how to be governed, which is the hardest lesson that can be set us; it is worse than to govern somebody else. Jesus was not prepared to govern, till he was placed in circumstances that gave him experience. The scriptures say, it is necessary to the bringing of many souls to glory, that the Captain of our salvation should be made perfect threugh sufferings. So, he was not perfect before, but he had to come here to be made perfect; he had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary. Had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised, by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, which cause trouble and vexation of spirit, and it is all to keep down our pride and learn us to honor the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were Methodists, we would say is not that brother so and so? what a holy man so and so is; he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety in one day, and are as guilty of as much foolery as any body else, though they would seem to be more righteous than the angels who are on

high, or the intelligences that surround the throne of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering and make them appear in their true colors. This is just the situation that we are placed in and it is necessary that we should be tried and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without whipping. I will tell you how it is with me, if I had sinned against God. I would go to him and confess my fault and ask for forgiveness. If I have sinned against the brethren I will go to them and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, and I would rather humble myself and ask forgiveness before I got it. If you transgress against the law of God, and do not find it hard to kick against the pricks, I do not know any thing about it; but says one, it is almost impossible for me to endure it. You had better however endure it than endure a worse thing for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say I can hardly endure it. I am not sorry that you are tried; but I am glad of it; and some of the sisters will put on a pitiable face, and look so mournful; you would think they were going to give up the ghost; I am glad of it, I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do,& if I did, I would not tell any body about it. I feel just likethe Methodists sing 'there is a better day a coming, praise the Lord.' I believe in that scripture that says: We have sorrow in the night but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course. I pray that I may not swerve to the right or to the left, and do nothing against my brother or my sister or against God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings. We should have them roll upon our heads; until there was no room to contain them: blessings of every kind; blessings temporal, spiritual, and eternal, and as we have began to live for eternity, and as God is our Eternal Father, and has taught us eternal principles, and as we are obtaining an eternal relationship with God, and with each other, we shall understand, by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any body else? We fear nothing but God. We fear God and know no other fear. We are in the hand of God, and know the will of God, and are acting with reference to eternity, to make provisions for our dead, and our posterity to come. Well, says some, "we do not all understand this." You will understand it and what you do not know now, you will know hereafter, for there are those that understand it perfectly. There are those who know how to save themselves, and those that are dead. They know what step to take; what course to pursue, and what ordinances to administer in, and how to administer them; and all about it, and how to place you in a relationship to God and angels, and to one another, and you will know more about eternity and eternal life than you do now. These are some of the feelings that I have in relation to this subject; and when I speak of living forever, and being in eternity; I will tell you how I feel:—I feel surrounded with eternal principles; I feel like being united with an eternal covenant, to God and my friends, which you will understand, by and by, and being in possession of eternal principles, the necessity of an eternal covenant, and to hold a relationship with those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; all things are ours; and ye are Christ's, and Christ is God's, and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure let us round up our shoulders and bear them in the name of the Lord, and not murmur. The pattern has been set before us by some of the ancients; at the time that Job's sons were slain, by the falling of the house; and the taking away of the earth &c. All the time he was deprived of every thing, and his body was covered over with scabs and putrifying sores, and at the time his friends forsook him and his enemies tantalized him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels &c? No, he never opened his head about it. He knew they were under the guidance of the Almighty. He did not complain, nor wish his enemies to be cursed; but he said, the Lord gave, and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few apostates among us here, for they are mean, damnable, and pitiable characters. They were made for that purpose, and have got to magnify their calling. How mean and contemptible and devilish they are; they would not fulfil the measure of their creation if they did not do it. Do not find fault with

them, but let them do their own business, and pursue their own course, and if they come across you, cuff their ears and send them over the river; but not too many at a time, lest by cutting off too many branches, you spoil the growth of the seed. It is necessary we should have such things to meet with that we may be made perfect through suffering. Let us, then, love and fear God and keep his commandments.

I do not know that I have explained this eternal life to the mind of every individual so that they can understand. I will try again to do it. Before we were acquainted with this gospel, we knew nothing about eternal principles, for it was not until we became acquainted with it, and embraced it that we had in our possession of eternal life; before that we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which gives us a right to the throne of Jehovah, to as many as believe to them gave he power to become the sons God; before they were born they were not sons; but being born, we become sons; children; young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown, to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow and we shall not reap good seed except good seed shall grow. The everlasting gospel or the everlasting priesthood was not known till the Lord revealed it from the heavens, by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began; but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood, holds the keys that unfold the purposes of Jehovah, and drags into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked: Yes, "Life and immortality is brough to light through the gospel." If we can see life and immortality let us hide ourselves under it; make a mantle of it; imbibe it in our spirit; become inoculated with it; and we shall live forever, it will spring up to everlasting life, to eternal glory, and salvation, and whoever is in possession of it; is in possession of salvation, and whoever is in possession of salvation, is in possession of eternal life. It emanated from God; yes, it is God. Do you believe it? what saith the scriptures? Know ye not that Christ dwelleth in you, except ye be reprobates, and in Christ is life, and that life is the light of men; and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory.

Is it not a glorious subject to dwell upon; the principles of eternal life, the idea of being in God, of having him about us, to control, sustain, and bless us. I tell you there are glorious themes; themes, that angels delight to dwell upon; and that cheers the hearts of the intelligences around the throne of God; the principles of eternal life with them, is a delightful subject; and you will understand more about it, shortly, after you get more teaching upon the subject. The scriptures could not tell all things, nor never can, because there are times and seasons, laws, principles, and authorities, that regulate, govern, control, and put in order. We have got to come according to order, and not disorder; suffice it to say, then, that we understand something of the principle of eternal life. God is in all things. "He is the light that lightens all things; he is in the moon, and the light of the moon, and the power by which it was made. He is also in the sun, and in the light of the sun, and the power by which they are made, and the same light that lighteneth our understanding, even the spirit of the most high God, is in all things, and round about all things, and through all things. To some men God is a consuming fire; but to the saints eternal life, and glory. Let us be patient, and submit to the authorities of God in all things; and be governed by the authority of the eternal priesthood, and you shall understand all things pertaining to your salvation. Trust in God, and the authorities of his church; do not be fearful and unbelieving, for the fearful and unbelieving go outside of the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles, for God's sake let me never hear it again; talk about peace and the principles of eternal life; about God, angels, &c. We want peace and the fellowship of the spirit of God in our midst, and all will be well. I am surprised to hear any body talk about troubles, poor creatures; you have a little soul. I never had much trouble myself; I have no time to be troubled for taking care of other people; I do not know that

I ever had any trouble; I am looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life. So when you hear any one talk about their troubles, put your fingers in your ears, and cry life, life, eternal life. God bless you for ever and ever; amen.

WASHINGTON.

During our last visit to Washington, we were informed by the President, that a law would be passed by this Congress, under some general head (The Navy Department) affording facilities for the poor in the eastern countries who wish to emigrate to Oregon or the North West Coast. From the interest manifested by the Western members in Congress in favor of such a law, we have not the least doubt but what it will be done, and a "highway cast up for the deliverance of God's people." But we have little hopes of its being soon enough to benefit our company.

We would advise the saints in the east after our departure to rally to the standard—raise another company, and stand ready to embrace the first facilities that may be afforded by Government. Let the elders in Israel not forsake the watch-tower—not ceasing to call on the name of the Lord day and night, and they will be delivered.—*N. Y. Messenger.*

GOOD COUNCIL.

MIND YOUR OWN BUSINESS.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell."

For instance, an individual naturally gifted with more than usual abhorence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps after revelling, as it were, for a season in the light of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself on the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus he is decoyed into the occupation of the great spirit of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty. but when any one presumes, (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities that are not legitimately his. Again, persons are sometimes troubled with the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those who have the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble it would be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colors, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.—[*N. Y. Messenger.*

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 22] CITY OF NAUVOO, ILL. FEB. 1, 1846 [WHOLE No. 130.

HISTORY OF JOSEPH SMITH.

CONTINUED.

June 22nd; Cornelius Gillium, the sherriff of Clay county, came to the camp to hold consultation with us, I marched my company into a grove near by and formed in a circle, with Gillium in the centre. Gillium commenced by saying that he had heard that Joseph was in the camp and if so he would like to see him. I arose and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some instruction concerning the manners, customs and dispositions of the people, &c., and what course we ought to secure their favor and protection, making certain enquiries, to which we replied, which were afterwards published and will appear under date of publication. July 2nd, I received the following:

Revelation given on Fishing River, Missouri, June 22, 1834.

Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom: and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.—Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion: for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of many works; but carefully

gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfil that which I have commanded concerning the purchasing of the lands in Jackson county, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ: therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland: and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy: and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified: and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

And again I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you. and all things shall work together for your good: therefore be faithful, and behold, and lo! I am with you even unto the end, even so; Amen."

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot, that I was sorry but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there is some who would not give heed to my words.

On the 23rd; resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing River, to avoid the deep water. When within five or six miles of Liberty, we were met by Gen. Atchison and other gentlemen who desired us not to go to Liberty, as the feelings of the people were so much enraged against us. At their communication we wheeled to the left, and crossing the prairie and wood and, came to Sidney Gilbert's residence, and encamped on the bank of Rush Creek, in Bro. Burgharts field. During this a council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen as they were made manifest unto me by the voice of the Spirit, and Revelation, to receive their endowment.

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the State of Missouri.

Wm. W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland and assist in gathering up the strength of the Lord's house and preach the gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock were called and chosen: and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

The same day the elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

"We the undersigned commmittee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace:—we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said Twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed) W. W. PHELPS,
EDWARD PARTRIDGE,
ISAAC MORLEY,
JOHN CORRILL,
JOHN WHITMER,
A. S. GILBERT."

June 24th, this night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease it left him and seized me.

Early on the morning of the 25th the camp was seperated into small bands, and dispersed among the brethren living in the vicinity, and I wrote & sent by express, to "Messrs. Thornton, Donaphon and Atchison," as follows:

"Rush Creek, Clay county, June 25th 1834.

Gentlemen;—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed and continue so, till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully, your obed't serv't.
JOSEPH SMITH, JUN.

N. B. You are now corresponding with the Governor, (as I am informed) will you do us the favor to acquaint him of our efforts for a compromise. This information we want conveyed to the Governor, inasmuch as his ears are stifled with reports from Jackson of our hostile intentions, &c."

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling we called at a house for a drink of water. The women of the house shouted from the door that they had "no water for Mormons, that they were afraid of the Cholera," &c,—We turned and departed, according to the commandment, and before a week had passed,

the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock afternoon; and Seth Hitchcock died in abou: thirty minutes after, as it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse sled about half a mile; burried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be staid; but in vain, for while thus covenanting, Eber Wilcox died, and while some were digging the grave others stood scentry with their fire arms, watching their enemies.

June 26th; the elders wrote Governor Dunklin as follows:

"Sir: A company of our people, exceeding two hundred men, arrived in this county the 19th inst., and encamped about twelve miles from Liberty, where they were met, by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county, and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith Jun., which produced great satisfaction, the same in substance was afterwards reduced in writing and handed to the aforesaid gentlemen that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings, for this reason, we have patiently endured the greatest indignities that freemen of this republic have ever been called to suffer, and we still continue to bear with heart rending feelings a deprivation of our rights having commenced negociations with the inhabitants of Jackson for a compromise wherein proposals, on our part, have been made which have been acknowledged by every disinterested man, to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law, as our proposals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication, our right to our soil in Jackson county we shall forever claim, and to obtain peaceful possession, we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom, where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact.

Your second order for the restoration of our arms, was received last mail; we have not yet done any thing with it. Hoping that the influence of the inhabitants of Jackson county, will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition and thereby put an end to serious evils that are growing out of the Jackson outrage. In a letter from your excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the Executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully, and with great regard
Your obed't serv'ts,
A. S. GILBERT,
W. W. PHELPS,
JOHN CORRILL."

The drafting and signing of the above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words that he "would rather die than go forth to preach the gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer:

"Independence, Mo., June 26, 1834.
Mr. Amos Reese;

Dear Sir: Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavering to find out if possible, what kind of a compromise will suit with the Mormons on their part. The people here, enmasse, I find out, will do nothing like according to their last proposition. We will have a meeting if possible, on Monday next, at which time the propora's of the Mormons will be answered. In the mean time, I would be glad, that they, the Mormons, would cast an eye back of Clinton and see if that is not a country calculated for them."

Yours Respectfully,
S. C. OWENS."

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping was discovered; viz, dipping the person afflicted in cold water, or pouring it upon them, about sixty eight of the saints suffered from this disease, of which number thirteen died, viz. John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sidney Gilbert, Alfred Fisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish.

The last days of June I spent with my old Jackson county friends in the western part of Clay county.

On the first of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land" and on the 2nd I went down near Liberty and visited the brethren. This day the 'Enquirer' the correspondence between the Sheriff and the camp, of the 22nd of June as follows:

GILLIUM'S COMMUNICATION.

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof: and also knowing that different reports are arriving almost hourly: and being requested of the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation; the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county;—I did in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us."

(signed.) CORNELIUS GILLIUM,

"PROPOSITIONS &c. OF THE MORMONS."

Being called upon by the above named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance one report is, that we intend to demolish the Printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East, that had closed business: also that we carried a flag, bearing "*peace*" on one side and "*war* or *blood*" on the other; and various others too numerous to mention, all of which, a plain declaration of our intentions from under our own hands, will shew are not correct.

In the first place, it is not our intention to commit hostilities against any man or set of men, it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace

with all men, and equal rights is all we ask. We wish to become permament citizens of this state, and wish to bear our proportion in support of the government and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part: and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace."

Signed JOSEPH SMITH, Jun.
F. G. WIILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER,

To John Lincoln, John Sconce, Geo. R. Morehead, Jas. H. Long, James Collins.

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeably to revelation given at Kirtland, for the pu pose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer, assistant presidents. The following High priests, viz, Christian Whitmer, Newel Knight, Lyman Wight. Calvin Beebe, Wm E McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed councillors and the council adjourned to Monday.

Frederick G. Williams was cl rk to the meeting.

From this time I continued of give instruction to the members of the High council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment, at the house of Elder Lyman Wight, present fifteen High priests, eight elders, four priests, eight teachers, three deacons, and members.

After singing and prayer I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done *my* duty in organizing the High council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer, president, and W. W. Phelps and John Whitmer assistants; and their twelve coucillors; the twelve councillors then proceeded to cast lots, to know who should speak fiast, and the order of speaking, which resulted as follows: viz

Simeon Carter,	1	Parley P Pratt,	2
Wm. E. Mc Lellin,	3	Calvin Beebe	4
Levi Jackman,	5	Solomon Hancock	6
Christian Whitmer	7	Newel Knight	8
Orson Pratt	9	Lyman Wight	10
Thomas B Marsh	11	John Murdoch	12

Father Whitmer came forward and blessed his three sons, David, John and Christian Whitmer, in the name of the Lord. Also Father Knight blessed his son, Newel. Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization, as it was not his privilege to coun sel with any of them except the president, and his own councillors, and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps, to the council, to have their decision whether he should take his family to Kirtland, and if so, *when* he shall start; as it had been deemed necessary for him to assist in the Printing establishment, It was motioned and carried that four of the councillors speak on the subject, two on each side, viz. Simeon Carter, and Wm, E. Mc Lellin, for the plaintiff; and Parley P. Pratt and Calvin Beebe for the church, after hearing the pleas, the president decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Br. David Whit-

mer go to the East and assist in the great work, of the gathering and be his own judge as to leaving his family or taking them with him. It was also decided that John Whitmer and Wm. E. Mc Lellin go east, as soon as convenient.

The high priests, elders, priests, teachers, deacons and members present, then covenanted with hands uplifted to heaven, that you would uphold Br. David Whitmer, as president in Zion, in my absence, and John Whitmer and W. W. Phelps as assistant presidents or councillors, and myself as first president of the church, and one another by faith and prayer.

Previous to entering into this covenant, and in pursuance of the revelation to the saints to sue for, and prociaim peace to the ends of the earth. The following appeal was written, and sanctioned by the High council, and first presidency of the church, at the foregoing sitting.

President Whitmer closed the council by prayer.

F. G. WILLIAMS, Clerk.

AN APPEAL.

Whereas the church of Christ, recently styled the church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy Bible, or the Book of Mormon, the Revelations and Commandments of our Savior, Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place where desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the saints from their lands, and took their arms from them and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon, for war; and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emegrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to shew that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God and upon which Israel will be gathered according to the prophets:—And, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional provise, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson county;" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas, to shew our honest intentions, and awaken the friends of virtue, humanity & equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation and to the ends of the earth, for peace; that we may have the privilego of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the National and State Governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

From the Millennial Star.

A DREAM.

I stood in the midst of a vast field, surrrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were fiilled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint twelve other shepherds, and send three east, three west, three north,, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and labored with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go to, now, call the twelve principal shepherds, and let them call upon all other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And each chief shepherd, the twelve principal shepherds, went forth with others and laboured with all their might to prepare the choice piece of land for a pasture for the sheep, and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been fair to look on began to have great horns rise up, their teeth became like those of a lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds. "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and labored with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and found shepherds with all the flocks. Then I called upon the shepherds to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearken-

ing to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wilderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon; so I went my way. The shepherd labored diligently to increase his flock, seek out all the sheep, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep in the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and a place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together: and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower, and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*" At this moment I heard the lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names, it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded, and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of water through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness: the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favor on a shepherd of the East.

COME ON OH ISRAEL,

IT IS TIME TO GO!

Beloved Brethren—We are fully aware of the anxiety, that must necessarily rest on your minds at this time in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the saints in this matter has surpassed our expectations. Our company now numbers over one hundred who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provisions on hand, such as beef and pork to fetch it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Every thing that is useful here is useful there, with the exceptions of thick clothing, stoves, &c. We want the company on the reception of this, to commence sending in their moneys. Where there is a large amount

it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money, had better come to the city and assist in their investment and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship Brooklyn, Capt. Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best of order for sea; and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room, affording them places of retirement at their pleasure. She will be well lighted with sky lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance, and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, and your poltry, beef, pork, potatoes, and any thing else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Dont forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will be furnished with tin ware that will not break.

We have not but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th of January, instead of the 26th: by so doing we shall gain two days, which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freight and letters to be addressed to S. Brannan, No. 7 Spruce St.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance men. Capt. Richardson bears the reputation of being one of the most skillful seamen that has ever sailed from this port, and bears an excellent moral character.

N. B. Now brethren remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands We do not say this because we have any fears on the subject, but that none should have an apology for slackness for we will accept of none. You would not accept it of me as your agent, neither can I accept it of you. When you find me off of my duty, bring me to judgement and make me feel the rod. Every man must be on the ground at the appointed time.—*N. Y. Messenger*.

A LIST OF THE COMPANY GOING BY WATER.

The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship and expect them to be in the city and all prepared to sail at the time appointed, without fail. On their failure, they will involve us in debt and dificulty.

Wm. C. Reamer and family, John Phillips, Wm. Stout, and family; Stephen H. Pierce; John Joice and family; John Hairbaird and family; Mary Murry; Daniel P. Baldwin; Wm. Atherton and family; Susan A. Searls; Eliza Savage; Simeon Stanley and family; Darwin Richardson and family; Moses Mead and family; J. M. Farnsworth, and the names he has signed; Jonas Cook; Isaac Leigh and family; Manena Cannon and family; Thomas Tompkins and family; Henry Roulam; Wm. Flint

and family; Joseph Nichols and family; Newel Bullen and family; Ambrose T. Moses and family; Julius Austin and family; Isaac Adison and family; Silas Eldridge and family; Barton Morey and family; Isaac R. Robbins and family; John R. Robbins and family; James Embly and family; Jacob Hayse; Charles Russel and family; Alandus D. Ruckland and family; Wm. Glover and family; Robert Smith and family; John Eagar; Samuel Smith; Isabella Jones; James Light and family; Mary Hamond; Earl Marshall and family; Peter Pool and family; James Smith and family; Joseph Franee and family; John J. Sirrine and family; George W. Sirrine; S. Brannan and family.

There are some names that we have not published, as they from their own statement fell short in their subscription, but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names—let them write and come on, and they will be provided for. If we have neglected any names it must make no difference, come on and all will be made wright.—*N. Y. Messenger.*

TIMES AND SEASONS.

CITY OF NAUVOO,

FEB. 1, 1846.

FEBRUARY.

All things are in preparation for a commencement of the great move of the Saints out of the United States;—(we had like to have said, beyond the power of Christianity,) but we will soften the expression, by merely saying, *and back to their "primitive possessions,"* as in the enjoyment of Israel. It is reduced to a solemn reality, that the rights and property, as well as the lives and common religious belief of the church of Jesus Christ of Latter-day Saints, *cannot be protected* in the realms of the United States, and, of course, from one to two hundred thousand souls, must quit their freedom among freemen, and go where the land, the elements, and the worship of God *are free.*

About two thousand are ready and crossing the Mississippi to pioneer the way, and make arrangements for summer crops at some point between this and the "Pacific," where the biggest crowd of good people, will be the old settlers.

To see such a large body of men, women and children, compelled by the inefficiency of the law, and potency of mobocracy, to leave a great city in the month of February, for the sake of the enjoyment of *pure religion*, fills the soul with astonishment, and gives the world a sample of fidelity and faith, brilliant as the sun, and forcible as a tempest, and as enduring as eternity.

May God continue the spirit of fleeing from false freedom, and false dignity, till every Saint is removed to where he "can sit under his own vine and fig tree" without having any to molest or make afraid. *Let us go—let us go.*

THE WORK COMMENCING AMONG ALL NATIONS.

The following news from China, shows that the spirit of God is opening the way for the great gathering of Israel in the last days among the Chinese:

THE BIBLE IN CHINA.—In confirmation of former intelligence, a correspondent of the Bible Society writes from India:—"On the 7th of last June, a dinner was given by the East India Company. Sir Henry Pottinger was present, and among other things, stated that he had perused a late ediet from the Emperor of China, wherein the Emperor informs his subjects that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared to him to be replete with virtuous precepts, and as such, likely to do good; that it was a book of virtue, and with this conviction he recommended it to be perused by his people, and gave them permission to read it, and act agreeably to their own desires."

THE TRUTH WELL TOLD.

The St. Louis Organ of January 9th contains the following well told truth. We suffer persecution for Christ and the gospel's sake, and it is really a consolation to find in the broad world once and awhile a liberal minded man, who is not afraid to tell the truth concerning a people, who are *"scattered and peeled."* We pray our Father in heaven, to bless all such, in a time to come, when *blessing* will be more valuable than worldly applause, or wealth.—But to the extract:

MORMON AFFAIRS.

Unlimited censure has been heaped upon Governor Ford, of Illinois, for his refusal to order out the militia of the State to aid in the arrest of certain Mormon leaders, indicted for counterfeiting. Governor Ford, in reply to some of the strictures of the press in relation to this matter, has come out in the State Register, and given in detail his reasons for not having complied with the request of the United States Marshal. These are, that the militia were not called for by the President of the United States; that the disturbances in Hancock county were

settled, by mutual agreement, the Saints not to be harrassed with persecutions, and to leave in the spring, and finally, that as the Mormons will not remove without their leaders, it would be impolitic to arrest these, and thus deter the rest from prosecuting their preparations for an early removal.

We are no apologists for the Mormons, but we cannot but express the opinion that in this matter Governor Ford has acted wisely. At this crisis, prosecutions could do no good, and might do much harm, even supposing that they could be sustained. We insert the latter clause in view of the "fixed fact," that it is very easy to get up an indictment against an individual, but not quite so easy to sustain it when *both sides* of the question are considered. The saints too, it seems, are now willing to emigrate; then, in the name of Peace, let them go, and end this disgraceful turmoil and strife. It is quite likely that many of them are bad people, and it is still more likely that there are quite enough bad people in that quarter, not of their number without them. They should be permitted, therefore, to emigrate quietly, alike for the good of the community and their own welfare. When they are gone, we shall see whether there are any more horses stolen, or counterfeit money passed, in that region.

There is such a thing as painting his Satanic Majesty blacker than he is generally acknowledged to be, and a similar process we think has been resorted to in all the crusades that have been instituted against Mormonism. We have reason to believe that however bad the Mormons are, there has still been much exaggeration as to their misdeeds; and further, that their most violent opponents have ever been of a cast of character as questionable as any thing they would represent the Mormons to be. It is notorious that the great "Mormon Eaters" of Upper Missouri, were the greatest scamps in the country, and we have very good reason to believe that the same remark would apply to the tribe who are now persecuting them in Illinois.

The Peoria Register expresses the fear, that "there will be some very bad men still left in Illinois, after the Saints are gone." This we think quite likely. There will probably be left some of those who invited them to the State, for the purpose of using them as stepping-stones to power, but who, failing in making them the creatures of their will, afterward resorted to every means within their reach to villify them, and even to encourage them to acts of outlawry. There will be left those, who, under the disguise of carrying out the laws of Illinois, induced the Smiths to become prisoners, and then in cold blood, *murdered them!* —an act of atrocity unparalleled in the history of the age. And there will be left, men who will seize upon the effects of the banished fanatics, and whose prime object in driving them forth is the spoils they may leave behind. There will be left—to the shame of Illinois—and they of course will continue to have apologists for their misdeeds, in the shape of some sixpenny journal of the calibre of the Warsaw Signal, Quincy Whig, &c. &c.

The time will come, when the fanaticism and immorality of the Mormons will be lost in the recollection of the great barbarism of their persecutors.

TWENTY FOURTH OF MATHEW.

We present, for the inspection and gratification of the saints, the "twenty fourth chapter of Mathew," in the Tahitian dialect, as translated by the Board of Foreign Missions in London. Elder Noah Rogers, our Missionary from *Tahiti*, brought the present copy with him, on his return from the Islands of the South Pacific Ocean. Read and reflect:

PENE XXIV.

TE PAU RAA O TE HIERO I FAA ITE HIA RA.

ETI te haere raa tu Iesu i rapae au i te hiero ra, ua haere maira tana mau pipi ua faa ite maira ia'na i te patu o taua hiero ra. Ua parau atura Iesu ia raton, Te ite nei outou i teie nei mau mea? oia mau tau e parau atu ia outou nei, E ore roa te hoe ofai e vai iho hia i nia iho i te tahi. E hope roa i te huri hia i raro.

E te parahi ra oia i nia i te moua ra i Oliveta, na parau omoe maira tana mau pipi iana, na o maira. E faa ite mai *oe* ia matou i te tupu raa i taua mau mea nei? e te tapao o to oe tae raa mai e te hopea o teie nei ao? Ua parau atura Iesu ia ratou, na o atura, E ara *ia outou* ia ore roa outou ia vare i te taata. E rave rahi hoi te haere mai ma to'u nei ioa, e te na o raa mai, O vau te Mesia, e e rave rahi hoi te vare. E e faaroo outou i te paiau tamai, e te aueue roo tamai, e ara ra eiaha outou e matau; ia tupu hoi taua mau mea ra e tiai; aiti ra e fatata te hopea i reira. E tia mai hoi te tahi fenua e aro mai i te tahi fenua, e te tahi basileia e aro mai i te tahi basileia; e oe hoi, e te mai, e e aueue te fenua i tera vahi, i tera vahi. E mata mehai anae ra teie nei mau mea no te pohe.

E pupu hoi ratou ia outou no te pohe, e tapa-rahi pohe roa hoi ia outou, e e riri hia outou e te mau fenua toa i to'u nei ioa. E rave rahi te taiva i reira, e haa vare hoi te tahi i te tahi, e riri hoi ratou ratou iho. E tupu hoi te peropheta haa vare e rave rahi, e rave rahi to haavare hia e ratou. E no te mea e rahi te ino i te tupu raa, e riro te rahi o te taata te iti te hinaa-

ro. Area te mau papu e tae noa'tu i te hopea ra, oia te ora. E e parau haere hia to 'vanelia o te basileia nei e ati noa e teie nei ao, ia ite te mau fenua toa: o te hopea ihora ia i reira ra.

E teie nei ia hio outou i te mea riaria e pau ai ra, i faa ite atea hia mai e te peropheta ra e Daniela, i te tia raa i te vahi moa ra, (e tei taio ra a haapao)! E te feia e parahi i Indea ra a horo ratou i te mona i reira; Eiaha tei nia iho i te fare e pou i raro a rave ai i te taoa i roto i tona fare; Eiaha hoi tei roto i te aua ra e hoi e rave i to'na ahu. Atai hoi te mau vahine hapu e tei faa ote i *te tamaarii* i te reira anotau! E bure hoi outou ia ore to outou horo raa ia riro i te vero, e ia ore atoa i te sabati. E ati rahi hoi tei te reira tau, aita ia *ati* mai te mata mehai mai o teie nei ao, e tae roa aenei i teie nei *mahana*, e e ore roa hoi a muri atu. Ahiri hoi e haa maoro hia taua tau ra aore roa ia e taata e ora; e haapoto hia ra taua tau ra, no te feia maiti hia ra. E ia parau mai te taata ia outou, I naha! teie te Mesia, e i naha tera, eiaha e faaroo atu. E Mesia haavare hoi te tia mai i nea, e te peropheta haavare, e ua rave i te tapao e te semeio rahi, e tae noa tu te vare i te feia maiti hia ra, ahiri i tia. I naha ua faa ite atea tu vau ia outou. E ia parau mai te taata ia outou e, I naha oia tei roto i te piha, eiaha e faaroo. E au hoi te haerea mai o te Tamaiti a te taata nei i te uira e enapa i te hitia o te ra, e anaana noa tura i te tooa ote ra ra. Ei te vairaa hoi o te tino ra e haa putuputu ai te mau aeto.

E i muri iho a i taua anotau pohe ra, e haa pouri hia te mahana, e ore hoi te marama e anaana mai, e mairi mai hoi te mau fetia o te rai i te ueue hia. Ei reira e itea mai ai te tapao no te Tamaiti a te taata i nia i te rai ra; ei reira te mau fetii atoa o te fenua nei oto ai, ia hio ratou i te Tamaiti a te taata i te haerea mai na nia i te ata o te rai ra, ma te maua e te hanahana rahi. E nana e tono i ta 'na ra mau melahi ma te pu oto rahi ra, e na ratou e haa putu i tona feia i maiti hia ra no na apoo matai e maha ra, mai te tahi pae rai e tae noa 'tu i te tahi *pae rai*.

E teie nei ia ete *outou* i te tahi parabole i te auke nei. Ia oteo te omou rii e mahora aera te rau, ua ite ia outou e ua fatata te auhune i reira. Oia toa i teie nei, ia hio outou i taua mau mea nei, ua fatata te *Tamaiti a te taata* i reira, ia ite hoi outou; tei te pae uputa ia. Oia mau ta'u e parau atu ira outou nei, e ore e mou teie nei ui e hope ai teie nei mau men toa i te tupu. E mou te rai e te fenua; e ore roa ra ta'u parau e mou.

Area te reira mahana e te reira hora, e ore roa te hoe e faa ite, e ore hoi te mau melahi o te rai; maori ra o te Metua anae ia. Mai tei te anotau ra ia Noa ra, ioa toa te haerea mai o te Tamaiti a te taata nei. Mai tei te anotau i mua iho i te diluvi ra, te amu ra ratou i te maa e te inu ra, te faaipoipo ra e te horoa ra ia faa ipoipo hia, e tae roa aera i te mahana i tomo ai Noa i roto i te pahi; Aore roa i ite, e rohia noa ihora ratou e te diluvi pau roa tura ratou; oia toa te haerea mai o te Tamaiti a te taata nei. Too piti pue taata i roto i te aua ra; e riro te tahi, e ora 'tu te tahi. Too piti pue vahine i te taviri raa i te muli; e riro tetahi, e ora 'tu te tahi.

E teie nei eara, aore hoi outou i ite i te hora e tae mai ai to outou Fatu. Ua ite ra outou e, ahiri te taata fare i ite i te hora e tae mai ai te eia e riro oia i to ara, e ore e vai iho noa tona fare ia vavahi noa hia aus. E teie nei ia parahi ineine noa outou; ei te hora manao ore hia e outou na e tae mai ai te Tamaiti a te taata nei. Ovai hoi te tavaini haapao maitai e te paari, ta to 'na utua fare ei hopoi atu i ta ratou maa i te hora mau ra? E ao to te reira tavini, to tei roohia mai e tona ra fatu te na reira ra. Oia mau ta'u e parau atu ia outou nei, e faa riro oia ia na ei tiaau i te mau taoa 'toa na 'na ra. Area te tavini ino ra, o tei parau i roto i tona iho aau, E maoro tau fatu e hoi mai ai; Papai thora i te mau taetaeae tavini no 'na ra, amu ihora i te *maa*, inu ihora i *te ava*, ioa e te feia toa i faa taero ra; Ia tae i te mahana manao ore hia e ana ra, e te hora i itea ote hia e ana ra, e te hora i itea ore hia e ana e tae mai ai te fatu o tana tavini ra, A faa taa e atu ai ia 'na, a tuu atu ai ta 'na tufaa i roto i te feia haavare atoa ra: tei reira te oto e te auuu raa niho,

ITEMS.

We present a few items of general news:

From the Baltimore Sun.

DESTRUCTIVE FIRE.

One of the most destructive fires with which Baltimore has been visited for a long time, broke out between two and three o'clock on Saturday morning, in a building in Baltimore street, between St. Paul and Charles streets, occupied by H. Colburn, as a book store, Joseph Neal, as a book store, and George W. Webb, jeweller. Mr. Colburn, in whose premises it is supposed the fire commenced, lost almost every thing. He estimates his loss at $6,000 on which there was an insurance of $5,000 in the Franklin office, Philadelphia. — Mr. Neal, whose store was in the second story, lost a very valuable assortment of law and other books, and a quantity of stereotype plates. He was insured for $7.500 in the Franklin office, and estimates his loss at some $3,000 above insurance. Webb, through the aid of a young man who slept in the store, and active

friends, succeeded in saving a great portion of the valuable jewellry in his store. He, however, lost all his tools of every description, enough for seven or eight men to work with. He estimates his loss at some $1,000 or $1,600 on which there was an insurance of $1,000 in the Franklin office. He thinks that nearly all the work left by customers for repair was got out safe—in the store he had an iron safe, which contained some jewelry, books, and papers.—The safe had not been got out of the ruins on Saturday, although men were busily engaged in the endeavor to get to it. The house, which was a three story brick, belonged to Miss Mary Boyd, Sen., and was totally destroyed. It was insured in the Equitable office of this city for $4,000.

Adjoining this building, on the west, is the large three story brick upholstering establishment of Mr. Walter Crook, Jr. It caught fire, and a portion of the roof was burnt off. Mr. Crook's family resided in the building, and were early aroused to the danger of their situation—they all got out safely. The furniture was considerably injured—there was no insurance upon it The amount of damage to the stock could not be well estimated, but it is believed not to have been very great. There was an insurance on the stock, of $20,000—one half in the Franklin office, Philadelphia, and one half in the Mutual office of this city. The house belongs to Mr. Crook, and was insured in the Equitable office for $4,000, which will more than cover the loss.

On the east of the first-named building, is the large three story brick house, the property of Mr. P. B. Sadtler, which was considerably injured. It was occupied in part by J. W. Bond & Co., as an Antiquarian Book Store.—They succeeded in removing nearly all their books, among which was the very valuable illuminated Roman Missal, the loss of which would have been indeed a loss. They estimate their loss at $200 and $300, which is covered by an insurance of $1290 in the Firemen's office. Mr. Sadtler & Sons, Opticians, watchmakers and Jewellers, occupied the adjoining store—their loss was inconsiderable, and was covered by insurance. The house caught fire in the roof, which was partially burnt—the entire gable end also fell out. It was insured for $3,700 in the Equitable office, which will more than cover the loss. The next house on the east, is occupied by Mr. Joseph Boury, importer of German and English fancy goods. His stock was slightly injured by water.

It is not known how the fire originated. The night was cold, and it was some time, owing to the lateness of the hour, before the firemen could get properly to work. They, however, worked with their accustomed activity, and soon subdued the flames. The whole amount of loss is about $25,000 nearly all covered by insurance.

New Diamond Mine in Brazil.—More than a year since some Brazilians discovered diamonds in the bed of a river among the mountains, about seventy leagues West North West of the city of Bahia. During the dry season there is but little water in the river, and at the present time there are about 10,000 people living on the banks, in huts, tents, and out of doors, a miscellaneous collection of all nations and colors, who seem to have but one trait in common, which is, that all are a most villanous, assassin looking set, who rob and kill each other with little compunction, as immediately on the news of the discovery spreading, all of the black leg species from all parts of Brazil flocked to this quarter. No very large diamonds have been found and all are rather more brittle than the common Brazil diamonds, and inferior to those found in the East Indies. The quantity found has been so large as to reduce the price in Brazil thirty-three per cent. Many have been valued at from $10,000 to $25,000 each. An English house in Rio de Janeiro had purchased over two quarts, costing in the rough £120,000 sterling, which were sent to London, where they will be polished.

All the diamonds that have been found in the world, it is said, would not fill a bushel basket. Probably this new mine will tend to heap the basket up a little.

The earth is removed from the bed of the river and carefully washed. The mud floating off leaves sand, pebbles, and sometimes diamonds, at the bottom. If after years prove as productive as the first, diamonds will be a drug, as the product is calculated at over three millions of dollars in value, for twelve months past.—*Journal of Commerce.*

Selling a Daughter.—A letter dated Damascus, Oct. 10, says—"A man was found the other day in the public market offering his daughter for sale. Being a Christian, he was sent to the Patriarch by Mr. Mish, the English dragoman, who prevented it. His story was a simple one: 'I'm a weaver: on account of the cheap English goods my trade has been put a stop to. I have a wife, a mother, and seven children to support. When I sold every thing we had, I tried to beg, but no one would give. I could get no other work. We have had no bread for the last three days. I thought of selling one of my children to keep the others from starving. I was offered 500 piastres,

(£5) for this girl, and I would have sold her had it not been for Mr. Mish, who sent me here.'"

From the London Times, Jan 1st.

The impression produced by the message of the President of the United States upon the continent of Europe is not without interest to ourselves at the present juncture; for although England asks no assistance, and requires no support, from any foreign nations for the maintenance of her territorial rights, yet she acknowledges the weight of public opinion in the world, and she appeals with more sincerity than Mr. Polk to the judgment other States may form of her policy in this dispute. The conduct of the American government in the course of the Oregon negotiation may be summed up in very few words. They have thought fit to extend the principle of self-government at home beyond the limits of their own frontiers. The moment Texas and Oregon were believed, or declared, by the people of the United States, to belong to their territories, they were treated as if they had already been annexed, and the Union began to talk of defending its rights, without recollecting for one instant the rights of other people. In the course of these extraordinary proceedings no considerations of good faith, or conflicting claims, have had the least weight with them.—They may be said most emphatically to covet their neighbor's goods and every thing that is his! for, according to Mr. Polk, a brief interval is all that separates the conception of this illicit passion from its complete gratification.—Hence they not only assail the particular rights or possessions of their neighbors, upon which at one time or another they chance to have cast their furtive eyes; but they violate the whole system of the pacific economy of the world, and proclaim a direct hostility to all the principles of civilized nations.

Mr. Polk declares in the most implicit language, that, as far as the continent of North America extends, the United States are determined to warn off all intruders. The President at Washington is lord of the manor; all the other American powers are copy-holders under him, and whenever a fresh enclosure bill is passed, the sovereign republic is to secure the lion's share—or, rather these other powers are mere tenants by suffrance, whose claims will be quashed upon the first dispute, and who will infallibly be ejected in the end.

We are not now pleading our own cause in the question of Oregon, or writing with reference to the encroachments which must, ere long, be directed against the oldest British settlements in America, if such a principle as this be allowed to prevail. For the maintenance of those rights we look confidently to the strength of England, which inspires a secret dread even to those who have ceased to acknowledge the obligations of good faith and justice. If we are ourselves, after Mexico, the most open to these attacks, we are also by far the best prepared to repel them. But it cannot be too often repeated that, be the issue of this country what it may, all Europe is more or less interested in the duty of moral and political resistance to this assumption of universal dominion on the part of the United States, which can only be compared to the arrogant pretensions of a successful conqueror, when his triumph over the independence of the world is all but complete. If such principles as these are to regulate the policy of America, and the relations of States on that continent, how long will they be excluded from Europe? The fashion of attacking the weak and plundering the helpless, and exalting dubious claims into absolute rights, would soon find its application here. It is the spirit of the factious which deliberates about war and national honor in the French chambers; it is the motive of unscrupulous politicians all over the world. In Europe we see it happily crushed and imprisoned; but in the United States it speaks with the voice of the Executive Government and threatens to wield the power of a nation.

The language of the principal organ of the French Government upon the President's message, is of the greatest importance, because, without entering into the merits of the Oregon question, it clearly establishes how the policy of France is with reference to the general relations of France and America. Mr. Polk has applied language to the conduct of the French Government in the affair of Texas which is more unmeasured, because it was uncalled for, than his declarations against ourselves. We are persuaded that the Cabinet of the Tuilleries will take the earliest opportunity of answering these aspersions and attacks as they deserve. There is not one conservative policy in Europe and another in America. The cause of peace and the principles of order are every where the same. They cannot, under any circumstances, be sacrificed with impunity to local interests or to political theories. The consistency and the integrity of the leading statesmen of Europe require that the pretensions of the United States should be explicitly denied; and the Cabinet of Washington will ere long perceive that we have taken our stand, not upon a mere question of territorial right, though that is one not easily to be shaken, but upon

the general and fundamental laws of nations; and that on this ground we have with us the consent of all conservative powers and statesmen who stand opposed to war and to aggression in every part of the globe.

The joint occupation of the Oregon by British and American settlers is no longer judged expedient. Partition is recommended and desired. On what principles ought that partition to be made? Evidently on those of equal benefit and advantage. In our view of the question the Americans, having no exclusive right of sovereignty, cannot treat our fellow subjects as mere tenants at-will, nor drive them to whatever corner of the Oregon they choose, at the same time claiming for themselves great credit for forbearance. They have both an equal right to the disputed territory—a right arising from occupation nearly identical in time and similar in purpose. And if a greater share of land is to be accorded to one than the other, this award must be made, not as a recognition of right, but to those considerations which the proximity numbers, and the past labors of American settlers introduce as necessary elements in the adjustment of the dispute, considerations which, in all such important matters, it is impossible to merge in the technicalities of law or the minutiæ of title.

But if the award of territorial district may be modified by these considerations, care must be taken that no such modification be carried to the extent of positive deprivation, and that though the British settlers may lose in the superficial measurement of their area, yet they shall not lose any of those collateral advantages which are absolutely indispensable for the prosecution of their trade—such as the great water privilege of the Columbia and the harbor at its mouth.

We think that every purpose both of honor and interest would be answered, if the British minister, on whom now devolves the duty of making fresh proposals to the Government of the United States, were to renew on his part the offer made to England by Mr. Gallatin in the Presidency and under the direction of Mr. Adams. That proposal was to take the 49th degree of north latitude as far as the sea, as the boundary line, reserving to Great Britain, Vancouver's Island, the harbor of St. Juan de Fuca, and the free navigation of the Columbia.—This would be a concession as far as superficial area of ground is concerned. It would leave the United States masters of the greater part of the Oregon. But it would secure the principal advantage of the country, the free navigation of the Columbia, to the servants of the Hudson's Bay Company, as well as harborage, anchorage, and settlements for English vessels trading with China and our possessions in Australia and New Zealand. It would concede all that the most successful war could acquire, a sovereign but barren dominion; but it would secure all the commercial blessings of an honorable compromise and a rational peace. It would not deprive the native Americans of any equitable advantage, but it would retain for Englishmen that privilege to which they are justly entitled—the privilege of sharing in the traffic between North America and the English settlements in the Pacific. No impartial man can expect that an English minister would ever consent to transfer to the United States the monopoly of the carrying trade between Hudson's Bay and English colonies in that sea.

We hope that no rules of diplomatic etiquette will prevent our representative at Washington from making some proposal of this kind. We hope, also, that no false pride, or more ignoble sentiment, will preclude the ministry of Washington from accepting it. And if they do reject it as coming from us, we do not see how, after such a rejection, they can refuse to submit the question of miles still left in dispute to the arbitration of some neutral power. To reject an offer conceived in the spirit of peace and moderation, and at the same time to demur to the suggestion of a reference, would be to deserve, not less than to provoke, the imputation of the most reprehensible obstinacy or the most insolent injustice.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 23] CITY OF NAUVOO, ILL. FEB. 15, 1846 [WHOLE No 131.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world, and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations of God, for the city of Zion: in doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God, we verily believe, knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy prophets have declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter day Saints in the above, "that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The Book of Mormon, which we hold equally sacred with the Bible, says "that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type."

In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly the rich and the learned, the wise and the noble; and after that cometh the day of his power; but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment, to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children, across the wide spread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to shew all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation against our religion and society, but as wise men will hear both sides and then judge; we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the book of Commandments, page 135, that the Lord has said to the church, and we want to live by his words: "Let no man break the laws of the land, for he that keepeth the laws of God, hath

no need to break the laws of the land;" therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime, and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson county, "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the book of Commandments, he will find it there said:

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance:"

So we declare, that we have ever meant, and now mean, to purchase the land of our inheritance, like all other honest men, of the government and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our fore-fathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which he has given them; that every man may be accountable for his own sins in the day of judgment; and for this purpose he has established the constitution of this land by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county; as a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hinderance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty, and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom, that same unimpaired from the hands of our venerable fathers to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means, which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more fully satisfy the world, that our object is

peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men and to bring to pass a glorious work, like many other religious denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations according to the great commandments of our Lord and Savior Jesus Christ as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the Saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah, "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts the mount Zion;" and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousand to exclaim, amid the general confusion and fright of the times, "*remember Lot's wife.*"

It would be a work of supererogation to labor to shew the truth of the gathering of the children of Israel in these last days; for the prophet told us long ago, "That it should no more be said, the Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from the lands whither he had driven them;" and so it must be for the honor and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God, and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honorable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fulness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure, and none can stay his course: in the midst of such portentious times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we intreat the people of this nation to pause before they reject the words of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure hear ye him!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord, may stand, in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "Repent and live;" surrounded with a beautiful sign, supported by

a cross about mid-way up its lofty column, staring the world in letters of blood, "The kingdom of heaven is at hand," and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to shew all men the truth of the fulness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics; but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "spread undivided," and "operate unspent."

For the honor of our beloved country, and the continuation of its free government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon. Missouri, U.S. July 1834.

Signed W. W. PHELPS,
EDWARD PARTRIDGE,
PARLEY P. PRATT,
THOMAS B. MARSH,
DAVID WHITMER,
JOHN CORRILL,
LYMAN WIGHT,
SIMEON CARTER,
JOHN WHITMER,
ISAAC MORLEY,
NEWEL KNIGHT,
CALVIN BEEBE.

On the 8th, I went to the eastern part of Clay county and held a meeting in the evening; and on the 9th, I started for Kirtland in company with my brother Hyrum, Frederick G. Williams, Wm. E. McLellin and others in a waggon.

July 10th; Elder Corrill wrote as follows;

"Samuel C. Owens, Esq.:

Sir—The last time I saw you in Liberty you said that an answer to our proposals, you thought would be forwarded soon, but it has not been done. We are anxiously waiting to have a compromise effected if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing we are at present prohibited the privilege?

JOHN CORRILL.

P. S. Please hand the following to Colonel Pitcher.

Liberty, July 10th, 1834.

Col. Thomas Pitcher:

Sir—The following is a true copy of an order from the Governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the arms upon said order or not, also when. Send where we can receive them and we will appoint an agent to receive and receipt the same. Be assured we do not wish to obtain them from any base intentions, but merely because the right of property is ours. If I remember right there is one gun and a sword more than the order calls for.

JOHN CORRILL."

[Here followed a copy of the Governor's order, similar to that of the Governor to Colonel Lucas of the 2nd of May.]

On the 12th, the high council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebidee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct: but, that it was not wisdom for the elders generally to hold public meetings in that region. It was decided that Amasa Lyman assist Lyman Wight in his mission, of gathering the strength of the Lord's house, as I had appointed him.

July 31st; The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebidee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council. President David Whitmer gave the council some good instructions; that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing, in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord.—He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavors to instruct; and also the rules and regulations of the church

of Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election, and the council acquiesced in the instructions of the President.

Wm. W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed; and Simeon Carter, John Corrill, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of the council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, high priest, for teaching contrary to council, namely: encouraging the brethren in practising gifts, (speaking in tongues,) in ordaining Sylvester Hulet, high priest, (without council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the high council by charging Elder West not to say any thing that would tend to prejudice their minds that they might not judge rightcously. These charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Rora Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the council.

According to testimony and the voice of the Holy Spirit which is in us, we say unto you that God in his infinite mercy doth yet grant unto you a space for repentance, therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this church, otherwise we have no fellowship for you; and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect.

Brother Brown confessed the charges, and gave up his license, but retained his membership. Council adjourned on the evening of the first of August, but previous to adjourning the council gave the following letter to the elders appointed to visit the churches in Clay county &c.:

"To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri—The High Council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:—

Dear Brethren;

We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He in connexion with others duly appointed also, will visit you alternately, for the purpose of instructing you, in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping the commandments and walking in holiness before the Lord continually; that those that mean to have the "destroyer pass over them, as the children of Israel and not slay them," may live according to the "word of wisdom;" that the saints by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance to build up Zion according to the word of the Lord.

We are sure, if the saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you, till you are sanctified and redeemed.

Dated, Clay county, Aug. 1st, 1834."

About this time, I arrived at Kirtland, after a tedious journey, from the midst of enemies, mobs, cholera, and excessively hot weather, having parted from those whom I started with on the 9th ult., at different points of the journey.

Kirtland, Aug. 4th, 1834. A council of elders ordained Thomas Colburn, elder; and resolved to send Elder Zerubbabel Snow to Canada to labor in the ministry.

The High Council of Zion assembled in Clay county, Aug. 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellin, absent. The following charge was then preferred:

"This may certify that whereas, the brethren and sisters comprising that part of the church known by the name of the Hulet branch, have imbibed certain principles concerning the gifts, that are thought not to be correct by the greater part of the remainder of the church; which principles seem to have a tendency to cause a split and disunion in the church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God; do hereby pray that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,) NATHAN WEST."

Charles English testified that the Hulet branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak and Sally Crandall interpret.—Said they would not receive the teaching of ordained members, even Brother Joseph Smith jr., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the church wou'd have to come down and receive the gifts as they did. Said that they, the branch, had come up to their privileges more than the rest of the church. They thought they were right, but if they could be convinced that they were wrong, they would retract. Sister Crandal professed to know and see men's hearts."

Philo Dibble concurred in the foregoing testimony, also that sister Crandal saw the hearts of King Follet, and Hiram Page, and they were not right. Hiram Page testified that Lyman Leonard said if it was neccesary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts. Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart that it was full of eyes, also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart and saw two books in it, and that there was a Nephite standing behind him to push him into his duty: also that Sylvester Hulet, spoke in tongues in meeting and Sally Crandall interpreted thus; "verily thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges." Absalom Crichfield, testified that when he was in Jackson County, last spring the Hulet branch said in tongues that they would be safe during the night from any interruption by the mob, but before morning Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart and three young women in it." Brother Batson, and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three fourths of an hour the President instructed the speakers not to seek to excell, but speak according to truth and equity: and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c, &c. After the counsellors had spoken the president said, "as for the gift of tongues, in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil saith the Lord God." The council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter, to go and labor with Brother Hulet and Sister Crandall and others of like faith, and set the truth in order before them. I have been thus particular in giving the history of this council, as the gift of tongues is so often made use of by satan to deceive the saints. The council adjourned to the 7th, when about twenty elders were sent forth to preach the gospel to the world, but not in Jackson or Clay Counties, or their vicinity.

President David Whitmer testified to the council that William Batson was not capable of filling his office of eldership, because he had not discretion and understanding sufficient to act wisely in that capacity, whereupon, the council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence. Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c, and council adjourned to the 21st inst.

Minutes of a council held at "Kirtland August 11th, 1834."

"This day a number of high priests and elders of the church of the Latter-Day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports or statements made by elder Sylvester Smith, one of the high councillors of this church, accusing President Joseph Smith Junior, with criminal conduct during his journey to and from Missouri, this

spring and summer. After coming to order President Joseph Smith, spoke at considerable length upon the circumstances of their Journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of Brother Sylvester and others, had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him to attend the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and began to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous of prophecying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character, before the brethren.

From the New York Messenger Extra.

TO OUR BRETHREN AND FRIENDS SCATTERED ABROAD,

We have thought proper to issue an Extra this morning, to inform our brethren and friends scattered abroad, of the ship Brooklyn leaving port last Wednesday, with about two hundred and thirty souls on board including men, women and children, together with three or four passengers. As it regards the getting up of this company of emigrants, we desire to give a brief and correct statement, for the benefit of all concerned. Some two months since, Elder S. Brannan was counselled by President O. Pratt, of this city, before leaving for the west, to charter a vessel, and take out a company of the saints to Oregon or California, and as soon as an opportunity offered, others would follow, and endeavor to get beyond the reach of persecution and oppression. Accordingly he obeyed the counsel. It is now about one month since he chartered the ship Brooklyn, Capt. Richardson, for twelve hundred dollars per month, besides paying the Port Charges. In this short space of time, by untiring assiduity, has he collected together the number heretofore stated, consisting of Farmers, Mechanics, &c., the greater part young and middle aged men and women.

The ship was expected to sail on the twenty-fourth or twenty-sixth of January, but in order to have all things in readiness, and complete to make them comfortable she did not get off until last Wednesday. At two o'clock, P. M, she left her moorings and swung around the Pier into the stream. The Steamboat Sampson came along side, made fast to her, to pilot her down towards the narrows. As she left the wharf, it was a beautiful sight to behold. The noble ship with hundreds of ladies and gentlemen, lining her decks, friends, relations, &c., of the Emigrants. As she left the wharf, three hearty cheers were sent up, by the numerous crowd of gentlemen upon the Pier, which was as heartily returned, or responded to by those on board the ship. The day was propitious, the bright luminary of the heavens, had passed the zenith of his meridian glory, and was retiring in his stately robes toward the chamber of the West! Yet his oblique rays, as the noble ship passed down the bay, glistened with a propitious smile upon the bosom of the waves, which were now being parted asunder by the bow of the gallant ship. The order at length was given, for all those who did not belong to the ship's company, to get on board the steamboat preparatory to her casting off. Then there was a scene, we feel ourselves inadequate to describe. There you could behold the father bidding adieu to his only son perhaps forever. In another quarter you could see the mother embracing a daughter, and bidding each other farewell. While tears of parental and filial affection, trickled warmly down each others cheeks there, you could also behold the young man and young woman, without Father, Mother, Brother or Sister, (except those of their brothers and sisters endeared to them by the Gospel of the Son of God) willing to leave all behind, sacrifising all the comforts and enjoyments of the scenes of their childhood, and former associations, for the faith which they have embraced, and which they know is true, and are willing to die for the same. They have borne reproach, defamation, obloquy, and scorn, they have been persecuted (or at least the church they belong to,) mobbed, plundered, robbed, driven and murdered, and now they go as exiles, banished from the land of their nativity, the land that gave them birth, the land that is called the "asylum of the oppressed," the liberty that was obtained by the sweat, blood and tears of their fathers, and bequeathed to them as the greatest legacy they could have, has taken its flight and gone, when it comes to be exercised in their behalf. But to return from my digression after bidding a last farewell, the steamboat was disengaged, and as she rounded to return to the city, three hearty cheers were given by them on board, the steamboat consisting of ladies and gentlemen, (among whom were doctors, clergymen, merchants, ship owners, clerks, &c.,) which was immediately responded to, by three more,

from those on board the ship; she then passed on in a beautiful and majestic style, with her topsails and jib spread to the breeze which was blowing direct from the N. N. W., amid the waving of handkerchiefs, hats, &c., until she was finally lost in the distance. Farewell our brethren and sisters in the Lord; we commit you to the care of him whose ye are, and whose name ye have confessed. You have our prayers and hearty wishes, that He who rules the destinies of Empires and Kingdoms, may send his Angel before you. Soothe the howling tempest, stay the rolling billows, vanquish the fell destroyer, and guide you safe to your destined haven. Go then noble ship, with thy noble crew, spread thy canvass to the winds of heaven, and bear them swiftly to their destined port, where no pious "*christian*" thirsts for gold nor seeks the blood of innocence. The prayers of the Saints of God shall be offered up, for those thou carriest, and that, ere long, thou mayest return and bear another company to the same desired spot. The ship is nearly new, of four hundred and fifty tons measurement; she is well loaded with Agricultural and Mechanical tools enough for eight hundred men, consisting of ploughs, hoes, forks, shovels, spades, plough irons, scythes, sickles, nails, glass, Blacksmith's tools, Carpenters, do. Millwrights, do. three Grain mills for grinding, grain, turning lathes, saw mill irons, grindstones, one printing press and type, paper, stationary, school books consisting of spelling books, sequels, history, arithmetic, astronomy, grammar, Morse's Atlas and Geography, Hebrew Grammar and Lexicon, Slates, &c., &c. Also, dry goods, twine, &c., brass, copper, iron, tin and crockery ware, with provisions and water enough for a six or seven months voyage. They have also on board two new milch cows, forty or fifty pigs, besides fowls, &c. They have every thing on board to make them comfortable; there is thirty-two state rooms on board, with decent birthe, where they can spread their mattress, and repose content.—They went off joyful and in high spirits; although they have a long journey before them, some fifteen thousand miles to perform, they purpose touching at the Sandwich Islands, and so on to Oregon or California.

The morning before the Ship's sailing, a gentleman of Brooklyn, J. M. Vancott, (a lawyer of great and noted celebrity I understand) presented the emigrants through Mr. Brannan, with one hundred and seventy nine volumes of Harper's Family Library: may the Lord reward him for his kindness, towards a persecuted and oppressed, yet upright and virtuous people.—And not only him, but all those of our friends who have been kind in assisting us, and was not ashamed of us although as the Apostles were "every where spoken evil against," may our Heavenly Father bless such, as much as they do it with a desire to do good, and not from selfish motives is our desire.

RULES AND REGULATIONS.

For the Emigrants on Board the Ship.

DAILY DUTY, &c.

Rule 1. Reveille to beat at six o'clock in the morning.

Rule 2. Each person will be required at the beating of the Reveille (that is able) to arrise from their beds, put on their apparel, wash their face and hands, and comb their heads.

Rule 3. No man, woman, or child, will be permitted to leave their respective State Rooms, to appear in the Hall (or Cabin) without being completely dressed (i e) without their coats, &c.

Rule 4. Immediately after the beating of the Revillie, the Corporal will visit every State Room, and receive the names of all the sick, and of those who are not able to do duty, and report the same to the officer of the day, who will be chosen every morning.

Rule 5. Every State Room to be swept, cleansed, and the beds made by seven o'clock.

Rule 6. No State Room doors allowed to remain open at any time, from the spreading of the table until cleared off.

Rule 7. The Hall must be dusted and cleansed complete by half past seven, every morning.

Rule 8. Table spread at eight o'clock, at half past eight, the children to breakfast first, when done to retire on deck, or to their respective State Rooms, and no child will be allowed to be in the Hall while the Table is spreading, and meals getting ready.

Rule 9. At quarter past 9 o'clock the ladies and gentlemen will breakfast, and immediately after, retire either on Deck or to their respective State Rooms, to make room to clear the table and adjust things in the Hall.

Rule 10. By 10 o'clock the table must be cleared off, the Hall completely swept clean, and then every State Room door thrown open to receive fresh air.

Rule 11. From 10 A. M. o'clock until 2 P. M. (four hours) the time will be devoted to labor in various occupations.

Rule 12. At half past 2 o'clock, all to retire from the Hall, either to their respective State Rooms, or upon Deck, the doors of the State Rooms closed, and the table spread for dinner.

Rule 13. At 3 o'clock the children will dine, then retire either upon Deck or to their State Rooms, and there tarry until the table is cleared off.

Rule 14. At 4 o'clock, the ladies and gentlemen will dine, and afterward retire on Deck, or to their State Rooms.

Rule 15. By 5 o'clock the table to be cleared off, the Hall swept clean, and the doors of the State Rooms thrown open, and the remainder of the time, until eight o'clock, to be occupied in reading, singing, or other innocent amusements.

Rule 16. At 8 o'clock a cold lunch will be placed upon the table, for each one to partake of that feels disposed.

Rule 17. By 9 o'clock the table to be cleared, and all ready to retire to rest,

Rule 18. One cook, and a cook Police, consisting of three men, will be detailed from the company every week.

Rule 19. A Committee of two will be detailed every morning from the company, to wait upon the sick, see that their wants are attended and administered to, &c.

Rule 20. A Health Officer will be detailed from the company every morning to inspect the State Rooms every day, and see that all are neat and clean, the beds made, and all dirty clothes removed, put into bags, or rolled up and placed in the hold of the ship.

Rule 21. Every Sabbath morning there will be divine service held on board, commencing at 11 o'clock, when all that are able must attend, shaved, and washed clean, so as to appear in a manner becoming the solemn, and holy occasion.

N. B. It is expected that the above rules will be strictly complied with by every emigrant (without having to enforce them,) until they are altered or others substituted in their place.

After the above rules were printed, it was thought expedient to procure an experienced Cook and Stewart, (*coloured*) which we did, at sixteen and eighteen dollars per month; and also a new cooking stove of the latest patent, for ship board, capable of cooking for four or five hundred persons.

THE SPIRIT OF THE LAST DAYS.

Man was created upright but he hath sought out many inventions:

An Important Invention.—A Mr. Phillipps of London has lately invented a "Fire annihilator for instantaneously extinguishing fires by aerated vapor." The principles, says a foreign Journal, are chemical, and they proceed on facts deduced from considerations of the source of all power—chemical action. Fire, in the ordinary acceptation of the term, is a phenomenon which results from the union of oxygen, the supporter of combustion, hydrogen, the element of flame, and carbon, the element of light. If the oxygen be withdrawn, the fire ceases. This the fire annihilator accomplishes. A jet of a peculiar gaseous vapor, which possesses a greater affinity for the oxygen of the air than the oxygen has for the hydrogen and the carbon with which it is combined, is instantaneously generated by the machine, and thrown with extraordinary rapidity on the fire, which being instantaneously deprived of the "supporter of combustion" at once ceases. The extinction is so sudden that in the case of a strong fire, which Mr. Phillips "put out" on board a vessel in the Thames, the operation did not occupy "one second," and it was compared by the spectators, to a flash of lightning.

TIMES AND SEASONS.

CITY OF NAUVOO,

FEB. 15, 1846.

ELDER WOODRUFF'S LETTER.

Elder Woodruff's letter, in this number of the Times and Seasons, is full of interest. Every saint that reads it will see at once, the handy work of God in the great moves of the church of Jesus Christ of Latter Day Saints. Certainly it is a strange work and a wonder! Well might the prophet Isaiah exclaim: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Although we have to flee from the presence of *freemen*, or *civilized* society, mark the act: watch till the end of the matter, and then judge whether God had a hand in it or not. The power of Israel was lost, by disobedience and scattering; and his power will be regained by obedience and gathering. Stand fast in the faith, brethren, *the work of the Father hath commenced among all nations to restore Israel to mercy.* Sing, therefore, ye that was barren, for your iniquity is pardoned, and the kingdoms of the world must pass out of your way like the chaff of the summer threshing floor.

The Lord will cope with you for the benefit of Israel. So let us rejoice.

Liverpool, Dec. 18, 1845.

Dear Brother George:—

I received your letter of Nov. 12, and you may rest assured it met a welcome reception and came in good time, for every item of news it contained was of much interest to me. I received a letter some time back from Brother Young, informing me of the intentions to move, which I have since answered. I have concluded to return immediately myself to America, and get my child in Maine, my father and mother in Connecticut, and hasten to Nauvoo, as speedily as possible, so as to be enabled to join the camp in their exodus in the mountains and the wilderness. This is the only way I can discover a deliverance for my own children and my father's household, and as all the Quorum of the Twelve, except myself, are in Nauvoo to go out with the camp; (having received no council to tarry here) I thought I would arrange my affairs here so as to accompany them, that the chain of the Quorum of the Twelve might be unbroken, as they go out at the head of the most interesting camp that ever moved, (Moses at the head of Israel, and Joshua with the Priests and rams horns not excepted.) My wife and family, with Elders Sheets and Hater, also Brother and Sister Clark, and probably some others, will leave here about the 1st of January for Nauvoo, by way of New Orleans. And immediately after I shall take ship for New York, accompanied by Elder Stratten, and shall be in Nauvoo as soon as possible. Immediately on making up my mind to leave, I called a special conference of all the churches of the British Isles, which met at Manchester on the 14th inst. We had a most interesting conference. The following is the result of the representation of the churches. Eleven thousand and seventy two mem-members, eight High Priests, three hundred and ninety two Elders; five hundred and ninety Priests; three hundred and eleven Teachers, and one hundred and eighty eight Deacons, added since last Conference one thousand five hundred and seventy five (being eight months.) The Staffordshire Conference was not included in this representation, which would have made several hundred more. It is the largest representation ever known in this country. The Conferences are all well united and the saints in good spirits. The exodus of the saints from Babylon has given the saints in this country an onward spur; they seem to be more than ever determined to be diligent in fulfiling their duty. It is expected that the 'Joint Stock Company' will own a ship or two pretty soon, They intend commencing emigration round Cape Horn as soon as possible. As I was about to leave, I organised a Presidency; appointed Brother Hedlock President, and Brothers Ward and John Banks Councillors. Brother Hedlock is expecting to stop, hoping that his family will go in the camp, and he will go round and meet them in about a year, taking such farming utensils and goods as he considers they will need. Brother Davis will still tarry in London for a season. I have circulated twenty thousand proclamations, commencing with the Duke of Wellington, Sir Robert Peel, and Lord John Russell, and so on through all the officers of Government and the Clergy, as well as many of the Jewish Rabbis. We are thoroughly known now throughout England. The papers quote the Mormons as one of the first items of foreign news. The London Times has quoted certain Revelations signed by Oliver Olney, supposed to be published in America, by Wm. Smith. We have but little opposition from this Government as yet, considering how extensively the 'Doctrine and Covenants,' and Proclamations have been circulated. For my part I feel that my work is about done here for the present and that my garments are clear of the blood of the Gentiles. This nation is making great preparation for war, they are beating up for recruits throughout the land, and all the large steamers have undergone examination to see what amount of metal they 'all carry.' Scarcely any thing else is expected here but war with America, and the decisive point will be whether the United States claim Oregon; if they do the thunderings of war will speedily be heard at their doors. They have been warned of these things through the Revelations of God given in this dispensation.

It has been expected that the Corn Laws will be repealed in this country; the state of the country demands it. The question has caused serious disputes in the house of Lords; the former ministry, including Sir Robert Peel, have resigned, and they are about forming a new one Ireland is in her usual unsettled state.

Our cause is still onward in this land. Elder Galley, of Macclesfield, was cut off at our Conference, which should have been done years ago. Elder Jones is doing very well in Wales; they have baptised about two hundred since last Conference and are laying the foundation for a great work. Among other Welsh publications, he has published four thousand proclamations He and his family are well and in good spirits. I was much rejoiced at the news from Tahiti, in the 'Times and Seasons.' I was glad you gave me a list of the deaths, of none of which I had heard before. Truly, how

fast our old friends are going the way of all the earth. My own toils, labors, cares and fatigues during the last year have been so great, that I have grown old very fast, and at times have felt quite out of health, and Mrs. Woodruff has also felt much the fatigues of her journeyings. Still we live and are in good spirits, and have faith to believe we shall live to see the faces of our friends again in Nauvoo, and go with them to California, or West of the Rocky Mountains. You may look for us early in the spring.

Your brother in the kingdom of God.

W. WOODRUFF.

"In all countries there is a great aversion to being ruled and governed by persons coming from foreign countries. We have alluded to the deep rooted and implacable indignation that pervades the mind of every true hearted Irishman when he sees his country ruled and governed by persons from England. When William, the Conqueror, subjugated England, the most bitter part of the oppression suffered by the conquered people was the painful mortification of having foreign normans placed over their heads. In all ages it has produced a natural but deep mortification and indignation among the people, to have foreigners imported to bear sway over those who have been born and grown up in the country. This aversion to be ruled and governed by foreigners is nothing more than a patriotic impulse, which is natural to all men, and which is noble in its origin and useful in its practical effects. If it were not for this natural feeling prompting men to prefer to be governed by their own countrymen, and to object to be ruled by persons from other countries, patriotism would cease to exist, and men would soon become cosmopolites, and would as readily serve and fight under a foreign standard as under that of our own native country. Every nation should be governed by men who are bound to it by the ties of birth and education—if they have men fit to administer their government; and when they cease to have natives of the country fit to fill its offices, it will be time to seek for officers among foreigners. This opposition to foreign sway and domination, is found every where; it is natural and beneficial, and serves to make men true and faithful to the country of their birth. The emigrant Irishman partakes of this feeling in a high degree; the exiled Pole is actuated by the same natural motive, and all foreigners who come to our shores are governed by the same natural attachment to their own native country. The Pole swells with patriotic indignation when he thinks of his own native country being ruled and governed by the Russian, and is as bitter against the Russian as the Irishman is against the Englishman for the same cause. But whilst this strong natural feeling of attachment to their native country governs and controls all foreign emigrants, many of them seem to forget that this feeling is just as natural to the American as it is to the Pole and to the Irishman: they seem to forget that it is a natural feeling with Americans to have America governed by their own countrymen: they appear to be unwilling to allow to Americans the same feelings and motives that control the action of all other men. If Americans are capable of self-government without the supervision of foreigners, they should exercise this right, and should not surrender it to foreigners: and no reasonable foreigner should complain of Americans for entertaining a feeling which is common to all men, and which nature for wise purposes has planted deeply in the heart of a man. If this view of the subject were properly taken by emigrant foreigners we would not find among them such a rush for office, and such a desire to thrust themselves into elections, to control the public affairs of this country.—America should be governed by Americans."

New Era.

The feeling expressed in the above, is probably universal, but is it a just national trait, where the motto floats on the walls of every citadel of a great country and nation:—"*The asylum of the oppressed for all nations.*" One thing is clear, God is not in it, for he says he will gather of every nation, tongues and kindred, and let them set under their own vine and fig tree, when there is none to molest or make afraid. The freedom of the United States is like a *stool pigion*, it flutters by force to decoy others. The love of man waxes cold. Alas for the world.

"*Straws show which way the Wind Blows.*"—The following keen thrust at the popular causes of American Freedom, was clipt from a correspondent in the St. Louis American:

"How long!—O, how long, shall we continue to be a free and happy people, when the very elements of all freedom—all happiness, viz: virtue and religion, are so eagerly sought to be derided and destroyed? Alas, it is time, indeed, for a struggle; it is time, high time "to strike for our altars and our fires."

Public opinion, politics, and mobocracy, the grand trio to test, and use up "Liberty" in America, can look into the Mirror, and see:

"Coming events cast their shadows before."

MORMONISM IN CONGRESS.

The communication from the Baltimor

American, (which follows below,) is rather indicative that Mormonism has got into Congress: and, perhaps the great men of this nation, like the Lords of the Philistians, nobles of Babylon, or the mighty of Assyria, have come to a crisis that will open their understandings to *see* and *know* that there is a "*God in Israel.*" It is really funny to think how these Gentiles in "Ermine and lace" quote scripture, and apply it. Ah, Lord, this is a sinful nation! The ox knows his owner, and the ass his master's crib, but the great men of the earth have not got as far along in knowledge as that. But to the communication:

From the Baltimore American.

TITLE FROM SCRIPTURE.

Prone as our excellent compatriots are to believe themselves the chosen people, whom providence has substituted for Israel, as the recipients of his special bounty, it is to be doubted whether any of them had believed, until the recent Congressional discussion, that our title to Oregon was based on an express grant from on high. The Hon. John Q. Adams, however, whose extensive acquirements justify the expectation of new views from him on every question, has recently demonstrated our right to "the whole or none" to be celestial as well as terrestrial, and there is besides, a passage in Mr. Allen's speech, which is supposed to hint at the same doctrine—inasmuch as it refers, obscurely, to certain "siderial" centres of constellations"—the precise meaning of which cannot be arrived at, upon any other hypothesis. We prefer to discuss the question, as Mr. Adams puts it, because we cannot say that we precisely understand Mr. Allen's mode of presenting it, and because moreover, there is always a great deal of importance attached to any notion which is carefully covered

"With old odd ends, stol'n forth of holy writ"—

a species of logic which Mr. Adams has plentifully applied, in support of what may properly be called the Mosaic view of the subject. Let us hear Mr. Adams. Speaking of the Bible, he says:

"If the book was there, he would thank the clerk to read from it what he considers as the foundation of our title to Oregon. If he would turn to the 26th, 27th, and 28th verses of the first chapter of Genesis, the Committee would see what Mr. A. considered the foundation of the title of United States to the Oregon territory."

[The clerk here read as follows: "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."]

That, (said Mr. A.) "in my judgment, is the foundation of our title to Oregon, and of all the title we have to any of the territory we possess. It is the foundation of the title by which you, sir, occupy that chair, and by which we are now called on to occupy Oregon."

Now, without entering into any discussion, as to the particular part of the text quoted, which applies to the speaker's chair, and leaving it to the scientific to decide whether that admirable specimen of cabinet makership and upholstery, can properly, be considered a 'creeping thing merely because it has legs, we cannot but admit that it passes our ingenuity to divine the mode in which Genesis can be reasonably connected with Oregon. Is it because we are men and women, and because we are to be fruitful and multiply, and replenish the earth, that we are proprietors, indefeasibly, up to parallel 54° 40 ? Surely our British friends were created male and female as well as we, and we call the whole "Native American" party to witness, that they increase and multiply and replenish our part of the earth, to an extent which some people have thought both awful and dangerous. Is not the wretched Indian, whose only dominion is over the fish and the fowl, a man as well as we—made like us in the image of his Maker—placed, like us, upon this earth, with rights as potent and as dear as ours? And, if we own the land we tread—as the honorable speaker holds his chair, in virtue only of our occupation as sons of Adam—is not the Flat Head or the Shoshonee a proprietor, under the same title, holding by the same tenure, at the will of the same God? Not only that—but is not the Indian in a state of civilization, much nigher to that of the patriarchs, and still more nigh to that of Adam, than are the citizens of our excellent republic, with all its vaunted institutions? Can Mr. Adams mean, that because God commanded man to 'subdue' the earth, he has therefore a right to all he can 'subdue?' Because, as he afterwards says, it is a 'characteristic' of our people to 'go ahead,' have we a necessary right to 'go ahead,' whenever we can? If these questions be answered affirmatively, what prevents the Briton also

from 'subduing' and 'going ahead,' to the extent of his inclination and ability?

To this Mr. Adams has his answer—

"There is the difference between the British claim and ours; we claim Oregon that we may improve the country and make its desert to blossom as the rose. We claim it that we may establish laws, till the ground: that we may 'subdue the earth,' as has been commended by God Almighty. She claims to keep it open as a hunting ground—that she may hunt wild beasts in it; she claims it of course, for the benefit of the wild beasts [a laugh] as well as the savage nations who roam over it.'

Now in the first place, there is not the slightest evidence, on the face of the earth, of any intention of Great Britain to keep the Oregon territory in a state of perpetual barbarism. On the contrary her surplus population is immense, while we have none and her necessities demand large territories and wide scope, which our broad republic, for an hundred years, will have no need of. And, second, what proof is there of our disposition to make the wilderness blossom as the rose? Does any one pretend to say that we want Oregon, for the sake of Oregon, and not for our sakes? Have we been behind hand with England, in hunting the wild beasts —aye and the wild men too, whenever we have had an opportunity? Have we not room enough within our borders, to exercise all our civilizing and 'subduing' propensities for a century? Can the honorable member from Massachusetts have forgotten the millions of acres conceded to be ours—lying within the limits of our recognised states and territories—which are as far removed from roses and blossoming as the wildest sands in the great Sahara? Can he believe that without 'subduing' or tilling the bountiful lands that God has given us—without replenishing the half of that portion of the earth in which we dwell—we have an indefeasible 'right' to emigrate where we please—drive out aboriginal inhabitants from all the fat places of the earth—appropriate to ourselves its pleasantness, every where—make land and sea our bloody battle grounds in the support of such a 'right'—and then heal and make whole our iniquities, by quoting a chapter of Genesis? If blossoming and roses and horticultural inclinations, generally, be the only justification necessary for the appropriation of territory to ourselves why have we not a right to march into all the untilled and the 'unsubdued' parts of the whole earth? Why should we not march into Canada—capture Mexico—annex Cuba, and publish our claim 'to the whole or none' of South America generally? Surely if we are to bless the earth with our dominion there is no reason for our prefering the savages of Oregon to the people of other countries, whose inferior state of blossoming entitles them to that blessing. Above all, why should we not announce to the Russian Autocrat that our title extends over what he calls his own, and the part of Oregon which we now concede to be his shall be retained for hunting and the peltry trade no longer? Why should we not nail our flag to the north pole itself, in order that the 'unborn infants,' whom Mr. Allen spoke of in his speech, may rejoice under its star-spangled folds, when they wake up 'from the lap of the past?' If our rule is a good one it works well throughout, and it is neither logical nor honest to make 'fish' of one nation and 'fowl' of the other. If we sincerely believe ourselves the most 'subduing' nation in the world, consistency requires us to go forth, at once, to replenish the countries that please us, and vouch Moses for our title! Such doctrines are comfortable in the highest degree, and they have the sanction of the remotest antiquity. From Sesostris to Gen. Houston, all the great annexers of territory—including Alexander, Genghiskan, and Attila the Hun—have preached or practised just such things. History, it is true, has called some of them by hard names—and some rude spoken men have said that their principles were the essence of heathenism and rapacity. Perhaps Mr. Adams' speech may have the effect of changing the world's opinion, and convincing it that

"Things are not what they seem."

It is to be feared, however, that plain people—hearing the book of our faith appealed to, in support of doctrines, to all appearance so abominable—may remember that there is in the Bible, also, something called the Decalogue, and that not to murder, nor steal, nor covet our neighbor's goods, are commands, which explain more fully the divine intention, as to nations no less than individuals.

But Mr. Adams finds still further support in Biblical quotation, which he ostensibly applies to the Papal claim of dominion over savage lands—but which was, evidently, meant to fortify the pretensions which he formed for us upon Genesis:

"I will ask the clerk to read another short extract from that same book; he will please to read the 8th verse of the second Psalm."

[The clerk here read as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."]

Mr. A. "Will the clerk read one or two verses which precede that passage—showing to whom it refers."

[The clerk here read as follows: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee."]

And again:

"All power is given to me in heaven and in earth: Go, ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is a favorite theory of many that we have a right to conquer, in order to civilize and Christianize, and upon the passage thus quoted that pretensions rests. But it is calculating rather largely upon public credulity to suppose that common sense can be hoodwinked thus in the present controversy, and that any one is weak enough to believe the propagation of Christianity to be one of our objects in setting up our claim so steadily to the territory in dispute. Does the language of Holy Writ, thus pressed into the service, designate us, more than any other people, as the exclusive proprietors of 'the heathen,' and the 'uttermost parts' that they inhabit? Are we commissioned, any more than English, Russians, Frenchmen, to teach and baptise? And what have naval stations, trading stations, block houses and the fur trade, harbors and islands to do with the teaching of the gospel. What is there of religion in the pretended rights given by discovery and exploration? What—above all—in threats of war—in angry contention—in blood? If the strife is to be for the bringing in of the heathen within the pale of the church of Christ, why diplomatic controversies—why notices, war speeches, preparing the heart of the nation for violence and sin? There is the territory. Ignorance, debasement and barbarity are all over it. Does any one say nay to the devoted missionaries who may be anxious to win their benighted brethren to God? Who stays them? Not England—not America. Two thousand Mormons have recently taken up their line of march to Oregon, as the papers tell us. Do the heathen and their possessions belong to them too? If the book of Joe Smith has free ingress, who prohibits it to the Holy Gospel?

The truth is that the more we probe the attempts which public men are making to conceal, under specious pretexts, and to sanctify by sacred appellations, what is and can be made no more than a wild thirst for territorial aggrandizement, the deeper must grow our conviction of the utter emptiness of all the 'right' which is so vociferously claimed. Among the most unworthy of all the plans for popular delusion on the subject it is submitted that there is none less worthy than the attempt to give to the Oregon land-squabble the character of a religious dispute—a holy war. It is impossible to see scripture quoted and perverted to such ends, without applying the anecdote told of the late excellent cardinal Cheverus, when bishop of Boston. That amiable prelate had been worried by a pestilent polemic, who had endeavored to provoke him into a controversy, and whose chief weapons were sentences from scripture, selected at random, and strung together, odd and even, to suit the exigencies of the argument. Worn out at last, the bishop's patience yielded: 'Is it not written,' said he, 'that Judas went out and hanged himself?' 'It is,' was the reply. 'Then it is also written, 'Go thou and do likewise!' W.

At a camp meeting lately held in Connecticut, a preacher, delivered himself of the following:—"I would that the gospel were a wedge, and I a beetle, I would whack it into every sinner's heart among you."—*Exchange Paper.*

Just so; if the Devil handles the *beetle and wedge*; "The gospel is the power of God unto salvation."

☞ A slip from the Salem Register office, gives the following account of the capture of a slave vessel, supposed to be from Philadelphia—and the dreadful sufferings of the slaves:

"*Capture of an American Slaver, with 900 Slaves.*—Captain Ryder, of the Otho, from Port Praya, has furnished us with Monrovia papers to December 10, and a Circular from the Methodist Missionaries at Monrovia, dated Dec. 17. The Circular gives the particulars of the capture of the bark Pons, of Philadelphia, with 900 slaves, on the 1st of December, by the United States ship Yorktown, Captain Bell, in latitude 3 south, three days out from Cadunda, bound to Rio Janeiro. When the Pons was first seen, she raised American colors, supposing the Yorktown was a British cruiser; but discovering the mistake, immediately hoisted the Portuguese flag. On boarding her, and demanding her papers of the Portuguese captain, he replied, "I have thrown them overboard." On being asked what was his cargo, he said "about 900 slaves." On further examination it was found that she had shipped 913, between the ages of 8 and 30, only 47 of them females, and left at the factory 4 or 500 more, which they had intended to have taken in the same vessel, but

were prevented by the proximity of a British cruiser, from which they narrowly escaped.—The Pons was put under the charge of Lieut. Cogdell, and was 14 days in getting up to Monrovia, during which time about 150 of the poor wretches died—some of them jumping overboard in a fit of desperation—and on her arrival at Monrovia, several of the slaves were in a dying state, and many were so emaciated that their skin literally cleaved to their bones, and the stench of the crowded hold was almost suffocating. The recaptured slaves were landed at Monrovia, and measures were adopted for taking care of them, by the United States Agent for liberated Africans—300 of them by the Methodist Mission establishment there, who have issued a Circular, appealing to the Christian public for aid. The Pons had sailed for the United States, (supposed for Philadelphia,) under charge of Lieutenant Cogdell. A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horrors of their situation—the living and the dying were huddled together with less care than is bestowed upon the brute creation—the thermometer at 100 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skin through, producing putrid ulcers, which fed swarms of flies."

Jewish Colonization.—The present extraordinary agitation among the Jews, with the reference to a return to the land of their fathers, cannot but be regarded with interest by the Christian community—especially by those who believe in their literal restoration to the Holy Land:

"At a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London," says the London Watchman, "it was resolved, that a society be formed, under the title of the 'British and Foreign Society for promoting Colonization of the Holy Land.' The Society is to be restricted to the making of all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the committee to consist alike of Jews and Christians, Englishmen and Foreigners. The co-operation of politicians and good men, of every sect, country and rank, is invited, it being a fundamental rule of the Society, that it shall be entirely silent and neutral as to every point of religious controversy."

Dreadful effects of the storm.—The Norfolk Courier, of the afternoon of the 7th ult. says:—

"We learn that a very respectable resident of the vicinity of Nott's Island, (Currituck county,) N. C., arrived in our city this morning, who state that the effects of the late storm were most awfully experienced on that part of the coast. He says, that fifty families were drowned on Nott's Island, and one thousand head of cattle destroyed. The wild fowl suffered most severely—wild geese might be taken in almost any quantity—some killed, others so much crippled as to be easily seized, being unable to escape."

The Churches and Politics.—The N. York Evangelist has come out in favor of leaving the Oregon controversy to arbitration, and abuses the administration with more than Whig rancor and bitterness for declining the offer of the British Government. It thinks the time has come when the Christian Churches should act in the matter, and unite their influence to put down the administration of Mr. Polk. All we have to say, is, that if the "Churches" show no more moderation, good sense, and Christian spirit than the reverend editor of the Evangelist, they will put themselves down instead of the administration, and make themselves the laughing stock of all reasonable men.—*Barre (Mass.) Gaz.*

POETRY.

SONG OF LIFE.

What say the woods when soft winds sigh
Their gentle evening lullaby,
When every leaf on every spray
Catches the zephyrs as they stray;
What is their language, poet, say?
They sing of life;
They sing of life.

The thrush and linnet in the thorn,
Raising their voice to meet the morn;
The skylark, as he shakes the dew
From off his wings, and flies from view,
To sing his lays in ether blue—
All sing of life;
All sing of life,

The soft, sweet breath of gentle spring,
Calling the earth to blossoming:
The nectrous drops of summer showers,
Opening the leaves of lovely flowers,
To smile upon this earth of ours—
Doth sing of life;
Doth sing of life.

The bees, which store their waxen cells,
With honied spoils of fox-glove bells;
The flies which, on the sun's bright ray,
Wanton their thread of life a day,
In restlessness and sport away—
All sing of life;
All sing of life.

The gentle ripples of the sea,
Its mountain waves, in maddening glee,
Dashing their foam-wreaths o'er the shore,
Calling on cliff and rock so hoar
To echo their tremendous roar—
Doth sing of life;
Doth sing of life.

What saith yon bright-haired happy boy,
With bounding step, and look of joy,
Dreams he that aught but joy can be
His loud, mild laugh of artless glee,
His gladsome voice is sweet to me.—
It sings of life;
It sings of life.

All things which meet the wand'ring eye,
From flowery earth to starry sky;
The joy of morn, the calm of even,
All on the earth, in air, in heaven,
All which a bounteous God hath given—
Doth sing of life;
Doth sing of life.

DEDICATION HYMN.

BY W. W. PHELPS.

Ho, ho, for the Temple 's completed,—
The Lord hath a place for his head,
And the priesthood, in power, now lightens
The way of the living and dead!

See, see, mid the world's *dreadful splendor*
Christianity, folly and sword,
The Mormons, the diligent Mormons,
Have rear'd up this house to the Lord!

By the spirit and wisdom of Joseph,—
(Whose blood stains the honor of State,)
By tithing and sacrifice daily,
The poor learn the way to be great.

Mark, mark, for the Gentiles are fearful
Where the work of the Lord is begun;
Already this monument finish'd,
Is counted—*one miracle done!*

Gaze, gaze, at the flight of the righteous,
From the "fire shower of ruin" at hand.
Their pray'rs, and their suff'rings, are wrathing
Jehovah to sweep off the land!

Sing, sing, for the hour of redemption,
The day for the poor Saint's reward,
Is coming for temp'ral enjoyment,
All shining with crowns from the Lord!

Watch, watch, for the blessing of Jesus,
Is richer the farther it 's fetch'd;—
The wonderful chain of our union
Is tighten'd the longer it 's stretch'd!

Shout, shout, for the armies of heaven,
Will purify earth at a word,
And the "Twelve, with the Saints that are faithful,
"ENTER INTO THE JOYS OF THEIR LORD!"

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